

Foundation, but principally on the faults of other churches. To this end they are great controversialists, and—as a native of the Emerald Isle expressed it—are never at peace but when they are at war. Their aim is not to find points of agreement, but stumbling blocks among Christians. “Popish Abomination” is the constant pulpit theme of one of them; “Protestant Heresy” of another; “Narrow-minded Dogma” of a third. Perhaps in most cases these may be anything else but the peculiar danger of the preacher's own congregation. So much the more likely is it to be a popular theme with the self-deceivers in his flock, for most men will gladly—

“Compound for sins they are inclined to,
By damning those they have no mind to.”

and the Rev. Mr. Model hankers greatly after popularity and good living. The grasping and dishonest worldling, the careless self-seeker, and the filthy sensualist, are all taught by the Arch-Deceiver to comfort themselves with the failings of others. The tempter, whom most men desire to see exposed, is not their own besetting evil spirit but that of another. It was an old idea that there can be no worse perversion of the conscience than that which teaches a man to watch and pray—not against his own sin—but that of his neighbour. But this is scouted by the Models, whose religion exists mainly by protests and invidious comparisons. It fattens on grievances, and—without controversy—would die out.

Although heart-burning, uncharitableness and schism multiply around the Models, each of these reverend gentlemen has a theory of unity. Regardless of the old proverb that “a spoonful of molasses will catch more flies than a quart of vinegar,” these zealous men would force those who differ from them into submission by roundly abusing whatsoever they hold most dear. “The Bible, as I understand it,” is a yoke under which each of the Model family would compel the necks of all men to bow. In their sermons and their religious newspapers (so called) each strives to exaggerate the points of disagreement, instead of seeking to indicate as many principles as possible in which all Christians may unite. And thus the Model clergy of all denominations leave the world as much divided as they find it. And they love to have it so,—“each one looking for his gain from his quarter.”

But the laity of the Model family are no better. It is, in their eyes, a great thing to belong to the right little clique—to have the proper ear-mark. They have their set days and anniversaries on which to admire their own set and despise others. Able do they assist in the further disruption of Christendom,—eager to discover a neighbour's failings, they lose sight of their own, and charity—the very bond of peace and of all virtues—withers at their touch. As a real or imaginary grievance is necessary to the existence of a grumblers—so surrounding wickedness is necessary to the satisfaction of the Model family.

“When the Son of Man cometh, shall He find faith on the earth?”

There is no strength in a Ministry where there is no Spirit. Whereas, when men have received the Spirit, then their ministry is a powerful ministry, as Paul says (1 Thess. i, 5), “Our Gospel came not unto you in word only, but also in power and the Holy Ghost;” and therefore in power because in the Holy Spirit. And again (1 Cor. ii, 4), “My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power,” where you see the Spirit and power in the work of the ministry are always conjoined, as the sun and light are; and that ministry that is in the Spirit is always in power. And being in power it is always effectual, either to convert men or to enrage them; and the enraging of men is as evident a sign of the Spirit of power in a man's ministry as the conversion of men.—*Dell, 1652.*