

country parish one hundred persons had gone to Christianize the heathen. The vessel cost 15,000 crowns, and her outfit 4,000 more. The expenses of the African mission were over 20,000 crowns a year. Prayer was the great motive power with them, the direct answers they obtained are simply incredible to an ungodly person, large sums coming in as they were requested at a throne of grace. The work, zeal, devotion of this man and his church are marvellous. To get a complete idea, the article referred to must be read. You would suppose such a man of prayer, living so near to God, doing so much good, who could get almost any thing he asked for, must be near perfection. "He seemed" to use the language of his biographer, "like one of the old prophets returned to earth, but he was a man of like passions as we are, he was an intense Lutheran, hating Calvin and Calvinists, and Congregationalists. Almost a believer in baptismal regeneration, he declared that Baptists who postponed the baptism of their children were murderers of their children's souls. A strict sectarian, a bitter churchman, he was also bigoted and superstitious, with all these imperfections and inconsistencies he dwelt very near to God in his daily life."

I have introduced this subject principally with reference to the amazing influence he exerted in spite of his inconsistencies. He had a defined view of what he believed, he was not ashamed to defend it, though it implied that others were wrong. It is no small matter for a man in these days to believe that something is right, and something is wrong. Spurgeon, speaking of the amazing spread of what to him was nonsense and mummery, says: "The Ritualists believed something, and that fact gave them great influence."

It is precisely the case with other errorists. Their errors do not so much damage their influence when they intensely believe them, and act on that belief. Neither do errors so much damage our interest with God when we have earnest convictions, and act upon them. The most unsuccessful Christians seem to be those who have *no definite belief*. Those who have nothing to work for, whose liberality is so excessive, that they think everybody is right, nobody is wrong. "Every man should enjoy his own opinion." "One man's faith is as good as another's." People of this stripe are unaggressive, they are morbidly charitable. They let others draw away from them, let all their interests yield to other influences, while their power to exert influence in return is completely gone.

Does not this excessive liberality keep down Congregationalism, prevent denominational zeal, and aggression? Let us by all means have liberty in non-essentials within our own body, and then make no apology for our existence to others.

Let us avoid the error of dogmatizing on all minor matters, but holding the Apostolic faith, forms and Church government, let us at least adhere as firmly to these things, as those who advocate errors do to what they hold. Let us show as much zeal in propagating truth—God's own plan, as men do in disseminating human systems.

An excessive liberality which concedes that all forms of religion are alike right, have an equal claim to our respect, has underneath it the semi-infidel doubt that all are alike false. In connexion with it a denominational zeal flags, and religious zeal shares in the decline. Sentiments like the following are entertained: "If we do not send men the Gospel, others will," "Others have the Gospel as well as we." "People won't perish for lack of knowledge, even if we have no Church among them."

I would say to such, by all means join with some denomination that is bent on aggression. Every man should have a hand in somewhere. This liberal talk is, in many cases, a very pious way of shirking our responsibilities, and our duties unto others. Churches with denominational zeal, all work. "They believe something, and that fact gives them influence."

They gather people into their congregations. They are not afraid to invite others to their Church. They look after their own brotherhood. If there are favours to dispense they give them to their own people. They dispense custom to their own dealers, let their contracts, and afford employment in preference