

falsely with his convictions? No,—all we do is to entreat him to take a comprehensive view of truth, and not make idols of things of lesser moment. Sacrifice and mercy were both enjoined by Heaven; yet when the Jew perversely exalted the lower above the higher, the voice of God authoritatively declared: "I will have mercy, and not sacrifice." Each division of the Christian Church is certainly under considerable temptation to make an idol of its distinctive symbol,—to worship its own banner;—nor, perhaps, is the danger least to the most conscientious man—for his sympathies naturally cluster around the particular truth which he deems most imperilled,—and thus what is called bigotry may be often allied with deep earnestness and fidelity. Nevertheless, bigotry is always unenlightened,—and we must dispel it by unfolding the truth in the amplitude of its whole and the proportion of its parts. We must avoid having our *pet* truths; we must seek largeness of mind, and largeness of heart, sufficient to embrace the vast symmetric whole; and when all this is done, it is still well to remember that our minds never do simply mirror, as it is, the teaching of the Divine Word;—that still there is more or less of distortion in the image. How truly has it been said—

Our little systems have their day,  
They have their day and cease to be;  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they!

Such considerations as these ought to bring powerfully home to our hearts the words of the Apostle. "In meekness instructing those that oppose themselves." Even in dealing with the professed infidel, violence and bitterness are utterly out of place.—"The servant of the Lord must not strive, but be gentle unto all men—apt to teach, patient," and what then towards his Christian brother whose faith in Christ and love and devotedness may equal, or surpass, his own!

But the resolution which I move refers to something more. It speaks of the influence the Alliance has exerted, and the large measure of success which has attended its efforts towards unity and peace.—On this point I am compelled to be very brief. We all know that in the earlier days of the Reformation there was much brotherly intercourse between Protestant Churches. The Bucer, Martyrs, and Bullingers, of continental Churches, were warmly welcomed as religious instructors even by the Church of England. Men with whom in these days the name of Laud is a tower of strength, would do well to study the sentiments which even he—bigot as he was—expressed in regard to non-episcopal Churches.—How beautifully is the mutual love of early Reformed Churches evinced in the Zurich letters! Then, indeed, when one member suffered all the members suffered with it. In latter days iniquity abounded, and the love of many waxed cold.—Intercourse between the Reformed Churches became comparatively low. Latterly, however, there has been a great revival. We may refer to the year 1845 as the period when a feeling that had long been growing in the hearts of British Christians found clear and full expression. It may be allowable in a Scotchman and a Presbyterian to express his thankfulness that the call to manifested unity sounded from the north. Most heartily was it responded to by the Bickersteths and Angell Jameses of the south. Since then the Evangelical Alliance has been a mighty power in Britain, and not only so, but on the continent of Europe. Its voice has been loudly raised in vindication of the great principle of Toleration—especially in the case of the *Madiai* at Florence.

Nearly all Protestant countries have followed the example of Britain, and have their branches of the Evangelical Alliance. Many—very many—who have not enrolled themselves in its membership, have been powerfully influenced by its principles. When pleading its cause, how often are we met with this argument. "We need not join the Alliance, because we already hold all its principles and practice all its injunctions." Excellent, if there be no mistake about the fact; and we frankly admit that we look for the time when the Evangelical Alliance shall cease because there will be no more need of it,—would that blissful day were indeed come!

The resolution was briefly seconded by Major Hamilton, H. M.'s 78th Highlanders, and passed unanimously.

Rev. G. L. Fenton moved the third resolution.—My business is with *facts*—facts too of the most sturdy and unpoetical kind—*figures*—figures not of rhetoric but arithmetic. And yet these figures will be found suggestive of thoughts the deepest and the most emotional. The resolution which I have the honour to propose is this—"That the results of the Census of 1851, with reference to the religious worship in England and Wales, not only justify the formation of an Evangelical Alliance, but go far to show it to be imperative and indispensable."

The document to which this resolution refers, is most interesting and important to British Christians, of all parties and sentiments. The pains taken in collecting the returns were immense, no fewer than 30,610 officers have been employed in gaining the requisite information. The aggregate results are unquestionably sure, and they are briefly these. Out of the entire population of England and Wales (we waive the amount of that population) there were attending public worship on the 30th of March, 1851, —10,896,066 persons. Of these attendants, the Church of England claimed as members—5,292,561; other Evangelical denominations—5,119,686. Thus, for the first time in English history, we have trustworthy *data* for estimating the *relative position* of the several Churches to one another. And, in the first place, let us thank God for the small, the utterly insignificant space which the Papists, the Socinians, and other un-Evangelical bodies occupy in the religious area of our country—altogether *not one-twentieth* of the whole! Further, on this broad view of the religious state of England and Wales I based our present resolution, and affirm, that the religious statistics here presented, "justify the formation of an Evangelical Alliance" on such basis and principles as have this night been explained to you.

Mr. Mann has prefixed to his Report a succinct and candid survey of English Ecclesiastical history, and of the characteristic doctrines, government and usages of our several Churches; and he thus calls our attention, at the close, to the great extent in which, amidst so much ostensible confusion and diversity, essential harmony prevails. "The difference," he observes, "which outwardly divide are not to be compared with the concordances which secretly, perhaps unconsciously, unite. The former, with but few exceptions, have relation almost wholly to the mere formalities of worship,—not to the essential articles of faith. The fundamental doctrines of the Reformation, as embodied in the standards of the Church of England, are professed and preached by Presbyterians, Independents, Baptists, Methodists, and many minor sects, comprising more than nineteen-twentieths of the non-conforming Protestant community; and though the different organization of these several bodies seem to present externally an aspect of disunion, probably a closer scrutiny will