

what half a million Scotchmen were taught, during the heat of a ten years' conflict, to believe to be truth; the latter for what two hundred millions of human beings had always believed to be the truth. In both cases I disagree with the Church principles that the men held; in both cases I admire the moral principle by which they were actuated.) Honestly had the Non-Intrusionists written bitter things against the Voluntaries: honesty compelled them to become Voluntaries. Honestly had the Tractarians written bitter things against Rome; the most honest of them became Romanists.

I shall not follow out the course that British Church History has taken during the last quarter of a century, for that would land us in the conflicts of the present day, an interpretation of which I could give only from my own standpoint. To go into such details would be provocative of controversy, which it is the object of this Association to avoid, and my subject does not require me to discuss them on their merits. (This one principle, however, we see clearly in every movement in the world of theology, whether it be the Sabbath question, or the relation of Moses to Christ, or subscription to Confessions of Faith, or Inspiration, or Ritualism;—that men speak out and act out their belief, no matter what the consequences; and that thereby the Churches generally are in a state of ferment that makes it utterly impossible to predict what institutions will stand the test of the next quarter of a century, or what organizations may arise. Is this to be deplored? No: but rejoiced over. But what if our faith gets shaken? If a true faith, it can take care of itself: if a false faith, a mere faith of personal comfort, the sooner it gets shaken, and shaken out of you, the better. If it be faith in articles or a system, the sooner they are thrust into the background, and faith in the living God take their place, the better. If faith be not that blessed, inexorable light of Heaven vouchsafed unto you, by which at your peril you are to walk, what is it? A luxury carefully prepared and labelled, to be kept securely for your private delectation. What a pity such a *bon-bon* should be stolen from you!)

The comparative honesty and reality of the Nineteenth Century is seen not only in what it has undone, but also in a small degree in what it has done. It had a great leeway to make up, as well as its own legitimate demand to attend to; but it has gone into