

Dr. Hatch tells us that in the course of the second century this early spontaneity of utterance died away almost entirely. "The dominant parties in the church set their faces against it. The survivals of it in Asia Minor were formally condemned. The Montanists, as they were called, who tried to fan the lingering sparks of it into a flame, are ranked among heretics." . . . "Prophesying died when the Catholic church was formed." In the fourth century the voice of the prophet had ceased and the voice of the preacher had prevailed. There has been, too generally, an element of unreality, of sophistry, in formal preaching ever since. It requires great watchfulness now that our speaking shall not bring us under the reproach Dr. Hatch applies to those preachers of the fourth century: "The truths they set forth are truths of utterance rather than truths of their lives." Our Lord said for Himself and His disciples, "We speak that we do know," and the words of a minister now should ever convey truths he knows in connection with a living experience, and which he endeavors to exemplify daily.

Dr. Hatch looks forward to a return to the simplicity and reality of the apostolic times. He says, "The hope of Christianity is, that the class (of preachers) which was artificially created may ultimately disappear; and that the sophistical element in Christian preaching will melt, as a transient mist, before the preaching of the prophets of the ages to come, who, like the prophets of the ages that are long gone by, will speak only 'as the Spirit gives them utterance.'" Friends have had such ministers and have them now. Let us strive still to anticipate the ages to come, of which Dr. Hatch speaks, and keep to preaching "as the Spirit gives us utterance."

Let us steadfastly maintain that liberty of the Spirit in the exercises of worship which was the very principle of the New Testament worship.—*From the American Friend.*

## PRINCIPAL GRANT,

OF QUEEN'S COLLEGE, KINGSTON, ON  
THE CONGRESS OF RELIGIONS.

By request Principal Grant in the evening spoke on the recent international congress of religions at Chicago, which he attended as a representative of Canada. After explaining the origin of the great and unique gathering he gave a few of his impressions.

The spirit that conducted it was profoundly reverent and religious. Men of every color, clime and creed were there, and yet every morning when they assembled the organ struck up the grand old doxology. "Praise God from whom all blessings flow," and then they united in the Lord's Prayer. The first day they were led by a Roman Catholic bishop, the next by a Presbyterian, the next by a Methodist, the next by an Anglican and so on. No matter how much they might disagree with sentiments expressed they never once hissed. Disapproval was indicated only by austere silence. "Yet I have heard hisses in the General Assembly of our own church," said the preacher.

The spirit of the congress was not only reverent, but reasonable and rational. The speaker felt a satisfaction that he never expected to feel when he read a paper on "The Fundamental Principles of the Reformation" before an audience that included Roman Catholic bishops and priests. Of course he was perfectly willing to hear what the fundamental principles of Roman Catholicism were.

Among the lessons of the congress was the marvelous illustration of the unity of the race and of truth. There were in all great religions truths of unspeakable beauty and power. It was because of so much truth that these religions had so much influence. Another lesson was that man was essentially spiritual and religious in nature. Mankind was rational, though there were some idiots. No one could visit a lunatic asylum and feel angry with the poor inmates. So they should feel