

and submission to the will of God, through Jesus Christ. Like every other good gift, the spirit of prayer "is from above," and can never be given us to experiment upon the Divine nature, and test his faithfulness. Moreover, the value of Dr. Tyndall's experiment, depending, as it does, upon the showing of a different result in the unprayed-for ward of the hospital, from that obtained in the ward prayed for, requires us not only to desire the recovery of the patients in the one, but *the death of those in the other*, for, if all recover, where would be the proof of the answer to prayer? Such a desire, however, we need not say, would be utterly un-Christian.

4. Such a test is also equally at variance with the Scripture doctrine of prayer. Professor Tyndall knows, or ought to know, that God has not promised to give us absolutely everything we ask. That were impossible! Even an omnipotent God cannot do that! Different persons might ask *opposite* things, as, for example, the poor inmates of that unprayed-for ward might pray for themselves, or their friends might pray for them, while we were piously wishing them to die, in proof of the efficacy of prayer! And then what would become of our philosophical experiment? Hence we are taught by our Lord's example to say, "Thy will be done," assured that, if God cannot, for any reason, give us *literally* what we ask, he will give us something better, and make all things work together for our good.

5. Such "a sign from heaven," as Dr. Tyndall desiderates, would be as useless as it would be foolish. Unbelievers would be unbelievers still. And just as the Pharisees, who demanded one of our Lord, when they saw him cast out devils with his word, said, "He casteth out devils by Beelzebub, the prince of the devils," the sceptical world would at once explain it away, by referring it to the operation of some occult law of nature, as yet but imperfectly understood. We have the authority of Jesus for saying, that "if men believe not Moses and the prophets, neither would they be persuaded though one rose from the dead."

THE "OLD CATHOLIC" CONGRESS.

This important gathering, which closed its sessions on 2nd September, was, in many respects, a very important one to the religious interests of Europe. We condense a letter from the pen of Rev. L. W. Bacon, to the *N. Y. Independent*.

The most wonderful thing about the meeting was the meeting itself—the people that met.

Four thousand strong by actual count—chiefly middle-aged men—and such fixed attention! such impatient "*hush-hushes*" when some rustle or cough distracted attention! such occasional shouts of laughter! such cheers and cries of *Bravo* and *Ja wohl* and *Hock!* and, above all, such long endurance, standing erect, with scarcely diminished numbers, for nearly five hours!

If, now, I can give you an idea of the speeches which this patient, enthusiastic multitude came to hear, and then make you realize that all this has taken place in the sacred Catholic City of Cologne, the sound of the big cathedral bells booming in at the windows from hour to hour, the wonder will be complete. But to