

tion has on it the marks of battle. When we disparage these, let us also look with contempt on the flags that tell of the triumphs won by our ancestors on those foughten fields where our name and fame and liberties were won. But surely I may accept what William of Orange did for the British Islands without becoming an Orangeman. Is not peace rather than war the true note of life? Is not the kingdom of Jesus Christ peace? John Wesley did a great work in the eighteenth century. He more than any other man saved England from lapsing into paganism. But of him I need not speak in a Methodist Magazine.

And, what is the great lesson to be learned from all these facts? Simply this: That if any one of these men were living now, he would do a different work from that which he did in day and generation. He would do the work that is needed in the present century.

We are living under a condition of things totally different from anything that has been on earth before. "The thoughts of men have widened with the process of the suns." The Reformers, in declaring that the Holy Ghost speaking in the Scriptures was the only infallible Interpreter and Judge of the meaning of Scripture, believed that the Holy Ghost would act as a judge does in other cases, and therefore inferred that intellectual agreement on all points ought to be and could be arrived at by Christians. History shows that they were mistaken. No such agreement has been attained. It would seem that the Holy Ghost says one thing to one man or Church, another to a second, and something different to a third. Churches, each holding a different interpretation of parts of Scripture have multiplied and prospered. Each is as firm in its views as at the beginning. Each can boast of scholars and saints.

Each has persecuted, as far as it has had power and opportunity, at one time with the sword of the State, at another time with the more cruel swords of pen and tongue; and it did so with the conviction that it was doing God service, for was it not fighting for "the truth"?

At length, however, all the Churches are coming to think and to confess, albeit in a confused and half-hearted way, that the realms in which alone agreement is to be looked for are those of saving truth and holy living. The brief Apostles' Creed sums up the supernatural facts of Christianity. Still more briefly does St. Paul sum up saving truth as "repentance toward God and faith toward the Lord Jesus Christ." And holy living is light that can be seen of all men. Christians are now beginning to feel that we dishonour the Holy Spirit when we cover with His name our speculations, theologizings, sermonizings, deductions, one-sidedness, and human limitations generally; and that we muffle the truth when we ignore or obscure the relative importance of truths. Consequently, the various Churches now acknowledge each other, though still in a hesitating and inconsistent way. Each professes to be only a branch of the Church, a regiment of one army. And yet we have never accommodated ourselves to these new and true conceptions. Each Church still acts as if it were the only true Church, and deals with all others, not on the principle of frank and cordial co-operation, but at best on the principle of competition. Has not the time for formulating and acting upon that unity which Christians everywhere feel?

71 the village to which I have referred, the four ministers—all of them good men—are all supported, in part, by their respective Boards. The waste of men and money, in view of the admitted fact that the