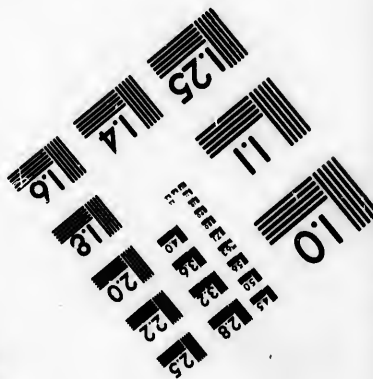
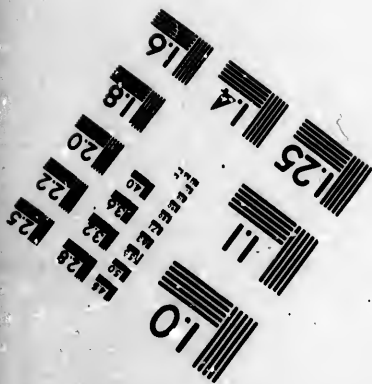
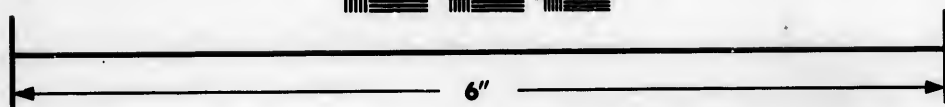
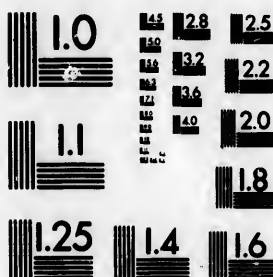


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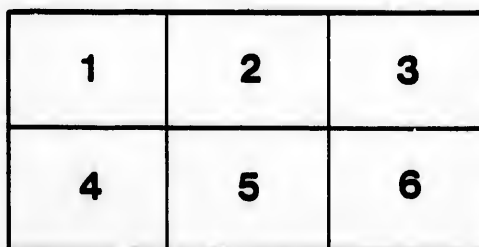
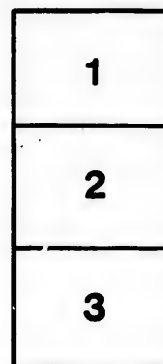
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*at Montreal*

43

**DOMINION EVANGELICAL ALLIANCE**



BEING A RECORD OF THE

**FIRST CONFERENCE**

OF THE

**DOMINION EVANGELICAL ALLIANCE,**

Held in Montreal in October, 1874.

MONTREAL :—PRINTED BY JOHN DOUGALL AND SON, 218 AND 220 ST. JAMES STREET.

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ONTREAL, OCTOBER, 1874.

## EVANGELICAL ALLIANCE.

The idea of a Dominion Evangelical Alliance was first mooted in New York, during the great Conference held in that city last October. The Canadian Delegates there assembled met in the Parlor of the Young Men's Christian Association, under the Presidency of the Rev. Anson Green, D.D., of Toronto—Rev. G. M. Grant, M.A., of Halifax, acting as Secretary. It was proposed, and agreed to unanimously, "That the various Branches of the Evangelical Alliance organized in the Dominion, be constituted into one organization—that the Head Office be in Montreal, and the Office Bearers selected so as to secure a general representation of the Dominion—and that the first general meeting of the Canada Branch be held in Montreal on some day in October, 1874." The necessary arrangements for this meeting or Conference were left in the hands of the Montreal Branch, who were requested to act as the Pro-



J. W. LAWTON, L.L.D., F.R.C., F.O.S., L.T.C.

visional Officers and Executive of the Dominion Evangelical Alliance until the meeting took place. Last spring invitations to take part in the Conference began to be issued to distinguished gentlemen, clerical and lay, in Great Britain and Ireland, and the United States; and, shortly after, similar invitations were forwarded to prominent clergymen and others in the Dominion. The result is the Programme, the subjects on which are to occupy the Conference during the next five days. A large number of eminent persons, who would have been heard with pleasure and profit, were unable to come; but as it is proposed to read selections from the correspondence of the Committee at to-day's morning meeting, the names of many of these will appear in to-morrow's issue. The following were the officers and Committee of Arrangements to whom the Dominion is indebted for a Conference, which promises to be one of the most successful ever held under the auspices of the Evangelical Alliance:

Rev. Principal WILKES, D.D., LL.D., President.

Very Rev. Dean BOND, LL.D.

Rev. JOHN JENKINS, D.D.

Rev. Principal MACVICAR, LL.D.

Rev. Principal DOUGLAS, LL.D.

Rev. THEODORE LAFLAUR.

Rev. Canon BANCROFT, D.D., LL.D.

Rev. R. F. BURNS, D.D.

Rev. G. H. WELLS.

Rev. GAVIN LANG, Corresponding Secretary.

Rev. CHARLES CHAPMAN, M.A.

Rev. ALEXANDER SUTHERLAND.

Rev. Canon BALDWIN, M.A.

Rev. WILLIAM CHESTNAN.

Rev. CHARLES RICHMOND.

Hon. JAMES FERRIER, M.L.C.

Principal DAWSON, LL.D., F.R.S., F.G.S., Vice-President.

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Mr. ERNEST M. TAYLOR, Recording Secretary.

WELCOME.

THE OPENING MEETING OF THE FIRST CONVENTION OF THE DOMINION BRANCH OF THE EVANGELICAL ALLIANCE.

Last evening the opening meeting of the first session of the Dominion Evangelical Alliance was held in the American Presbyterian Church, on Dorchester street, west. The announcement that a meeting, the first of its kind in Montreal, and of such general interest, would take place, was sufficient to draw an audience which packed the capacious edifice to the utmost, and which was composed of all denominations in the city, and of all classes of society. By half-past seven the galleries and body of the church were filled, and before the hour for the commencement of the services the aisles were occupied by all who could find room therein. A magnificent arrangement of flowers of all shades and hues was placed on a table in front of the dais.

The following gentlemen were present, and occupied seats in and around the altar:—Principal Dawson, Rev. John Hall, D.D., of New York; Major-General Burrows, R.A., of London, England; Rev. Donald Fraser, D.D., of London; Rev. Dr. Bliss, of the Syrian Mission; Rev. Dr. Mallor, of Halifax, England; Rev. Dean Bond, LL.D.; Rev. Dr. Burns, Rev. Dr. Jenkins, Rev. Canon Baldwin, Rev. Canon Bancroft, Rev. Dr. Taylor, Rev. Principal Macvicar, Rev. Gavin Lang, Rev. Professor Cousinier, Rev. Charles Chapman, Rev. J. Denovan, Rev. O. Fortin, Rev. T. Laflaur, Rev. D. Marsh, of Quebec; John Crowley, Esq., M.P., of Halifax, England; Rev. Dr. Schaft, of New York; Rev. Dr. Thornton, of Oshawa; Rev. Mr. Patterson, of Nova Scotia; Rev. Mr. Dobbs, of Kingston; Rev. Professor Campbell, Mr.

Thane Miller, of Cincinnati; Mr. Henry Varley, of London; Professor Daniel Wilson, LL.D., of the Toronto University, etc., etc.

The Right Honorable the Earl of Cavan was unable to be present, as also several other eminent divines and well known speakers.

Principal Dawson, President of the Dominion Branch of the Alliance, occupied the chair, and called on Very Rev. Dean Bond, LL.D., to conduct the opening services.

The Very Rev. Dean Bond, of Montreal, then gave out the first hymn in the collection prepared for the use of the Alliance, as follows:—

All people that on earth do dwell,  
Sing to the Lord with cheerful voice;  
Him serve with mirth, His praise forth tell,  
Come ye before him and rejoice.

Know that the Lord is God indeed,  
Without our aid He did us make;  
We are His flock, He doth us feed,  
And for His sheep He doth us take.

Oh enter then his gates with praise,  
Approach with joy His courts unto;  
Praise, laud and bless His name always,  
For it is seemly so to do.

For why?—The Lord our God is good,  
His mercy is forever sure,  
His truth is all His family stood,  
And shall, from age to age, endure.

He then read from the beginning of the 133rd Psalm, and also the 4th chapter of St. Paul's Epistle to the Ephesians, v. 1-10, and thereupon implored the Divine presence and blessing in these words:

"Almighty Father, the Father of all Spirits, we, through Jesus Christ, bring our spirits face to face with Thee, the living God. Grant that we may now and overmore realize Thy presence. We believe that Thou art present to hear the cry of Thy people and to bless Thy waiting, faithful servants. Lord, help our unbelief! Lord, increase our faith! We acknowledge ourselves utterly unworthy of the least of Thy mercies. We have sinned against Thee and have done wickedly. We bow before Thee our manifold transgressions. Enter not into judgment with Thy servants—Oh, enter not into judgment with Thy servants; but pardon all that Thy pure and holy eyes have seen amiss, and grant to us the full assurance of Thy pardoning love, through the atoning blood of Jesus! We acknowledge, Father, Thou Giver of every good and perfect gift, with thankful hearts, Thy infinite goodness towards Thy servants. We thank Thee that Thou hast put it into their hearts thus to meet together that they may be united in love, and united in glorifying Thee! O Father, we thank Thee that Thou dost permit them thus to glorify Thy great name, and to bear testimony to the world of their oneness in Christ Jesus! We thank Thee, Father, that Thou hast cared for those who have journeyed to us from distant parts, that Thou hast kept them in the hollow of Thy hands over the great deep, and granted them journeying mercies. Blessed be Thy holy name! We bless Thee, we praise Thee, we glorify Thee, we give thanks to Thee for Thy infinite mercies. Grant that now, and at all our meetings, there may be present a double measure of Thy Holy Spirit, and communicate to Thy servants a spirit of wisdom and of understanding—a spirit of knowledge and of the fear of the Lord; and grant, we beseech Thee, that in all things God may be magnified. There will come amongst us, O Father, some, it may be, with trembling hearts and stammering lips; be to them a mouth and utterance, and grant that they may be an honor to Thy Church in serving and glorifying Thee and edifying souls. There will come amongst us those with furnished minds and eloquent tongues; grant that all may be consecrated to God, and that, with humble hearts, they may strive to win souls to Thee, and commend the Gospel of Christ. There will be amongst us those with hearts full of faith and prayer, longing that God may be magni-

fied. Give them, we beseech Thee, their heart's desire. And there will come amongst us those out of the way—far from Thee; in Thine infinite mercy, bring them into the right way. Cause them to pass through the narrow gate that leadeth to life eternal. There will come amongst us those seeking Thee with trembling faith and striving to touch Thee; Oh help them, help them by Thy mighty power, that they may be enabled to lay hold upon Christ and find salvation in Him. There will come amongst us those who love Thee, who have given their hearts to Thee, and who with a simple, single heart, believe in Thee. Give them joy, give them gladness in this our meeting, and grant that they may see that Thou art amongst us of a truth. Bless, we beseech Thee, Thy whole Church. Grant that she may ever be served by faithful and true pastors. Grant that men and women may be raised up on every hand to declare the Gospel of Christ in the dark places of the earth. And O grant, we beseech Thee, that also may be instrumental in preparing the way of the Lord, and hastening His coming. We thus commit all into Thy hands, and ask Thee to accept us for the sake of Jesus Christ, and to hear us as we further call upon Thee, and say, Our Father who art in Heaven, Hallowed be Thy name, Thy kingdom come, Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us. Lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory, forever. Amen."

Dr. Dawson then rose and said:—Christian friends, it devolves upon me, in the absence of Rev. Dr. Wilkes, President of the Montreal Branch of the Alliance, to open this meeting in the capacity of Vice-President. I will just say one word in explanation as to the circumstances of this gathering. It has not assembled here by the authority of the Montreal Branch of the Alliance, but in accordance with a wish expressed by a meeting of delegates from all parts of the Dominion of Canada, convened in New York last year. It was there decided to establish, if possible, a Dominion Evangelical Alliance, and to us, as the Montreal Branch, was assigned the duty of summoning the first general meeting of such Alliance, at which it was to be organized, and at which as much as possible of other work was to be done. The duty consequently devolves upon us here, by the request of brethren everywhere in the Dominion, of organizing the Alliance permanently. We have done what we could to carry out this plan. Although we may have made many mistakes, as we have encountered many difficulties, we trust that the organization will fulfil the great ends which its friends expect from it. Many gentlemen have given much work and attention to this matter for several months. It is due to the Secretary, the Rev. Gavin Lang, to express our indebtedness to him for the large amount of service and useful labor which he has given to this work. In such an assembly as I see before me to-night, it is impossible to doubt that, in some respects, at least, our meeting will be a success. We have secured the presence of delegates from the mother country, and from the United States, and from nearly all parts of the Dominion of Canada—able and eminent minds, and we trust, that the citizens of Montreal will do their part in aiding these men to do their work, in giving us the audience that we need, and the help that we need for the carrying out of this great undertaking. In looking upon such a meeting as this, we should regard it, and try to make it, a help to Christian life. There is one Delegate without whose presence we can do nothing—One who has promised His presence where even two or three are gathered in His name. And if so many are gathered here of those of whom it can be said honestly and truly, that they have come in the name of Christ, there is no doubt that we shall have that Divine Delegate from above among us. And if we have Him among us to make us forget all



our minor differences, and to pour out upon us abundantly of that spirit which he promised to send from above, our meeting is sure to be a great blessing, not only to Montreal, but to all parts of the Dominion. Every Christian heart will respond to the thought that we do need such a blessing, and I trust that we shall all humbly hope and humbly ask that such a blessing shall be given to us. I have nothing further to say except to call on the Rev. Dr. Jenkins, who has been appointed to represent us in welcoming our brethren from a distance.

#### ADDRESS OF WELCOME.

Rev. Dr. JENKINS then delivered the address of welcome:

The pleasing duty has been assigned me of welcoming to this city our brethren who have come from afar. I do now most cordially welcome you, beloved, in the name of the Lord. Those on whose behalf I now speak, feel that Montreal is honored by having been chosen as the meeting-place of the First General Conference of the Evangelical Alliance of Canada,—honored by the presence amongst us of Christian friends from various parts of our Dominion, from the United States, and from dear old Britain. You who represent the Provinces of Canada are especially welcome to your own Commercial Metropolis, a city in which for thirty years and more, in spirit rather than in form, there has been maintained a most blessed Alliance of Christian pastors and people. You who have consented, on our invitation, to visit us from the neighboring Republic, we greet not as "strangers and foreigners," but as "fellow-citizens with the saints, and of the household of God." True, you live under a different form of government from that which we in Canada acknowledge and rejoice in, but "One is our Master, even Christ," and because this is so you and we "are brethren." You who have come to this Conference from Great Britain are linked to us, not only by the supreme tie of Christian fellowship, but also by national sympathies, by mutual love of a common home. Carry back with you when you recross the Atlantic the assurance of Canada's undiminished attachment to the British Constitution and the British Throne. Our friends from the United States—England's eldest and most prosperous daughter, now her worthy compeer—will not grudge us this expression of our love for Fatherland, or of the reverence which we feel for that noble, virtuous, Christian nation, so dearly loved and cherished by Americans than by Canadians, our gracious Queen.

But I am sure we feel, every one of us, at this time certainly, raised far above geographical boundaries, above forms of government, be they Monarchical or Republican, above even denominational distinctions and preferences. These are of "the earth, earthy." We stand to-night upon a higher platform. Lifted above both National and Ecclesiastical forms there are here no walls of partition to divide us. All is One! Ordinarily, we move on a lower level. Political distinctions, Ecclesiastical diversities, Doctrinal differences, dissimilarity of Ritual, are conditions of our social Christian life which we cannot ignore. They trammel us; our progress Godward; they chafe our spirits; they check our efforts in Christ's work; they restrain the outflow of Christian love. Blessed be God, there are times when His children are lifted to such a height and carried out to such a breadth of oneness in Christ, as almost to forget the barriers which keep them apart below. This is one of those times. The lines of division disappear. There is breathing-room for the largest charity. An hour ago, we were looking at a mixed company of Episcopalians, of Methodists, of Baptists, of Congregationalists, of Presbyterians. Each class was clearly marked. We could distinguish the Geneva cloak and bands, the surplice and lawn sleeves, the precursor and the organ, the font and the baptismal. Some were standing while they

prayed, others were kneeling; some were singing the Psalms of David, others were chanting modern Christian hymns. But while we gazed, lo! the scene changed. It was a dissolving view. Now as we look we find that the motley appearance of the group has vanished! The company is one! Each alike is clothed with a pure white robe of love, and all together stand before One Throne and One Saviour, crying with a loud voice: "Salvation to our God! Salvation to the Lamb!" And above the peaceful and harmonious scene, angels resting on their wings, joyously watch, and as they watch they sing this song, bestowed from on high, yet worthy of highest heaven: "Behold, how good and how pleasant a thing it is for brethren to dwell together in unity!" "Yes, verily!" we respond, for "Here the Lord commandeth the blessing, even life for evermore!"

We have anticipated your presence amongst us, beloved brethren, with joyfulness and hope. We have prayed and have felt sure that when you came to us, you would "come in the fulness of the blessing of the Gospel of Christ." We are sure that you have come freighted with prayers on our behalf, and full of desire that you may "impart to us some spiritual gift to the end we may be established; that is, that you may be comforted together with us by the mutual faith both of us and you." How greatly we need your prayers, I cannot find words to tell you. Much have we to contend with in prosecuting our Christian work. Step by step, in our progress, we are challenged by opposing forces: On the one hand, ecclesiastical superstition and christianized error, consolidated, active, unscrupulous, wisely led; on the other hand, commercial prosperity with the luxuriousness, the pride, the selfishness, the gross materialism, in a word, which ever follows in its train. Here, as in other centres of trade, "riches increase" and men "set their hearts upon them." Then, again, the tide of Christian unbelief, which long ago set in over Europe, and which soon afterwards reached this western continent, has extended its pernicious and dangerous influences Montrealward; as is natural, it allies itself with that worldliness of which I have spoken, and both marshal themselves against Christianity and Godliness. There is need, crying need in our Churches, of quickening grace, of the power of God, of the Spirit of Holiness. You, dear brethren, will kneel at our family altars, you will join us in our prayer-meetings, you will come up with us to our houses of worship, some of you will preach the gospel of Christ to us, and lead, at the Throne of Grace, the supplications of our people. We entreat your earnest and believing prayers on all these occasions for the outpouring upon our city of the Holy Ghost. I speak to the mind of my brethren around me when I say that our chief desire in regard to this Conference, is not so much its intellectual or its numerical success (that it will succeed in these respects we have no reason to doubt), but more than all, we crave, that through you, our souls may be quickened into a higher, purer Christian life. We are also looking to receive from you, during your stay amongst us, valuable suggestions as to the methods of dealing most successfully with superstition, with error, with unbelief, with worldliness, with all those follies and sins which here, as in other places, obstruct the progress of religion. The holding of this Conference in a city, three-fourths of whose population are Roman Catholic, to the number, say, of a hundred and ten thousand, will not be without its influence, furnishing, as it will, a tangible proof, that, after all, Protestantism is not that piebald, heterogeneous thing which Romanists are taught to believe, but that it is substantially one; that the differences which exist among us who have come here for the purpose of establishing for Canada a branch of the Evangelical Alliance, are in finitesimal, compared with that wide divergence which, in the Roman Catholic Church, for example, separates the Gallican from the Ultramarine. To me, it seems, that in the face of an arrogant and aggressive Sacerdotalism on the one side, and of a Materialistic Rational-

ism on the other, there ought to be greater readiness among Protestants to forego their minor differences, and to make common cause, every one of us, against these powerful antagonisms of our Protestant Faith and of our Holy Religion. Towards this point of Union, in spirit and in work, the Churches of Christ are happily verging. "Whereas we have already attained let us walk by the same rule, let us mind the same thing," praying, laboring, and looking for that Overman in Christ's Fold, for which He pledged in His intercessions upon earth, and which, we cannot doubt, is now the burden of His all-prevailing prayer at the Father's right hand: "I pray not for these alone, but for them also which shall believe on me through their word; that they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be One in Us, that the world may believe that Thou hast sent Me."

In the older communities of Christendom, the Evangelical Alliance has been rallying ground for Christians of every name. It has brought them into closer contact with each other; it has led them to compare their differences, and to see how small they are; it has promoted the mutual investigation, by Christians, of the meaning of Holy Scripture as a personally sanctifying power; it has awakened interest in the great work of the world's Evangelization, and it has joined in mutual prayers, and in blessed communion, Christians of all names, of every color, and of all countries and climes. We hail the extension to the Dominion of this Evangelical Alliance as the inauguration of a new era of Christian unity and work.

It is in my heart to say more, but I dare not longer detain you from those who are to follow. I shall conclude with this simple prayer, written by the sweetest of our modern Christian singers:

"O let us take a softer mould  
Blended and gathered into Thee!  
Under one Shepherd make one fold,  
Where all is love and harmony."

Once more welcome! A thousand times welcome to our city, our churches, our homes and our hearts!

Principal DAWSON, in calling for addresses from delegates, first introduced to the audience the Rev. Dr. Donald FRASER of London, D.D., England, who had borne a prominent part in the formation of the World's Evangelical Alliance, and who was well known to many citizens of Montreal from his former residence in this city.

The Rev. Dr. FRASER, who was warmly greeted by the audience, said: I very much regret, Mr. Chairman, the absence of our noble friend, the Earl of Cavendish who ought to have spoken first as the deputation from England. I pray you not to ascribe the smallness of the deputation from England to any lack of respect for the Christians of Canada, or any want of appreciation of the importance of this great Conference. Still less ought we to ascribe it to the least suspicion that there would not be a hearty reception to a much more numerous delegation; for your loving welcome and ample hospitality, like those of our brethren in the United States, are known to all the world. But something is due to the distance, and to the unfortunate circumstance that it is a weary distance. It is a curious fact that it seems to be longer from England to Canada than from Canada to England, and many of our friends regard the trip hitherto with much more concern than the prospect of it gave to such old sailors as my colleagues and myself. Then there prevails amongst us the feeling that you are quite as wide awake on this side of the water as we are; and though it may be proper to send a delegation out of courtesy and good will, yet you are quite able to conduct your Conference and consider your affairs without much stimulus or assistance from us. But while I have to make this explanation there is no question at all amongst us as to the importance of nourishing and cherishing in

this young country the sweet and fruitful spirit of Christian Unity, of expressing that in the form of an Alliance, of establishing that Alliance upon a comprehensive basis, and of keeping it in intimate relations, not only with other important branches, but also with the parent Alliance in London. Although I must use the word Alliance, I do not see it as extending an Alliance among Christians as at all to satisfy or exhaust the obligation which Christian people and communities most certainly owe to each other. We aim at something much higher, something more like the fellowship of believers in the early life of the Church—and which shall be much more effective than the Alliance in correcting that disunion, which we gradually become more and more ashamed, a disunion which we have inherited from the past, and which is due in large measure to the narrow and defective opinions of what was really essential in respect to external agreement. I believe the Alliance is of very great value for the cherishing and strengthening by exercise of those mutual feelings of respect and regard which tend to elevate the community, and for the increase of practical co-operation among Christian people who are otherwise apt to be separated from each other. It has been said that such an Alliance is less a necessity in the Dominion of Canada than in the Old Country, where religious differences have taken a much deeper root, and that is true. In another respect, to which Dr Jenkins has referred, an Alliance is of greater necessity here, because you live in the presence and under the frown of an influential and concentrated Romanism, and you are bound in your own defence to make prominent that spiritual unity in truth and life which belongs to our Evangelical Protestantism, and to disprove and turn aside those that misrepresent your various Church organizations, as if they were so many different and discordant religions. Now objection is sometimes made to the Evangelical Alliance, that it is an institution for gathering together ministers and people to express themselves in sweet, but tiresome platitudes; but if it were so, we are wasting our pains in seeking to give it a beneficial influence.

I wish to anticipate what may be hereafter adduced in greater detail, and to inform this large audience what it is that this Alliance is doing. And first of all, there is one thing which did not seem to be prominent at first, but which has gradually come to be considered as its most important work, and that is the maintenance and extension of religious liberty throughout the world. (Applause.) In the prosecution of that object we have had many communications with the various governments of Europe and Asia, and, thanks be to God, invariably with marked success. At this very moment we are engaged in a very serious and anxious remonstrance with the Turkish Government through our own Government,—and I am happy to say, through other Governments also—with a view to establish the right of a Mussulman to become a Christian by conviction, and to profess his Christianity without the forfeiture of liberty or life. Then, further, it is our business to try to make permanent in the minds of Christian men the great objects and interests of truth, and virtue, and goodness, and usefulness that are common to the whole Church of God. Our platform has nothing to do with small questions, least of all with petty, factious rivalries. Further, our system engenders in the minds of men a kind of salutary discontent with things as they are. For my part I am anxious to make my fellow-Christians dissatisfied with the present condition of the visible Church as known among us, and to kindle in men a desire to consider the Christian society, and to correct that tendency to desultoriness which is a constant source of weakness. One of the ablest men that we have in the Imperial Parliament, Dr. Lyon J. Taylor, in speaking upon the educational administration in England, used this language: "The means for progress in education, art and science are ample and abundant among us, but then they are thrown together in the widest confusion. It is time

to get order out of this disorder, for the future"—and it is this expression that made me remember it,—for the future problems of nations is the organization of the forces of war and the forces of peace in the most intelligent manner." For my part, I am very much disposed to say the same thing about the moral and spiritual forces which unite the Church of God. I know what can be said about the Church's wretched organization, and I heartily believe it. I know what is said about the charms of variety, about the healthy rivalry of various denominations and the amount of spring and stimulus that they thus obtain, and I believe it. But I do not believe that the cutting up of the Church of God into various sections can be a blessing. I am perfectly sure that there are complex arrangements that might be simplified, and that there are very analogous arrangements that might be combined. New relations might be established, not relations upon paper merely, but real, workable relations might be established that would reduce, at all events to a minimum, the excuses for separation.

