

all." It speaks of the love of Jesus, "who loved us." It condemns dispute from the love of quarrel. It commands men to live in friendship and peace. It represents men as lying all under a common woe, and a common curse. It calls to them that they are in danger of eternal ruin. The folly of disputing where all are dying is manifest. All distinctions are lost when men are clinging to the plank and about to plunge into a watery grave. The truth is thus, and in many other ways fitted to heal disputes. Use it in this way then. Use it not to separate men. Do not prostrate it to purposes of schism. Men of themselves are too apt to divide and form separate interests. But if the truth separates men, the fault is in them; not in the truth. It is because they see only one side of it. When men shall see the truth with purified vision in heaven, their hearts will be joined in everlasting love.

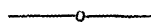
To obey the apostle's injunction, is to promote schemes of benevolence. The gospel has shown splendid successes in this way. It finds men in barbarism, hating God and one another, delighting in war and blood, seeking their own, preying one upon another, like the beasts that perish, without a single benevolent institution, filthy and polluted, with abominable vices. And what does it for them? It first, through the grace of Christ, turns them to God. Then his new born spirit makes itself known in schemes of benevolence. Love within impels irresistibly to love without. It has set up institutions of learning. It has built asylums for every form of human misery. It has put up in all Christian lands, houses of refuge for the poor and the homeless. It calls upon the hungry to come and taste the supper of the Great King. In the majesty of love, it has entered the prison, tamed the most brutal of men and improved their condition. To hold the truth, and do nothing for such schemes, is to hold it not in love, but in selfishness. To assist them, to hold it "in love." It is to be like the kind and merciful Redeemer. It is to be fellow-workers with Christ. It is to hasten the day when the wilderness of earthly unhappiness shall blossom as the rose, and the tear shall be wiped from every eye.

Permit me now, briefly to recommend this course.

Remember then, that the truth originated love. The truth is born of God, and God is love. God is light, in him is no darkness at all. Had God been indifferent to our condition, he had never framed the gospel-scheme. Had he been resolved to destroy men, "mercy and truth" had never "met together." "As I live, I have no pleasure in the death of the sinner." Love breathes in every page of the sacred record. Love to sinners is the guiding light of all. Love to sinners is the principle that overcomes the awful threatenings of the truth. When the thunders of Sinai, have the light of love in them. To speak the truth in love, is to speak it according to its nature and purpose. Love will recommend the truth. The

salvation of men by wrath or force, is a thing impossible. Even God does not attempt it. You need not command any one to believe a truth. A king by power, may compel a man to do many things; but the soul is beyond his domain. That is a man's secret stronghold. His beliefs are beyond physical control. They are even somewhat beyond a man's own control. He can only believe what he sees to be supported by evidence, which is satisfactory to him; or love what he sees to be lovely. Force or hatred then, will not convince any one, or gain access to the heart. Force would repel. Hatred will raise a mountain of pride against the truth. It will throw up a barrier of human corruption. Then combine love with the truth. Are you making known the truth? Are you reasoning with a brother? Are you trying to convince him of his sins? Are you endeavoring to enlighten him through the gospel? Let love mellow every word, and tremble in every tone. Do it as Jesus Christ did it. Under this treatment alone, will the icy barriers of sin melt away. The truth will appear irresistibly lovely in his eyes. He will say "does he take such interest in me, and shall I take none in myself? This must be truth."

I shall only remark again, that the truth was given to establish the universal reign of love. Among the last words of John, were these, "little children, love one another." The gospel is given to teach men to love, and to cease hatred. It is intended to change man's hatred of God into love. It is intended to take away the heart of stone, and give the heart of flesh. It is intended to make man love God with all his strength and soul, and heart and mind. It is intended to make his heart bow in love to him, whom he has rebelled against, sinned against, spoken against. It is intended to make him love Jesus Christ, the God-man. It is intended to make men love all of Adam's race. It is intended to put an end to war and violence. It is intended to bind together, the nations of the earth in one brotherhood—the brotherhood of Jesus and the fatherhood of God. Within the borders of the new earth, destruction or violence shall not be heard or seen. If all this is done, it will be by the truth, held and felt and spoken "in love." Amen.



Peculiarities of the Christian Religion.

(Continued from page second.)

A second peculiarity of the Christian religion is, that the book upon which it is founded is destitute of systematic arrangement. But lest this expression should be misconstrued, we must attend to what is generally implied by the phrase "systematic arrangement." Order is felt, and with truth, to be the grand characteristic of whatever proceeds from mind, and therefore of the works of God. We could never, in fact, arrive at the idea of a God, from his works, unless we perceived order