

of its orators (Adolphe Monod) to be silenced in Lyons, is now able to silence its unfaithful teachers in Paris; to brave the whole ridicule, calumny, and false liberalism of the Parisian press, and even on the ground of universal suffrage to encounter and baffle the machinations of its enemies. I hail this as an augury of increasing clearness and strength and of progressive victory; but should it unhappily prove otherwise—should the efforts of an infidel agitation, acting on a Protestant constituency, created by no moral or spiritual qualifications, at some future day prevail, and should the Emperor still withhold that often requested Protestant Synod, which can alone, over wide France, restore doctrine to its rights and discipline to its seat, and separate, the precious from the vile—then I hope our French brethren will regard the hour as come which many think has come already, will raise decisively the question, "What communion has light with darkness?" and instead of waiting for any civil power to concede the organic rights of every Christian Church, will respectfully but firmly repeat even to the great Emperor the words of our own Alexander Henderson, and support them at every sacrifice—"Christ hath given warrant to convocate assemblies, whether magistrates consent or not;" or of one who belongs to France not less than to Scotland—our Andrew Melville, "There are two kings and two kingdoms in Scotland. We will yield to you your place and give you all due obedience, but again I say you are not the head of the Church; you cannot give us that eternal life which even in this life we seek for, and you cannot deprive us of it; permit us then freely to meet in the name of Christ." God grant that the Protestant Churches of France may not shrink from carrying out these principles, whither as against an imperial despotism or an unbelieving democracy. They will thus, if need be, perpetuate and consummate their own martyr-history, and place in the crown of truth its brightest jewel of liberty.

Having referred to Geneva and to CALVIN, "the mighty Reformer whose name still marches at the head of the whole evangelistic movement west of the Rhine and from its Alpine throne dominates over the religion of continents and the history of centuries," Dr. Cairns showed how Lutheranism had become nearly as bad as popery itself till the great revolutions of this century stirred up a better spirit. The revival exhibited itself in the Universities and among the higher ranks of society. Thus unfortunately evangelical faith became

closely allied with political conservatism of the Prussian stamp.

He also showed how orthodoxy is triumphing in spite of Strauss and Schenkel and other infidel writers, and how sound publications have far outstripped in circulation such as are heterodox. Still the vast bulk of the German population is "outside of the Church."

DR. NEANDER ON THE DISRUPTION.

Dr. Cairns then proceeded:

Fathers and brethren, let me, ere I close, advert to the influence for good which the proceedings of Churches in this country, when they are in harmony with the mind of Christ, and more especially when they rise to the grandeur of epoch-making events, exert on the Churches of the Continent. Such an event was the Disruption and the foundation of the Free Church of Scotland. I was a witness of it, I may almost say a partaker in it, and shortly after, being in Germany as a student in Berlin, with others now ministers of the Free Church and our own, I had repeated opportunity, in conversations with Neander and others, of learning how deep and wide an impression that great event had made on the Churches of Germany. There was here a testimony for religious liberty which has made its echo felt all over the Continent; and now if God shall lead you and lead us, renewing and upholding all our past testimonies as Churches for truth and liberty to add a new and crowning testimony for Christian brotherhood and charity, and shall reserve for us a union dictated by no decrees or edicts of kings and cabinets, enforced by no submission to infallible authority, but growing naturally, growing spontaneously, growing irresistibly out of the attractions of Christian hearts towards each other, who shall measure the influence of such a demonstration on the whole Protestantism of the Continent, on the whole Romanism of the Continent, on that whole long wavering line of battle from the one end of Europe to the other on which hang the issues of the future day! O may He guide us in a work so arduous and so momentous that no such opportunity as we now have, and for which we must account at His bar, be neglected or misimproved, that nothing be done amiss, that nothing be either precipitated or unduly delayed, but that now with one heart, and, if it be His blessed will, ere long with one voice, we may in our own land, and on the Continent, and to the ends of the earth, glorify God, even the Father of our Lord Jesus Christ.