The speaker expressed his conviction that the present was a very important era in the history of the Church, and that systems hitherto considered as proper and right, would not suffice much longer. Evangelical Christianity was never before beset by so many dangers as at present; and if it was to hold its ground it would have to be rejuvenated in its life, re-instructed as respects many things now imperfectly taught, and become reconciled to conditions necessary to its greater strength. Not that it should ever become, so to speak, centralized. It has no centre, and once having out away from the mistaken centre of Rome, we should take care that it never drifts into a similar system again. It needs to be endued with greater health and wisdom, elastic it is liable to be enfeebled, as time goes on, by a perpetual process of disintegration, and when the enemy comes in upon it with force, it is liable to be beaten and crushed in detail. Let the name of our dear Lord that died for us to be us a sign of a bond and concert of love, and as we have one master, even Christ, so we all are brethren.

The Rev. Doctor concluded his address amid loud applause.

Major-General Burrows, R. A., on being called upon, rose and said:—

Mr. Chairman, Ladies and Gentlemen,

It is with the greatest pleasure that, as one of the delegates from the British Evangelical Alliance, I thank you for the kind welcome you have now given, and beg to assure you of the hearty and cordial greeting which the Council in England desire me to convey to the Dominion Evangelical Alliance. It is delightful to them to hear of the movement towards real Christian union extending itself throughout the world, but specially, I may say, it is a subject of thankfulness to Christians at home when they are informed of its having taken root and bearing fruit where Christians reside of the same blood, the same language, and living under the happy and glorious shadow of the British flag, and under the gentle sway of our noble Queen. Nothing, Sir, can give one a better idea of the blessedness of this Christian union than, after passing over the pathless ocean for several days in the voyage to this country, to join in the worship of God's people, and to feel the truth of those ancient words, "All the earth doth worship thee, the Father everlasting," and that which enhances greatly this pleasure, and this feeling that one is still at home, is the fact that we are worshipping, not only with Christians of one's own Church, but also with those of other Churches; and I maintain that those who thus realize the communion of saints do enjoy a peculiar privilege, and that there is a thrill through the heart of a closer union than even that which we experience when uniting only with the brethren of the particular Church to which we belong. Then, again, there is the happiness of meeting old and tried friends in the Gospel, that but for such a

gathering as this we should probably never again see in the flesh; and there are those on whom I look around in this assembly with whom I delight again to converse, and once more to shake hands with as brethren and sisters in Christ. Some, perhaps, will say that after all this kind of advantage is not very much, and that we can have Christian union without the organization of the Evangelical Alliance, but I appeal to you, Sir, whether this view is borne out either by the whole tenor of Scripture or by our general experience of human affairs. We need in this imperfect world some outward manifestation of that which we may all be approving of; we need organization in order to carry into practice efforts for good that evolve themselves from this banding ourselves together as the members of Christ; and above all, we need that united prayer which, I need not say before those who hear me on this occasion, is perhaps the great object which we have in view as a result of our Evangelical Alliance. Not to detain you too long, I cannot but conclude with saying that which has particularly struck me with reference to the Alliance in this country. Its constitution is exactly similar to the happy condition of things which had only just begun at the period of my last stay in Canada. The Evangelical Alliance unites together in one great federal union the various churches which compose the body of Christ. They manage their own affairs, have their own internal government, and consult each other's mutual interests, and yet as members of the Alliance they meet on such great occasions as this, and testify that, although separate in some respects, they have all one common interest, and belong to a great and glorious Dominion, increasing in power and prosperity and learning, more and more, to regard one another as brethren, and to admire in each other the qualities and resources which belong peculiarly to each. Excuse, Sir, this allusion, but I cannot, at coming from England, help referring to the happy and flourishing condition of this country, and in bearing a message of welcome and congratulation from many Christians at home, would join with you in thankfulness to the Giver of all Good, and to our King's humble opinion, which I am sure is reciprocated by many others, that God is blessing, and has blessed, Canada and England, because they are the lands where the Bible is loved, whose children are taught the paths of true wisdom, and where Christians can know how to unite and give one another the right hand of fellowship, and yet can maintain their attachment to the respective Churches to which they belong. Nations, as well as individuals, do not attain to this state of things at once, and I believe that with regard to themselves those Christians usually find that they are nearer to God, and to the fulfilling of His will, when they can, by His grace, truly "love one another"; and unite in all good works with those who hold the great essentials of our common faith, and who are, though by different paths, yet all tending to the same centre, travelling to the Heavenly City.

He stated that very probably the next general meeting of the Evangelical Alliance would take place at Rome. (Applause.)

Rev. Mr. DODDS, of Kingston, said that he had been asked to make a few remarks in answer to the address of welcome on behalf of the Province of Ontario. It was with pleasure that he took part in a meeting of this sort, and he was happy to be able to say a word in connection with the opening of the first session of the Dominion Evangelical Alliance. He could say in his heart that during the twenty years he had been in this country, he had always advocated Alliance principles. It was impossible to look on the vast assembly before him, and listen to the eloquent addresses delivered, without rejoicing at such a united gathering of the members of all true Christian bodies. The spirit of union so manifested was one of striking interest; they could from its auspicious look forward in spiritual vision to that day when the Lord Jesus Christ would return in power

and glory. There will, on that great day, be no questions asked as to whether one is an Episcopalian, a Presbyterian, Baptist or what; but the interrogation will be as to whether they were found in possession of the truth. There was never a more important movement in such a connection than that of the Alliance; and while the enemy was very busy it was cause for thankfulness that this is a movement, here in Canada, as well as elsewhere, to unite God's people together in an aggressive phalanx, which will make successful and vigorous warfare upon wickedness, rise in the world at large as well as the Dominion. The Spirit of the Lord was lifted up as a standard against the enemy; and around it will gather true believers from every part of the land. In this day, when they heard of thousands in the old country being converted to God, they might have an intimation therefrom of the spread of the glorious gospel, and under these circumstances they were called on more and more to band together to meet Romanism and all creeds and opinions contrary to the spirit and mind of Christ Jesus. He would refer to one passage already referred to, that glorious intercessory prayer of Christ when he prayed, not only for His disciples, but also for all, in every age, who believed on Him. This was not, he was thankful to say, an Ecclesiastical Union—God forbid that they should see such a gigantic coalition on earth till He comes whose right it is to reign triumphant for ever and ever. They should never forget, however, that the Lord's words were that they should be one in spirit, and this was preached not only by the Apostles, but by God's servants in all ages. He then referred to the necessity there was for a unity of action among all denominations. He could say that he enjoyed some of the happiest moments of his life when he was aiding in a practical carrying out of the principles of the Evangelical Alliance; and when the members of the various religious bodies met in harmony, thus strengthening each other, the spirit of the Lord would bless every such effort. (Applause.)

Dr. Wilson, of Toronto, said it was unfortunate that several of the representatives who were expected from Ontario had not yet managed to join them; nevertheless he was exceedingly glad to be able to respond to the address of welcome, and desired that they would bear with him, as he was quite unprepared to make an address. If they looked on the history of Christendom they would recognize from time to time a stirring of the dry bones; they could have seen the Crusaders seeking Christ in his sepulchre, as if dead—in the grave, when He was reigning in heaven. This great, but mistaken, movement after the truth went on with persistency in the middle ages, and led to far different results from those sought for by the promoters; and in the same manner, when, in 1453, Constantinople fell before besieging hosts of barbarians, and the triumph seemed to be with Paganism, while the banner of the Cross appeared to be tottering under foot, the city's overthrow led to a scattering abroad of the treasures of knowledge and science which had been collected within its walls, and in consequence a grand revival of classic learning took place, and eventually resulted in an open Bible, and the glorious triumphs of the Reformation (applause); and when the champions of the faith did literally witness a good confession by enduring persecution even to laying down their lives in its behalf. Let them turn from that period to the epoch of a new movement, of a political and a revolutionary character, its supporters denying the name of Christ; according to them the old superstition of faith in Christ was dying out, and their infidel philosophy was claimed to be wiser than all Christ's teachings; but these sceptical views were losing ground, and they could already recognize in the near future the prospect of a revival, its signs, like those of the glimmering light before the daybreak, already being apparent. Social revolutions had followed one another with such rapidity that now it was stated the Evangelical Alliance would be asked to meet at

its next session under the shadow of the Vatican itself (loud applause). With such a cheering condition of affairs, they might well believe that the Lord reigns. One of the tenfold notes of the movement of the Churches was exemplified in the cry for union. They saw that union was the one thing the Church was in need of. Let it not be supposed that in meeting there, they wished to hinder the work of their separate Churches, or to alight that genuine love which each one entertained for that special branch of the Church in which he had been brought into a knowledge of the truth. Might this Alliance rather lead to the vision being witnessed which St. John saw when he beheld the Blessed Master moving amongst the Seven Churches. He trusted that each of the separate Churches, united together in the recognition of that General Assembly of the Church of the first born, whose names were written in Heaven, would cherish the spirit of brotherly love, for, however strong might be the bonds that held them to their respective Churches, it was insignificant compared with the bonds which held them together as fellow-Christians. Let them ever cherish the Evangelical spirit of union, which looked on the minor points of separation as insignificant and trivial, for when they were welcomed to the heavenly shore they would find all these little barriers had utterly vanished from view.

Speaking for Ontario, he could say it was appropriate for them all to gather together in the Commercial Metropolis to organize a great Christian Alliance for this young Dominion. Looking back upon England as the nation which had been foremost in the Reformation, in extended missionary operations, and in distributing an open Bible, there was cause for thankfulness; and yet dark shadows stretched across the light of those brilliant chapters of her history, and if they looked to their sister nation across the lakes, that great Republic whose representatives were now with them, they would see that the first century of its existence, whose days were drawing to a close, had shadows as well as light. It had not wiped out the dark stain of slavery without the shedding of blood, but the cleansing had been nobly done, and a glorious triumph had been achieved. (Loud applause.) If they of the Dominion recognized that they had a great future before them, let them realize that it is only by a grand Christian Alliance, in which all the Provinces of the Dominion will unite under one Master, that they will reap their history, which is almost as yet a white page, unsmiled from any of the dark spots which have stained the records of other nations. In that case their descendants would recognize that it was not in name but in reality a Christian State. (Loud applause.)

#### A DECLARATION OF FAITH.

A solemn pause ensued, when

Rev. Mr. WELLS asked the vast congregation to join with the members of the Alliance in repeating the Apostles' Creed, loved by more Christian hearts than any other. After repeating the creed, the congregation, led by the Choir, which deserves credit for the manner in which it discharged the duties devolving upon it, sang the following verses:—

"Come, Holy Spirit, heavenly Dove,  
With all Thy quick'ning powers;  
Kindle a flame of sacred love  
In these cold hearts of ours.

"Come, Holy Spirit, heavenly Dove,  
With all Thy quick'ning powers;  
Come, shed abroad a Saviour's love,  
And that shall kindle ours.

Rev. G. PATTERSON was then called on, and responded to the address of welcome on behalf of the Lower Provinces. The duty had been assigned to other brethren: Hon. L. A. Wilton, New Brunswick; Rev. G. W. Hill and G. M. Grant, of Nova Scotia, and Hon. Judge Young and Rev. Isaac Murray, of Prince Edward Island, and though he felt unfit to fill the place of the above mentioned

gentlemen, yet he would express thanks for the cordial reception tendered. The people of the Lower Provinces were very little known, or their wants understood; by the residents in other parts of the Dominion, and they down there claimed that sometimes they were badly used. (Laughter.) In regard to the Christian community in the Lower Provinces, the more they came to know of it the better they would like it. It was pleasant for the delegates from below to meet the citizens of Montreal on this occasion; and he wished most of the people from the Lower Provinces could see Montreal, of which, as the commercial metropolis of Canada, they would not be ashamed. (Applause.) He was proud to know the Dominion possessed such a city, and expressed the hope that the present Alliance meeting would prove a mutual blessing both to the citizens and delegates. He could not but look on such national exertions as a means of overcoming and removing the barriers between widely separated parts, which would cause a practical fellowship to spring up between one another. They in the Lower Provinces could not remain unaffected by the power wielded by Romanism at this centre of the country, but Protestants were now uniting to work effectually against its aggressions. He advanced the opinion that these meetings of Christians were a means of subduing those natural asperities which opposing parties were willing to make use of for their own aggrandisement, the Alliance thus promoting a national as well as a Christian Union. The Canadian Alliance movement was very cheering, and indicated as he believed a special visitation of God's spirit in the Old Testament dispensation God was made manifest as the Father; then the Son in the flesh, and after His death and resurrection the Holy Ghost descended on all flesh. This outpouring of the Spirit was manifested in various forms, but in none more so than in the drawing together of Christians in a Spiritual Union, and their combining against the forces of a common enemy. Let them take their appropriate place among the Christian Alliances on earth, and thus hasten the day, when all shall join in saying, "Glory to God in the highest, peace on earth, good will to men." (Applause.)

Rev. Dr. BLISS, of the Syrian Branch of the Evangelical Alliance, requested the reporters not to take note of some experiences he was about to relate in connection with the persecution of native Christians in the British Empire, as it might perhaps do some harm in that Oriental land. The audience listened with intense interest to the unfolding of a sad tale of persecution endured for Christ's sake in this enlightened age. It may be mentioned, however, that through the Agency of the Syrian Branch Alliance communicating with the British Alliance, the English Government intervened in time to save a poor man's life, who was ready to suffer martyrdom rather than turn from Christ. The speaker said there were 76 young men in the Syrian college, Druses, Mahometans, Greek and Roman Catholics, Protestants, Copts, etc., all of whom fasted twice a day to the reading of God's Word, and joined in devotional exercises, and that they would go forth a band of educated men, evangelical at least in sentiment, acknowledging but one God, and but one Mediator—Christ Jesus—between God and man. This work had alarmed the priests of the false prophet, and so in Turkey they had combined to stop the progress of the Protestant faith; but Christians need not fear with an open Bible to give the nations. Let them prepare themselves to go forward and preach the truth. "God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It included all. (Applause.)

Rev. Dr. PHILIP SCHAFF, of New York, said: I am very happy, dear friends and brethren, in connection with my beloved colleague, Dr. Hall, to deliver to you the fraternal salutations of the United States Branch of the Evangelical Alliance. On this platform we recognize no

division of nationality, race, denomination or sect. It is our privilege to meet here simply as brethren in Christ, our common Lord and Saviour. It is a very great privilege from time to time to fall back upon our common Christianity, and to remember that we are saved, not by what divides us, but by that which unites us, and which we have professed with one heart and with one mouth in the words of the venerable Apostles' Creed. Such meetings as this are in harmony with our Lord's sacerdotal prayer, and therefore must be acceptable to Him. They are in harmony with the whole spirit and aim of our Christian religion, which is a religion of supreme love to God and love to our brethren—a religion of union and communion of our souls with Christ our Head and of union and communion with all who are living members of His body and followers of His example. Such meetings as this cannot but refresh our spirits, stimulate us to our work, increase our zeal and our fervor, and raise our hopes in the final triumph of Christianity. Such meetings as this, also, cannot but have a very happy effect upon the unbelief of the world. You remember that our Lord prayed for a perfect union of all His followers in order that the world might believe that the Father sent him. And you remember, also, that the heathen said of the fathers, in times of ancient persecution, How these Christians love one another, and how they are ready to die for one another! And this very fact of their love unto death was one of the most powerful means of converting the heathen to Christ Jesus.

The power and the influence of the Evangelical Alliance must not be measured by the number and the extent of the organizations bearing that name. It extends much farther. The idea of an inter-denominational, international and inter-continental conference, an alliance of brethren in Christ without interfering with their denominational organizations, preferences and loyalty, is one of the greatest ideas of the 19th century, and has taken root in some of the profoundest and noblest minds of the age. That great statesman of France who has just gone from time to eternity in his 87th year, Guizot, the descendant of these Huguenots—he was filled with the grandeur of this idea, as I heard from his own lips only two years ago. And I could show you letters from some of the most prominent statesmen in Europe, who have no particular interest in what we call Evangelical religion, but yet see, and perceive, and acknowledge the far-reaching power of this Evangelical Alliance. It has already, heaven-like, penetrated the leading minds of all the Protestant denominations; and this very meeting this evening is an overwhelming proof of the power and vitality of this idea. Whenever a conference is held, especially a general conference, then the constituency of the Alliance certainly comes to the surface. We have seen that in the General Conference of New York, last fall, whose power and influence and success surpassed the boldest and most sanguine expectations of its friends; then we saw what, perhaps, never was seen before in ecclesiastical history, that the secular press, without any exception, multiplied the speeches and actions of that meeting by millions of copies throughout the United States, and throughout the world. (Applause.) I had, in my study, at that time, a half-dozen reporters of one secular paper in New York, to copy the documents and speeches which I did not feel at liberty to allow to go out of my study, and they were busy day and night in multiplying the ideas of the Alliance, and sending them broadcast over the land; and I heard at the office of that very paper that, beside their daily issue, which amounted to many thousand—30,000 or more,—they sold of their Alliance extra, which contained the principal speeches, not less than 200,000 copies. And that was before the official volume containing all the proceedings was issued.

Now it is said that the next meeting of the General Conference is to be held in Rome, and the idea seems to take here, and to meet with

a hearty response. It certainly strikes our fancy, if not our sober judgment, to see the Epistle of St. Paul to the Romans republished in that city by the united power of Evangelical Christendom. But allow me to say that before that meeting in Rome shall take place, in which I shall greatly rejoice, I hope, not only that we shall have a large evangelical constituency in that city itself, but that the Pope of Rome, old Pius IX., or his successor (cheers), will join our ranks, so that we may make him President of the Alliance. (Loud cheers.) And I believe that if he is really what he claims to be, the successor of St. Peter, he ought to be converted. His right to weep bitterly for having denied his Lord and Saviour more than three times. But whether we shall meet in Rome next year or not, or ten years hence, or twenty years hence, I am very sure that the Evangelical Alliance will meet, from time to time, as a prevailing Evangelist, in all the large cities of the world; and when the proper time comes it will also meet in Rome, and will also meet in Jerusalem, and, last and best of all, it will meet in a better world. (Applause.)

Where saints of all ages in harmony meet,  
 Who the Saviour and brethren will transport shall greet.  
 Where angels of rapture necessarily roll,  
 And the smile of the Lord is the feast of the soul.

Rev. Dr. JOHN HALL, of New York, said:—It is a great pleasure to me, dear Christian friends, in association with my brother who has just spoken to you, to bring you the congratulations and the cordial good wishes of your Christian friends and brethren of the Alliance in the city of New York. We remember with great pleasure, and with lively feelings of gratitude, the large contribution in mind, and in thought, which came to us from the Dominion in our meeting last year. We remember this, brethren, with affection, with esteem, with confidence; and I shall not be thought invidious, I presume, if I mention that we particularly remember one voice in the tones of which there are blended the modesty of true science with the meekness of true religion. (Cheers.) Grace and mercy and peace be with you, dear brethren, and on this your meeting. So I say to you, not in my own name, but in the name of the many brethren who have done us the honor to suffer us to speak to you on their behalf. Through divine grace we had a good blessing in our meeting last year. The word Evangelical never was written so largely before the eyes of this continent as it was written last fall; and if anywhere there were timid or hesitating brethren, if anywhere there were young ministers who had sometimes been tempted to think that to be Evangelical is to be narrow, to be illiterate, to be bigoted, they had that impression corrected in their minds, and the impression was made, I am sure, upon not a few that, if we have whispered truth hitherto we should

"—Whisper no longer,  
 But speak as the thunder doth, louder and stronger."

And it is something to make an impression of this nature upon the population of a continent, as we believe the God did by that meeting. The impression is sometimes conveyed that the object of the Evangelical Alliance is to create Christian Union. That statement, beloved brethren, is not quite correct. Christian Union is created by Him who createeth every good thing, when by His grace He takes us, one by one, and shows us to the living Christ. What this Evangelical Alliance is designed to do is to manifest that Christian Union, and by the very laws of mind God has so constituted us that there are certain feelings, the manifestation and expression of which deepen and intensify them; and our hope is that we shall not only make plain that we are one in Jesus Christ, but by our meeting together and giving this expression we shall feel its oneness more and more, and be better prepared than hitherto to act in the spirit of it.

Various allusions have been made to the attitude of Protestantism toward Romanism, and I think it right to say a single word upon that subject. The impression on the mind of many of our Roman Catholic fellow-citizens that this organization was called into being specifically to oppose Romanism. Let it be borne in mind that that statement is not correct. We regard Romanism as simply one of a number of forces whose work in the world is not good for human freedom, not good for human liberties, not good for human conscience, not good for the stability of honestly governed nations, not good for the world (loud applause), and we simply deal with it as one of those forces, and in no other way. But I would like to have it stated here that when the liberty of conscience of Romanists shall be imperilled, no matter by whom, it is in accordance with the character, and the history, and the objects of this Alliance to stand forward and battle for their natural rights and freedom, just as truly as for the natural rights and freedom of Protestants. (Loud cheers.) And I beg further to state that one of the influences following the great meeting at New York, was this: That the firm and kindly, just and generous spirit manifested toward the Church of Rome, did much to break down the prejudice of some of our fellow-citizens who are of the Romish faith, and to lead them at least to conceive a greater respect than they have hitherto done, of the attitude and principles of Protestants. For we should be sorry if the impression went forth that in the judgment of intelligent Protestants, the system of the Church of Rome is a bundle of obvious contradictions, a gathering of absurdities. It is not so. We better appreciate its strength. It is a concatenated system, thoroughly logical in its character, if once you have understood the principles by which it sets itself. It is to be encountered, not by disputes, but by a clear and distinct exhibition of the truth of God on our part, with hearts overflowing with love and pity toward those who have not yet been able, by God's grace, to break its chains, and by an unswerving and unwavering confidence in the power of this Truth to the sanctifying of immortal souls.

Brethren, you have joined together, and they whom I represent join with you in praying that the precious influence of the Holy Ghost may come to you. We appreciate your feeling in that matter; and you are laying the foundations of a great society, of a mighty Dominion. Brethren, you need grace and wisdom that you may be enabled to lay them truly and well in the fear of the Lord, in reverent regard to His Word and in constant dependence upon His spirit. May the Holy Ghost be given you to help you in this work. Remember, we best seek the Holy Ghost when we most exhort Christ; and remember that we are best in the way of receiving that gift that proceedeth from the Father and the Son, when we are lifting up Him who is prophet, priest and king—a king through whose blood we have redemption, who is exalted a Prince and a Saviour, and King of Kings. Let Christ be lifted up among you, in your prayers, in your speeches, in your meetings, in your conferences, in your papers and in all your arrangements; and when you do so lift him up, you are in the way of receiving the grace by which He quickens and blesses His true people. Brethren, one word more. Let me say to you in the name of those whom I represent, cultivate mutual love and forbearance. Surely, it is not upon those haughty with much contention that the heavenly dew is likely to descend. Surely it is not into the arena of anger and strife that the gentle dew is likely to come down. Love one another, dwell in love, labor in love, bear in love, forbear in love, that the spirit of love and grace may find a gentle resting place among you. So we hope that this meeting of the Alliance in this city will be full of blessing, not only in Montreal only, but over this whole Dominion. You have been lately brought together in Confederation, and we on our side rejoice in all the prosperity that has come to you, as we do

heartily give thanks for everything that makes you more and more strong and prosperous as a people, under the sway of a sovereign whom you as subjects respect and revere, and we, as citizens of the United States, respect and love.

Brethren, you will remember that concurrently with your Confederation there came to you a mighty accession of territory. Oh let us remember that in this higher and deeper confederation of the Lord's people over this Dominion, there may come to you a large accession of spiritual territory, of spiritual power, of spiritual usefulness, to be used by you for the glory of that Saviour in whom you and I in common do believe. (Applause.)

Mr. H. THOMPSON made a short but fervent address. He felt that he expressed the feeling of every heart in saying they welcomed to every Evangelical Alliance meeting that Delegate whose name had been so often repeated by the speakers that evening; that Delegate was their elder Brother, Jesus Christ. In His name they had met, and His presence was felt in their midst. Oh, let every delegate take the name of Jesus to his home, no matter where or

when; let that dear Name be dwelt upon, so that all may see that nothing is known but Christ Jesus and Him crucified. Might His Divine lineaments be impressed on their inner souls, so that He would be exemplified in their every word and action. He closed by offering up an ardent and devout prayer to God, beseeching that His blessing might come down on all.

Principal Dawson then stated that as the following functions of the Local Committee ended that evening, he would nominate Executive Committee to meet immediately after the meeting and make arrangements in regard to the constitution, etc. Rev. Dean Bond, Rev. A. Sutherland, Rev. Gavin Lang, Hon. J. Ferrier, Mr. Alderman Alexander, Rev. Dr. Taylor, Mr. H. B. Webster, Halifax; Rev. G. M. Grant, do; Rev. Isaac Murray, Prince Edward Island; Rev. H. Sanders, Hamilton; Rev. Dr. Burns, Montreal; Rev. J. G. Sanderson, Ottawa; Mr. A. H. Fry, Quebec; Dr. Morden, Brookville; Rev. J. H. Williams, Simcoe; Rev. Jas. Bennett, St. Johns; Dr. Holden, Belleville

NOTE.—It was intended to have delegates from all Evangelical Churches take part in the meeting of welcome, and but for unseen hindrances the attempt would have been, to a great extent, successful. The speakers were Rev. Dean Bond, Church of England; Rev. Dr. Jenkins, Church of Scotland; Rev. Dr. Donald Fraser, English Presbyterian; Rev. Dr. Hall, American Presbyterian; Rev. Dr. Schaff, Dutch Reformed; Major General Burrows, R. A., Church of England; Professor Daniel Wilson, L.L.D., Church of England; Rev. Mr. Patterson, Canada Presbyterian; Rev. Dr. Wise, Congregational; and Rev. Mr. Duhha, Church of England.

