

accepted, all that is worth contending for will assuredly follow. The fundamental truth upon which we insist is obedience to the revealed Will of God,—obedience absolute and unreserved, and liberty of conscience as regards the mere commands of men. God alone is Lord of the conscience, and all rightful authority comes from God. Other denominations feel under the necessity of constantly impressing on their hearers, through the pulpit and the press, the peculiarities of their respective systems. Presbyterians, on the other hand, are generally neglectful of their Presbyterianism. Take up a Presbyterian Newspaper, Magazine, or Quarterly Review, and you will rarely find in them any considerable proportion of matter advocating or even defending denominational peculiarities. The bulk of the contents will always be, in the best sense of the word, catholic. Our hymn books are as catholic as the Bible itself. Who ver heard of a Presbyterian hymn other than the Twenty-third Psalm! Our translation of the Scriptures is that which has been accepted by the vast majority of English speaking Christians. Our ministers preach the cardinal doctrines of the faith, and rarely turn aside into the arena of controversy unless it be to vindicate truth from the assaults of enemies. Christ sent forth his disciples not to make sectarians but Christians, and the evangelizing energy of our Church is directed to the conversion of sinners and not to the up-building of a denomination.

God forbid that it should be otherwise! It were utterly unworthy of our church to live on crotchets or to be founded and built on anything narrower than the whole truth of God. If Presbyterianism can live and thrive in the face of day, in an atmosphere of civil liberty and intellectual enlightenment, in midst of scientific progress and intense spiritual activity, we feel that it ought to live; but if under such healthy regimen it should dwindle and perish, we could shed no tear over its doom. Nothing weaker or narrower than God's truth is worthy of man created in the image of God and redeemed by the death of Christ.

It was a general remark both in Great Britain and the United States that Presbyterian influence predominated in and controlled the grand Conference of the Evangelical Alliance held in New York in October 1878. Presbyterians must cheerfully plead guilty to the implied charge. Yet there was at no time the slightest obtrusion of anything more distinctively Presbyterian than primitive Christianity. Episcopalians, Baptists, Methodists, Congregationalists, Lutherans, all shades and types of Evangelical believers found room enough upon that "Presbyterian" platform. It is equally noteworthy that in Societies in which Christians of all denominations co-operate, Presbyterians usually bear the burden of work and responsibility. This is true with respect to City Missions, Young Men's Christian Associations, Bible Societies, Tract and Book Societies; it is true in regard to any effort organized for the lessening of human suffering or the dispelling of human ignorance.

Prince Bismarck has said that Presbyterianism is essential to Evangelical Protestantism. This testimony is true. Any loss of vitality and power on the part of the Presbyterian Church would be a loss to Protestantism, to evangelical religion and Christian civilization throughout the world; and on the other hand anything that will serve to advance true religion will insure the advance of Presbyterianism.

Presbyterian literature shares to the fullest extent in the catholic