

come given by the Danish Committee. Reverting to the names of Bickersteth, Bunting, Raffles, Steane and others who were the founders of the Alliance, he said they would, if still alive, have been astonished at the progress the Society had made throughout Europe and the world. He anticipated as one of the results of the Conference that those who took part in it would be bound together in closer ties of Christian brotherhood. The United States of America spoke their acknowledgments through the Rev. Dr. John Hall, of New York, who reported with satisfaction the growth of a vigorous evangelical spirit and increasing liberality in gifts for carrying on the work of the Church of Christ, especially in heathen lands. With the assistance of a book of music, in which hymns were printed in three languages, the members severally sang each in the one with which he was most familiar. This was done without any apparent confusion of tongues, and with vocal harmony. The Lord's Prayer repeated in Danish brought to a close one of the most eventful reception meetings in the history of the Evangelical Alliance.

On Sunday, services were conducted, in the morning at the English Church, by the Rev. Prebendary Anderson, and at the French Church by Pasteur Theodore Monod; in the afternoon, at Bethesda Mission House by the Rev. Dr. W. Boyd and Principal Cairns; and in the evening, at the English Church, by the Rev. L. B. White. Several members of the Conference engaged in outdoor services in the lowest parts of the town.

The Conference opened on Monday morning in Bethesda Mission House, Dr. Kalkar in the chair. The large hall was well filled. The proceedings were prefaced by an impressive liturgical service, led by Pastor Tolstrup and an efficient choir. The form of the service was printed in three languages for the use of the members of the assembly. The meetings continued throughout the whole week. We shall garner a few gleanings from the various addresses.

#### Christian Life in the Household.

BY REV. T. M'CUCCLOCH, D. D.

The living organizations of the Christian religion are mostly ecclesiastical. It has to do mainly with churches, the individual members of which it gathers where it can. The first Christian Church, the mother Church, founded at Jerusalem on the day of Pentecost, was polyglot in the languages of its members, and almost cosmopolitan in the places from which they came. And although it is scarcely possible now to form a church of "devout men out of every nation under Heaven," still Christianity is willing to gather converts from all available sources, and the Lord adds to the Church such as are being saved, come from where they will, irrespective of entire local communities or complete families.

At the same time it is a matter of rejoicing when whole households hold membership in the Church. This has been the case, happily, from the beginning. The first admission of Gentiles to the newly-found church was that of a whole family, including the kindred and near friends of Cornelius, the godly Roman Centurion, "who feared God with all his house."

In Paul's Epistles, too, we read of churches in houses. There were Aquila and Priscilla and "the church which was in their house," Nymphas and "the church which was in his house," and in writing to Philemon, he says, "And to the church in thy house." These churches in houses were probably small assemblies of the Christians of a neighbourhood, who met together for purposes of worship and communion in private domiciles before they were able or allowed to build public houses of prayer. It is also probable that the families, in each case, formed an important part of the Church. But whether the households of Aquila, and Nymphas, and Philemon, "continued steadfast in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers," with the believers of their several localities, or not, it is plain that in a certain sense, and up to a certain point, Christian families now may have what we may venture to call a church in a house. That is to say, a Christian family, in addition to its membership with other believers in a public denominational church, may and ought to have a domestic form of religion, a household recognition of God. There should be family worship conducted by the parents as joint ministers; and by them there should be the regular reading and exposition of Holy Scripture for the benefit of children and servants. By the inculcation of sound doctrine, and by the maintenance of a godly discipline, sons and daughters should be brought up "in the nurture and admonition of the Lord." Happy is the family that is in such a case. Then is recognized the description of the Psalmist: "That thy sons may be as plants grown up by the sides of thine house; that thy daughters may be as corner-stones, polished after the similitude of a palace."

When the whole family is influenced by the saving grace of God, Christian life in relation to domestic conduct will be seen at its best. Then peace and harmony will be unbroken by the voice of discord. Infirmities there may be, but there will be no domestic scandals, no family jars, no quarrels between husband and wife, no ill-treatment of parents by disobedient children, no bickerings amongst sisters, no unbrotherly contentions.

Damage may be done in the family to the interests of religion by those who profess the Christian life, whose conduct is inconsistent with their profession. If they say that they have fellowship with God, and walk in darkness, they lie, and do not the truth. This living lie cannot escape the notice of servants and near kindred, however it may escape the observation of the outside public. In this way the young and inexperienced, who can only judge of religion by such specimens of it as are presented to them at home, may receive irreparable damage, and be prejudiced for life against the Gospel of Christ. On the other hand, the genuine Christian life will be the more admired, the nearer and stricter the scrutiny. As the works of man's art appear less perfect under the microscope than when seen by the naked eye; and as the works of God in nature look to greater advantage when closely and minutely inspected; so is it with spurious professors and genuine religious character. Those who can say, "We are His workmanship, created in Christ Jesus unto good works," have nothing to fear from the microscopic observation of home-life. The old proverbs, "Familiarity breeds contempt," and "No man is hero to his valet," do not apply to the saints. The better they are known, the more they are admired and loved, and the greater is their influence for good.

#### Indifference: How to meet it.

BY REV. DR. MARSHALL LANG, OF GLASGOW.

The Lord knew the opposition, the indifference, deep and radical, in the heart. What has He provided? What weapon has He marked? What instrumentality has He supplied? It is the Church, the "unum corpus," the one body in which we rejoice. The best means of meeting the world's indifference is through the Church's increasing earnestness, aggressiveness, wisdom, sympathy, love. This is borne in upon me: this I must speak forth.