The following distinguished brethren of the Wesleyan Methodist Church were to have taken part in the services last evening, but were prevented at the last moment by the protracted sittings of the Toronto Conference:—Rev. Dr. Ryerson, Rev. Principal Douglas, L.L.D., Rev. John Potts, Hon. L. A. Wilmut, etc., etc.

## SECOND DAY.

FRIDAY, OCTOBER 2, 1874.

SUBJECT:—CHRISTIAN UNION AND ALLIED TOPICS.

The General Meeting of the First Annual Conference of the Dominion Evangelical Alliance was convened in St. Andrew's Church, at half-past 10, this morning.

PRINCIPAL DAWSON took the Chair and gave out two verses of the hymn:

Come Holy Spirit, raise our song,  
To reach the wonders of the day,  
When with Thy fiery, cloven tongue,  
Thou didst those glorious scenes display.

Lord, we believe to us and ours

The apostle promise given;

We wait the Pentecostal powers,

The Holy Ghost sent down from Heaven.

Rev. J. F. STEVENSON, of Zion Church, then led the Conference in prayer.



REV. DONALD FRASER, D.D.

Rev. GAVIN LANG, secretary, read the rules adopted for conducting the business of the Conference, and reported that ex-Governor Wilmut, of New Brunswick, was nominated President of the Conference, and Rev. Dr. Taylor, of Montreal, first Vice-President. These gentlemen were thereupon elected by resolution.

Hon. JAMES FERRIER moved seconded by Rev. James Grant of Halifax, that this Conference does now form a Dominion Branch of the Evangelical Alliance.

Rev. Mr. GRANT spoke of the desirability of organizing such an Alliance, as a supplement to the political union of the several provinces and the resolution constituting the Alliance was carried.

### CORRESPONDENCE.

The Secretary, the Rev. GAVIN LANG, then read from the correspondence in connection with the arrangements for the Conference.

extracts from one or two of the letters received from the Old world, and from the New world. Such, he remarked, might be taken as fair specimens of a hundred others, breathing a like spirit and like good wishes for the Conference, and intimating that letters expressing their regret at their inability to accept the invitation of the committee had been received from Rev. James Davis, Secretary of the British Evangelical Alliance, London; Rev. Dr. Vaughan, The Temple, London; Rev. Dr. John Cumming, National Scotch Church, London; Rev. J. Oswald Dykes, D. D., Regent Square, London; Rev. Alexander Raleigh, D. D., Highbury, London; Rev. C. H. Spurgeon, The Tabernacle, London; Rev. William Landels, Regent's Park, London; Rev. George Smith, delegate from England to the Wesleyan Methodist Conference of Canada; Rev. F. Jenkins, Highbury, London; Jas. Macaulay, Esq., M. D., Editor of *Sunday at Home*, London; Rev. Alexander McLaren, Manchester; Rev. Thomas Jones, Swansea; Rev. Professor Charteris, D. D., University of Edinburgh; Rev. Principal Fairbairn, D. D., Free Church College; Rev. Robert Buchanan, D. D., Glasgow; Rev. J. Marshall Laing, D. D., Barony Parish, Glasgow; Rev. Dr. John Cairns, Berwick; Rev. P. J. Gloag, D. D., Galashiels, Scotland; Rev. Wm. Arnot, Free High Church, Edinburgh; Rev. W. Lindsay Alexander, D. D., Edinburgh; Rev. Horatus Bonar, D. D., Edinburgh; Rev. James McGregor, D. D., Edinburgh; Rev. Andrew Thomson, D. D., Edinburgh; Rev. Dr. Smith, North Leith; Rev. W. Fleming Stevenson, D. D., Dublin; Rev. Professor Smyth, D. D., M. P., Londonderry, Ireland; James C. L. Carson, M. D., Coleraine, Ireland.

From the United States letters were received from Rev. William Adams, D. D., New York; Rev. Chancellor Howard Crosby, D. D., New York; Rev. Dr. Storrs, Brooklyn; Rev. Wm. Ormiston, D. D., New York; Rev. Dr. Prime, New York; Rev. W. S. Pomeroy, D. D., New York; Hon. Geo. H. Stuart, Philadelphia; John Douglass, Esq., New York; Rev. Edward A. Bulkley, D. D., Plattsburgh; Alon. Judge Strong, Washington; etc., etc.

A large number of letters were also received from eminent Canadian clergymen and laymen. Rev. G. W. Hill, Halifax; Rev. Principal Cook, Quebec; Rev. M. Harvey, St. Johns, Newfoundland; Rev. Professor Gregg, Toronto; Rev. J. K. Smith, Halifax; Rev. Principal Snodgrass, D. D., Queen's College, Kingston; Rev. Principal Lobley, Montreal; Hon. Chancellor Ritchie, Toronto; Hon. O. Mowat, Toronto; Rev. J. M. King, Toronto; Hon. Judge Young, L. L. D., P. E. Island; Rev. Professor Young, Toronto; Rev. John Potts, Toronto; Rev. James J. Ritchie, Annapolis; Rev. Canon Baldwin, Montreal; Rev. Principal Nelles, Victoria College, Cobourg; Rev. W. H. Poole, Toronto; Rev. F. H. Marling, Toronto; Rev. Dr. Anson Green, Toronto; Rev. J. P. DuMoulin, Hamilton; Rev. Canon Baldwin, Toronto, etc., etc.

#### EXTRACTS FROM LETTERS

From Rev. James Davis, Evangelical Alliance, London:

"It would afford me the greatest pleasure to be with you on such an interesting occasion, but I fear that my calls elsewhere will hardly allow of my crossing the Atlantic this autumn."

From Rev. C. J. Vaughan, D. D. of the Temple Church, London:

"Be assured that I appreciate and am grateful for this unlooked for proof of the brotherly sympathy of the Church of Canada, with one who is a stranger to them in the flesh, and who has nothing to plead in his own behalf but a common ministry and a most imperfect devotion. I pray you to convey to the Committee the assurance of my earnest gratitude, and of my lively interest in the cause to which they are bringing all the resources of their industry, influence, and known ability. That all success may be granted to their labor, both in this matter and at all times, is my heartfelt desire in their behalf."

From the Rev. Chancellor Howard Crosby, D. D., New York:

"I shall have to deny myself the great pleasure of meeting with the Conference of the Alliance.

I regard these conferences as introducing a new and blessed period of the Church's history—the period of unification on the basis of brotherly love. May your meeting in October be full of the rich experiences of Christ's presence."

From Rev. Edwin A. Bulkley, D. D., Plattsburgh, N. Y.:

To the First General Conference of the Dominion Evangelical Alliance:  
"The Evangelical Alliance of Northern New York, at its meeting in July last, appointed me as its delegate to convey fraternal salutations to you. Until recently I had expected to present these in person; and as I am now prevented from doing this, I send you greeting in this letter. The Alliance which I represent is a branch of the Alliance of the United States; was organized when the Conference at New York was first projected; and for several years, by successive meetings and co-operative action, has sought to advance the cause of Christian Union. We do not voice ourselves before your notice on account of our numbers, or other elements of relative importance; but because we are your near neighbors, occupying a part of the country upon your very borders. The frequency and closeness of intercourse with you, and not a little community of Christian interests arising from our vicinity to each other, call us to special sympathy and fellowship with you. May we not also regard ourselves as, in some sense, a link of connection between you and the greater body to which we are auxiliary? In the heart of the region where we have our homes and fields of labor there are springs but a few feet apart—the one of which is the fountain head of the Hudson, the pride of our State, and the other gives rise to important tributaries of your own noble St. Lawrence. When these rivers have flowed to the sea, they become one in the commingled waters of the great ocean. So we wish to express to you that Christian love which waits up from hearts near to each other, and goes to feed mighty streams of consecrated effort, and to fulfil the hope of that grand redemption in which all the true and faithful shall be united, as it covers the whole earth. We devoutly pray that the Holy Ghost may preside over your assembly, and rule in all your counsels. And may the grand themes of the Redeemer's kingdom which you shall consider, lift your hearts into that unity of spirit which shall be the pledge of co-operation on earth, and the foretaste of the communion of heaven."

The following communication, although received and read late in the Conference, is inserted here:—

MY DEAR SIR,—

I am desired by the Council of the British Organization of the Evangelical Alliance to present their cordial and Christian salutations to the Canadian Branch of the Alliance, and to the delegates from the United States Alliance, and to those from other countries about to assemble at the Conference of Christians to be held in Montreal in October of the present year.

The Council have heard with great satisfaction of the formation of an Alliance for the Dominion of Canada; it has their earnest prayers for its prosperity, and they fervently hope that the union of Christians of various evangelical denominations in that portion of the British Empire, may conduce to the peace and harmony of the children of God, and to their increasing co-operation for the spread of the Gospel, and the advancement of our Lord's kingdom throughout the world. I am also requested to inform you that the Earl of Cavan, a member of this Alliance, the Rev. Donald Fraser, D. D., and Mr. General Burrows, members of its Council, are about to proceed to Montreal to be present at the approaching Conference. The Council have much pleasure in appointing these esteemed brethren to be their delegates to the Conference, and commend them to the fraternal attention and kindness both of your Committee and of the Christian assembly on that occasion.

I remain, my dear sir,

faithfully and sincerely yours,

JAMES DAVIS.

Secretary

#### THE PRESENT DEMANDS ON THE PULPIT—UNJUST AND JUST.

Rev. Dr. JOHN HALL, of New York, then addressed the Conference on the above subject:—

No one can deny that certain unjust requirements are made upon the clergy as a class. For example, they are required to live upon

inadequate means, but are precluded from supplementing these means by labor of any other character, at the risk of losing their professional influence and standing. Further, they have to perform a great deal of labor without any adequate acknowledgment on the part of those who are benefited by it; but as it is known that the clergyman is a gentleman, and not likely to refuse his services, people presume upon him too much. In how many instances are they employed as relieving-officers, and how often are they expected to charge themselves with various branches of science and knowledge in order to be able to interest their fellow-creatures. They are also required and expected to do an immense amount of work as secretaries and agents of benevolent societies, as officers of schools, colleges and seminaries, and as missionary directors. In almost every scheme that starts up, wise or otherwise, the clergyman is expected to take a part in giving his presence, counsel, and often money. It would be well for the Christian community to consider these habits and to forego them; and it might also be well for the clergy to resist those unjust demands upon them which rob them of their time, and consequently of their influence. It is admitted that the community has a right to expect that the ministers shall be men of education, information and culture; shall be ready to aid in every thing that promises good to the public; shall be high minded and true, but chiefly they should be all this in that particular sphere to which God has called them—the spiritual direction of their flocks. I believe that the pulpit has not declined in any respect from the position it has occupied heretofore. It is sometimes said that the pulpit is giving way, and will be superseded by the press. But facts do not justify that allegation. There can be no rivalry between an honest and pure press and a truly effective pulpit. Where there is a good pulpit there is a good press, and the converse. That the efficiency of the pulpit is not on the decline, is evidenced by the fact that in most cities the most readable and the most intellectual part of the matter submitted by the editors to their readers on Monday morning is the weekly contribution made by the clergy to their hearers on the Lord's Day. I have been told by a bookseller that of the sales which he makes of the books of Darwin, Huxley and others, the greatest number are made to clergymen who desire to keep informed as to the spirit of the time. This does not look much like decline. It has been said that the personal talent of the pulpit is declining, and the question is asked, Where are the Whitfields of the present day? It must be borne in mind that in former days the pulpit was in a very low condition, and men of great power shone even more brilliantly from contrast to their surroundings. I will venture to say that there are more evangelical ministers in the Dominion of Canada to-day than there were in the whole world at the time Whitfield preached. It would be absurd to suppose that every politician in the age of Demosthenes spoke with the eloquence of Demosthenes. It was his magnificent superiority among all his contemporaries that gave him the position that he occupies in history. And so the multitude of eloquent preachers of the present day convinces us that the pulpit has rather increased than diminished in power. We have a noble vocation, as instructors of the people, and our care should be that we are faithful in the performance of our duty.

As to the demands made upon the pulpit, they will be according to the idea cherished in the public mind as to what the pulpit ought to be. First, there is the theatrical idea; that is, many believe that the pulpit ought to entertain, to interest, to amuse. Sometimes they look for tragedy; more commonly for comedy. At least, it is the comic element that seems to make the most impression, and is the most easily reproduced in the gossip of conversation. There is a curious defence set up by some for this introduction of the comic element into the pulpit. Say they: The Creator has endowed man with a sense of the amusing and

cluded from labor of any kind. Reading a great deal to acknowledge who are not likely to come upon him as they do and how often myself with their fellow- and extent of work as in our societies, almost every where, and in giving money. It is common to them; and they resist in which our community ministers shall and culture; every thing; they should ere to which direction of pulpit has not a position it sometimes said and will be acts do not can be no press and in good converso. is not on the not that in p and the matter rders on contribution rers on the a bookseller of the books the greatest e desire to of the time. It has ent of the n is asked, resent day rmer days rillantly and brilliantly. I will ore avan- of Canada s world at eian in the eloquence agnificant that gave a history. eachers of the pulpit in power. ctors of that we duty. e pulpit, rished in ought les; that it to em- mees they comely, seems to the most onversat up by eloquent ator has sing and

comic, and why should not preachers take advantage of this quality of the human character? But is the argument a good one? Physicians at the bedside of a dying man do not outrage the human feelings by indulging in merriment. And when in the pulpit the great issue of life and death is presented to men: "Believe in Christ and be saved, reject him and be lost," it seems to me that levity and merriment, or anything that would provoke laughter in these circumstances, must be shocking to all properly constituted minds. Therefore we say that the demand that the pulpit should be in some sense theatrical, is an unjust, base demand, and it should be resented as such by the Christian community in the interest of the generations coming on, and of the world. (Applause.) When we hear about sermons that they are interesting—and about two-thirds of the people pronounce it wringly—many, many times the interest or the lack of interest is attributed to the preacher and not to the lack of intelligence on the part of the hearer.

In the next place, there is what may be called the Lyceum idea of the pulpit; that is to say the pulpit caught to discuss every question that comes up, have an opinion on every matter, political, civil, judicial, scientific, and every other; that the pulpit ought to be a platform from which the minister should state every week what he thinks upon the various public matters of the day. That idea, perhaps, had its origin on the other side; but it seems to be a mischievous idea. That is the proper sphere of the press, and may with propriety be left to it. Ministers have not, as I am aware, any special aptitude for giving opinions on every special matter that comes up. This is the province of the editor, and we lessen our power when we attempt to instruct the public upon such matters. (Applause.)

In the third place, there is the commercial idea of the pulpit, which is that somehow a place of worship is to be filled, and that a man should be got who will fill the pews, raise the revenues, and run the machine generally. This is a base and vulgar idea, and deserves to be stigmatized and repudiated by everything honest. How often a godly minister has been displaced because he did not *draw*. At a Congregational meeting at a place within my knowledge, several speeches were made in favor of calling an eminently *godly* man, but not very eloquent, when one of those opposed to him on that account, rose and said, "Sir, them galleries have got to be filled." (Laughter.) Surely nothing can degrade the pulpit more than the prevalence of such base and sordid ideas.

In the last place,—and this is really the most respectable of all,—there is what may be called the Ritual idea, that ideas in accordance with which certain clerical congregations proceed. I am inclined to think there is a radical error in that plan; but it is one of the most reputable of which mention has been made. It does profess to have some real relation between God and eternal life, between the Church and the World. At the same time we are to disentangle in the minds of men the true from the false, and to make them understand, so far as we can, the truth of God in relation to the Holy Spirit. Allow me to state what seem to me to be the just requirements of a Christian community from the ministry. It may be expressed in one word: we are to set forth with all the knowledge we possess, with the aid of all the requirements we have, with all the powers we have, we are to set forth the truth as it is in Jesus for the saving consolation of men. It is a shame upon us as if we forego this for anything else. As God has adapted in nature life the eye to the body, even so he has adapted the truth of his Holy Word to the souls of men; and we not only miss the mark, but we work with inferior weapons, when we turn aside from that living truth, and when we think that the Spirit will slide with us if we seek it any other way. A man may preach science, philosophy and social ideas; very well; but he then foregoes the claim to the aid of that Holy Spirit promised only to those who seek

it, and we preach in vain unless we have the Holy Spirit with us.

Our fathers used to speak of a body of divinity. Whether they saw it or not, there is something very suggestive in the phrase. Every member in my body has an equal importance; every one is useful for some purpose in its own place, and it is a mischievous idea to take any one from its place and apply it to another purpose. Every truth of God has its place, and we are to keep it in its place and give it its relative prominence. It seems to me that men sometimes make a very grave error from a lack of thought on this subject. When we preach the Gospel and set forth the truth, we are adding to the flock of God. Sometimes we find men in a pulpit praying as if all needed to be converted, and at other times as if they had all been converted. It seems to me that we ought to keep in mind both classes, and pray for those who are saved as well as for those who are not.

There are hundreds of men everywhere who are trying their puny strength upon Christianity. We are under no obligation to turn aside and notice every assailant, and endeavor to set his argument in its proper position so as to be able to knock it down. There are many men turning aside to deal with Darwinism, Tyndall and Huxley, and they are very often wasting their power. My brethren, think for a moment of one of the most intelligent congregations to whom we ordinarily preach; how many men are there in that congregation who could intelligently state the philosophical views and opinions of such a man as Prof. Tyndall? Are there twenty, or fifteen, or ten, or five? In many cases none. I say it is a waste of powder to be compelled, first of all to set up a fortification in the name of this man, explain to your congregation what you are hammering at, and then endeavor to knock the fortification down. As a general thing, we may allow those things to take care of themselves. We do the best we can when we set forth the truth in the way which God will have us set it forth. I do not wish to be understood in making this statement as decrying or depreciating in the least the most valuable and eminent labors of men who, as professors in colleges, as editors and writers, deal with these hostilities and objections. They are in their proper place, and we owe a debt of gratitude to them, and we need not fear to leave the matter in their hands. They will deal with it, and effectively. If I, a minister, were to write to the press on political matters, it is not likely I could get a hearing from the editors and politicians. They know much more about those things than I do; and have I any right to suppose that I shall be able to satisfy college professors and learned men by dabbling in the pulpit with these abstruse scientific questions? Why, then, know these topics much better than I do, and if they are wise they would be glad of a little rest from them on the Lord's Day. Have I any reason to suppose that I shall be able to present the stage of the theatre in the pulpit on the Lord's Day in such a manner as will please the ordinary theatre goers of the city? Every night they can have it in far more attractive manner than I can give it. Or have I any reason to suppose that I shall be enabled to attract scientific unbelievers by scientific expositions from the pulpit? But there are certain questions everlastingly asked by the human soul, deep, grave questions which it is for us to answer. We have to make known Jesus Christ; we have to reveal an invisible way, and to make faith triumph over sense. We need more meekness and grace, more courage and fidelity. A short time ago it was my lot to pass a few days in the extreme north of the State of Michigan; while I was there I met my brilliant countryman and your Governor-General, who made a visit to the place. At the fort of Sault Ste. Marie there were a number of United States guns pointed towards Canada, and a salute of seventeen guns was fired in honor of your Governor. I hope those guns will never be pointed towards Canada in any other way. All were delighted with the Governor.

The grace and the case, and the intelligence, and the affability and the courtesy he exhibited, produced upon the people a deep feeling of admiration and respect. But brethren, if we would but think of it, we stand in the presence of a King, our Saviour, far above all worldly dignitaries, and with what fidelity, devotion and love ought that presence to inspire us! O that we may have given us so to labor that His holy cause suffer no harm at our hands!

Rev. Dr. METZ, in alluding to the able address by Rev. Dr. Hall, said it would be a great disappointment to many that they were not here to hear it. Despite the interest attaching to scientific discussions and pulpit discourses on morality and theological doctrine, the great question of interest was that of the Abolition, and polemical and doctrinal discussions were dry, and did not attract the interest attaching to the divo, over fresh subject of Christ. When a preacher took a text, if he left out the main thing in his sermon—the life—and preached morality and doctrine alone, he was himself to blame.

ENCOURING THE RIBIBLITY OF AN AUDIENCE FROM THE PULPIT.

REV. WILLIAM CHESTNAN, of the First Baptist Church, referred to what had been termed the comic element in preaching. He certainly believed in maintaining the dignity of the pulpit and that it was not right for the preacher to try to rouse the people's risibilities; however, it was quite possible for ministers to present the truth in such a way, as without meaning to do so, to cause a laugh. A distinction should thus be drawn; for it was to be supposed that a preacher would conduct the pulpit services in the most natural and spiritual way possible. He once heard a minister preach about the not being ashamed of the Gospel of Christ, who, wishing to illustrate the subject, did it in this way:—For instance, some people, being ashamed of their own natural looks, sought to hide them. In this the preacher did not refer to painting, but the idea was suggested and aroused the humor of the congregation. It illustrated the truth that to be ashamed of the Gospel of Christ was to hide it. In that case there had been no intention to excite the risibilities, but simply to illustrate the truth. He mentioned another example of this unintentional attempt to upset the gravity of a congregation, and drew a distinction between the man who attempted to be a comic preacher and the one who was perfectly natural and expounded the truth according to the ability God had given him.

He also referred to Rev. Dr. Hall's remarks on the commercial aspect of some people's actions in their churches, and which should be published broadcast throughout the land.

THE DOCTRINAL CONSENSUS OF EVANGELICAL CHRISTENDOM.

Rev. DR. SCHLAF, of New York, delivered an address on "The Doctrinal Consensus of Evangelical Christendom." He said: I approach this subject with a deep sense of its importance, and of my inability to do it anything like justice. The Bible is God's word to man. The creed is man's answer to God. The Bible is the book of life to be explained and to be applied. The creed is the Church's commentary and summary of the Bible. The Bible is the truth itself, fresh, pure, infallible, and perfect as it comes from the mouth of its author. The creed is the human statement of this truth, more or less imperfect and subject to improvement, as a progressive knowledge of the truth. The Bible has a divine and absolute Author. The creed has an ecclesiastical and relative author. The Bible is a rule of rules by which even the creed must be churchered and corrected. In the present shape of Christendom there are as many creeds as there are churches, schools and sects. All profess to be derived from the Bible; or, at least, to be consistent with its teaching; and yet they are not only differ-

ent, but to a considerable extent, are also antagonistic and irreconcilable. How then are these various creeds of Christendom to be reconciled and harmonised? This is a question which has agitated the minds of many profound divines and philosophers, such as Melancthon, Leibnitz, Bossuet and Schelling; it has led to many dissertations, conferences and councils; to many attempts to bring together the Greeks and the Latins. These attempts have all failed, thus far, and have led to even greater alienation, or, at best, to temporary and imperfect compromises. The Old Catholics who seceded from the Romish Church in consequence of the Infallibility decree of the Vatican Council, make it one of their principal aims to prepare the way for a doctrinal reconciliation of Christendom; and at the call of a committee headed by Dr. Dollinger, who, but a few years ago, was considered the prince of Romish divines on the continent, have also, only a few weeks ago, held a council for this purpose in the City of Bonn, where representatives of the Greek Church, and of the Old Catholics, and of the Anglican Church in England and America, were present and took part. I shall first briefly survey the history of creeds, and furnish the data with which we have to reckon in this problem. Then I shall discuss the various propositions for bringing out a harmony of creeds, and wind up by offering some practical suggestions on the subject.

