

dwell as much as some have done in the region of sentiment, and we are not content that ours should be mere negative acceptances of this or that statement. We look for results. We call ourselves a practical age and we look—in this respect we are right—for results. The minister does not think it enough that he has the pews in his church occupied; he is not content if there be a fair showing of people on the Lord's day, in the Lord's house; he does not think he is achieving the results that are to be aimed at in his calling by his inducing a certain number of people to think as he thinks and speak as he speaks. We look for fruits, "for the fruits of righteousness that are by Jesus Christ to the glory of God the Father." The imputation has sometimes been made against religion as a whole that it is unduly sentimental; that it occupies itself with speculative matters; that it is dealing with men's free opinions; that it is concerned with man's thinking and feeling thus and so, and that it ought to be practical. I venture to say that it is practical in the highest degree, and that it never was more so than it is at this present time. Is that against the teaching of the Word? Is that against the genius of revelation? Why no! This is an eminently practical book. "By their fruits ye shall know them" is its maxim, its aphorism; and in the degree in which we wish men to be practical, to do right things, to bring forth the fruits, in that degree we shall seek to put this book in their hands. There is a place for sentiment; there is a place even for speculation; even hypothesis has its use in scientific investigation. But results are to be aimed at and we are aiming at these results; and if we want men taught, to aim at these results then we must make them familiar with this book; put it in the largest possible degree into their hands and heads and hearts.

I think in the third place there is a good tendency toward union in the time in which we live. I venture to think a greater tendency than in former times. That that union was intended by the King and Head of the Church there can be no manner of doubt. Union and communion are meant to go together. We have been learning as churches the value of that union and communion. I don't speak now of the drawing together of great and leading denominations, as we have had illustrated in such councils as the Pan-Anglican and the Pan-Presbyterian and the collection of our Methodist brethren. I don't even speak of the Evangelical Alliance, however large and good work it has done for the world. I speak of the various forms in which Christian courtesy is being habitually manifested. I speak of the spirit of mutual deference and mutual readiness to conciliate by which the churches of Jesus Christ,—the Evangelical churches, are being actuated. When Christian missionary fields are to be selected, the denominations look to where their brethren have already gone; they keep out of their way where they would be mischievous and bewilder the minds of the people. There is a conscious, and in some instances an unconscious, expression of that real oneness of the Church in relation to great missionary work which we are to trace to the teaching of the Spirit of the Lord, and for which we are to give thanks to God Almighty. Now I know quite well that there are some who may advance an idea in the opposite direction. They say, "I see on the contrary that there is a stronger denominationalism growing up in some places than used to be, and does not that appear against these views?" It may appear so to some; but in my judgment it does not necessarily appear so, and is not so in point of fact. There is a place for denominations, and there is a place therefore for denominationalism, and a true and intelligent, manly, spiritual denominationalism is not in the least degree incompatible with a true and Christian unity (Applause); and I would like to suggest this thought to those who sometimes speak from the Romish side, as if we were necessarily divided because we are in denominations (hear, hear). It is possible to have a true and intelligent denominationalism that is large hearted, that is capa-