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a boy taken from the Five Points, when he has learned to keep his face and hands clean. When such a boy is first sent to school he cannot read, but he is determined that he will learn and become respectable. But that boy does not understand Mathematics when he begins to cipher. Christ says to us "follow me and become my scholars." He does not expect a man to be perfect, or to become perfect all at once. It is altogether wrong to say that the moment a man is converted he is a saint. He is only beginning to be a saint. The kingdom of heaven in the human heart is at first like a grain of mustard seed. It is hid in the heart and, like leaven, little by little it is working there, until the whole is leavened. It is a question of gradual development, although the seed may be received instantaneously. But to say that because a man is going to school, he is an educated man would offend our common-sense. Let us take the facts as we find them. If Christians fulfilled the law of Christ as they should, would it be necessary to prove the Divinity of Christ and his religion? Do not unity and piety and goodness carry with them their own evidence? One reason why men don't love the Bible is because Christians do not live up to its teachings. Do not men admire its principles and honour them. If there were an influence abroad in the world which all men saw raised men to a higher life, would not they hail it with delight? When the Sun of Righteousness shines into a man's heart it starts him upon the new life. Do you know how to promote orthodoxy? It is by the example of a godly life. The moment you begin to argue to prove a thing, you admit it is subject to doubt. If you try to prove that all men admit the existence of a God, you at once admit that there is some doubt about it. Men don't agree as to the nature of the atonement, nor the things of the Spirit, nor God's moral government, nor as to what conversion is, nor any one intellectual position, but they are always united on the subject of the "Beauty of Holiness." Goodness unites men, but sin divides them. Although I am a Protestant I love every man, I love a Roman Catholic who is beautiful in his life and conduct. The latter may not like me, but I love him. I can throw the golden mantle of love over every one. I love both the Baptists and the Methodists, yet I do not believe either in Immersion or the Armenian doctrine. We are indebted to their great men for the good they have done, and give them credit and love them for it. I love all Christians who love the Lord Jesus Christ. They may not like me, but that is their misfortune; they don't know what they have lost by not doing so. I don't want to break up the various denominations of Christians.