The first creed in the history of Christianity is the confession of Peter in answer to his Master's question: "What do you think of this man?" It is the confession of personal belief, of unbounded trust and conviction from the heart of hearts that this man, Jesus of Nazareth, is the eternal son of the eternal God, and the promised Messiah and Saviour of mankind. This is the creed of Christians, and should forever be the living seal of every Christian's creed. It is a conviction which did not proceed from flesh and blood, but was revealed to Peter's mind and heart by our Heavenly Father. It is a confession upon which the Church itself is based, as upon an immovable rock, against which the gates of Hades shall never prevail. Jesus Christ, the beginning, the middle and the end, our Lord and our Saviour, the fulfilment of all promises, the fountain of inexhaustible spiritual life and salvation—this is the substance of the Christian's creed. And further, Christianity must be measured by the central significance which this confession of Peter holds in it. Next to this we come to the Nicene rules of faith, as they are called, or the baptismal creed, before the centuries of persecution, as we find them scattered through the writings of Irenaeus, Justin Martyr, Clement, Alexandrinus, Origen and other Fathers. These creeds differ in form, but they all amount substantially to one and the same creed, growing directly from the confession of Peter and of the baptismal formula of our Lord, and therefore professed by candidates for baptism at their reception into the communion of the Christian Church. They are a profession of faith in God, the Father Almighty, in Jesus Christ, His Son, our Lord, and in the Holy Ghost, the Comforter and Sanctifier. Out of these came the ante-Nicene rules of faith, which are the opposite of the Apostles' Creed. The Apostles' Creed is the most simple and popular summary of the great facts of our salvation and of God's revelation, beginning with the creation and ending with life everlasting, arranged under the Trinitarian aspect, and closing around the attributes of God the Father Almighty, of God the Son, the Lord and Saviour, and of God, the Holy Ghost. But in the Greek Church the formula carries forward the work of salvation and sanctification to its final end, the resurrection of the body and the life everlasting, when God in Christ shall be all in all. The Nicene Creed differs from the Apostles' not in substance, but only in form. It is Eastern in its origin, and is more specific and emphatic in its doctrine of the divinity of Christ, as the God o. God. Light of Light, very God of very God, begotten not made, and of one essence

with the Father, and therefore called the object of adoration, worship and praise. These terms are thus in opposition to the Arian heresy. As the Apostles' Creed, so called, has continued to be the main creed of Western Christendom, so the Nicene Creed has continued to be the creed of Eastern Christendom. Both are adopted by all the various branches of orthodox Protestantism, and to this day these venerable creeds hold together all that there is of evangelical Christianity in the world. It is of the utmost importance that we should hold fast to this oecumenical consensus, especially in opposition to that fearful power of infidelity which of late has grown up in the Christian world, though purified by the borrowed force of a Christian civilisation. It is true that the insertion of a clause has created much contention between the East and the West, and divides to this day the Greek from the Latin Creed. On this oecumenical basis there grew up in the course of the middle ages and modern times three outgrowing creeds which ever since have been contending for the mastery in the Christian world—the Greek, the Roman and the Protestant. The Greek Creed, in its distinctive peculiarities, is laid down mainly in the orthodox confession as found in the sixteen decrees of the Synod of Jerusalem, and is adopted by eighty millions of Christians. It differs from the Roman Catholic creed, mainly in the two important questions of a Papacy and of a double procession of the spirit. But in all the other articles which form the bone of contention between Romanism and Catholicism, the Greek creed is much nearer to the Protestant creed than to the Roman. The profession articles are not so clearly defined in the Greek Church, though that Church admits the free circulation of the Bible. The Greek Church is less intolerant than the Roman, though it claims infallibility in the abstract and in a general way, as applied to the Church assembled in council; and therefore is open to revision and reformation. The Roman Catholic creed, which is adopted by perhaps 160 millions, is the most clearly and fully defined of all. Its articles are framed in view of and in opposition to the great Protestant Reformation; they are based upon traditions and pretensions against which the Reformers protested from the stand point of the Word of God and of the unanimous creed of the primitive Church. I have taken the standards issued by the present Pope in his own name or in connection with the Vatican Council held in 1870, and they embrace definitions of the Immaculate Conception of the Virgin Mary in 1854, Papal Syllabus in 1864, and the Infallibility decree of the Vatican Council of 1870. These Vatican standards settled differences among the Roman Catholics themselves and aim to destroy Gallicanism, or liberal Catholicism, and are a triumph of Papal Absolutism or Ultramontane Romanism, and they have called forth the Old Catholic secession, which in point of numbers and of learning neutralizes the secession to Rome, which dates from the Tractarian movement of Oxford. These standards have also provoked a new conflict between the civil powers and the Papacy, a conflict which may yet issue in a new religious war. Let us hope that it may be a 30 days' war instead of a 30 years' war, and that it may end, if it must come, in the complete triumph of religious liberty over the world. The Roman Creed is the product of ages. It is like a Gothic cathedral, rising to the very skies, and culminating in the new dogma of an infallible oracle, residing in the Vatican at Rome. It is full of images and statues and painted wonder, and chapels without number, with all sorts of subdued and unsubdued idols and demons of old. It claims to be absolutely infallible, like the Word of the living God, and demands blind and unconditional submission as a condition to salvation itself. We now pass to the Evangelical Protestant Creed. It is the result of a mighty conflict of the Reformation with the spiritual tyranny and the unscriptural corruptions of Romanism. Those who are conversant with Continental literature know that the fashion is to divide the Christian community

into three sections,—Catholic, meaning Greek, or Roman Catholic, Lutheran and Reformed; while the Calvinists, or Presbyterians, are spoken of respectively, or disrespectfully, as sects. But this designation of ecclesiastical geography and statistics must be revised. We who live in Anglo-Saxon countries know that those denominations designated as sects in books of Church History, have grown up to the full manhood of denominations and churches, and many claim an equality of treatment and consideration with the older forms of Protestantism. They differ, however, but slightly from the old Protestant Creed. Methodism, which, coming out of the Church of England, has its twenty-five articles, which are a mere abridgment of the thirty-nine articles of the Church of England; Congregationalism, adopting the Westminster Confession of Faith, departing from it only on the question of government and the authority of the local and individual congregation; and the Baptists, likewise admitting the Reformed Creed, departing from it only on the question of a form of baptism. Taking in all these various ramifications of an Evangelical Protestant world, we find that they are much more agreed than disagreed on the articles of Christian faith. They unanimously condemn and reject certain unscriptural corruptions of the Greek and Roman Creeds; and they also positively adopt certain far-reaching, fundamental principles which give tone and character to the other parts of their several creeds.

There is, first, the distinctive principle of Protestantism—the doctrine of the absolute sovereignty of the Word of God, as the only infallible and sufficient rule of a Christian faith and of a Christian life. Connected with it is the concession of the right and duty of every Christian man to read, to examine, to possess himself of, and to apply to his heart and to carry out in his life, this Word of God, by means of direct contact, without the intervention of the Church's authority. There is in the next place the subjective—frequently called material—principle of Protestantism, mainly the doctrine of justification by the sole merit of Jesus Christ as apprehended by a living faith, working being necessary only as evidences of justification and as fruits of a living faith, but not as a condition of justification or of salvation. And then there is the principle which we may call the ecclesiastical or social principle, held in common by all Protestant orthodox bodies; namely, the doctrine of a universal priesthood of believers with the unspeakable privilege, never to be surrendered, of the direct and immediate union and communion in Christ of a believing soul with our blessed Lord and Saviour, without the intervention of the Virgin Mary or the innumerable army of Saints. These are the various creeds of Christendom. Now the question is, how are they to be reconciled and harmonized?

There are various ways proposed for bringing about a doctrinal consensus of Christendom. The first scheme we mention is that of an absorbent union of all creeds into one. This is the Roman Catholic view, which, content to its claim to infallibility, insists upon the absolute surrender on the part of the individual to the infallible standard of a Roman Pope. There are narrow minded persons in other denominations who are good-natured enough to set up their creed as the universal standard of a belief for the whole Christian world, believing that ultimately the world will come to them. But for myself, I can cherish no hope of this kind. It seems to me simply impossible that before the millennium, the Greeks and Protestants will at last become Romanists, or that the latter should join the Greeks or Protestants. Nor can I believe that Protestants will all become Episcopalians, or Lutherans, or Presbyterians, or Methodists, or Baptists. I have no doubt that some of the smaller sects which have no historical possessions in the past and no particular mission to fulfill, will pass away, and the sponger the better. But the great leading denominations are each reflecting different lineaments in the physiognomy of



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Christ; and these Providence itself has raised up to do a particular work and fulfill a necessary mission, and they may continue, at all events, until that mission is fulfilled. As far as we can see, there is still an abundance of work for them all; and will be for as indefinite time to come.

The second scheme, or negative one, is the surrender of all creeds as human inventions, and going back to the Bible as a use, in connection perhaps, as some would wish, with the Apostles' Creed, as the briefest and most simple summary of Christian doctrine. But this negative union is a destruction of all history, and an affront and denial of the common lesson of history. History is no child's play, and it is no bedlam other. It is the unfolding of God's own plans of infinite wisdom and love. It is a most serious work, which will stand the test of time and last forever. It is a progressive approach to a final solution of all the problems which God has given the human race, and to his people to solve. Suppose that we do away with all these historical concretions of the past and begin at the beginning. Unless God changed our nature and made us of different stuff from our forefathers, we would by-and-by, one by one, bring up the self-same questions which in times past led to different interpretations of the Bible.

The third view is that of the eclectic creed, which should select from the various creeds here a place and there a place. Such a creed would fall still-born upon the Church, and would not be worth the pains spent upon it. A creed is no combination of the commonest opinions, no mechanical structure. It is growth and a product of a certain form of intellectual life. Compromise may serve a temporary purpose, but they are not a settlement of a difficulty. Principles must work themselves out.

The fourth view is that of a conservative union, which makes it possible for us from a truly broad and evangelical platform to recognize in their relative rights all those various creeds of Christendom, as far as they do not contradict the word of God or contradict each other, to represent merely the various aspects and forms of one and the same saving truth. This I conceive to be the idea which underlies the Evangelical Alliance. It aims to bring together in fraternal union and communion the living members of the different sections of evangelical Protestantism on a common basis of recognized truth, without aiming at an organic union or amalgamation of different Churches and sects, and without interfering with the individual conscience or denominational loyalty of any particular member joining that society. And this idea has taken root in some of the best and noblest minds of the age, and it has been signally blessed by God in doing good in a vast and increasing circle. And this idea may lead to great results in time to come; for this spirit of fraternal union and communion, this spirit of true Christian and catholic love and recognition, will gradually pervade the various churches themselves, and lead at last to a final recognition and intercommunion of those Churches without destroying their individuality or interfering with their particular character.

The Evangelical Alliance does not intend to create a union, but it works on the basis of existing union. It assumes the fact that all true Christians are one in Christ, their living head, and have been one from the beginning. I have already said that we have, in the first place an oecumenical consensus in the Apostles' Creed and the Nicene Creed which ought never to be surrendered or given up, and we have in the second place an evangelical consensus in the union of the members which all Protestant professions alike lay claim to as flowing directly from the word of God. It is true this evangelical consensus has not been formalized, and here we may say it is desirable to have such a formula of a doctrinal consensus of specific evangelical Christianity, corresponding to the Apostles' Creed. The Evangelical Alliance has attempted to do that: in the nine articles, and these nine articles have so far served an im-

portant practical purpose. They have defined the boundary, also, within which it were wise to keep, at all events for the present. And these nine articles must be adhered to until they are superseded by some thing better, and I am very glad that they do not betray any special theological ability. We ought to have such a formalized consensus as we could profess as an act of faith, as an act of worship, and such a one will be made when it is needed.

SUGGESTIONS FOR PROMOTING A FREE UNION.

But what shall we do with the differences still remaining?

1. We must dismiss all idea of a perfect uniformity of belief. This, even if it were possible, would not be desirable. God's truth is infinite, and cannot be comprehended by any one Church or denomination, much less by an individual. God has constituted men's minds differently. No two are precisely alike. Every disciple reflects a peculiar lineament of the great Master of all. Unity is not uniformity, but implies freedom and variety. It takes many sounds to produce a harmony, and many flowers of different shape, color, and flavor to make a garden. The New Testament itself exhibits the greatest variety in the unity of the spirit. Every one of the four Gospels has its peculiarities of conception, plan, and style, and presents new aspects of the image of our Saviour. How different from the Synoptists is John, who leaned on the Master's bosom; and yet his incarnate God is the same person with the Divine Man of the others. And if we examine the Epistles, we can closely discern three distinct types of doctrine: the Jewish Christian type of James and Peter, the Gentile Christian type of Paul, and the higher union of the two in John. There is an Apostle of hope, an Apostle of faith, and an Apostle of love. The harmony and difference of the Old and New Testaments, authority and freedom, divine sovereignty and human responsibility, justification by free grace alone and the necessity of personal holiness, are alike set forth in the Apostolic writings, not as contradictory, but as supplementary truths.

2. We must distinguish between truth and dogma. Truth is the divinely revealed substance—dogma the human form and logical statement of it. Truth alone can save, not the dogma. Many may sincerely believe the truth as exhibited in the word of God, and yet feel unable to accept as binding any dogmatic formula. Theoretical orthodoxy is not always connected with living piety. It may be dead and worthless before God. "The devils also believe and tremble." To feel right and to act right is as important as to think right and believe right.

3. Another important distinction must be made between religious and theological differences. Learned Christians of different denominations, or of the same denomination, may be at perfect harmony in their inward spiritual life, and yet widely dissent in their theology. Most of the differences of the evangelical creeds are not religious, but theological, and secondary or non-fundamental. It was a serious mistake of an intensely theological age to introduce so much metaphysical theology into the creeds, and thus to intensify and perpetuate controversy, bigotry and hatred. A creed is not a system of scientific theology. Many of our confessions of faith would be far better for being shorter, simpler and more popular. But changes in public documents once accepted are inexpedient and lead to endless trouble and confusion, as the history of the *Filioque* and the altered Augsburg Confession abundantly prove.

4. We must cultivate a truly evangelical, catholic spirit, a spirit of Christian courtesy, liberality and charity towards all who love our Lord and Saviour, of whatever creed. We must subordinate denominationalism to catholicity, and catholicity to our general Christianity. We must be Christians, or followers of Christ, first and last, and followers of Luther,

Calvin, Knox, Wesley, only so far as they themselves follow Jesus.

*Christianus mihi nomen; Lutheranus eius Reformatus mihi cognomen. Christianus sum, nihil Christiani a me alium puto.*

Let us remember that we are saved, not by our human notions, but by divine truth—not by what separates us, but by what we hold in common, even the blessed Lord and Saviour who is above us all and in us all. In the present divided state of the Church, we must needs belong to a particular denomination, and are bound to labor for it with honest loyalty, zeal, and energy. But our steady aim should be through our denominations to serve and promote the Kingdom of Christ alone. While living in a story and in one apartment of the great temple of God, as we must if we live in the temple at all, we may maintain the most friendly, and fraternal relations to our neighbors who occupy different apartments, yet worship and glorify the same God and the same Saviour. It is wicked to hate and curse those whom God loves and blesses. We should rejoice in every victory won for Christ in every church or chapel, whatever name it may bear. If we love Christians of other creeds only so far as they agree with us, we do no more than the heathen do who love their own. We must love them all, because of their peculiarities and differences, as far as these represent aspects of truth and are prospered by God. Man admires and loves a woman for her womanly qualities, and woman admires a man for his manly qualities.

We must rise to such a high platform from which we can recognize and bid God speed to every corps and division of the army of the great Captain of our salvation. Let our theology be as broad as God's truth and God's love, and as narrow as God's justice. Let us think more highly of others than ourselves. Let humility and love be our cardinal virtues. Thus shall we prove true disciples of Him who died and rose for us all, and whose first and last command is to love God with all our heart, and our neighbor as ourself.

Neither circumcision, nor uncircumcision; neither Lutheranism, nor Reform; neither Calvinism, nor Armenianism; neither Episcopacy, nor Presbytery, nor any other human distinction, swalloweth anything before God, and at His judgment seat; but a new creature in Christ Jesus. To Him we belong; in His name we are baptized; by His blood we are saved. Him alone let us love and serve as long as life lasts, and when we shall see Him as He is, not through a glass darkly, but face to face in all His loveliness and majesty, we shall reach in Him the solution of all perplexing problems on earth—the Divine harmony of all discordant human creeds.

5. Finally let us never cease to pray for a Pentecostal outpouring of the Holy Ghost upon all the Churches which profess the holy name of Jesus. The Holy Spirit alone, who is the Spirit of union and peace, can heal the divisions of Christendom, destroy the spirit of bigotry, hatred and jealousy, fill us with divine love, and overrule all sectarian divisions for a deeper and fuller harmony.

God speed the blessed time when we shall no more see Peter and Paul and Apollos standing in the foreground, but Jesus alone, and be in Him and He in us, even as He is in the Father and the Father in Him.

At the conclusion of this paper the meeting adjourned at 1 p.m.

AFTERNOON SITTING.

The afternoon sitting of the first General Meeting of the Dominion Evangelical Alliance commenced at half-past two o'clock.

Hon. JAMES FERRIER in the chair

Exercises were commenced by singing the following three verses:

Meet be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.

Before our Father's throne,  
We pour our ardent prayers;  
Our fears, our hopes, our aims are one,  
Our comforts and our cares.

We share our mutual woes,  
Our mutual burdens bear;  
And often, for each other, flows  
The sympathizing tear.

Rev. Dr. BILLS, of the Syrian mission, offered up prayer.

#### CHRISTIAN UNION.

The Very Rev. Dean BOND, of Montreal, read the following paper on "Christian Union":

Truth, the truth as it is in Christ Jesus and revealed in the Gospel, must be the foundation and corner stone of Christian Union. And if I were compelled to reply in one word to the (oftentimes unconscious) sceptic's question, "What is Truth?" I could only say, "God is Truth," because I believe that if you trace up any established truth to its source and spring, you will, inevitably, be conducted to the grand centre of all truth—God as revealed in the Word.

And then, as the unity or singleness of truth is in God, so the variety of its forms and manifestations is from God. Unity does not imply sameness; variety is not opposed to unity. Oneness of essence is quite compatible with that beautiful diversity of operation which so adequately meets the ever-varying wants of humanity. You have an illustration of my meaning in the Divine attributes. They are many and varied, but, with what perfect harmony they blend in the life of Him who is Truth itself, and give expression to His existence; or, again, in the forms and laws of this creation, they are many and varied; but how true they all are to the one spirit of life by which they have their being; or, again, in the nature and aspect of God's new creation—the Church, the members of Christ's body are many, their offices diverse, but how true they are to that one spirit of God which abides in that spiritual body and animates every member.—In giving expression, then, to some thoughts on Christian Union, I shall assume as beyond controversy, that diversity is not incompatible with unity, and that real Christian Union must have its foundation in Christ. It is a spiritual house—a building fitly framed together, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. It is God's building, a temple with its foundation and corner stones suggesting unity, without which there would be neither strength, beauty nor usefulness. But unity does not mean sameness; dull uniformity would no rather offensive than attractive. In the wall, there may be living stones which, in their very massiveness, are as beautiful as the carved pillars in the house of God, or the polished cornices of the Temple. And they are all one in Christ, inspired by the same life and cemented together by the same faith. Therefore let us not be despised or despise (because in some outward things we are not alike), if there be unity of spirit in the bond of peace; for (as a further illustration, and using St. Paul's figure of the human body and its members) there is one body which has many members, and all the members of that one body, being many, are one body; and that one body, throughout its members, is directed by one mind, animated by one spirit, and engrossed by one object. There is no schism in the body; and so true Christians, being many, are one body in Christ, with no mind but Christ's, with no holiness but Christ's, no life but Christ's—a body, holy, living and true; this is union with Christ, the living Head. Christian Union,

then, is the union of souls; through union with Christ by faith, one spirit uniting the members and making them one in Christ. This is the ideal of Christian Union—as it exists in the spiritual, invisible body,—the body of Christ. As we see it, the Church of Christ is marred by the sins and imperfections of fallen humanity. The work of cleansing and sanctification is still progressing, and the perfection of Christian Union will not be apparent until the body is complete in Christ. But there is a union now, a union in this life, a real, true, abiding union, of which faith in Christ is the life blood, and which renders possible that oneness of mind and holiness of spirit which are essential characteristics of the body. The nearer we are to Christ and the more like Christ, the more real and intimate will be our union one with another. It is not given to us now (except in a very general way) to distinguish between true and nominal Christians, although it is given to us to distinguish between truth and error. An outward expression of the unseen spirit which forms this union is called by the gracious name of charity. By this gift—the most excellent of all the gifts of the Spirit—things diverse are estimated, and the true value and right use of each are recognized and admired; by the discerning power of charity the diversity of offices and outward circumstances of the members of Christ are truly appreciated. There is a necessity for this gift; without it there would be danger of excluding from office in the body some of those loved and needed by the Lord. The members of Christ, converted from heathenism and brought up in distant Africa, will differ in gifts and office from the members born in Christian England, and nurtured amid the privileges of civilized life. Language and education will so modify thought and expression that the spiritual features of men of the same nation will greatly vary. Indeed so manifold are the influences ever acting on the human being, the influences of age, of experience, of disposition; so multiform is the diversity that, as in nature, so in grace, no two can be formed precisely and exactly similar, and yet all these are one—one in life—one in fruition. And now it may be asked, "How can Christian Union be maintained?" In my reply I shall select the figure of the spiritual house, and the question is this: "How can we preserve the unity, symmetry and strength of that building?" The answer is of the first importance. The faith once for all delivered to the saints is the foundation of Christian Union, and the maintenance in its purity of this faith is essential to Christian Union. The addition may seem to be a matter of small moment, or the abstraction may be so slight as almost to escape notice, but any intermeddling with the foundation necessarily endangers the building. The safety of the structure consists only with a jealous watchfulness that no presumptuous hand touch that corner stone; it consists only with a firm resistance to every action that would take from or add to the one foundation that is laid, which is Christ Jesus. Faith in Christ is the spirit of the new man. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Faith is not a silent, unconfessional sentiment, not a thing to be kept as though it were the watchword of a secret society, but a truth to be proclaimed upon the housetops—a truth to be confessed before men, even as we hope one day to be recognized as sons of God, and joint heirs with Christ, by the Father which is in heaven.

This faith must be openly acknowledged, both by words of the mouth and deeds of the life, if we would maintain our Christian union; and the closer we are to Christ, the closer we shall be to each other in mutual faith and love, that mutual faith which strengthens and enlivens, which cements and builds, which St. Paul had when he wrote, "I long to see you that I may impart to you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me."

And then, another question will follow:

How shall we cultivate this Christian Union? In reply, I recur to the other figure used, that of the human body. We must recognize the place and usefulness of each individual member. We must repress the thought that any faithful one may be less honored because less endowed. We must recognize and sympathize with each other's dangers and distresses, especially those which arise from the assaults of our common enemy, the devil. Is any spiritually strong? Let him help the weak. Is any joyful in spirit? Let him comfort the desponding. Is any at peace with God? Let him fight the Lord's enemies.

Your minds will need no prompting to perceive the present danger and distress,—those irreligious pretensions, that usurpation destructive of the liberty of the human mind, which so cripple the strength, and hinder the growth of the Church—those additions to the faith which are so cancerous and corrupting that they threaten the vitality of the member exposed to their deadly influence. Is not Germany, at this moment, writhing with painful effort to free herself from the iron grasp which would hold her bound until spiritual life was extinct? Is not the motherland tried and worn with Rationalism and Formalism—by a freedom of thought which defies human reason, and a narrowness of mind which worships human inventions. Is not this continent troubled by Satan's work? Do we know nothing of infidel literature? Nothing of wild, fanatical doctrines which cripple the strength and mar the beauty of the Church? Do we know nothing of Papal pretensions, and of the usurpation of divine rights and attributes? This is not the day of apathy and mental coma, of indifference and stupid sloth. Rather it is a time of unrest and excitement, of feverish haste and curious enquiry. Is Rome asleep? Let her (Ecumenical Council) reply. In recent years, Rome has added to the faith the monstrous doctrines of Papal Infallibility and the Immaculate Conception. Is Rationalism silent? Let the teeming press reply. Religion of some sort enters into every discussion; natural science, mental philosophy, every branch of human enquiry and research has something to say for or against religious truth. And, therefore, every member of the body, whatever his peculiar office, is bound to cultivate and propagate the truth as it is in Jesus, and he is equally constrained to resist error in any and all its forms, to resist all additions to the simplicity of the faith, all abstractions from its fullness, to resist everything that clouds its purity, everything that veils its light.

And such should be the practical result of this Christian Union. We are here to offer a united protest against all forms of error; not in uncertain words, negatively expressed, but by the affirmation of the simplicity of evangelical truth; not by an attempt to achieve a mere outward uniformity, but by oneness of spirit, by the determination to know nothing here save Jesus Christ and Him crucified. By so doing we shall edify and cheer one another; we shall minister the one to the other according to the place which we relatively occupy in the body of Christ. By such ministrations we shall grow strong and active; a vital energy will be felt in every part of the body; a sense of gladness and of grandeur will possess the Church; and, in the unity of the faith and of the knowledge of the Son of God, we shall go on until we reach unto a perfect man, unto the measure of the stature and fullness of Christ.

As we look abroad over the length and breadth of the earth, there are not wanting signs of the end. The world is absorbed in the daily round of work and pleasure as blindly as it was in the days of Noah. The Gospel of the Kingdom is being preached as a witness well nigh over the face of the globe. The spirit of Antichrist is abroad with specious arguments, seeking to deceive and to draw away from the faith even God's own people. And the words of Jesus spoken to His disciples on the Mount of Olives should ring in the ears of his Church in these latter days: "Watch, for ye know not what hour the Lord doth come."

THE SCRIPTURAL IDEA OF THE VISIBLE CHURCH CATHOLIC AS CONSTITUTED OF DENOMINATIONS OF CHRISTIANS

AN ADDRESS BY REV. DR. E. L. DABNEY, OF VIRGINIA.

