

be drawn in sacred nearness to one another and to the common Father and Saviour? But, alas, they do not meet together. This village, like every other village and railway station in the country, is expected to become an important centre, and it was a race with the Churches which should occupy it first.

"We must go there without delay, or the Methodists will."

"The Presbyterians have a man there, and so should we."

And the various Mission Boards listened and acted promptly. This village in particular has already four resident clergymen, a Methodist, a Presbyterian, a Baptist, and an Episcopal. In one of the little churches the congregation numbers one hundred, more or less; in another fifty, generally less; in the third and fourth, deponent ventures not to say how many. There is the utmost good-feeling between all classes of the people and between the ministers themselves.

"No matter what Church a man belongs to, we don't make any difference," philosophically remarked the village Nestor on this point. If any one gets a reputation for "bigotry," he may as well leave the place. We shall hear in all probability pretty much the same doctrine, no matter into which of the little churches we enter. And yet, with all this basis of true unity, the people are divided by impalpable but none the less impassable barriers. They act together in municipal, political, social, and educational affairs; but in religion, which should be the bond of cohesion between man and man, as well as between man and God; in religion, which, if it be a living force at all, determines as well as sanctifies the whole life; in that religion where more than in any other subtle influences stream out by which they may help all other men and receive help from all others, they are separatists and sectarian in

spite of themselves. They stand aloof from those who are of the same household of faith, cultivating a one-sided development and presenting a weak and sickly spiritual life to the world. And every other department of life suffers accordingly.

This is the state of matters all over the country, though it is felt most severely in the North-West. This is the state of matters in our time. Are we discerning the signs of the times, and are we willing to make the sacrifices that they call for, or is the Lord Jesus turning away from us, also, saying, "Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?"

God is the same yesterday, to-day, and for ever. Man, too, is the same. The God-man is the same. And therefore all the ages are alike. But it is none the less true that every age has its own atmosphere of thought and its own need. There is, therefore, a work to be done that can be done only in it, and unto that rather than to the early and popular work of building the tombs of the prophets and garnishing the sepulchres of the righteous are the men of the age called.

John Calvin did a great work in the sixteenth century. He more than any other single man saved the principles of the Reformation; and men who have entered into his labours should know more about him than that he sanctioned the putting to death of Servetus. The Puritan divines did a great work in the seventeenth century. Men of God, they were also men of their own time. Their doctrines reflected the spiritual experience of the age; and intolerant themselves, they gained the battle of freedom by identifying the good cause with religion. The Westminster Standards indicate the victories that religious thought and life then attained; and every sec-