

disciples that they knew not of what spirit they were ; and still we are of the spirit of the discipler, rather than that of the Master. But by serving and meditating more upon the Master we shall have more of his gentleness, and so may his prayer be fulfilled and we all be one in him ; and, without giving up our beliefs, without parting with one jot or tittle of what we regard as truth, may yet feel that too heavy a responsibility rests upon ourselves for us to condemn others, and that, after all, the true faith of Christ, however ready it may be to suffer for him, and to follow him whithersoever he leadeth, will yet be a faith that worketh love—that love which alone can heal our divisions, because it is the very ‘bond of perfectness.’”

So great was the throng all day at Association Hall that a side meeting was organized at Dr. Crosby's church, which was densely crowded all day ; Dr. Caswell, ex-President of Brown University, presiding. Here several of the papers read before the Conference were repeated, and addresses were additionally made by Mr. Sheshadri, Dr. Wilkes, of Montreal, and others. Mr. Sheshadri's address at the church was full of interest, and the sharp points which he made as to certain “advanced” theologians and philosophers in this country and in England, who are now trying to cover their nakedness with old clothes of pantheistic doctrine, thrown away upon the banks of the Indus and the Ganges two thousand years ago, was greatly relished.

On Sunday, October 5th, many of the churches where foreign clergymen were expected to preach were greatly thronged. In the Madison Square Presbyterian Church a united Communion Service was held, at 3-30 p. m. The pastor presided, and was assisted in the service by the Very Rev. Dean of Canterbury ; the Rev. Dr. Angus, Baptist ; Bishop Schweinitz, of the Moravian Church ; Rev. F. Corlin, of Geneva ; and Rev. Narayan Sheshadri, of India, the converted Brahmin. In the evening immense meetings were held in the Academy of Music and Steinway Hall. The astonishing statement was made by Mr. Loriaux, of Paris, that the late Archbishop of Paris, D'Arbois (murdered by the Communists), before he was shot, sent for Rev. Dr. Forbes (Episcopalian) and, “there is every reason to believe, changed his faith in preparation for death, by the aid of that clergyman's ministrations.”

On Monday, October the 6th, the Alliance was divided into two “sections,” the “theological” and the “philosophical,” each meeting in a different place, in order both to accommodate the throng too large for one building, and dispose of the many important papers distinguished writers had prepared by request. In the theological section the general subject of the day was “Christianity and its Antagonisms.” Professor Stanley Leathes, of King's College, London, led off with an address upon “The Best Methods of Counteracting Modern Infidelity.” It happily emphasized the points that, while the friends of Christianity cannot *demonstrate* the fact that we have a revelation (in the strictest scientific sense of the word), so neither can its enemies *demonstrate* that we have none—the question, after all, resolving itself into a balance of probabilities ; and that the whole question of unbelief is not really a matter of opinion so much as a matter of fact. He thought it entirely possible to establish as a matter of fact the correspondence between the later history of the Jewish people and the old prophecies as to what they would be. He urged a like argument from many other prophecies ; and insisted that the true way to meet the flippant and superficial infidelity of the time is to dwell upon broad facts which are above the fluctuating results of an uncertain criticism ; and by all means and at all events to stand strong upon the rock of God's word, which is higher than we. He said : “The strength of unbelieving criticism consists in the pertinacity with which certain points of detail are dwelt upon ; but the strength of that which is opposed to it consists in the breadth of the issue which is based upon the broad and general principles and facts which are untouched by criticism. The mass of evidence for the fact of a special and unique revelation being contained in the Scriptures of the Old and New Testaments is so great that it is impossible for a rightly-instructed and unbiased mind