The divisions of Protestantism have been often charged as its *opprobrium*. No one who is governed by the principles of the Gospel can fail to deplore the bitterness and injustice of Christians towards each other which have too often attended their unavoidable differences. Every right-minded Christian, accordingly, rejoices in the legitimate means for increasing and for evincing the spiritual unity of the whole body of God's people. Where this can be done without compromising conscientious convictions, we hail it as an unmingled blessing to our common Zion. It is difficult, as it would appear, for American Christians to pursue an admitted good, without betraying some tendency to the evil of extreme. Thus, the sense of this high want of a better spiritual unity has urged a few to assume that a universal Church union is essential to, or even identical with, the desired end. Some betray the feeling that Protestantism must manifest its Christian unity as Popery claims to do; or also remain obnoxious to the charge of schism, and weak before its thoroughly organized foe. That all true followers of a common Lord should be one in aims, in spirit, in affections, none can doubt. The question is, whether their reduction under a single Church government and name is necessary to this Christian unity; or (to borrow the current phrase of the day) whether an organized unity is necessary therefore. I readily admit, at the outset, that this conclusion is not unnatural for those who regard it from a certain point of view. And a wide and intelligent survey of the history of the Church will show that this conviction did actually haunt and pervert the thinking of the Christian world for centuries; and that it was, even for the Protestant world, one of the most difficult of tasks to unlearn it. Through all the ages of the prelatial Fathers and of Popery, men not unnaturally reasoned thus:—"Since there is one Lord, one faith, one baptism, must not the visible Church be one? Christ is its head, the Church is his body: Can one head be united to more than one body, except it be a formation as monstrous as the fabled Cerberus? Is Christ divided? This cannot be. If then, any sect exists, this and the body from which it is severed cannot both be Christ's Church. The original body must say to its severed branch, 'Inasmuch as you refuse to be one with us, your claim to be a Church of Christ must needs out-church us. If you are Christ's body, we cannot be. If we are Christ's, you must be an anti-Christian body, simply because you are not one with us, and so you are guilty of the damning sin of schism.' Such arguments received obviously a new enforcement when the patristic doctrine was invented, that the grace of redemption are certainly transmitted only through the Church sacraments, and that these cannot be administered at all save by the men who hold an unbroken prelatial succession from the Apostles. It was now urged, in addition, that as the one Lord had but one college of Apostles, who hold the same office, and acted with the perfect unity of a common inspiration, there could be but one line of succession, and one body in which the sacraments carried any vital grace. But as these ordinances were supposed to be in their only channels, they who had them not in their regular succession could not be of the Church. Now, when such reasoners looked back, it was not surprising that they should think they saw full confirmation of their conclusions. Had not the Old Testament Church been one, in outward forms as in principles, throughout the ages of the theocracy? The Church formed by the Apostles was bound together by a certain organic unity, as well as by common faith and love. Then, the great oecumenical councils, the glory of the clerical orders, had un-

triously striven to maintain this outward unity. Their creed and canons had claimed the allegiance not only of the conduct but the heart from the Indies to the Pillars of Hercules, and were published in the name of the Holy Ghost in the several tongues of the East and the West. To preserve this outward unity was the great aim of these pompous and costly assemblies, as of all its controversies, persecutions and anathemas of the patristic ages. And when at length the Roman pastor usurped the title of "Universal Bishop," and "God upon Earth," it was chiefly to incorporate this visible unity in one office for all time. It is not strange, therefore, that to men whose minds were blinded by a false postulate, the idea of more than one visible church in one spiritual body should have seemed almost a self-evident absurdity. Even the great Reformation failed to disabuse the minds of many Protestants of this delusion, although the precious principles whence that revolution flowed contained the refutation. The notion that Christian unity could not exist unless all Protestantism were compressed within one communion, evidently complicated itself with Luther's intense opposition to the Zwinglians. In 1527 the great Swiss Reformer addressed the German leader in a fraternal exposition of their disputes touching the Lord's Supper, sustaining his own views, and criticizing those of Luther temperately, and while he intimated that he and his brethren were not prepared to abandon their conscientious convictions, he cordially offered a similar right to the Lutherans, and proposed that the two should maintain a Christian unity and peace amidst these lesser diversities. Luther's answer was in these words:—"Well! since they thus insult all reason, I will give them a Lutheran warning. Cursed be this concord! Cursed be this pity! Down I down with it, to the bottomless pit of hell! If I should murder your father, your mother, your child, and then wishing to murder you, I should say to you, 'Let us be at peace, my dear friend, what answer would you make?' It is thus that the enthusiasts, who murder Jesus Christ, who say my Lord God the Father, and Christendom my mother, wish to murder me also, and then say, 'Let us be friends.'" How many inconsistent and scandalous quarrels Protestants have since waged against brother Protestants in the vain attempt to substantiate this visible unity, I need not remind you. All who held the scriptural principles of the Reformation, at least, should have remembered that Judaism was a religion for one little nation; while Christianity is for all continents and peoples. They should have betrouth themselves, yet more, that there was a practical agency existent in the Hebrew and in the Apostolic Churches for preserving an organic unity, consistent with fidelity to truth and the rights of the individual conscience; the presence, namely, of the infallible spirit of revelations, speaking through the Urim and Thummim, and through the prophets, in the one; and through the inspired Apostles in the other. Then, indeed, there may have been reason for holding that even a diversity in unity was without excuse, because there was present in the Church an infallible umpire, the spirit of prophecy, to which disputants on any point of theology or Church order, however subordinate, might appeal, and from which they would receive the answer of God Himself, which made farther difference inexcusable. But now that the spirit of infallible revelation is confessedly withdrawn from the Church, and God has seen fit to leave Christendom to the guidance of the Bible alone, enjoining at the same time sincerity of conviction and a sacred respect for the spiritual liberty of every conscience from all authority in religion beneath His own, it is obvious that diversity in unity must emerge and must be tolerated. The desire to enforce a universal conformity deserts the fundamental principles of the reformation. Does not Rome prove it? She claims the right to enforce that outward oneness; she holds that it is essential; her system is precisely the legitimate result of

the error I combat; and she tacitly admits, by the claim of infallibility, that the presence of this gift in the visible Church is necessary to found her claim of power to enforce uniformity. But the history of 'his delusion is especially instructive, as it shows us that its advocates from the first were chiefly led astray by disregarding the scriptural distinction between the visible and invisible Church. In controversies of the early ages against the Montanists, the Novatians and the Donatists, so as in the pretensions of Rome now, this difference is quietly but totally omitted. There are texts which do, beyond dispute, teach us that the Church of Christ is one, "even as He and the Father are one;" that it is his body, his bride and spouse; that it is catholic, i. e., the fullness of Him who filleth all in all; that it is holy; that it is indefectible. But it is the invisible and spiritual bride of Christ to which these glorious attributes belong. Now when all these scriptures were misapplied to one organized, visible body of believers, thence were drawn also tremendous and false consequences of the damning sin of all formal diversity, the necessity of outward conformity, the propriety of pains and penalties to enforce it. Search and see. It is the same erroneous logic which inspires the modern zeal for unification. A more attentive inspection of sacred scripture will show that the word Church (Ekklesia) there bears two meanings, related, but not identical. In its higher, truer sense, the Church is the body of the called by the Holy Spirit, the aggregate of Christ's redeemed and regenerate people. Its bond of union is not outward, but inward; a living faith and love. Its attributes are not the organic forms and offices and canons which man administers, but the grace which the divine Spirit inworks in sanctified souls. As the soul of a man is the true man, so this spiritual company, which cannot be numbered nor bounded by human power, is the true Church of God. But as the intelligent soul for a time inhabits and uses a body inferior to itself, animal and even material; as the soul holds this lower body for a time even in a personal union, so it is the divine will that this true Church shall inhabit an outward form, which is not wholly itself a human society which it makes the imperfect instruments of its corporate functions. And as we naturally speak of a corpse as a dead man (although apart from the informing spirit it is no man, but a clod) so the same word Churches is also applied in Scripture to these societies whose aggregate the Church universal and spiritual now on earth inhabits. You may remind me that still, as there is this relation, there should be some likeness between the visible body and the spiritual Church. I freely concede it. The perfection of any unevangelical Church, or of the great aggregate of visible Churches, is to approach as near as may be to the attributes of the invisible Church. They cannot actually possess these qualities, as the shell cannot be the kernel or the body cannot be the intelligent spirit within it. But they will properly strive towards these attributes, so far as the body may towards the excellencies or the soul it contains. As the invisible Church is truly holy, the visible will seek by a Scriptural discipline to be as holy as its outward nature permits. As the invisible Church is catholic, the visible will strive towards the same unity. But as the bond of union in the invisible Church is a common faith and love and union to Christ, not an outward organism; so the unity of the visible Church will evince itself in ties of affection and brotherhood, rather than in external uniformity. You will pardon my borrowing from an old book the following words, which express my meaning better than my own:

I. "The catholic or universal Church, which is invisible consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ the head thereof, and in the spouse, the body, the fullness of him that filleth all in all."

II. "The visible Church, which is also catholic or universal under the Gospel (not con-

ined to one nation, as before under the law), consists of all those throughout the world that profess the true religion." &c.

But let us not rest this important distinction upon mere assertion. I refer to the New Testament to find the meaning of the word Church, and I there find clear and full evidences "that in its higher sense, the Church is the spiritual and invisible company of true believers. The Church is the 'out-called.'" But the true calling of God is not an outward profession or the assumption of outward forms; it is the work of the Holy Ghost upon the heart, bringing men out of sin and worldliness to Christ and holiness. 2 Tim., i. 9. "God hath saved us and called us with an *ally calling*, not according to our works, but according to his purpose and grace." Heb. iii. 1. "They are partakers of the heavenly calling." Rom. viii. 30. "Whom he called, them he also justified, and whom he justified them he also glorified." Now the argument seems almost as plain as a truism, that the Church (*ekklesia*) is the body of the called (*kletoi*). And as the call is the grace which regenerates, the Church is the company of the regenerated.

The Church is the body of which Christ is the head—Eph. V. 29, 30, Col. I. 24. Christ is a fountain of spiritual life. The influence by which He animates His body are gracious and spiritual. The body must, then, be a gracious and spiritual one. Who can tolerate the assertion that any member of this body, united to the life-giving Head, is yet dead in trespasses and sins? Is the sacred whole infected with gangrene? It would be impious to think it.

The Church is the temple of God. 1 Peter, II. 5. "To whom coming as unto a living stone disallowed indeed of men, but chosen of God and precious, ye also as lively stones, are built as a spiritual house, a holy priesthood." And this figure of speech Peter uses after the example of his Master.—Matt. XVI. 18. "Upon this rock will I build my Church, and the gates of hell shall not prevail against it." Now, since the Church is a spiritual house, and its members living stones, it is plainly an invisible and spiritual company. It is also here declared to be an indefeasible body. "The gates of hell shall not prevail against it." It is Christ's sheepfold, whose sheep "none is able to pluck out of his Father's hand." A part, alas, of every visible Church does perish, according to our Saviour's own testimony. Of the ten virgins who went to meet the bridegroom, five were shut out. Hence this true Church must be the hidden company of the redeemed.

Again, this Church is the bride and spouse of Christ.—Eph. V. 21. "For the husband is head of the wife, even as Christ is head of the Church." Does Christ unite impurity and death to himself in this intimate and spiritual union? Surely this spouse can be none other than the sanctified! But let the Apostle set to this, verses 25, 27: "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." But as there is, and can be, no visible body of professed Christians, on whatsoever theory organized, which is without spot, wrinkle, or blemish upon its holiness, but the purest of such bodies include many who live and die in sin; this Church, which is the pure spouse of Christ, must be the spiritual company of the regenerate. Let the Apostle John decide this. He witnessed in prophetic vision the day when "the marriage of the Lamb came, and his wife made herself ready, and to her it was granted that she should be arrayed in fine linen, clean and white. And the linen is the righteousness of the saints," Rev. xix. 7, 8. And once more the spiritual and invisible nature of this body is proved by the definitions of its character. Luke x. 21. "The kingdom of God is within you." Rom. ii. 9. "He is a Jew which is one inwardly." "The kingdom of God is not

meat and drink, but righteousness and peace, and joy in the Holy Ghost," Rom. xiv. 17. "For we are the circumcision who serve God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," Phil. iii. 3. The Church of God in its true sense, then, is not a society of men separated from the world by human hands through outward governments and forms, but the hidden company of the regenerate. This is the glorious company completely visible to the eye of God, partially discernible by the eye of man, but impossible to be strictly separated and defined by any human mark; this is the Church which is catholic, which is one, which is holy, which is indefeasible; out of which there is no salvation. It is by seizing these attributes of the spiritual body of Christ, and attempting to apply them to the poor earthly shadow, a particular visible Church, all the mischievous errors of spiritual despotism have been evolved. Yet it is of divine appointment, as well as of necessary consequence, that visible, organized societies shall exist for the gathering together and inhabitation of this spiritual company; and to these societies the same holy name is by accommodation given, in the plural number. The Scriptures call them *Churches*. As with the true body of which they are shadows, their highest bond of union is not an outward organization, but a bond of faith and affection. They together constitute what we call the visible Church catholic. None of the parts are perfect. Some of them have from time to time become so corrupt as to cease to be true parts of Christ's visible kingdom. The more they approximate the Bible standard, the more will they approach each other, not only in community of faith and love, but even in outward form. Meantime, their separate existence beside each other does not mar the catholicity of the visible Church, as one whole, but it is the inevitable and the designed result, partly of the separation of the human race by seas, continents, civil governments, and diversities of tongues; partly of the excusable limits of the human understanding, and partly of the sinful prejudices of the heart—prejudices which, though not justifiable, will assuredly continue to operate so long as man's nature is but partially sanctified. The good sense of the people has happily expressed the truth here by calling these different societies, not sects, nor schisms, but *denominations*, as Christians. Pounds and guineas, crowns and shillings, are all money, the lawful coinage of the British realm; these are only different denominations of its money. Cavalry, infantry and artillery are but different denominations of its soldiers, making one army. The fact that some act on foot, and some on horseback, makes no necessary schism, but all co-operate. This is the proper conception of the distinction between us, as Presbyterians, Episcopalians, Methodists, Lutherans and Baptists, in the one visible Church catholic. We are but different denominations of citizens in one kingdom. And this I hold to be the conception of the visible Church, which the Apostles designed to realize. This was the development of the visible Church which they expected, and for which they provided. The very symbols of prophecy confirm my statement. Under the old dispensation, the candlestick or lamp which symbolized the Church was one. In the Revelation, there are seven, chap. i, 20: "And the seven candlesticks which thou sawest are seven Churches." The nomenclature of the New Testament is significant of the same truth. So long as the word "Church" is employed as the name of the spiritual body of the redeemed, it is always in the singular number. And when applied to a visible society of Christians living in one city, and capable of having actual communion with each other in public worship, and a joint government, the name is still in the singular number. But the moment it is used to denote any wider aggregations of Christians in organized bodies, it always (save in Acts ix. 31) becomes plural. We read of "the seven Churches of Asia," not of "the Church of Asia"; of the Churches of Galatia, the Churches of Macedonia, the Churches of Judæa; but the New Testament

knows nothing of any visible national Church. But did not the organized bodies of Christians of the same nation and language, soon after the Apostolic times, have a more comprehensive bond of connection? We believe that they did. And I am not unwilling to admit that the liberal and modest rule of the early Synods and Councils was a legitimate substitute for the regulative authority of the Apostles, now removed by death. But two things are admitted touching these Synods: They neither claimed, nor did the Christian people concede to them, any power of making moral laws or enforcing duties beyond the authority of Sacred Scripture; and that each Synod was co-ordinate with and independent of all the others. No governmental tie bound them together; they were united no otherwise than by mutual respect and affection. Yet members and ministers from one province received admission to free communion with Christians of another. It is a striking fact that even after metropolitan powers were generally conceded to the Bishops of Rome, Antioch, and Alexandria, there were large communions (those of North Africa, Persia, Cilicia, and Britain for instance) which did not send delegates to the Archiepiscopal Councils, nor pay obedience to their canons. Yet they were not regarded as schismatic, but as parts of the Church catholic, until a more corrupt age. The associated Christians of different provinces then presented practically very much the aspect an argument shown by the Evangelical sister denominations of the Protestant world. They did not observe a complete outward uniformity, but were distinguished by differences, in different countries, at least as broad as those which separate us. They did not pretend to preserve organic unity; yet, during the purer ages of Christianity, they never dreamed of charging each other with schism; and they considered the whole united only by community of principles and Christian love, as the visible Church catholic. The most learned Christian antiquarian will be least inclined to dispute this view of early Christianity. And this structure of catholic Christianity, I assert, is the designed development of the Apostolic institutions; because there are causes beyond the power of man to remove which render it unavoidable. These causes continuing, the attempt to compel an organic unity results in great evils. To evince this we have only to compare three facts: One is, that the Church has among men now no infallible expounders of that Bible which is the sole rule of faith and order. The second is, that God has left the consciences of his people free from the doctrines and commandments of men, and requires of his people that conduct which is dictated by their own intelligent and honest convictions. And the third is, that men, being fallible, have always differed, and always will honestly differ in details. How vain is it to expect anything else, when we look soberly over the past history of opinions; when we remember that the different races are raised under different climates, languages, political laws and social usages, all of which have an unavoidable effect upon their habitus of thought; when we consider the limitations of a weak human mind; and when we are all, when we bear in mind that he is a sinner, imperfectly sanctified, still partially swayed by passions and prejudices. Men cannot be made, if they think honestly, to think exactly alike; and this simply because they are men. In those communions which enforce an external unity, the real differences of belief are wider than between any two evangelical Christians in this hall; and if those divergences are expressed it is only at the cost of a grievous tyranny over the conscience. We must remember, also, that each visible society is a *meaning body*. It is "a pillar and ground of the truth." 1 Tim., iii. 15. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem," Is. ii. 3. "This is my covenant with thee, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy

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seed...forever." Paul's commission, Acts x. 24, was "to testify the Gospel of the grace of God," and he could claim (v. 27) to be clear from the blood of all men, because "he had not shunned to declare to them the whole counsel of God." In Rev. xii. 11, the saints "conquer through the blood of the Lamb and the word of their testimony." The great duty for which visible Churches exist is to testify for God, and bear his message to an apostate world. To fall of this is to cease to be a Church at all. But I ask emphatically, how can men testify for God unless they testify what they understand God to say? The case is thus: They must speak; to be silent is treason; and in honesty they can only speak what they honestly believe. Hence it seems very plain that the only practicable scheme of church association is that which unites in one denomination those who are honestly agreed, while it leaves to all others who differ from them the same liberty of association and testimony. Does a certain separation of the parts result in the visible catholic Church? I answer, it is the least of the possible evils. Nor can we see that these tolerable evils will receive any wholesome remedy from that "theory of comprehension" which has become popular with some Protestants. This theory proceeds thus: "Charitable Christians all cheerfully admit the distinction between fundamental and non-essential points of revealed truth. We are all glad to recognise every society which faithfully holds those fundamentals as a valid branch of Christ's visible Church catholic. Why may we not, then, embrace them all within the same society, leaving every church teacher to teach the phase of doctrine which he prefers, and to refute the phase of error which he disapproves, if taught by his brother in the same communion? Would not what each class of teachers regards as the truth receive the same defence by argument which it now receives? While the Church catholic would gain the great advantage of an organic union." That every communion ought thus to receive lay members "weak in the faith, but not to doubtful disputations," we gladly concede. But no communion can safely extend the heterogeneous liberty to its rulers and teachers proposed by this "theory of comprehension." Because that society would then utter no distinct testimony for Christ; but it is the duty of every Christian society to echo the words of its Master: John xviii. 37. "To this end was I born... that I should bear witness unto the truth." The official teacher is the mouthpiece of the organized society; she has no other way to utter her organic testimony than through them. If they are allowed to contradict each other, the trumpet of that society gives an uncertain sound. This proposed remedy for partial divisions will be found futile, again, because it betrays the cause of orthodoxy. I cannot resist my master's delinquent servant while he and I are embracing each other; I must first have him at arm's length. I cannot consistently employ my official authority and influence to contradict the opposing testimony of my brother officer, whose ordination authorizes him to contradict my orthodoxy as fully as it has authorized me to oppose his heresy. Hence, any Church acting on this theory of comprehension will be practically found to wield no higher doctrinal influence, in the general, than that of the lowest scheme of doctrine tolerated within it. No fortress is stronger than its weakest bastion. The plan is delusive, again, because it is impracticable. Every communion in Protestant Christendom finds itself compelled to require of its own ministers uniformity in some things admitted not to be fundamental to salvation. Prelacy, for instance, and parity could not be practised together in the same Church judicatories. Yet we certainly hold that prelacy is not a fundamental error, as our prelatic brethren concede our parity is not. Indeed, it would appear as though every broad Church were doomed to a predestined inconsistency; for there is scarcely an exception to the statement, that each one has condemned this theory by its own act in some glaring way by excluding some Christian

brethren for a trivial difference, while it admitted other professed friends in spite of far more important differences. Sometimes the advocates of this professed theory of charity are seen urging it in the most unchristian spirit, and in the professed interests of intolerance respecting a fidelity to truth more sincere than their own with an intolerance greater than the most ruinous error can provoke in them.

The last point which I propose to explain is the tendency of the error which demands an organic union as essential to the catholicity of the Church towards persecuting theories. If the advocates of that error were in the right, then outward conformity to the Catholic unity would become an imperative duty. He who refused it would rend the body of Christ. All separation would be schism; and schism would be a mortal sin; for how can that soul enter heaven which is not in Christ's body? And, further, this sin of division would obviously be such, that its forcible prevention and punishment would become reasonable. If man is responsible for his religious beliefs; if erroneous belief is criminal; if the crime may be as heinous as treason or murder, why is it more unjust to punish sinful error of belief with civil pains, where it is clearly ascertained, than to revenge treason and murder? Shall we answer with the infidel, that the soul is not responsible for any of its beliefs? Or shall we deny that error may be criminal, or that it may be erroneously mischievous? Hardly. But the reply which Protestantism gives to the argument of spiritual despotism is this: that the man of evil belief is criminal and responsible, but to God only; that a belief of truth which is not intelligent and cordial is worthless to God and man; whereas the rack, the scourge and the faggot have no tendency whatever to reconcile the mind and heart of the sufferer to the creed which persecutes him. But see now how this just logic is evaded when an external Catholic unity is made essential. The rack, the scourge, the faggot are not, indeed, suitable means to produce light in the understanding and love in the heart for a hated creed; but they are very suitable means to compel to acts of outward conformity, and these, according to this system, are as essential as faith and spontaneous love. Why, then, is it not right and merciful for this catholic unity, out of which salvation is impossible, to redeem on earth, to restrain the waywardness of schismatics by force?

Many religious persecutions have been the results of mere blind and fury hatred, and others of unmarked worldly ambition. But where a Church has condescended to argue her right to pers. o' for opinion's sake, this false postulate, the necessity of a visible unity, has been the expressed or implied premise. It is most instructive to note the illustration of this fact in the earliest instance, the forcible suppression of the Donatists in the 4th century. These sectaries, as they were called, were charged by the Catholics with no doctrinal error; they seem to have held the same creed. Only, they had separated themselves on points of church-government. Augustine, the formal advocate for persecuting them, was committed by his previous declarations, and by his moral sentiments and temper, against the employment of force in religious disputes. But at length, the erroneous opinion of his age asserted their natural force over his conclusions; and he convinced himself and the Roman rulers that civil pains were a reasonable and suitable means for producing that formal compliance with the Catholic unity which was held essential to the reception of grace by the unfortunate sectaries. From that day, to this, these arguments of Augustine have been the favorite pleas of religious despotism; and they have been all the more mischievous because of the deserved honor paid to his venerable name.

False principles, like leaven in the three measures of meal, always tend to work out their consequences. These may be very unexpected; they may at first be repugnant to those who hold their premises: they may even be bitterly repudiated by those who are un-

consciously tending to them. But when the principles are held, in due time the conclusions come, and are at last boldly avowed. Unless the seminal errors are purged out, this must be so; because the human mind must, on the whole, obey the laws of its own structure, and accept the consequences of its own postulates.

For all these reasons, then, a general fusion of denominations does not appear to be a means to promote Christian union. As I began, so I would end, by affirming the inestimable value of the latter. Such a union, which should make the several parts "first pure, then peaceable," would indeed increase the Church's power for good. This blessing we should not expect from the power of numbers and wealth; for the result of these might be arrogance and self-sufficiency, rather than spiritual might. But the true union would make Christians holier and happier. It would economize much effort now expended in the rivalries of Christians, which should be directed against the common enemy. It would remove the dishonor to a sentiment done to the Gospel, not by the necessary existence of denominations, but by their unnecessary contentions.

How, then, may this worthy object be now furthered by us? The answer will indicate my views of what is practical and practicable.

First: Where denominations of Christians exist in the same districts of country, which are heretofore agreed in doctrine and order, and are kept asunder by trivial differences of usage, or by associations whose causes are antiquated, these should fuse themselves into one society. In such cases, the inconveniences of separation are compensated by no gain of peace, comfort, or conscientious integrity.

Second: In other cases, each denomination should cheerfully recognize in the others a valid Church character, and concede to them the same right to an independent and conscientious testimony which they claim for themselves. And this right we must recognize in all communions which retain the marks of the visible Church, the word, ministry and sacraments, even in those respects which are fundamental to the great end of the Church, saving souls. Do you ask: Who is to decide whether a given society possesses those marks to that degree? I reply, each communion must decide for itself, so far as concerns its own intercourse with that other. If it decides too strictly, retusing recognition to some whom Christ would acknowledge, this is their error. They should unlearn it; but there is no human remedy. Their uncharitableness does not of itself unchurch them, and should be treated by other communions as other lesser blemishes in a true member of Christ are treated. The responsibility of unnecessarily dividing the body of Christ rests then, not on those who exercise his conscientious right of difference on points not fundamental, and of founding their separate denominations thereon, but it rests on those who unscripturally endeavor to restrain that right. The guilt of schism lies at the door, not of them who form a distinct society in order to act out their independent convictions, but on those who, while exercising that right themselves, attempt to refuse it to others, and to punish their brethren for doing what they have the same right to do with their accusers, by excluding them from the comity of the Church catholic.

Third: Each denomination should recognize the validity of the ministry and sacraments of every other evangelical denomination. The inter-communion of their ministers as ministers, and of their members should manifest this brotherhood on all suitable occasions.

