

stroying selfishness and sectarianism, filling the heart with Christ-like yearnings over the ignorant and the erring, and impelling the churches to united action for the truth, this *unity* would do more to convince gainsayers, silence scoffers, and establish doubters, than a whole library of controversial divinity. To reach the height of its great argument, the Evangelical Alliance has, as Providence prepares men's hearts, to advance yet two steps.

Fully to accomplish its work, the Alliance must assume something more of a *representative* character. Its annual meeting, as at present constituted, consists of delegates chosen from the different branches of the Alliance in Christendom. According to this arrangement, some sections of the Christian Church may be largely represented, and other sections may not be represented at all. It might happen also, although hitherto the Alliance has been free from this evil, that the whole weight of the Association might be thrown on the side of some course of action disapproved of by the leading Evangelical Churches, and yet, as the Society is at present constituted, the only remedy left for these Churches would be that adopted by Spurgeon, to withdraw from the Alliance. Let us suppose, however, that along with the representatives, sent from each local branch (some would say instead of them), there were Delegates sent from the Supreme Courts of each Evangelical Church in Christendom, then the gathering would rise at once from the position of a mere friendly, irresponsible re-union, to that of a true, ecumenical, Protestant Council, that would, among intelligent people, command far more respect and attention than any Romish ecumenical council, and in which would centre the thoughts, the hopes, and the prayers of the Protestant world. When the Provinces of British America felt that there was need of a closer union in the colonial family it was fairly open to citizens of sense and influence to meet to debate the

ground and to suggest means and modes of action. But it is clear that no matter how great the wisdom of these self-constituted gatherings, and how useful their influence, they would not have a tithe of the influence these same men would have had they met as Delegates, each holding a commission from the proper authorities of his Province. In the case of churches as in the case of the Provinces of Newfoundland and Prince Edward, there might be some that, from want of confidence in the movement, would for a time refuse to send delegates or to join the union, but, left without coercion, these would gradually abate their opposition, as did Prince Edward, and count it, were the Lord with the union, a privilege to be numbered among its members. There need not, at least not at the outset, be any dread on the part of the most sensitively orthodox to be compromised by joining in such a broad conference. It is a conference, and must be at first, to become better acquainted, to do common work, and to feel after the possibility of a closer conference. It is indeed an ecumenical, or international union committee, to feel after the prospects, possibilities, terms and conditions of that union for which Christ prayed, and after which we ought to seek even when the eye of sense sees not how it is to come.

Fully to accomplish its work, the Alliance must also assume some executive functions. There is in our practical and busy age a wise dislike to talk, talk, talk. It was an accusation, that Miall, the great Nonconformist, resented from Gladstone lately, that he, (Miall), by the questions he introduced was turning the House of Commons into a debating club. An Evangelical Alliance debating club, however profound and eloquent its discussions, will not long command the attention and respect of the Protestant world. It must cease from constantly forging implements, and begin in some practical fashion to work with them. This is