

appointment, and we only regret our inability to give the address in full. A synopsis is simply impossible. We must content ourselves with noticing a few points.

Christianity and the age, and specially the relation of the churches to the necessities of the day, was the subject. The principal was maintained, and maintained successfully, that a church exists for the purposes of God as manifested in Christ, and must be judged in relation to those purposes, and by no other standard whatever. But if a church loses hold of God and of man, it loses hold of its end, therefore of its very right to be. Its truths are eternal, speak to the human heart everywhere; and if it loses touch of the human heart, it is because it has lost possession or comprehension of its own truths. And a church void of living truth bearing only dead dogmas in its bosom, what is it good for but to be buried out of sight of man?

The influence of Christianity in the past has been the influence of living men, men made happy themselves, and strong to diffuse that happiness around.

It is a grand thing for a church to have its roots struck deep in the worthy past. Certainly our polity has none the less power and grandeur because it can claim strong men like Cromwell and Milton and Owen and the men of Plymouth Rock, nevertheless Dr. Fairburn's words hereon are weighty, none the less so because not new; he remarks, regarding the Christianity of to-day, that its achievements in the centuries behind us can never, taken alone, be an adequate reason for claiming for it, or for conceding to it, control over the century in which we live. The right of Christianity to be must be sought, not in its achievements, but in its capabilities; not in what it has done, but in its capability of doing. To live by retrospect is at once the privilege and the proof of age, seemingly where active life is over, because evidence alike of what has been and what is. To live in deed and endeavour is the sign and duty of mankind, what alone becomes quick reason and unexhausted energies. To have served man constitutes a claim on his gratitude; to be able to serve him even better than he has yet been served constitutes a claim on his faith and obedience. Here, then, was their position:—Christianity is full of unexhausted energies, of latent and undeveloped capabilities, fitted to meet the deepest and

most clamant wants of the day. From the church of the Apologists and Martyrs we must learn to wed thought to action; to think nobly if we are to live bravely and well; to live purely, if we are to understand our faith; to honour it and make it honoured. We do but poor service if we simply demolish a rival system; the greatest possible, if we add but a living stone to the temple of truth.

THE estrangement of many of the cultivated and intellectual classes is admitted with sympathy and concern rather than with alarm or despondency. To trace the unbelief of some of these, now living, to pride of intellect, or to any save an honourable cause, is to do them grievous wrong. Yet they stand estranged in intellect and conscience from the faith of the centuries; and how are they to be reconciled? No religion can afford to lose choice spirits, least of all Christianity. The great minds of the Christian centuries have been Christian minds; and Christianity, therefore, has a sort of hereditary claim on the foremost intellects, owes to them gratitude, feels for them love.

THE attitude of the industrial class so far as it is antagonistic is in part explained thus: they have been largely left by the Established Church to battle alone for their rights; the men who have helped them have been often anti-Christian; too few Christian men have been found bold enough to apply religion to the problems and conflicts of the working man. Amusements have been too much left to the tavern, houses have been built for gain, not for the decencies of life, and education too long has been confined to the few. The church must meet the ages of neglect and wrong-doing by realizing the religion of Christ, making it a veritable law for life, translating its principles into living forces, not for the maintenance of what is, but for the creation of what ought to be. If religion is to control the people, it must become what Christ meant it to be, a real and applied law, opening His unworked mine of social, industrial, and political wisdom and truth. Let the reign of God be realized in our societies, and His Word would soon be victorious on the earth.

WEARIED, discouraged pastors may catch inspiration from the closing words on which Dr. Fairbairn exhorts his brethren in the