Fourth: The disciplinary acts of one communion should be respected as valid by every other. All denominations having agreed upon these two prime rules: That the Church has no statute book to bind the consciences of God's children but the Bible, and that she has no penalties for transgression but the moral; a sentence passed by one denomination upon its unruly member, should be respected by all others. A man under censure migrating from

one Presbyterian congregation to another, cannot be re-instated by the second against the verdict of the first, but is required to reconcile himself to the same body which had offended. In like manner should every communion regard the verdicts of all others throughout the Church catholic.

Last: As Christians, study moderate and charitable feelings towards others, and grow in the knowledge of revealed truth; as they approach nearer that infallible standard, they will approach nearer each other. "The wisdom which is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." And the fruit of righteousness is sown in peace of them that make peace." Jas. III, 17, 18. "Let us, therefore, be thus minded, and if in anything ye be otherwise minded God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."—Phil. III, 15, 16. (Loud Applause.)

#### THE PRESIDENT ELECT.

The CHAIRMAN here read a telegram stating that Hon. L. A. Wilnot of Fredericton, N. B., the President elect of the Dominion Alliance, would leave Toronto by this Friday evening's train and consequently arrive in Montreal to-morrow. Also, that Rev. Dr. Hyerson, President of the Methodist Conference, was expected to be present at to-morrow's meeting.

#### HISTORY AND PRINCIPLES OF THE EVANGELICAL ALLIANCE.

Rev. R. F. Burns, D. D., then read the following paper on the "History and Principles of the Evangelical Alliance":—

A year ago, New York was the scene of a convocation not unlike the Pentecostal one at Jerusalem, when the "multitude of them that believed were of one heart," and, "they were all with one accord in one place." Her holy and beautiful houses of worship and her hospitable homes were thrown open to "devout men out of almost every nation under heaven; differing in country, color and creed; varying in their modes of feeling, of thought and of speech, they yet agreed in exalting Jesus in the midst," and in rendering profound homage to the truth as it is in Him. Notwithstanding all ethnographical and ecclesiastical peculiarities, this was their common testimony, "We are one body in Christ;" "Before our Father's throne we pour our ardent prayers; our fears, our hopes, our aims, our comforts and our cares are one."

No better wish can we have for this our first Dominion Conference, than that it may be a mirror, though necessarily somewhat in miniature, of that one which left on the minds of all who had the high privilege of being present, sunny memories of the "Days of Heaven upon earth." It is our purpose in this paper to sketch the history of that great Union movement, of which these gatherings are the offspring, and in rendering profound principles on which it is founded. Since the beginning of the century there have been working the antagonistic forces of Revolution and Reformation. On a sky frowning with portentous clouds, came out, in a luminous galaxy, our modern missionary societies. Some of these, resting on a Union basis, gave scope for the practical exhibition of the Union spirit. Through them all stretched cords of love, which, drawing their members closer to the Cross, bound them more closely together. Community of danger, too, rallied the scattered and stranger forces. When the twin giants, Superstition and Scepticism, with their mustered squadrons were thundering at the gates of the citadel of Truth, it was felt to be a cause for lamentation that the garrison of the faithful should bite and devour one another. Many eyes were wet over the wounds wherewith the Captain of Salvation was wounded in the house of His friends. "For the divisions of Reuben, there were great searchings of heart."

Forty years ago Schrimoker and Patton, of America; D'Abunge and Ganper, of Switzerland; Kistner, the Archbishop of Danzig, Fisch, of Lyons, and not a few "true yoke-fellows" like-minded in the British Isles were specially earnest in their efforts to gather into one the dispersed of Israel. Prayer Unions were established by James Haldane Stewart, of Liverpool, in the first of which Bickersteth and Banting, Pratt and Waugh stood prominent. At the Metropolitan Meeting of the Congregational Union in 1842, John Angell James, of Birmingham, lent to the cause the weight of his powerful advocacy. Correspondence was entered into by him with the representatives of the leading denominations. Eighteen forty-three was ushered in amid the prayers of London Christians who packed Craven Chapel, presided over by Dr. Lefehild, with Union for their theme. Then followed in the Centenary Methodist Hall, in February, a consultation meeting of ministers, belonging to various denominations, with the venerable Reese as President, and the saintly Sherman as Secretary. It was resolved that a mass meeting be held in Exeter Hall in June; for this meeting eleven thousand tickets were put in circulation, though little over a third of that number could find standing room. The speakers were, Drs. Alder, Harris, Cox, James Hamilton, Angell James, Baptist Noel, and Isaac Taylor. Still all these movements, though influential, and the last especially, thrilling the Christian heart of the land, spent themselves in appeals and resolutions.

To Scotland it was reserved to develop and systematize and to bring vigorous action, the feelings that had been awakened and the forces that had been set in operation. Her mountains were to bring peace to the people, and her little hills by righteousness. Overlook the pardonable pride of a Scotchman in saying so.

The General Assembly of the Church of Scotland in 1842 appointed a Committee on Union with Dr. Candlish at its head. In July, 1843, occurred the Bi-Centenary of the Westminster General Assembly. At this memorable gathering, the unpremeditated utterance of a United Presbyterian Minister, on whom hands were suddenly laid to fill an unexpected blank in the programme, largely contributed to the subsequent formation of the Evangelical Alliance. A single sentiment or sentence may become the prolific seed plot out of which may grow a Revolution or a Reformation; a new Evangel, the glorious Avatar of untold blessings to humanity. The speaker was Dr. Balmer, of Berrivick, the mantle of whose gifts and grace, and not least that of holy charity, was "Lien on his illustrious successor, Dr. Cairnes. The sentence which germinated so grandly was this: "I may be permitted to add that the Unity of the Church is an object which I have long had sincerely at heart, and I contemplate the proceedings of this meeting with interest and satisfaction, because I consider it as likely to be over-ruled for the promotion of this end." This simple sentence with a few expository remarks afterwards thrown out by the Berwick divine, on Philippians III, 15 and 16—a passage which became a favorite motto of the Alliance, suggested to the sagacious mind of John Henderson, of Park, the idea of a treatise to elucidate and apply the generous principles Dr. Balmer so impressively advocated. Thus originated the "Essays on Christian Union," which gave such an impetus to the cause, a goodly volume of over five hundred pages, by such choice spirits as Thomas Chalmers, Robert Blair, John Angell James, David King, Ralph Wardlaw, Gavin Struthers and Andrew Symington.

Shortly prior to the appearance of this volume, but receiving point and force from it, was the proposal which first emanated from America through the Rev. Dr. William Patton, senior,—to convene a Protestant Council in London; but who was to carry out so gigantic a conception? Who could act as the world's convener? The idea met with general favor, and it was left with the Scottish brethren to make the requisite arrangements.

A Conference was summoned to meet at Liverpool. It lasted three days and drew up the eight articles which form the platform of the Alliance. Full time was given thereafter to mature the plan and to test its acceptability. At length the grand result to which the quiet preparation of a score of years tended, was consummated, on the 19th August, 1846. Within Freeman's Hall, London, gathered eight hundred, the choice of all the Evangelical Churches. After repeatedly lifting up their voices with one accord in prayer and supplication, they cordially prepared the following resolution at the fourth session:—

"The members of this Conference are deeply convinced of the desirableness of forming a confederation on the basis of the great Evangelical principles held in common by them which may afford opportunity to the members of the Church of Christ, of cultivating brotherly love, enjoying Christian intercourse, and promoting such other objects as they may hereafter agree to prosecute together. And they hereby proceed to form such a confederation under the name of the Evangelical Alliance."

Not for five years after the formation of the Alliance was a general council called. The interval was occupied in the formation of branches. Six General Councils, in all, have been held in as many countries; namely, England, France, Germany, Switzerland, Holland and America. The first convened in London, in the autumn of 1851, at the time of the first great Exhibition. The second at Paris, in 1855, the French following their English brethren in availing themselves of the World's gathering at their Exhibition of Arts and Industries. The third was held at Berlin, by special invitation of the Prussian monarch, in September, 1857. The fourth, at Geneva, fragrant with so many historic memories, in 1861, from the 1st to 12th September. The fifth was held at Amsterdam, in August, 1867. At one of its sessions, Dr. Irenaeus Prime, of New York, made the following communication: "Brethren of the Alliance, I am charged in the name of the American Branch of the Alliance to invite you to hold your next General Conference of all nations in the city of New York, assuring you a hospitable welcome in the name of Jesus Christ our Lord." Most amply was the promise fulfilled. Every one, from the nation's head downwards, manifested a generous emulation in using hospitality without grudging to the strangers.

Some of the prominent principles of the Evangelical Alliance have come out in the course of our historical narrative, and they are, to most, so well known as scarcely to need elucidation. It is an alliance of individual Christians and not of denominations or branches of the Church. Faith in a personal Christ is its foundation and keystone. Love to Him is its cement. It is an alliance of believers. For the union of such alone Christ prays: "I pray for them which shall believe on me, that they all may be one." That they also may be one in us." It is a union, not of those dead in trespasses and in sin, but of the "living in Jerusalem" of those who can each say "I live—yet not I, but Christ liveth in me."

It has been graphically said that "a union of dead professors with living saints—this union of life and death—is but to pour the green and putrid water of the stagnant pool into the living spring. It is not to graft new branches into the goodly vine, but to bandage on dead boughs that will but deform it. It is not to gather new wheat into the garner, but to blend the wheat and the chaff again together. It is not to gather new sheep into the fold, but it is to borrow the shepherd's brand and imprint it on dogs and wolves and call them sheep."

A likeness to Christ is linked with life in Him and love to Him, and is a prominent feature of the Alliance. It is no promiscuous mass, an omnium gatherum of all sorts; but a coming together of those who have seen the beauty of the Lord, and had "His comeliness put upon them;" who have been



so with Jesus, that their speech bewrayeth them, and that of their look and life none take knowledge of it. There can be no true Christian union otherwise. Beholding in Him as in a glass the glory of the Lord, we are changed into the same image. Union is the direct result of this change. To the very end, by an invisible alchemy our modern photographic art knows nothing of, does Christ transfer His likeness to those whom His love constrains. "The glory which Thou gavest me I have given them, that they may be one." One of the special manifestations of His glory, of which unity in spirit and action is the fruit, is *patience*. This was that "weakness and gentleness of Christ," which he desires us to learn of Him. "His gentleness made Him great."

How he manifested forth that glory when here! Witness His oft-repeated putting up with the obtuseness and obstinacy of His Disciples. Witness His superiority to Peter at Caesarea, when they marvelled that he talked with the women. They could have had no patience with the Samaritan, any more than they had with the Syrochæonian.

Recall His treatment of the man not belonging to their company who took it upon him to cast out devils. "We forbade him, because he followeth not with us," say the impatient, narrow-minded Disciples.

In beautiful contrast with this unbrotherly outcropping of an intolerance that would rather have men continue devil-possessed than be cured outside its own sectarian circle, gleams the glory of the Master's magnanimous, "forbid him not." May this glory be given to us that we may speak the truth in love as He did, apt to teach, patient in meekness, and instructing those who oppose themselves to Him.

The Evangelical Alliance writes *liberty with law*. It accepts the formula: "In essentials, unity; in non-essentials, liberty; in all charity."

It lays down as a fundamental principle that no compromise of their own views, or sanction of those of others, on the points on which they differ, ought to be required or expected on the part of any who occur in it; but that all should be held as free as before to maintain and advocate their views, with all due forbearance and brotherly love.

Yet it is essentially an orthodox union. The very essence of it is the Spirit of Truth. And what is pre-eminently the Spirit's province? When He, the Spirit of truth is come, He will lead you into all truth. The more He thus leads, the more will eye see to eye, and hand join in hand, and heart beat in unison with heart. Such an union can have no sympathy with that spurious liberalism, which "cannot endure sound doctrine," and asks with mingled doubt and derision, "What is Truth?"

It sympathizes not with that so-called liberal Christianity, which is liberal only in that what is not its own; a liberality that would hear with niggard hand its own petty peculiarities, but freely sacrifice what is the property of God. It insists on buying the truth and selling it not; yet on points of secondary and subordinate importance, the adjuncts and circumstantialities of the faith, not the things themselves most surely believed amongst us, forming the *faith* once delivered to the saints, this union not less clearly shows that where the Spirit of the Lord is, there is liberty. We have done ample justice to our differences; for their sakes we have broken up the visible unity of the Church, and filled the page of history and covered the face of Christendom, with angry contentions. The Alliance therefore feels that it is time now to pay respect to our agreements, and by a fellowship of which truth is the foundation, and love the impulse, and beneficence the employment, to dry the tears of weeping charity, and to heal the wounds of a bleeding Church. Nor is it a mere mutual admiration society, a scene of handshaking, an occasion for uninteresting but unpractical talk, and of having what is commonly styled, a "good time." Feeling that the best way of pro-

voicing to love is to provoke to good works, and that the charity which spent itself in hortatory expressions, in sentimental sighs and sugared interchanges, would be but a spasmodic and a sham, the Alliance early gave itself to work. Hence, in addition to smoothing the asperities of controversy and lending an impulse to every loving and liberal sentiment, it has initiated movements that have widened the circle of missionary effort, strengthened the fence a Divine hand has reared around a Christian Sabbath, and rebuked and restrained the spirit of intolerance in many lands. The Turkish Missions' Aid Society, the Christian Vernacular Education Society for India, the German Aid Society, the Christian Evidence Society, and the Committee for religious liberty, are the direct outgrowth from the Evangelical Alliance. By her powerful interposition in behalf of the Madiai at Florence, Matamoros and Julian Vargas in Spain, the missionaries and Turkish converts in Constantinople and other parts of the East, the Baptists in Germany, Russia, Sweden, and Switzerland, the Nestorians in Persia, the French missionaries in Beuto Land, South Africa, as well as English missionaries in New Caledonia, the Lutherans in the Baltic Provinces of Russia, and others persecuted in like manner for righteousness' sake, has she shown her disposition "to remember them that are in bonds, as bound with them."

By working together we shall betwixt walk together in agreement. Last year the historic parallel was noted between the Protestant Council at New York and the Papal Council of five years previously at Rome. We have now another parallel at our own doors, between our present gathering and that of which our old historic capital is now the scene, in memory of the establishment of the first Roman Catholic Diocese in Canada, two centuries ago. The two places, Montreal and Quebec, are symbolical. The two events are suggestive. Remembering that we are a spectacle unto our neighbors, let us walk in wisdom toward them that are without, showing out of a good conversation *our works with meekness of wisdom*. We shall thus carry out the Master's precept: "A new commandment I give unto you, that ye love another; as I have loved you that ye also love one another." We shall stand the Master's test: "By this shall all men know that ye are my Disciples, if ye have love one to another." We shall answer the Master's prayer: "That they all may be one." We shall carry out this our grand purpose of the Master's mission as "Our Peacemaker to make both one"; to be a "repairer of the breach," and "to gather together in one all things in Himself." We shall help to restore to a distracted world and a divided Church the bliss of Paradise and of Pentecost; bringing down to this scene of wickedness and woe that atmosphere of purity and peace which pervades the region where love holds an endless reign; and restoring to its original character what has since sounded too much like a stinging taunt, the eulogium pronounced on the early Christians during the, almost too brief "Indian summer" of the Church's history: "See how these Christians love each other." And finally as we thus sit together in heavenly places, in Christ, we shall enjoy a foretaste of that perfect "Alliance" of which we have the blessed hope—when there shall be nothing to hurt or destroy in all His holy mountain—when every jarring note shall be forever hushed to silence, and the brethren that may have been parted in the wilderness or fallen out by the way, shall eternally be "all with one accord in one place."

WORK OF THE EVANGELICAL ALLIANCE.

MAJOR-GENERAL BURROWS,

R. A., London, England, read the following paper on the work of the Evangelical Alliance:—

I understand it to be my duty in describing

the work of the Alliance, to give an account of its operations as the result of the principle of Christian union carried out into efforts which come within its sphere.

These efforts are various according to the circumstances of each branch and its opportunities for doing good.

The British Alliance, which may be first spoken of as having been in the field since the year 1848, may be said to begin its active operations by enlisting new members, to whom it is necessary first to explain the principles and aims of the Alliance, the idea of Christian union as resulting in a distinct membership being generally quite novel to the Christian people composing a Church. These principles are embodied in the basis of the Alliance, comprising nine distinct points of doctrine in which it is understood all Evangelical Christians concur, but which it is the object of the Alliance to bring prominently forward as a manifestation of Christian union. These points are the divine inspiration of the Scriptures; the right of private judgment in their interpretation; the unity of the Godhead and the Trinity of Persons; the utter depravity of human nature; the incarnation of the Son of God; His atonement, intercession and reign; the justification of the sinner by faith alone; the work of the Holy Spirit in conversion and sanctification; the immortality of the soul, resurrection of the body, judgment of the world by the Lord Jesus; the eternal blessedness of the righteous and the eternal punishment of the wicked; the Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

A second embodiment of the principles of the British Alliance is contained in a paper of "Practical Resolutions" which are read at each annual conference, and which relate to the supreme duty of cultivating Christian love and promoting united prayer.

DISTINCTIVE WORK OF THE ALLIANCE.

That which may next be considered as more distinctly the work of the Alliance may be classed under two principal heads, viz: Union in prayer of all Christian denominations, and the furtherance of liberty to Christians, besides other efforts which are detailed in the printed papers of the British Alliance.

1st. As to Prayer.—The original idea of the now world-famed "Week of Prayer" came from Lordiana in the North of India, and like a small rill descending from a mountain, which gradually increasing from the accession of many streams on its way to the ocean, becomes at last a mighty river pouring on its floods of water on which navies can ride, so this little movement in the mountains of North-west India has gone on increasing till one after another of the nations has taken up the beautiful idea of uniting all Christians in prayer during the first week of the New Year, and have carried it out into practical effect.

Like many other discoveries it seems so simple that "any one might have thought of it," and yet during all the ages of the Christian Church, since the Reformation has given freedom of thought and permission to worship according to convictions with respect to minor points, no such union in prayer was ever thought of, and if proposed would have been deemed impossible. Now, however, it is an acknowledged fact throughout the Mother Country, and in France, Holland, Italy, Germany, America, Canada, India, Australia and the Islands of the Sea, that members of the various Churches which hold allegiance to the Lord Jesus and to the great essential doctrines of His word, do meet together for earnest loving communion and prayer during the week beginning with the first Sabbath in each New Year.

SUBJECTS FOR PRAYER.

The subjects for prayer are usually made out by the British Branch, and are generally accepted throughout the world, though it is of course open to any organization to have its

own topics for exhortation and prayer, if preferred. It is also to be understood that the Evangelical Alliance by no means wishes to limit to the members the privilege of attending these sacred and delightful prayer meetings, nor does it desire to exclude from the Christian brotherhood and fellowship of the Alliance any who may not for various reasons wish actually to become members thereof, such as it might be desirable they should so.

2nd. The promotion of Christian liberty.—This has been done by the British Alliance by correspondence with foreign Branches, and with those in prison or oppressed for Christ's sake; also by earnest representations to our own Government, and through it to foreign courts, for the repeal of oppressive laws and the liberation of Christians suffering persecution. For instance, the Madiai in Florence, Matamoras, Carrasco and their fellow Protestants, as well as Julian Vargas in Spain the Missionaries and Turkish converts in Constantinople and other parts of the East, and which include the recent cases already spoken of in this Montreal Conference, viz. the Anastoyeh converts to Christianity in Turkey, who were previously Moslems, but became teachers in a Christian mission school. They have been seized, put in chains, almost starved and thrown into prison at Damascus, and then enrolled in the Turkish army, contrary to the law as to Christians in Turkey. It is said that they are now removed to Constantinople, but even this involves banishment from home and family, and from their honorable employment.

Another case is that of Mustapha and his son, belonging to Marash, in Asia Minor, where a large number of Christians reside and a good college is established, but these persons were Moslems, or Mahometans, and hence the enmity and cruelty shown to them. They were removed from their families and put in prison at Constantinople, and then with the wife of the elder one banished to Smyrna, but they are separated from their children, who are placed with a Moslem family, contrary to the wishes of their parents.

#### SAD STATE OF CONVERTS.

The sad state of these converts has been pleaded with our Government, who have represented the same, and a strong memorial to the Sultan from the British Alliance is now about to be sent to that sovereign, and to be conveyed by an influential deputation, which is probably at this moment on its way to Constantinople.

The Sultan is reminded of the famous Treaty of Hatti-Humayoun, whereby liberty is promised to Christians, but it is understood that the mental exception is made by the fanatic Moslem Government or by their agents to Christian converts from the faith of Islam. This, however, was conceded some years ago by the Turkish minister, and the Sultan is now strongly reminded of the same. There is little doubt that good has resulted and will further ensue from these representations, as governments, however disposed to disregard the Christian liberty of converts from the national faith, are afraid of the powerful influence of the public opinion of the day. The Emperor of Russia has lately been implored by the Alliance to consider the condition of his Lutheran subjects in the Baltic Provinces, and it is believed that their condition has been materially improved in consequence.

Efforts have likewise been made in favor of the Baptists in Germany, Russia, Sweden and Switzerland, the Nestorians in Persia; the French missionaries in Basuto Land, South Africa, as well as English missionaries in South Caledonia. Foreign branches of the Alliance have aided the British one in these endeavors to "let the oppressed go free," and to "break every yoke."

The great Conferences of the Alliance in various places form part of the work thereof. Preparations have to be made for many months previously, but they have all been attended with the Divine blessing and with

marked success. The Conference in Holland in 1867 was particularly good. The Dutch hailed in the most cordial and hearty manner the visit of British and other Christians. Besides the stated meetings the Gospel was freely preached to the upper and the lower classes by the visitors, and the final gathering of a vast open air meeting always held at that time, partook of a very practical character. Preaching and prayer and singing in various languages took place under the trees during the whole day. Well known hymns were printed in the four chief languages and on the same page so that all might sing in their own tongue of the wonderful works of salvation and of grace. At the Universal Exhibition in Paris in 1867 the Alliance erected the Salle Evangelique where great numbers of persons of various nations heard the Gospel and, to them, the strange sounds of extempore prayer and hymns of praise.

#### ENIGMATED SEVERAL USEFUL SOCIETIES.

The British Alliance has also been the means of originating several useful societies, such as the Turkish Aid, the Christian Vernacular for India, and the Christian Evidence Society, of the latter of which we shall hear further at this Conference.

This notice of the work of the Alliance would not be complete without drawing attention to the efforts already carried on in Canada by branches previously formed to the present one at Montreal.

#### FIRST CANADIAN BRANCH.

The first branch was begun at London, Ont. in 1855-6-7. It was there felt that such operations as providing a town missionary for the city, who was much wanted, and seeking the rescue of fallen women, providing for some poor sick persons, and visiting the gaol, were legitimate efforts in connexion with the Alliance, and such they certainly were. They were carried on with much good result, but the branch has not been kept up. It is hoped at London that the great and successful movement in favor of Alliance principles and work, now going on at Montreal, may tend to reanimate their organization and the same in other places where the idea of a branch may have been entertained, or partially carried out by their calling public attention to the great importance of the union of Christians not only in spirit and prayer, but in active work of the Lord and Master.

At Toronto likewise a branch was formed in 1867. A very good United Prayer Meeting was held on Dominion Day an excellent inauguration of the auspicious event copied dates from that year. This prayer meeting has been kept up ever since, and now a weekly one is held at which there is often an attendance of 400 persons.

A special prayer meeting took place at Toronto, yesterday, 1st of October, for the success of the Montreal gathering.

Fraternal remembrance of this kind will go far to bind together the various branches of the Dominion Alliance, which we earnestly trust and pray may now be formed in conjunction with those already in existence.

In conclusion, I would further say that at home the importance of using the laity in the work of evangelization is being felt more and more. Railroad employees, cabmen and thousands, never go to the house of God, and it is felt that the laity should labor among them; and they are now going forth to do this work, and the system bids fair to prove very successful. I may also mention that a lively interest in the active work of the Evangelical Alliance is being taken by influential persons, among others the Earl of Chichester, a model peer; Lord Ebury and many others. I have it from good authority, though I do not know whether I am justified in mentioning it, that Her Gracious Majesty Queen Victoria greatly approves of the Alliance and its work. (Loud Applause)

## EVENING MEETING

### LABOR ATTENDANCE—INTERESTING SPEECHES.

Last Friday evening a public meeting in connection with the Dominion Alliance Conference was held in St. James Street Wesleyan Church. There was a very good attendance, the edifice being filled.

The following ministers and gentlemen were present on the platform.

Very Rev. Dean Bond Rev. Canon Baldwin, Rev. Gavin Lang Rev. Dr. Burns, Rev. Dr. McCosh, Rev. Dr. Black of Inverness, Rev. G. H. Wells, Rev. Joshua Demovan, Rev. J. S. Black, Rev. Mr. Dobbe of Kingston, Rev. Dr. Schaff of New York, Rev. Dr. Bliss, Syrian Branch of the Evangelical Alliance; Major-General Burrows, R.A.; Rev. Mr. Chiquiquy, Mr. Henry Varley, Hon. James Ferris, Mr. T. J. Claxton, Mr. Thane Miller, Rev. A. Wilson of Kingston, Mr. William Clendinning, Mr. Henry J.yman, etc.

Principal Dawson occupied the chair.

The exercises opened by the singing of the following hymn:—

Soldiers of Christ arise  
And put your armour on,  
Strong in the strength which God supplies  
Through His eternal Son.

Strong in the Lord of Hosts,  
And in His mighty power;  
Who in the strength of Jesus trusts,  
Is more than conqueror.

Stand, then, in His great might,  
With all His strength endued;  
And take, to arm you for the fight,  
The panoply of God.

