

uneared in Toronto, and barely escaped punishment by fleeing the country, leaving his two victims, one a dead infant and another a wretched mother, who now lies under indictment for the same crime. There are also those in nearly every community who dishonour their sex, by openly defending, if they do not follow, some of the practices which we have been indicating, ignoring the truth that "children are a heritage from the Lord," while the printed tactics of the devil, wherewith he makes war upon the infant race of the redeemed, are scattered broadcast over the land, and must, in a measure, fulfil his fell purpose. Now, unless the Christian pulpit and press will lay aside their prudishness and probe this wound of iniquity, they will verily be guilty in the sight of God. It is to be feared that there prevails so much mawkish modesty both in the pulpit and pew, that there is almost an exclusion of a class of subjects that lie at the base of all moral and religious life. Did the pure God proclaim these laws, and give such prominent place to them in the revelation sent from heaven, surely the servant must faithfully enforce them, without let or hindrance through the false fastidiousness of any of his hearers. If women, whose happiness and hope, and often whose health and life, are thus perilled by these fiendish purposes and plots, will treat with its merited contempt, scorn and repulsion, these base sentiments and practices too often presented by those who are called women, but who are unworthy the name, then much would be done to stay the tide of this giant iniquity, and the land saved from being plagued by the pure and just God. Therefore would God deal well with them: and the people would multiply and fill the land. And it should come to pass because these women feared God, that he made them houses.

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### THE EVANGELICAL ALLIANCE.

Concerning the previous history and present mission of the Evangelical Alliance, the *N. Y. Methodist* has the following:—"The former meetings have been held in London, Paris, Geneva, Berlin, and Amsterdam. Beginning in 1846, in an effort to resist the encroachments of Rome, the Alliance has grown to be an organism of general Protestantism. Its principles are those held in common by evangelical Christians, and comprise the authority and sufficiency of Scripture, the Trinity, the fall of man, the incarnation of Christ, justification by faith, the work of the Spirit in the human soul, the immortality of the soul, the resurrection of the body, and the rewards and punishments of a future state. These principles of belief, however, are not designed as a new creed, but are accepted as a basis of union by the members of the association. The Alliance is not, therefore, a union of churches, but of individual Christians. It cannot and does not legislate. Its resolutions are binding only so far as they are voluntarily accepted. It does not interfere with the work of churches or church organizations. Its function is to gather up the best results of Christian thought and labour, and to present them for the encouragement of Christians. With a view to this object, reports on the state of religion in the various countries represented have usually been furnished; the religious problems of the age have been elucidated and discussed, and the needs of Protestantism and of Protestant civilization have been freely canvassed. The total result has been not only a better knowledge by Protestants of each other, but the edification of the churches."