

vate; for, while they may draw a crowd, they do not appeal to the conscience. The *just* requirement is to set forth Jesus as the Saviour of men,—to do this with all the earnestness, learning and power given to the ministry. Dr. Schaff followed with an Address on the Doctrinal Consensus of Evangelical Christendom—an able paper that cannot be summarised briefly, so welded together is it by every sentence. He stated that the Bible is the rule; the creed is the Commentary; the Bible is the rule of rules by which the creed must be corrected. Still, all creeds profess to be derived from the Bible, or to be consistent with it; and yet many are antagonistic. He spoke of the history of Creeds, and the methods tried to harmonize them—the Confession of Peter being the first; then came the Baptismal Formula of our Lord; then the Ante-Nicene Creeds; then the “Apostles’ Creed;” then the Nicene Creed; then, in the course of centuries, the Greek, the Roman, and the Protestant,—the Roman embracing the Tridentine and the Vatican creeds. He showed the difference between the latter three, and subdivided the last into the Lutheran and the Reformed forms;—the Westminster Confession being the maturest statement of the Reformed, and that of Augsburg the Lutheran. He then showed how the various sections of the Evangelical world were more agreed than otherwise. They agree on the sovereignty of the Word of God, maintain the doctrines of Justification by Faith, the universal priesthood of believers, and direct access to God through Christ. Among all the schemes of Union, what he terms a Conservative Union is the only practicable one—because it recognizes all creeds in so far as they do not contradict God’s Word, and brings together, in fraternal Union, all living members of the body of Christ. This lies at the Basis of the Evangelical Alliance, and while it interferes with the confessional conscience or the denominational loyalty of none, it assumes that all true Christians are one, and aims at manifesting this unity in variety, and allows men to follow the Fathers as far as they follow Christ—in whom all creeds are forgotten, and by whom all divisions are healed. The Very Rev. Dean Bond, in the afternoon, re-echoed

this sentiment in a paper on Christian Union, and was followed by Dr. Dabney, of Virginia, on the “Scriptural Idea of the Visible Catholic Church, as constituted of Denominations of Christians;”—showing that denominations are so many sub-divisions of the one Kingdom, and that the Church is not one sect or organization to the exclusion of all others, as taught by Rome and the advocates of “Apostolic Succession.” Dr. Burns, of Montreal, and Gen. Burrows, then gave sketches of the work and mission of the Evangelical Alliance, and the Conference rose to meet in the Methodist Church on St. James St. in the evening, where about 3000 persons congregated. The evening was devoted to topics concerning the young. Dr. Bliss told of “work being done for the young in Syria,”—Mr. Varley, of London, showed “how to win young men to Christ;” Thane Miller and others spoke of the “Conversion of the young;” and the day’s work terminated.

On Saturday, Dr. Donald Fraser, of London, read a paper on the Relation of Art to Church Worship. Beauty in all things is to be preferred to ugliness—in Church services, Church buildings, Church music, Church decorations; but Art is to be the servant of the Church, not to be worshipped in place of God. The ornamental in worship as well as preaching, may crowd out religion itself. The best pictures of Christ in the Church are living Christians. The subject was wisely treated, and well received. After some remarks by Mr. Varley on the necessity of spirituality in all Christian work and worship, Rev. Prof. McKnight, of Dartmouth, read an admirable paper on “Confessions, the benefits and evils arising from them.” Each National Church formed its own—in all there are sixteen—that of Augsburg being the parent of all. The two best known among us are the 39 Articles and the Westminster Confession. Confessions became a test of orthodoxy of officers, and their grand use is their Conservative influence. But there is danger in too much Conservatism. There must be room for progress; Bible interpretation is progressive; so is Philosophy and Science; and antiquarian research and improved philology are constantly adding to the resources of