That, having all things done,  
And all our conflicts past,  
Ye may overcome through Christ alone,  
And stand entire at last.

Indiscoverably joined,  
To battle all proceed;  
But arm yourselves with all the mind  
That was in Christ you heed.

Rev. Dr. McCosh, of Princeton College, of fered up a fervent prayer.

Principal Dawson apologized for the absence of Dr. Vincent, and called on Rev. Dr. Bliss to give them some account of his missionary experiences.

Rev. Dr. Bliss, of the Syrian Branch of the Alliance, said:—A few years ago I stood on the top of Mount Hermon, situated in the land of Syria and ten thousand feet above the level of the sea. As I stood there, facing the north, I saw on the right Mount Lebanon in all its glory; in front of me was old Sharon; to the left was Tyre; while farther to the left was Acre. To the south I could see the mountains about Jerusalem, though that city was not in sight, at their back, on the plains, there was Damascus, a beautiful city in the midst of surrounding green fields. At the foot of Mount Hermon are the headwaters of the Jordan, and on my visit I drank from them, and found them very sweet. They gush up and form a small lake, about twice as large as this building. The water passes from it to the Lak, or Merom, thence through a deep gorge on down the swift course of the Jordan, into the desolate basin of the Dead Sea, whose waters are so impregnated with salt that no living thing can exist in them, and so buoyant that a man floats on the surface with ease. These sweet beautiful waters of the Jordan thus terminate in a dismal stagnant pool, a fitting emblem of the apparent result at times of missionary work. I have known men who labored faithfully, preached earnestly, and prayed agonizingly yet for a time no result could be seen. A village is the scene of energetic and persevering labors; one here and one there gives promise of progress in a spiritual life, a man here and a man there seems to make a profession of the faith, but, alas, in a few weeks all seems to be lost in the stagnant pool of indifference. Many a noble missionary in Syria, after his labors for years, has died and gone to

glory, without a result of his labors to gladden his heart. My friend, Rev. Mr. Wilson, left Syria after twelve years of toil, and he told me as I clasped his hand for the last time, that he had preached the gospel for five years, and that as far as he knew he had accomplished no good whatever. When we see the waters of the Jordan terminate in the Dead Sea, we ask, What becomes of them? There is no outlet to the Dead Sea, and there could be none, as it lies 1,300 feet below all the surrounding waters. What, then, becomes of these waters, which are steadily being added to by the Jordan? For months a bright and powerful sun shines down from a sky undimmed by a cloud, and it steadily evaporates the water; the result is to be seen elsewhere, when the rain descends upon the earth, the odors of Lebanon flourish, the fields of waving grain are nourished, the bountiful crop of oranges, lemons, olives, figs and pomegranates is ripened, and all the face of nature is covered with flowers; and so in the preaching of the word—its results if not at once apparent, are working latently and at last come forth and flourish; and if the missionaries themselves who sow do not see a result, their successors will reap a bountiful harvest. (Applause.)

As a case in point, the word had been fully preached in a certain Eastern town, the birth-place of one of the Roman emperors. Three years after he left the place he heard that there were Protestants there. Once while there, visited the missionary and heard him preach very earnestly to a congregation which consisted of his cook, my cook and myself, and for a part of the sermon there was another man who became somewhat drowsy and left the meeting before it was over (laughter). This minister left his work, not from discouragement, but because his health had failed. A few years after we heard that Protestants were there; however we paid little attention to the story, supposing that some political ends were to be gained; finally, hearing it again and again we at last, sent a native brother to enquire into the matter and he found that the men were in earnest. I was sent there and found ten or twelve earnest men, and to make the story short, there is now in Homs, situated a hundred miles from Beirut, a living Christian Church, schools for girls and boys, and a native Christian minister, who sends forth colporteurs to the surrounding villages. So this discovery turned our tears into joy. I could point to village after village on Mount Lebanon, where similar results have been attained. Wherever the Gospel is preached results will sooner or later come. "For as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." We want no better testimony than that.

EDUCATION IN SYRIA.

Preachers of the Gospel in Syria were specially laboring to get hold of the children and young people, and I assure you that in that part of Syria where we are laboring, between Acre on the South and Tripoli on the North, there is almost a passion among the young for education, and they are joining their parents to send them to school. Now there were Protestant schools all over the city of Beirut, and where, fifty years ago, not a woman and scarce a man could read or write, now thousands could do so. In all our schools, whether Scotch, English or American, the great text is the Bible. (Applause.) And whatever you say here or anywhere else about putting the Bible in the common schools, we as missionaries will have nothing else, and when we cannot have it we will pack up our trunks and come home. (Applause.)

The daily life of godly men serves to affect the people of Syria more than anything

else, and while neither preaching nor argument have effect on them, still when they see a man leading a godly life, it becomes an argument they cannot withstand. In the city of Tripoli a man was persecuted from day to day by his brother, and more by his poor old mother. I say poor old mother because she felt that he had labored a dangerous error, and loved to save him by her persecutions. For all this he remained steadfast to his faith, and prayed for his persecutors. After ten years his brother was taken ill, and then said, "I want that religion to die by which has made my brother such a lovely man. I have persecuted him in every way. He has always loved me, always prayed for me." That brother died in the faith. The mother still held out, but less than a year ago she began to make enquiry, and stated that she wanted that religion which made her son such a good man. In her last illness she utterly refused to have a priest, or allow a picture or image in her room. One day she sent for the priests, and they came delighted. She said: "I have invited you to show you that my son has not forced me to give up my religion. I am perfectly free." They then offered her the image of the Virgin, but she said "I want not the crucifix, but Him who died on it." She failed very suddenly. Before she died she said, "Weep not for me; I am going home to meet my younger son. In a few years you will follow, and we shall form a happy and united family." That evening she sank rapidly, and passed away without a struggle; as she died she cried with a full voice, "Hallelujah! Hallelujah! Hallelujah!" and passed away. Priests, bishops and officers of the Greek Church begged to be allowed to bring the body to the church edifice, as she still remained one of their members. The son granted their request, on the condition that no candles should be placed around the corpse, and that certain objectionable passages of the Greek burial service should not be used. In that service are beautiful prayers and beautiful thoughts. At the conclusion of the service at the grave the American missionary made a strong address, and the people offered up a prayer, and pronounced a benediction in the presence of twelve of their priests. On their return home, as the people passed by the convent, the monks came out, and as was customary, invited them to dinner. This circumstance showed how the hard feelings against the missionaries had been overcome. Twenty years ago to have spoken at a grave would have endangered their lives. What has caused this great change? The young Syrians growing up with their minds more or less enlightened, and knowing their responsibility to God, believe what we have been endeavoring to impress on their minds, viz., that religion is a thing which pertains only between an individual man and his God.

I doubt not but that many here before me would rejoice to become missionaries of the Cross, and if you knew as much as I do of this work you would consider it a great privilege to go forth and preach the Gospel to the unbelievers. Old and young, male and female, you may be as much a missionary of the Cross here as in far off Syria. There are one hundred and fifty thousand souls in this city. How many of them have been born into a knowledge of Jesus Christ? How many of them are still unconverted as are the heathen? You have material enough here to work on in this city, and in your own province. How many are there whom the Gospel has never reached? How many domestics in your houses need Christ! Live effectively a life of prayer, and so act from day to day that those by whom you are surrounded will be compelled to say that he or she has been with Jesus Christ, and has learned of him.

HENRY VARLEY was then called upon, and said he would endeavor to say a few words in order to help the Young Women's Association of this city. If we want to win souls to Christ, we must really manifest the Lord Jesus Christ in ourselves. We must get hold of that truth expounded by the Apostle Paul, "for to me to live is Christ, not something like it. I be-

lieve that one great reason why our young men reject the Gospel is that it is put before them in the form of a religion, and not in the form of a fascinating person, even Christ. I never expect young men to give up a life of sin till we can give them something better; we will carry with us a living Christ; and impress upon our hearers unreservedly, the immediate possession of that free gift of God; so that, henceforth, they may walk in His light, and when this truth is fairly grasped they will begin to know and feel somewhat of the reality of the possession of God's unspeakable gift. How unnatural some Christians are! Their style of speech is truly mournful. There is one of this class in my own church in the city of London, and for two years I have hardly dared ask him to pray, because of the guttural, melancholy tone he adopted. We should be able to testify that we are perfectly satisfied with Jesus Christ, and that He dwells within us, so that we find it quite easy to do right and hard to do wrong, making our whole life beautiful and we are not irritated with ourselves, nor are slaves of a bad temper, that the Lord Jesus so indwells in us that our lives become characteristically fascinating and beautiful. I am here to say that I get out of Christ what the wealthiest man in Montreal can obtain from his wealth. I do not want to go to Heaven one hour sooner than God wills. I want a great deal of company to enjoy the blessing of living for Christ on earth. I find that self-will is to a great extent set aside when the volitions or impulses from within are recognised as the will of God. If you want your child to do a certain thing, there are two ways of having it accomplished. You might call directly on the child to do it with his motive power, or make over your abilities to the child, rendering the task easy for him to do. If a wealthy merchant asked me to open for him a branch of his business in Liverpool, I would gladly volunteer to do it. But if a day or two before my starting to go he should call me into his office and say, "I expect you to work my business with your capital," I would not understand his right to claim the business at all. This is the way followed by many. They are working in their Lord's business on their own capital. Christ says, "I am come that ye might have life." Young men, if you have not received that life, so that you can easily put your foot on the neck of passion, and tie down appetite and say the battle is the Lord's, and give the spirit the advantage, pray you realize it this hour, and if you have never awoken before, awake to-morrow morning and realize that Jesus Christ looks through those eyes of yours, and you will find that Saturday, October 3rd, will be one of the grandest days of your life. Listen to these words, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me."

Ah! my beloved friends, when the truth as it is in Jesus is possessed by us, we will not find it difficult to win souls for Christ, and to teach and preach His Gospel. Do not say there are yet four months, and then cometh the harvest. The fields are already ripe for the harvest. The world to-day is a great harvest field. We reap where Christ labored, where he ploughed the soil sowed the seed, and developed the growth, until it is ready for the sickle. It is not ours so much to sow as to reap. I believe in definite results. I have reason to believe that the Church is urged to-day by its indefinite aims. Everything surrounding us is a design carried into effect, and I say that you and I should show the same intentions by the results of our labors. I cannot speak of another man, and I have no right to judge of his service, but I will state that if God withdrew His blessing from me in preaching the Gospel, after two years, I would give it up. I do not believe that God ever sends men forth to fail. Mean to save men and you shall do it; work with faith and you shall be successful; but "the double minded man is unstable in all his ways," for let not that man think that he shall receive anything of the Lord. Let us

never forget that a gift pre-supposes a receiver. In every case the thought of a gift originates in the mind of the giver, and in nineteen cases out of twenty the receiver knows nothing of it until it is placed into his hands. Dare we go forth with the water of life? Dare we to put out the fever fires of sin, and impress upon the minds of men the immediate necessity of that gift. Suppose the case of a poor man, one of the poorest of our city. Another out of his riches chooses to give him \$50,000. What becomes of the poverty of the former from the time of the gift? And in the same manner what becomes of the former poverty of the sinner? My belief is that if you to-night receive God's gift, given as freely as the air you breathe, and as the light from the sun—oh! Mr. Chairman, how comes it that men see God giving freely, and yet when His heart opens out towards them, they argue that He is a miser.—God will pour upon them the gift of Christ. Receive it to-night. Its reception involves the putting away of it as far as the East is from the West. It involves the great truth of the Atonement, and that you are at peace with God. It involves that you have been redeemed and bought with a price. Thus if you possess Christ you have everlasting life. "Verily, verily, I say unto you, he that heareth my word and believeth in Me that sent me hath everlasting life." *My hath everlasting life.* Mark the present tense of the word.

Hear me, ye young men who say ye want to see life. Ye never even touched a breath of it,—mortality,—a kind of refined sensualism! He that hath the Son hath life.

I hope that you do not forget the claims of the Young Women's Association. I am told that it has been instituted now about four months, and has been exceedingly useful. It is desired that a building be erected which is adapted to receive goodness and respectable young women. I cannot too strongly press upon you the claims of this most Christ-like institution, which is intended to shield these too often defenceless ones. I beg you will utilize your money for Christ. Set not your heart on earthly treasures, which the moth and rust doth corrupt. Cankered riches and moth-eaten garments are the portion of those who hold back what belongs to Christ. If you thus hold back, be assured you will not enjoy the benefits of a Christian life. The speaker referred to the work the Young Women's Association had accomplished, and made another appeal on its behalf.

The speaker closed his eloquent address by a recitation describing the Christian heroism of John Maynard, the pilot.

#### HOW TO WIN YOUNG MEN TO CHRIST.

H. FRANK MILLER opened his address by offering up a fervent prayer, for an outpouring of God's Spirit, upon the young men of the city and Dominion. He said the subject of how to win young men to Christ was one of the most important which claimed the attention of the Alliance. He would not allude to the usual methods of reclaiming young men; nor to preaching or to exhorting them in other ways, as these methods were all well known and are of the first importance. To bring them to Christ, our minds must be pervaded by a fullness of the

Glory of God. He would not speak of the value of young men; the political platform, the pulpit, knew the value of young men, and even the young ladies did not undervalue them. (Laughter.) The very question implied in his subject shows that the young men had drifted away from God. He believed that the carrying out of the principles advocated by the Alliance would be one of the grandest ways of gathering them into the fold. He believed the Church of the future was preparing the Church of the future. During their late meetings he had sat and listened to the arguments of the learned Doctors of Divinity who had spoken, and had been completely overwhelmed by them; he could not understand all they said, but would be satisfied to practice what they preach. He believed that the great barrier to the spread of the Gospel—the differences between Churches—must be broken down. If any of the Alliance delegates were not willing to adopt this view they should leave by the next train. Our young men do not understand the differences between denominations, and are craving for union and union we must have. (He called upon those of the audience who agreed with him to clasp their hands, upon which an enthusiastic clapping from all parts of the house ensued.) In order to win young men to Christ, Christian young men must be put in the van to work for Jesus. As a large percentage of the members of the churches were young men, what an increased influence would be obtained if they were put forward in its service. Send them forth to bring other young men to Christ.

Another way to bring them to Christ was to make their homes attractive. Fathers, mothers, elder brothers and sisters—strive to make it the most cheerful place on earth. He believed many men had been lost to Christ for the want of this. Some fathers leave their homes too much; this is sometimes done even in the advancement of good works. Let them remain at their homes as much as they can. Confide in your sons; if your son is in love does he confide in you? He should. If he does not confide in you he certainly does in some one else. At their homes fathers should talk less about business and more about Christ. So that children may learn that to them the latter is the more important. Parents are generally not demonstrative enough with their boys. You kiss the girls, but do you not know that the boys require such expressions of affection. The preacher in his pulpit cannot explain what love is, but if you show it in your actions to your children, then when the preacher speaks of the great love of Christ the truth is felt. Do not leave the expressions of your love, be made over your children, when old in death. The employers should feel a personal responsibility in bringing young men to Christ, and can not expect the minister to accomplish the whole work. Employers do not settle their account when they pay their usual salary. God expects them to give an account of those souls under their charge. It is a fearful thing to have the guidance of fifty or one hundred men. You must let them see that you are not prospering through evil means, and that you are aware what comes of them after hours. You do not know how the hours of night hang on them, and of the thousand temptations of Satan by which they are beset, so watch over them, not as a spy,

but as a friend. A mother coming to visit her son in Cincinnati found him in a felon's cell; he said to her to see the face of his employer, who was present, "I expected my employer to tell me where to go to church and spend my time, but the first Sunday passed and no advice, and I thought he had merely overlooked me. The second Sunday passed and no attention was paid me. I became interested in fast young men, followed their occupations, and began a course which has at last left me here." Employers, take this lesson to heart, and realize the great importance of the charge left to your care. You do not perceive how these young men are excluded from home, and have no provision made for them by which their place is filled. They have been accustomed to home associations and friendships, these are all missed; and in a gambling or drinking saloon they resort to pass their time, and thus go down to hell.

He asked the representatives to the Alliance to give their young men in the several cities places where they can have home amusements, give them facilities for reading, parlors in which to meet their friends; let them be surrounded by young men whose society would be a restraint on them, and whose conduct they could imitate. Let them take this suggestion home with them, and place such Christian club houses in their towns. Let them say to their young men that they need not go to gambling houses to spend their time, but can have a place provided for them in which they would obtain good.

But having all these, how must we win souls? We must have the same enthusiasm as we exhibit in our business. Some Christians are too proud to display an interest in the welfare of young men, and souls are lost through their excess of dignity. Mr. Moodie tells the story of a man so satisfied with his Christian life that he didn't see any necessity of exhibiting it. One of his sons was singing a hymn, "Stop, Charles," said the father; "I can't, father," replied the boy. Said the father again, "You must. If you were as established in religion as I am you wouldn't want to sing." The next day the two were driving out together, when the horse refused to go any farther. The father used the whip very vigorously, but with no success. "Father," gravely said the boy, "you shouldn't use the whip; the horse is established." (Laughter.) We have too much of this sort of thing; and we want it dis-established. (Laughter and applause.) You must rise in the dignity of the Son of God to be successful in this work. The speaker then referred to the necessity of faith, and consecration of time and money; business men must come to the help of the ministry, as their influence is enormous, from their intimate acquaintance with young men. He called on them to agonize for souls, and when least expecting it the blessing would come.

Principal Dawson, in connection with this matter, called attention to the text, "Suffer little children to come unto me, and forbid them not." Did not this word suffer carry the inference that the disciples would not suffer them to come to Christ? Could not the conduct to children and young men bear the same inference?

The meeting then closed with the benediction, pronounced by Rev. Canon Baldwin.

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MR. HENRY VARLEY.

### THIRD DAY.

SATURDAY, OCTOBER 3, 1874

SUBJECT.—THE CHURCH'S WORK AND WORSHIP, AND ALLIED TOPICS.

Rev. Dr. TAYLOR, First Vice-President, took the Chair at 10:15, and gave out the following hymn:—

There is a fountain filled with blood  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood,  
Lose all their guilty stains.

The dying thief rejoiced to see  
That fountain in his day,  
And there may I, though vile as he,  
Wash all my sins away.

Dear, dying Lamb, Thy precious blood  
Shall never lose its power  
Till all the ransomed Church of God  
Be saved to sin no more.

E'er since by faith, I saw the stream,  
Thy flowing wound supply,  
Redeeming love has been my theme,  
And shall be till I die.

Rev. G. M. GRANT, M. A. of Halifax,  
N. S., then offered up prayer.  
The CHAIRMAN then called on

Rev. DONALD FRASER, D.D., to deliver an address on

#### THE RELATION OF ART TO CHURCH WORSHIP.

We do well to consider the many dangers which menace our evangelical Christianity, and to consult together how they may be avoided, hindered, or, at all events, reduced. It is my conviction that not the least serious of those dangers lies in the system of religious worship. Superstition and aestheticism com-

line to introduce an externalism in divine service which contradicts the essential genius of our dispensation, and tends more speedily and more powerfully than many think to undo the Protestant evangelical character of our Christianity. Now, we are certainly not going to enter aples, Protestantism *versus* Art, or Evangelicalism *versus* Good Taste. A recent essayist in England has coolly described the Puritan idea thus: "That art has no good thing in it for the human soul, and that religion can have nothing whatever to do with beauty. If such be Puritanism there are no Puritans. All intelligent people hold that beauty is to be preferred to ugliness and grandeur to meanness, in the appointments and modes of divine service. To say the contrary is not Puritanism, but barbarism; and we beg to have it understood from the very outset of our discussion that we cordially recognize, not only the obligation of propriety and order, but also the high use of refinement and dignity in the service of religion." The law is good if a man use it lawfully, and art good if the Church use it wisely. We allow it to be handmaid but not mistress in the house of the Lord. Two principles seem to us beyond question: (1.) Art must be subordinated to the interests of Christian truth and life, and no artistic creations, however exquisite, are admissible in the Church which distort or misrepresent sacred realities. (2.) Art must be controlled by the character of our dispensation in all that concerns buildings erected for religious use and the various accessories of Church worship. This last principle excludes all typical appointments, such as were appropriate to the Mosaic dispensation. I use the word "typical" in its theological sense, and distinguish it from the symbolical, which is not confined to any one dispensation of religion. The altars and sacrifices, the priestly vestments, the arrangement of the veil and the Holy of Holies, the Ark and the Mercy Seat there—all were types and shadows of things to come. But in this dispensation there is no need of such types, no propriety in them. We have not shadows of heavenly things, but the heavenly things themselves. Christ has been offered once for all, and the way into the Holiest is made manifest; therefore, no divine directions are given as to the form and furniture of a place of Christian worship,—no commands about an altar, a veil, a sacarium, a priestly robe or mitre; and to introduce such things as of religious obligation, is to commit what, in such matters, is a very serious offence, an anachronism to continue types and foreshadows after the fulness has come. But the question of symbolism is not so easily settled, and it is under this plea that artistic accessories and ornaments in worship are multiplied. They are said to represent truth through the senses to the mind, and to assist the power of contemplation and the habit of reverence. Statues, pictures, rod-screens, holy water, incense, candles lit in broad day, crucifixes, ceremonial gestures and attitudes, all are asserted and vindicated on the ground of their symbolical intention and meaning. It is maintained that exterior emblems or representations are just as lawful as spoken language with a view to teach or impress sacred truth, and that exterior impressions should be sought and not avoided, in order to induce an analogous internal conviction and feeling. Now, I wish to look into this carefully and candidly, taking with me the two regulative principles already laid down: (1.) That art must serve the truth and no lie; (2.) that it must harmonize with the Christian or characteristically spiritual dispensation, to which, indeed, we must add a third, derived from St. Paul, (3.) that "all things should be done unto edifying." There is no question that symbolism runs all through the Bible, as it does through all nature and human life. Language is full of symbol, and there is much plausibility in the question: If in divine service we use, as we certainly do, strongly figurative language, why not also have figurative action?—*nam*, further, why not give to the eye forms which denote or suggest sacred objects and obligations to the mind

even more vividly than language? As to symbolic action, the principles we have stated are a sufficient guide. For example, it is proper to uncover the head in order to express reverence; to kneel or stand in rendering prayer or praise; to lay on hands in ordination, and to break bread in the Lord's Supper. But it is improper to represent the Holy Trinity with extended thumb and fingers in the benediction—a most irreverent and presumptuous gesture, or to impose that old heathen invention, the priestly tonsure, or to add formalities in baptism or the Lord's Supper which are not mentioned in Holy Writ, not necessary to the ordinances as instituted by Christ, and which tend to envelop them in a superstitious haze, or to bow the knee at particular spots, as in passing or approaching an altar, because that is against the whole tone of our dispensation in localizing sacredness, and attaching special Divine presence to things made with hands. Truly symbolical action is admissible, is inevitable, but it we would preserve evangelical Christianity we must be very careful what kind of action we recognize. Symbolic forms are admissible too, if not inevitable. The cruciform shape of a church is symbolical; so is the lofty roof; so is the upward-stretching spire. How far may we go? What of interior decoration—of figures on the walls and windows, and of the free use of color and music to represent ideas and stimulate religious emotion? It is a question of some difficulty. Illustrated Bibles and portraits of saintly persons are in our houses. Why may not scenes from the Bible be painted in fresco on our churches, or portraits of saints executed there in mosaic? We admire a Madonna by Raphael on the walls of a gallery, hanging there amid incongruous surroundings, or a Last Supper by Leonardo da Vinci, or Ariosto del Castro? Why not have such a picture, if we could procure it, on the wall of the church? And is there any harm in the statue of an apostle or prophet for the eye to rest upon? Why exclude from our sacred buildings objects which, seen elsewhere, excite the best feelings and help to elevate the soul? Is it a mere Puritan prejudice that prevents this? I think it is not. It is a precaution dictated by our knowledge of human nature and of Church history. The reproach of discouraging the fine arts is one which primitive Christianity had to endure. Those arts ministered to heathen idolatry, which the preachers of the Gospel everywhere condemned, and the artists, like the silversmiths at Ephesus, who raised a riot against St. Paul in defence of their craft, were unanimously opposed to the new religion as having a dull and sullen worship without images, gardens and processions. When one of those artists was converted he was obliged to give up his profession because he could not as a Christian devote his skill to the service of idolatry. But Christian art soon sprung up, and we do well to know its history. It began with attempts to express the simplest facts and hopes of our holy religion by figures carved on old seals and signet rings, or painted on the walls of the catacombs—figures of the Good Shepherd, of the fish (*ichthys*)—being in great letters an anagram for Jesus Christ,—of God the Son and Saviour—the vine, the serpent, the anchor, the door, and scenes of sacred story, *e. g.*, Abraham offering up Isaac, Moses striking the rock, the deliverance of Israel, the resurrection of Lazarus. These were obviously for instruction, not for use in worship, and were appropriate to a time when there were no printed Bibles in the hands of the people. The early Christians shrank from portraying Christ on the cross, and the earliest attempt to set this forth by art show us a lamb at the foot of a cross, or a lamb with cross and banner to suggest the death and victory of the Lamb of God. Leary Eastlake, who is certainly no Puritan, does not find any trace of the sign of the cross as we form it, till the middle of the fifth century, and the crucifix only dates from the ninth. What we find thus in the earliest times of Christianity is the rough portrayal of Scriptural emblems and scenes for instruction, admonition, and comfort. These were, in the phrase of Augustin,

