

tellectual processes by which this end has been attained in the warm-hearted purpose of consecration which has spiritualized the effort and will sanctify the success."

The organ of the strongly conservative Southern Presbyterian Church, however, strongly protests against the adoption.

"Either an Arminian or a Lutheran could accept this statement, for it simply states the doctrine of common grace. And nowhere else is the doctrine of efficacious grace adequately stated. So, in like manner, the doctrines of perseverance and assurance are obscured."

It is the atmosphere of Christian love and sympathy that is breathed into the old Calvinistic creed, and the odious doctrines of infant damnation and reprobation are evaded, if not removed.

"RELIGIOUS INDIFFERENTISM."

At the late Ecumenical Conference the Rev. Professor Shaw, of Wesleyan Theological College, Montreal, read a very thoughtful and suggestive paper on this important subject. He presented some impressive statistics: "'There are millions of people,' he said, 'not the least intelligent and useful citizens in all cases, who never enter a church door. The professors in colleges, physicians, teachers, scientists, reviewers, authors, are seldom professing Christians, or even church-goers.' Goldwin Smith has predicted that 'a collapse of religious belief of the most complete and tremendous kind is apparently now at hand.' Said Moody, 'The gulf between the Church and the masses is growing deeper, wider, and darker every hour.' These alarming statements seem to be confirmed by statistics collated by Drs. Strong and Gladden. For example, in certain parts of the State of New York only twenty-three per cent. of all the people ever attend church, and they are mostly women. In Maine seventy towns are without any religious service whatever. The Governor of New Hampshire three years ago called upon the people to humble themselves before God, and to return to the neglected sanctuaries which were abandoned by scores throughout the State. Archdeacon Farrar is quoted as say-

ing that not three per cent. of the working classes in Great Britain, who represent the great mass of the people, are regular, or even occasional, communicants. The Home Missionary Committee of the United Free Church of Scotland has just reported—July, 1901—that 462,000 people in Glasgow, out of a population of 750,000, never attend any church. Without further array of figures, the painful fact must be recognized that an immense and growing number of people never darken a church door. Is it strange that society is widely demoralized, political and municipal life is corrupted, the rum power is becoming more and more entrenched behind the battlements of wealth, and political influence and religious life are paralyzed?"

But his closing words were most hopeful: "No amount of infidelity can annihilate the Son of God. The earth is not to be a great moral cemetery for Christianity. It could not hold in its death grasp our mighty Lord himself, neither is it to be the burial place of His truth. It contains the graves of many religious systems and of their founders, but never shall it witness again the interment of the 'Prince of Life,' 'who must reign till He hath put all enemies under His feet,' including the indifferentism by which the religious life of our age is to some extent blighted. To hasten this universal victory of the world's Saviour is the object of our assembly. If this great ecumenical gathering is only a demonstration of sectarian pride, it is a failure, and worse. If we assembled our vast constituency of 30,000,000 members and adherents from all continents and isles of the sea, and took some weeks or months in a continuous procession of them through the streets of London, it would certainly amaze the world, but it would do nothing to help on the kingdom of Christ. This gathering is not a parade. If it is anything worthy of our name and cause, it is rather a council of war, in which we consider the forms of opposition confronting us, the forces available for the conflict, and the wisest and most effective methods of conducting the campaign and delivering the Church from the paralysis of religious indifferentism by which in many quarters it is enfeebled."