(a) What is needed, if we would work with the Holy Ghost in revealing Christ, is reality. It is reality, earnestness, that convicts. Minister's "abummin awaay loike a buzzard-clock over my 'ead;" members dozing in their pews and going away and forgetting what manner of persons they were; the godliness, a mere clerical robe of go-to-meeting dress. It is this that sends people from church, this that makes infidels. We want a higher temperature in our churches. It is down below zero often. It is seldom at summer heat. We want real men and women; men, not mannikins; women, not masculines. The enthusiasm of humanity—that should be found in the Church—the love of Christ. "Lord, wilt Thou not revive us again."

(b) What is needed with more devotion is more tact and sympathy. Have sympathy with the age; do not believe that it is going to the devil—feel with it; feel it with and in you. The Church is not a mere system of truth; it is a social state, meant to bless the earth; to be in the world, though not of it. You will never win by denouncing or by standing aloof. Get at the man by being, not a thing of starch and cloth, but the brother, the truly brotherly. Wise in winning souls; oh, there is no grace which we more need. Kindness, sympathy, oh, blessed graces; would they were in us and abounding! Then would the personal life, Christ breathing through persons, be the witness against indifference. Every one in light would be the evangelist to the one in darkness—the bridge between Heaven and that soul, and none would be content with a starless crown.

(c) Finally, what is needed, with more devotion, more sympathy, is more love one toward another, and towards all men—ay, toward all men. Until you have a thoroughly missionary Church, you will have a half-hearted and feeble-kneed Church; because only then have you a Christian Church.

#### The Question of Sin.

BY REV. WILLIAM ARTHUR.

In modern times certain theologians make the great mystery of God's dealings in respect of sin to consist in its punishment. That is not where the Bible ever places the mystery. It is not where nature ever takes notes of a mystery. In nature, two things are so familiar, that the human mind always takes them for granted. Those two things are the protection of innocence and the punishment of guilt. In neither of these is there any mystery; and recent attempts to found mysteries upon punishment will have, in the long run,

the same fate as similar attempts in past ages. In nature, the true mystery recognized by universal consciousness—the true mystery emphasized by the Bible—consists, first, in the permission of wrong-doing, the permission not merely of one original act of offence, but the forbearance which permits wrong after wrong in a series long repeated; and, secondly, the entire remission to the offender of the punishment due to his wrong done, so that he be raised up to the favour and happiness of the innocent. The forbearance which permits of repeated offending is very mysterious; involving, among other perplexities, a limitation of the protection given to innocence. This limitation is its inevitable concomitant; for whenever the wrong-doer is permitted to carry out his purpose, there must be a sufferer who has not merited that suffering. We cannot permit one boy in a playground to throw stones without so far ceasing to protect the persons of his comrades. The sonorous question of how wrong, violence, ruining of others can be permitted—of how long it is to be permitted?—heaves and moans everywhere in the universal conscience—heaves and moans all through the Bible, like a ground-swell troubling a great sea. The only answer of the Bible, and the only answer in the facts of nature, is that, though judgment against an evil worker is delayed, that judgment is sure and slumbereth not.

The question of how the guilty can be raised to the place and heritage of the innocent without undoing the foundations of all order and hope could never be answered without an atonement. God sets forth Christ crucified, to show that even in this also He is just; and of notable facts which stand clearly graven on the tablets of human life none is clearer than this—that of the events which have served to impress the minds of men with the heinousness of sin, none has ever made that impression so deeply as the death of the Lord Jesus Christ. All those who believe in Him as dying, the just for the unjust, to bring us to God, view sin as abhorrent to a degree beyond what they could otherwise have done.

#### The Truth and Unbelief.

BY REV. DR. MACVICAR, OF MONTREAL.

The best method of counteracting modern unbelief may be thus stated: Nothing but the revealed truth of the living God, accompanied by the Holy Ghost, can accomplish the task.

(1) We should seek to make a full and loving proclamation of God's saving message to all men, and this should comprehend a clear and systematic course of instruction in all the great doctrines of grace. Nor should the ethical and devotional teachings of the Bible be withheld for truth accurately formulated and earnestly proclaimed is the proper antidote of error. But more than dogma is needed. Men may be sound and at the same time cold and dead; and a wavering, theorizing, dead ministry is unquestionably one of the most potent causes of unbelief, while men full of faith and of the Holy Ghost are the most effective in banishing it.

(2) To meet prevailing unbeliefs we require critical books on Apologetics, covering all the points of modern attack, and specially adapted to our own day. This difficult undertaking needs much sanctified skill and learning.

(3) We require more thorough Biblical instruction in the family, where the foundations of true piety and Christian stability are laid, and where persons are fortified against the deadly assaults of unbelief.

(4) The spirit of Christianity must be infused more fully into colleges, and all institutions for higher culture. There should be in all such places men who are not afraid, or ashamed, to call themselves Christians, and who can speak of Christ and Christianity, of the facts and principle of revelation with as much naturalness and decision as others talk about the strata of the earth or the stars of heaven.

(5) We require to put forth missionary efforts commensurate with the wants of the world.

(6) The thought of Christian stewardship with respect to money and money's worth must occupy its true place in the Church. Sordidness, meanness, and appalling untruthfulness with respect to what men can or cannot afford to do for the Gospel's sake are characteristic sins of Christendom at this moment.

#### Two Pillars of our Faith.

BY REV. DR. CLEMANCE, LONDON.

It is impossible for believers to think too much of Christ as the lamb of God, but it is quite possible for them to think too little of Him as the Baptizer with the Holy Ghost. In fact, we venture to think that for every thought which believers have of their Lord under the second aspect, they have had ten thoughts of Him under the first. We are very far from saying that the ten thoughts of Him under the first are too many, but