

that safe republicanism must consist not only in diffusion of liberty and a diffusion of intelligence, but in the diffusion of property. The self-respect of ownership will make men orderly it is thought. Now I am audacious enough to believe that when we have diffused property as far as natural law will allow it to be spread broadcast through the community, every man having what he can earn and keep and no more, there must be yet another diffusion, for I feel sure that safe republicanism consists in the diffusion of liberty, the diffusion of intelligence, the diffusion of property, and the diffusion of conscientiousness. These four things: liberty, intelligence, property, conscientiousness—unless we can saturate America with them, she never will be clay soft enough for the hands of the potter, that is, for the hands of the average multitude. But if we can diffuse conscientiousness, I think we shall have secured a diffusion of property, so that in the last analysis the diffusion of conscientiousness is the first work of the republic, and that work is the first work of the church, the great American Church; and we can then have a glorious American Republic, otherwise not. Unless we attend to the diffusion of conscientiousness in the population we descend at once. Any population that does not come together every week, with clean clothes and with sacred song and elevated discussion, and feel religious sympathy, will ultimately be led by quacks. And the unchurched population is very large among the unemployed, very large among those who are the explosive material in our cities, very large south, east, and west among tramps. There is to me no hope for America unless we give up the pet theory of our fathers, that the diffusion of liberty and intelligence is enough for republicanism. The diffusion of intelligence and property, fair wages, after fair rates have been paid to capital, and then diffusion of *conscientiousness*, and nothing short of that will save America from the evil we have seen burst forth all the way from Baltimore to San Francisco. In the church is the safety of republicanism."

Living Preachers.

SINCERITY NOT ENOUGH.

BY THE REV. J. C. RYLE, B.A.



FALSE doctrines among Christians have always been common. In one sense they are a good sign. When bad money is coined by forgers, it is a sign that good money is valuable. When false doctrines are put in circulation, it is a sign that the devil hates true doctrine, knows its value, and wants to prevent its doing good.

There is a false doctrine abroad in the present day, against which I desire to put you on your guard. It is a wide-spread delusion, and one which is calculated to do immense harm. The doctrine I allude to is this,—That we ought to be satisfied with the state of any man's soul, if he is only *sincere*, no matter what he thinks is truth.

This is a very common heresy indeed, and one against which we all need to be armed. There are thousands who say in the present day,