

The Westminster Confession.

part of his fellow-Christians, and so far from scowling execration upon them because of it, he waited in hope and charity the progress of a more enlightened conviction in their minds, Phil. ii. 15, 16. Thus he would not have said of the doctrine of salvation by grace alone, "This, for aught that is known, he might have said of the doctrine of predestination." Now, why should the Presbyterian Church be less indulgent and liberal than "the Apostle Paul?" What right has she, from her ultimate standard of Scripture, to decree that of such error and unavoidable "varieties of conception," only one shall be tolerated among her office-bearers, or to denounce as "error" among her own children that which she would not denounce as "error" in the pious and faithful minister of sister churches, which she recognizes as equally with herself branches of the Church of Christ? The minor differences already alluded to proceed chiefly, doubtless from differently constituted minds, and these differences of mental constitution are found in every church. By what right, then, should any church refuse to accept as her ministers any but those whose mental constitution makes it possible for them to conform, in the most abstruse points, to the views which she favours? To say that she will authorize no man to preach the gospel who is not in all points a Calvinist, or a Wesleyan, or, as the case may be, seems to me to be very much like saying, "I am of Paul," and "I of Apollos," instead of, "I am of Christ."

that of rigid speculative adherence to a human system of philosophical theology, instead of the more simple and Apostolic test of love to Christ, and to human souls, and willingness to preach the great doctrine of the Gospel—justification by faith, which has been truly called—the article of a standing or falling Church? Is there really any warrant for so weighting our minds with traditional tests which many have long felt to be burdens too heavy to be borne, and freed from the pressure of which, I believe many of our number would preach with far more power and force, feeling more free to search the Scriptures for themselves, and bring forth from its treasures "things new and old"—to feed their people with, as the Spirit of the Lord may guide them.

warm advocates of "the Confession of Faith," to teach the same concerning God's object in the creation of man that the Confession does. The latter says that "the chief end of man is to glorify God, and to enjoy him for ever," and the former says substantially the same—"It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good." Conf., Chap. ix. 1.

have his name published in the press, and that in the face of the Bishop and priests—in the face of his friends, of his father and mother, or sister or brother, he must be earnest. (Applause.) When this poor man comes to give his name that way, when he expects to be thrown out of his house because he is a Protestant, or to be abused, and insulted, I say that it is not to be commended as a hypocrite, for he counts a good and noble deed. (Applause.) I fear many of you do not understand the muddy action of the French Canadian who comes to me and says, "Sir, I am ready to eat all the dirt which falls on me, my father, my mother or friends, and give up all that is dear to my heart, and come to follow Christ." If you do not understand that that is the work of God, I have nothing to say. Only the other day while I was speaking to two young ladies against confession and purgatory, a young man came in looking pale. I said, "You are sick." "I have come to the conclusion," said he, "that my Church is not that of Christ, and I have come to give up the religion of Rome in order to follow Christ. My father has cursed me, and my wife says she will desert me if I would do it, but this morning I decided that to save my soul I would have to give up father, mother, and wife." I asked, "Are you quite ready to take up such a cross?" he answered, "With help of God I am." I said, "I hope your father and mother and wife will not desert you" and this afternoon he came again with the tears on his cheeks and said, "It is too bad; the priest came to my house when I was absent, and persuaded my wife to desert me, and she said at dinner she should leave my house, and my dear child is to go too." This is one case among hundreds. This afternoon I saw four young men pale and faint; they said, "We have been turned out from the house of our father; we have been cursed because we gave up our names." There they were on the highway without employment and left to starve. I asked, "Do you regret what you have done?" They replied no, they did not. Seeing they were starving, though it was late in the afternoon I gave them dinner, and sometimes Mrs. Chiniquy is not very well pleased with me about this. (Great laughter and applause.) What must these noble men do? Go to beg? No. Will they starve!—Yes, unless help comes, unless you can employ them. I have more than 300 men who are starving—noble men who never beg, who prefer to faint than to ask for bread. Where will they go? They have lost their employment. The greater part of them had good positions, but the day they left the Church of Rome, they were turned out of them, and in some cases with wages unpaid. People, in the name of God I ask you to come to their help. In the name of Christ do something for these sufferers. (Applause.) I have no less than forty clerks and over 100 more of different trades who have no employment because they left the Church of Rome. This is a serious matter. After speaking of how remarkably his health was sustained in his arduous labors, he referred Mr. Court and the noble band of friends who have stood by the cause, as well as the pioneer missionaries, Oliver, Tanner, Vernon, Amaron, Doudet, Ressler, Charbonnel, Ladeur, etc., who had, as it were, prepared the way; they had sown the seed and he had come to reap.

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