

"Yes," replied Philip "that is what I object to.— You make the way *too* strait and *too* narrow. People who have other things to attend to, and who cannot find time to study and understand all those little differences and distinctions as well as you do, are discouraged, and because so much is required of them, they will not attempt any thing. In short, when so much is expected from me before I can be admitted among good Christians, I must be content to take my chance with the rest of the world."

"Here and hereafter?" inquired Mr. Arnold.

Philip hesitated, and the Rector went on with his usual mildness and good temper: "This is too serious a subject to be treated with levity. If it has pleased God to make the way of life a narrow and difficult path, and, in many instances, to place our worldly interests and our obedience to Him, in apparent opposition to each other, would you desire that the ministers of His word, or those who undertake to teach it to the young and the ignorant, should wilfully lower the standard he has thought proper to establish, to meet the insolent indifference of those who are content to cast in their lot with the children of this world, and to take their chance, as you term it, with them."

"But," said Philip, "I cannot help thinking that the very good and pious people of the present day carry matters a great deal farther than is absolutely necessary. I grant that there are a great many others who are too indifferent on the subject of religion, but then there is always a medium, a sort of middle way between the two extremes, that would, as it appears to me, be better than running into either."

"You have read the Bible I suppose," said the Rector, "do you believe and acknowledge that it contains the revealed will of God?"

"Yes, of course," replied Philip, "I never thought of doubting it."

"Then," said Mr. Arnold, "you of course admit that it is the bounden duty of all Christians to make the Bible the guide and rule of their whole lives, and, as far