

consistent with not only real but eminent piety—they should not take pleasure in either magnifying or looking at them; but make all reasonable excuse for them, and endeavour to lose sight of his infirmities in his virtues, as they do the spots of the sun amidst the blaze of radiance with which they are surrounded. Let them not be the subject of conversation even between yourselves, much less before your children, servants, and the world. If *you* talk of his faults in derision, who will speak of his excellencies with admiration? Do not look at him with *suspicion* but repose an honorable confidence in his character. Do not make him an offender for a word, and refuse to him that charity and candor of judgment which would be granted to every one else. Do not magnify indiscretions into immoralities, and exact from him that absolute perfection which in your own case you find to be unattainable. Beware of whispers, inuendoes, significant nods, and that slanderous silence, which is more defamatory than the broadest accusation. *Defend him against the groundless attacks of others.* Never hear him spoken of with undeserved reproach, without indignantly repelling the shafts of calumny. Express your firm and dignified displeasure against the witling that would make him ridiculous, the scorner that would render him contemptible, and the defamer that would brand him as immoral. Especially guard against those creeping reptiles which infest our churches, and are perpetually insinuating that their ministers do not preach the Gospel, merely because they do not incessantly repeat the same truths in the same words; because they do not allegorize and spiritualize all the facts of the Old Testament, until they have found as much Gospel in the horses of Pharaoh's chariots as they can in St. Paul's epistles; and because they have dared to enforce the moral law as the rule of the believer's conduct. This Antinomian spirit has become the pest of many churches. It is the most mischievous and disgusting of all errors. If the heresies which abound in the spiritual world were to be represented by the noxious animals of the natural world, we could find some errors that would answer to the vulture, the tiger and the serpent; but we could find nothing that would be an adequate emblem of Antinomianism, except, by a creation of our own, we had united in some monstrous a reptile, the venom of the wasp, with the deformity of the spider, and the slime of the snail.—*John Angell James.*

#### THE TWO ANGELS.

In a popular work of fiction, the author represents a father saying to his son, "Everybody who is in earnest to be good carries two fairies about with him: one *here*"—and he touched the boy's heart; "and one *here*"—and he touched his head;—and, no doubt, thought and affection will do wonders. Intelligence and love will have a transforming witchery, and put us on doing, and enable us to accomplish much which at first would seem marvellous as fairy work. But, better far, there are two angels sent by God to follow all earnest servants of the divine will to their journey's end—*Goodness and Mercy.*

They are alike—both of them celestial, both of them divine; being, in fact, attributes and perfections of the Almighty. They are forms of love, and that not only in the sense in which all the moral qualities of the infinite Creator are so, but forms of love, inasmuch as they bring salvation and comfort into a world of sin. Truth and righteousness, both celestial, both divine, are also forms of love, in relation to innocent and holy beings—following guiltless creatures in many loving ways. But if only truth and righteousness come down from the throne of God to deal with men upon the earth, their bright armor would fill us with dismay, and we should fear their swords more than we should trust their shields. If only Truth and Righteousness followed us how should we be able to endure their stern frowns at our want of sympathy with them?—how endure the sentence they would pronounce against our manifold misdoings? But when they are associated with Goodness and Mercy, it is otherwise. The former are indeed with us in the government of God, which could not go on without them; but the