

are the expression of God's will to His people, whether as among our selves or toward those whom, equally with ourselves, God has owned and blessed. Failure in this is an open violation of every principle and demand of the Gospel, dishonours the Prince of Peace,—impedes His cause, and leaves without *real* success the labourer, whose rule of action differs from his Master's. Paul, and Apollos, and Cephas, as adopted representatives of church antagonisms, have done more injury to vital godliness, in the disunion of brethren, than the combination of all her foes, whether in the individual church, or in reference to other churches. The existence and moulding power of this Spirit, is not the indication of the co-existent Spirit of Jesus Christ.

These and other indications of deviation from the divine original are found in the church of the day,—the necessary effect of ignoring the divine and positive, and of underestimating responsibility. No Prophetic power is required to foretell the issue. Whatever partakes of deviation from or innovation,—arrogantly called improvement,—upon what is revealed, is destructive of the relation and efficacy of truth in view of God's purposes, and hence, in fancied success, we find men exulting over the beauty of a scene, whose realities are delusions, “outwardly fair, inwardly full of rottenness.” Not a little of professional christian life is tinged with this spirit, and men look for Heavenly fruit on trees that God's hand never planted. Whatever is real, or reliable, is inseparably connected with Scriptural principle, and conscientious adherence to vows. To the conventional christianity of the day, stern adherence to Bible truth, and to the observance of vows, may be unfashionable; but, however unfashionable, it is the teaching of Jesus Christ, whom we hail as our Master,—it is the spring of all that has affected, or ever will affect, the church for good,—the element of the grand old martyr life, when men loved not their lives to the death,—the bulwarks against which, for a thousand generations, the surges of infidelity have dashed in vain; and why not learn from the past to deter from trifling with sacred things, or laying on the Altar of God unhallowed hands? Why not, ere committing ourselves, ask of history the results of human interference with divine arrangements? Where are the men of free, independent, thought,—the giants of the past? Where the men given to change, whose folly was wiser than the wisdom of God? Where the mark of enduring good to tell that they had ever been? Neglect, or oblivion, has been their destiny, and “*their works have followed them.*” Why expect different results from similar causes? “When the knowledge of the Lord shall cover