"*libri idiotarum*"—the books of the simple. In this, however, lurked a very serious peril. Mr. Ruskin has truly said that the effect of formative art on religion is not only to impart to the eye imagined spiritual scenes, but to limit their imagined presence to certain places. So the Church began to have sacred figures and favored shrines, and the helps to instruction were turned into helps to idolatry, and Christians, alas! began to kiss the feet of graven images. In vain a faithful few protested against the abuse, in vain the Greek emperors in the eighth and ninth centuries endeavored to stay the corruption of Divine worship. The phrenzy of superstition was too strong for them, and so it came to pass that all the Eastern Church was decked with images and all the Western, till the Reformation, with both images and pictures. The lesson that came to us from those centuries seems to be that it is very hard to keep the copious use of symbolic art in religion from degenerating into a superstition abuse. The Reformation is charged with the crime of discouraging fine art, and the charge is admitted in the sense in which it lies against primitive Christianity itself. Consider the Reformation of the Church of the West. Art had passed its grandest period and was becoming professedly irreligious. The master-builders of the middle ages were dead, the men who in Gothic architecture rendered to religion an august ministry of beauty and sublimity. But the mischief remained and was stereotyped, the separation of the clergy from the laity, and the adaptation of church buildings, not to instruction and communion, but to imposing ceremonies, displays and processions. The master painters and sculptors were dead. There was no more the reverential handling or tender grace of a Fra Angelico. Bunsen has said: "Michael Angelo and Raphael, with their contemporaries, in their own age, were the last great masters of the art springing from a direct source of the Divine presence. So early as the latter half of the 16th century we have to search long before we discover a picture or statue really fit to place in a church, whose lineaments betoken or awaken any religious sentiment. And to this we must add that painting no longer confined itself to Scriptural subjects. It devoted itself largely to legends and fables, as the Assumption of the Blessed Virgin Mary, and the marriage of St. Catherine, and so impressed, not truth, but serious error on the credulous minds of the people. And where was sacred music? It was monopolized by priests and choristers, and there was no voice of song in the Christian congregation. Thus it was not art at its best, it was art debased to the service of ignorance and superstition, that the Reformation disturbed. If it be said that it went to work too absolutely and sweepingly, we are not concerned to deny that in times of great public excitement excesses are committed. It is really childish to whimper over this. The debasement of even a few *chef-d'œuvres* of art is not an exorbitant tax to pay for so great a blessing as the Reformation; and, indeed, it is a serious question if some countries would not have gained considerably by losing more than they did. We have a number of fastidious ladies and gentlemen who have a habit of prating against the more thorough reformers of the 16th century as men of shocking taste and coarse feeling, who destroyed like so many Vandals. Now, all the leaders of the Reformation were men of culture; but, happily for us, they held truth paramount to all other considerations, and perceived that superstitious accessories of worship should no more be spared on mere aesthetic grounds than false doctrine should be harbored on account of the elegant language in which it may be couched. But it is really a great mistake to suppose that the Reformation has, in the issues of it, been injurious to the fine arts. It has widened human life, increased general culture, and in fact given to art a much wider scope than was possible in the middle ages. Yes, it may be replied, art has got secular opportunities and rewards. Music goes to the opera house and painting takes to landscape,

to battles, to storms at sea, to dancers on the green, to the stag hunt, to the family interior. But where is art encouraged in its noblest office, serving Christ and embellishing the church? Now, I am ready to answer this. If art is willing to serve religion and not to dominate over it, we have or should have for it in the Reformed Church scope and verge enough. Take the art of Music. Certainly it received no dishonor from the Reformation. It was much advantaged by the breaking up of the ecclesiastical monopoly. It was freshened and popularized in the German chorales, and in the psalms, tunes and chants of the Reformed churches. And more recently it has obtained another and a magnificent development in oratorios, nowhere so well rendered or so locally appreciated as in Protestant communities. What have they got in the unreformed churches to compare with the sacred song of our congregations and families? It has been said by a great writer that among these "the most God-forsaken operatic music has come to be the quarry from which musical themes are selected for the public worship of God." And of course opera singers are in request to give due effect to such pieces of music. By no means do we assert or think that the musical art has yet received full justice in any of our churches; and indeed it is a subject which requires more discreet handling than it has often received, and more forbearance and mutual consideration among Christian people. All who believe in spiritual music will admit that mere musical performance can be nothing before the Lord, unless accompanied by melody in the heart. The song of birds may be pleasing to God as well as man, but sweet sounds are nothing worth from intelligent and moral beings without the understanding and the play of the affections. But may not the musical art assist to attain the soul to devotion? Certainly. It is when we come to enquire how far this assistance should go that we come to practical difficulties. And we shall find that it is impossible to lay down more than a guiding principle, the application of it depending very much on the natural sensibility and acquired culture of the worshippers. The principle is that regard should be had in church song to the edification of the Christian people, and that musical arrangement and style should be preferred which helps to bring out the greatest volume of intelligent and harmonious praise to our God and Saviour. There is no other law of Christ on the subject. As to the application of this guiding principle very much, as we have said, depends on the sensibility and culture of the worshippers. Very little art will distract some Christians, while a great deal helps and inspires others; and among these last some love a severe antique style, while others are all for lively, buoyant melodies. As in most of our congregations all these classes are to be found, there is constant need for mutual concession in this matter and brotherly consideration. Those who are weak in musical feeling and culture ought not to make their crude taste the standard, and those who are strong ought not to despise or vex the weak by demanding such an artistic style of anthem and song, as, however it might please the *adibitans*, would compel the people at large to hold their peace and become mere astonished or bewildered listeners. Take the art of Architecture. We repeat our humble tribute to the medieval architects. The old Gothic grandeur fits well with the emotions of romance. But if we do hold the interests of Gospel truths and the edification of the Christian people to be paramount considerations, we cannot regret that the Reformation has required some change in religious buildings. The genius of a really Reformed Church requires the people to be more thoughtful, and the clergy less, than in the services for which the old Gothic cathedrals and abbeys are adapted. It does not want grand vistas for religious pomps and performances, but requires edifices suited to an audible and intelligible service. "A church," says Bunsen, "which is not arranged with a view to the

convenience of the congregation, is in itself scarcely to be called a Christian edifice. Though not exclusively, yet essentially, it should be a church which can be preached in. In its whole ground plan, across aisles, and ornamentation it must typify the exclusive worship of the Father, Son and Holy Ghost. It must not be a temple dedicated to the Virgin, nor a Basilica defaced by projecting chapels of the saints, and the insertion of side altars. There has been too much hesitation in defining this to ourselves and our modern architects, and consequently our Church style suffers from ambiguity. And thus many of us adhere to the tradition which makes us put up buildings all of about the size, because those contain as many people as our pastor is supposed to be able to watch over, thus restricting the assembly of worshippers and the scope of the preacher in a wholly arbitrary manner to correspond with a mere pastoral superintendence. When we shake off these limitations and traditions we shall see a great advance in Christian architecture. There will be encouragement to architects to study out and perfect a good Protestant style, strictly ecclesiastical; externally, not in the least like an opera-house, a music hall, or a corn exchange, and internally not cheap and shabby, and not gay and luxurious, not gloomy and not garish; but in everything congruous with the sublime purpose to which it is devoted, and fitted for a service in which simplicity is studied, united praise and common prayer take the lead, and instruction is imparted to all by one voice of ordinary compass. And now as to the arts of sculpture and painting. I have said that they were already being debased when the Reformation occurred, and I cannot express any regret that the Reformation checked such decoration of churches. Even the best products of those arts which filled the niches and glowed in the pinnacles of the old churches were regarded by the more thorough Reformers as both needless and mischievous there—needless for instruction where there was "lively preaching of the Word," mischievous in worship because they had long been the instruments and even the objects of superstition. But art, as well as letters, helped the Reformation. Zurer and Holbein worked well for Luther. And what a contrast between this healthy, vigorous style and the post-Reformation painting favored by the Jesuits, with the sentimental adornments and morbid ostentation! Saints simpering, saints crying, smiling, gesticulating, languishing—always presenting their soft or delicately pallid faces for the spectator's admiration! But it is not safe to bring even the best pictures into the House of Prayer. This is not a Puritanic prejudice; it is a Protestant instinct, and it is supported by our survey of the whole history of art in relation to worship. It is pleaded that pictures may teach as much as sermons; but Holy Scripture says, "Faith comes by hearing;" "Hear and your soul shall live." It is urged that symbolism is good and only idolatry bad. Introduce beautiful symbols and many who now find religious services dreary will be drawn to them. But who will keep those people from crossing the line where worship with the help of symbols degenerates into worship of symbols, into image worship, and idolatry? The plea now put forward are in fact the very same on which images and pictures were multiplied long ago, to the heathenizing of Christianity, and on which they are now defended in the Church of Rome. But the course of degeneracy ensued, and such is human nature that it will ensue again and again. There is something very low toned and unworthy in the language one sometimes hears about making the Church and its services attractive. "Let us do something to draw and please the young people," is the cry in one quarter, and forthwith the House of Prayer is gaudily decorated and painted, much in the style of a steamboat saloon; there is an outcry for short sermons, and a grand expenditure for mercenary music. As for the old Christians they are in the Church already, and nothing need be done to please them. Let

them sit by patiently while these experiments are made to catch youngsters, and to interest giddy people who find no attraction, in men's heavenly truth and fellowship. "Let us have lively services," is the cry in another quarter, and forthwith surpluses go upon the choir and variegated garments upon the clergy, thurifers come in with incense, little boys ring bells, processions are formed along the aisles with banners and marching hymns, and there is a great deal of bodily exercise in bowing and kneeling and wheeling about at set places. It is now what is called a lively service, and is said to draw well, as though it were a play. Yes, and others are just degrading religion, though, not in the same puerile fashion, who, with the same notion, try sensational preaching, advertised like the performances of conjurers and traveling "stars," preaching odd topics to catch an audience, work up for pulpit effect the incidents of the week, and draw a vagrant crowd, having itching ears. How do we come to this? Does any one suppose that the work of God on the earth needs to be promoted by such devices as these? Is it forgotten that our holy religion has something higher and better to do than please the unthinking people who may be coaxed or wheeled into its sacred courts? Surely its mission is not to tickle the ears or gratify the taste, but stir the consciences of men with the authority of truth in the name of the living God. What is gained by setting a number of thoughtless people simpering in a church? Much better to give them moral pain and bring them to godly sorrow and self-discontent. Thus the more seriously we think of the effect which the Gospel should produce, the less do we care for the outcry of many aesthetic people about the ornamentation of buildings and the influence of a striking ritual. We deal either with those who are without or with those who are within. As to those who are without we do them little good by inducing them to attend our attractive services,—perhaps do them harm by causing them to confound sensuous gratification with religious emotion. A thousand times better to win them in the old Apostolic style, and depending neither on wisdom of words nor on beauty of symbol, to make direct appeal with the word of truth to the understanding and conscience, and, under the blessing of the Holy Ghost, to prick the hearts till they cry, "Men, brethren, what shall we do?" Then as to those who are within we are surely in harmony with our dispensation when we teach and train them to give the minimum importance to form and letter, and the maximum to spirit and truth. By all means observe every law of good taste, and welcome all innocent helps to the culture and expression of devout feeling, but to make ado about the external appointments of the Church is to work on the inferior principle and neglect the superior, which deals with the internal and invisible. An English clergyman writing recently in one of the Reviews has put this consideration in the following words: "It is important to remember that a service which encourages edification of a lower order at the expense of higher edification is not really a building up, but a pulling down. We may have a service which gratifies aesthetic sense in the highest degree; where every art combines architecture, sculpture, painting, music and acting, to purify the taste and elevate the feeling; and we may have one bare, cold and hard in all externals, yet glowing with an inner intensity of faith and love which shows the other pale, lukewarm and spiritless by its side—the form of godliness without the power. And not only may these two forms of worship exist apart, experience seems to show that they have a tendency to exist apart. It was after building the first Temple that Solomon fell into idolatry. It was the misbelieving Herod who carried out the splendid restoration of the second Temple, just before the falling away of Israel. Phidias and Sophocles flourished in the decline of the national religion; Christian art arose in a corrupt and sunk into a reformed Christendom. We cannot believe that art and religion at their

highest are irreconcilable, but here on earth we need much caution in the employment of art in our religious services. We cannot simply aim at making these services artistic and attractive as though this must necessarily conduce to the higher edification."

—*Rev. Prof. Major.* Many writers have pointed out the same thing, many candid observers will confirm it, that the ornamental accessories of religion when multiplied and highly valued have crowded out religion itself, and that there has usually been most substance of piety where there has been least show or garniture. Even advocates of ceremonial splendor have lamented the decay of primitive piety which coincided with the increase of external pomp, according to that pithy saying, "In the early Church there were wooden communion cups and a golden clergy, but now we have a wooden clergy and golden cups!" In treating the whole question I feel that I must disappoint those who always wish to determine and dogmatize. The question raised is one only partly of principle and partly of prudence, and in discussing a prudential question one cannot avoid what will seem to some minds obvious compromises and superfluous cautions. I do not shake my head at improvements,—I welcome them. I do not want stiffness, uncouthness, or austerity. I dislike it. But when I see a strong current of dangerous tendency in the Church, I wish to check it and stop it—not float helplessly upon it for a quiet life. And the tendency I see is toward the exaggeration of art and its effect on worship. The way to check it is to develop the moral and spiritual forces. We do want art, fine art, but it is the work of the Holy Ghost on the hearts and characters of men. We want more and more melody to the Lord in the heart under the master touch of the spirit. We want pictures in the Church—the likenesses of Christ portrayed on the dispositions of His people. We want the new man formed by Divine sculpture, and no mere silent statue, but quickened by the Divine breath. We should care very little for art and man's device in the Church, if only we had it filled with Christians like the Lord.

At the conclusion of Dr. Fraser's paper the Chairman announced the presence of ex-Governor L. H. Wilnot, of New Brunswick, the President elect of the Dominion Branch of the Evangelical Alliance. Ex-Governor Wilnot then took the Chair and his appearance was greeted with marks of the liveliest satisfaction by the Conference. He thanked his brethren of the Conference for the honor they had conferred upon him in electing him to the position of President of this organization. He did not consider himself worthy of the honor, but still if deep interest in the cause of the Alliance and sincere love for the Lord Jesus Christ were any qualification for the post, he trusted he was qualified. He had longed to be with them from the beginning of the Conference, but was prevented by ecclesiastical duties at home from coming sooner. He was happy to be present and bear his testimony to the necessity of personal religion, of being like Christ in order that they might all be one in Him, and thus contribute to the honor and prosperity of the Protestant Churches. He hoped that the result of this gathering would be to promote the Redeemer's kingdom, and he was sure that the world would be the better for it.

Mr. HENRY VAREY wished to say a few words upon the subject discussed by Dr. Fraser, which was of vital importance. The present age might, to some extent, be characterized as an extravagant one, and he was not sure that this extravagance was at all in harmony with the service of God. Our houses of worship should be made comfortable, but there should be great care taken not to make them more than comfortable when so many men were suffering from lack of charity. He had been struck by the corroborative testimony of the Bible to the truth of Dr. Fraser's remarks. Choir singing by a few hired persons was exceedingly damaging, and in England many churches had "rent a sunder on this very question. Anything that is not

spiritual was utterly opposed to the genius of Christian worship, and the sooner we recognized this great truth and kept to it, the better for the Church and for the spread of the Gospel. And whether we think of the work of Christ in the light of the dignity of its character, or of the issues involved, we are shut up to this conclusion: that the work must pass into the hands of the great and glorious Spirit of God. "Not by might nor by power," not by the greatness of architectural skill, nor by the beauty of the music, but by the spirit of God, were men to be attracted and won. If we could thus learn to depend less on external aids and more on spiritual weapons, we would see the Church regain much of her spiritual power.

Dr. JENKINS proposed that discussion should take place after all the papers of the morning, which were cognate to each other, were finished, and that the reading of the latter continue till a quarter past twelve. This was seconded by Dean Bond, and carried. Rev. Prof. MacKnight was then called on for his paper on "Confessions of Faith,—their use and abuse."

Major General BURROWS said:—I would like to congratulate my friend Dr. Fraser on the very interesting character of his paper, and would make the remark that the state of things to which the Doctor refers is due to a remarkable reaction which has of late taken place in the mother country. Previous to this reaction of thought a comparative deadness had settled down, even over the evangelical portion of the Church, and the Lord has overruled the evil of the day, to cause it to contribute to the bringing about of a great spiritual awakening, and revival, and for the good of His kingdom. The increase of spirituality among British Christians is generally observed, and is bearing remarkable fruit in the work which has been going on in Scotland. There is another great evil prevailing of an opposite character to that of which Dr. Fraser's paper treats, and I would like if he would take it up in another paper; I refer to the free thinking which is so prevalent. At the Conference of the Evangelical Alliance recently held in Holland, we were greatly pained to find many of the ministers had embraced forms of error. It is a time for earnest work and prayer, and I pray that the Lord may turn away every evil from His Church.

Rev. Mr. WILSON said: There is I think a third principle which should be remembered in addition to those adduced by Dr. Fraser in his paper on public worship; and that is, that nothing should be introduced into public worship that is not taught by positive precept or deducible from the teachings of the New Testament. That was the principle of all the Reformers, and it was that which, being carried out in its fulness in Scotland, enabled the Reformation in that country to make the advances which it did make. That was the principle of the Reformers of the Continent, and I believe that it was the departure from that principle which did more than any thing else to check the progress of the Reformation. John Knox once said that whatever in worship has originated in the brain of man is idolatry. I do think, Sir, that unless we adhere to the Bible, and to that alone, we will necessarily go astray. If the matter is to be left to man's judgment or to man's taste, where will we end? If we are to admit all that is supposed to assist men's worship, where are we to end? Some think the cross assists their devotion, and so there is no end to what might be introduced. I was once placed in the position similar, I suppose, to that in which many are now placed, and was very much puzzled as to what was and what was not right, until I was forced, at last, to take this rule, that the teaching of Scripture was the only safe guide.

I should just like to make a remark on the last paper which has been read touching the view that man should be allowed to subscribe to confessions, as a whole, without being bound to accept every part of them. I believe such a course would admit the most serious errors. Speaking of the adoption of the system by the Presbyterian Church of the United States

I heard a representative say how they intended to subscribe to their confession. We might go as far in this direction as we please, and as far in that direction as we pleased. I believe, Sir, that this very provision will yet read that Church in twain. (No, no.)

The Rev. Dr. Muir then made some remarks which could not be heard in all parts of the building.

As Rev. JOHN LATREUX, of Halifax, would have no other opportunity than the present for the reading of his paper, it was decided by the Conference that it be now read.

#### HYMNS OF THE CHURCH: A BOND OF CHRISTIAN UNITY.

Rev. JOHN LATREUX, of Halifax, read the following paper:—

It is almost impossible to overestimate the influence of really good hymns. To the Church of God they constitute an imperishable treasure. A sagacious statesman has been credited with the expression of a belief that, if permitted to make the ballads of the nation, and thus give direction to the currents and enthusiastic impulses of popular feeling, he did not care who made the laws, upon the same principle, applicable to religious life as to political movements, the immortal hymns of the Church represent some of the most potent and persuasive elements and forces of the Christian world.

The hymns of the ancient Church, the inspired Psalms, will always live. The moulding power has been immeasurably great. The Book of Psalms has been designated a Hymn-Book for all times. In them every emotion of the heart, every aspiration of the mind and every variety of spiritual experience, through all grades of fear, doubt, hope and participation, from the first sob of penitential anguish to the full rapture of joy in God, find clear and ample expression. The pure impassioned strains which in the early Church, beneath the brightness of the Shekinah, were sung by the temple-choir must ever constitute an important element in sanctuary worship. "Songs," says Tholuck, "which like the Psalms have stood the test of three thousand years, contain a germ for eternity." Doubtless to the music of golden harps they will be chanted by the ransomed Church of God.

The early Christians spoke to each other in "psalms and hymns and spiritual songs, making melody and singing with grace in their hearts unto the Lord." They noticed that Christians of different lands met at early dawn to sing hymns of praise to Christ. In the experience of Augustine, on the occasion of his baptism, we have evidence of the power of congregational singing in the first centuries of the Christian Church. During the medieval age, in which the controlling influence of the time was mainly a proud and powerful ecclesiastical despotism, there was comparatively little of the spontaneity and fulness and power of spiritual life which seeks expression in praise.

The statue of Memnon, at Thebes, on the banks of the Nile, is said to have remained silent and impassive while the cold shadows of night rested upon it; but when struck by the first bright beams of morning light the marble breathed and gave forth its wondrous vibrations and mystic harmonies of sound. The Christian Church in days of spiritual declension was mute and her lips sealed; but revival power and the gracious visitation of the Spirit of God came as the breathing of a new life, and the inspiration of holy song.

In the land of Luther hymns were sung at the Reformation. The noble chorals of Germany are monumental evidence of the deep, broad wave of religious feeling which at that period swept over the Fatherland. In England, according to Bishop Burnet, the singing of psalms was a sign by which men's affections to the Reformation were measured. Not until the eighteenth century, however, in the British Isles, did the power of Christian life find adequate expression. When the deep fervor evoked by the revival which then swept through the land, demanded utterance, He who is the

"Source of old prophetic fire,  
Fountain of light and love,"



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breathed an inspiration of rapt devotion, and touched hallowed lips with flame. Dr. Watts wrote hymns of light and sweetness, and Charles Wesley became pre-eminently the bard of that revival epoch.

Recent revivals have not constituted or inaugurated any new or nobler era in the composition of songs for the sanctuary; but they have been distinguished by the use of hymns as an evangelistic agency. "The old, old story" is sung as well as told in the great congregation with wondrous power and pathos. And those hymns of the Church "borne inward into souls afar," which have struck home to the heart of Christendom, and which belong alike to services of revival power and blessing in all Evangelical Churches, do not present "the truth as it is in Jesus," in diluted or depleted favor. They supply language of penitential supplication and of faith which appropriates the merits of the Redeemer's sacrificial offering. They are full of Christ. The gold of the Gospel, fused as in the crucible of the refiner, flows forth in a pure rich stream of sacred melody.

"That is all my theology," said the late venerable and accomplished Bishop McViney, of Ohio, referring to that hymn of heart-trust so often heard in prayer service.

"Just as I am without one plea,  
But that Thy blood was shed for me,  
And that Thou bid'st me come to Thee,  
O Lamb of God, I come."

In these experimental and richly Scriptural hymns, to which our common Christianity is so largely indebted, all purposes of devotion, and all demands of Christian effort, are met and satisfied. Their value in supplying language and in furnishing expression to deep and varied feelings of the heart, and to higher purpose of Christian life, is often manifested in a very marked and memorable manner in the conferences and conventions which have become a distinguished feature of this age of the Church. As words of electrical earnestness, like fire amongst stubble; and a tide of magnetic feeling, like wind upon the waving wheat, sweep over the audience, the emotion aroused can only find fitting expression in joyous song. Hearts beat faster and countenances glow with the suffused light of holy aspiration as pent up feeling and longings of soul find utterance in

"Nearer my God to Thee,"  
Challenged an, charged by motives the most sacred and imperative to high and hallowed consecration, there rises not seldom on such occasions the earnest and impassioned strain of what has been called the "Marsellaise Hymn" of the battalions of the Militant Church:

"A charge to keep, I have  
A God to glorify."

Evangelical alliance and the growing intercourse of Christians have developed some essential elements of a vital Christian unity, and have indicated aspects and possibilities of union of which until now we have scarcely been cognizant.

The distinctive attributes of our common humanity are independent of all logical rules and all arbitrary distinctions. Vocal articulation and the vital force of life—the heart throb with its mystic murmuring and the tear that glistens in the eye—are common to all. There is in these the touch of nature that makes the world akin. So in spiritual life there are great essential things, consciousness of need, the thrill of renewed existence, breathing of the soul after God, pulsation of heart and life to that which is heavenly and divine, which demand considerable expression:

"Our fears, our hopes, our aims are one,  
Our comforts and our cares."

Hymns of faith and hope and love are, therefore, the *essentials* of Christian life.

For the oneness of His people, the *avivour* prayed on the eve of His "crow and passion," the sublime petition was presented: "That they all may be one, as Thou Father art in me, and I in Thee, that they may be one in us." Organic unity wended not hope to attain, even in the millennial days of the Church

there will be more than one ecclesiastical organization. Uniformity does not necessarily constitute the noblest unity. There was a visible unity in the encampment of Israel upon which, with wonder and awe, from the height of Peor, the Midianitish diviner looked. To his vision the tents of the tribes, though separate and distinct, presented a scene of perfect order and marvellous completeness. In the centre was the costly and beautiful sanctuary. There too hovered the pillar-cloud of the Divine presence which, as the sun sank to the horizon, shot forth its crimson, fiery splendor. Nearest to the Tabernacle were the priests and the Scribes; and beyond these, in a square, were the tents of the tribes. The law of encampment was:

"Every man of the children of Israel shall pitch by his own standard with the ensign of his father's house."

There was division into tribes and also into families; but such was the orderly distribution and the perfect harmony produced that Balmam exclaimed:

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys rise they spread forth, as gardens by the river-side, as the trees of lilac-aloes, which the Lord hath planted, still as cedar trees beside the waters."

Could there be a more beautiful or complete type and representation of the spiritual unity of the Church of Christ upon earth?

With ancient tribal divisions correspond present denominational distinctions. Each section of the Church has its own ensign and own "standard"; but above all sectional symbols, upon the hill of God, we see that standard, broadest, brightest, loftiest, to which all the nations flow.

This illustrative tribal allusion is the more legitimate and instructive because in vision and prophecy it is carried on to the last, best glorious period of the Church. In the magnificent scenes of the Apocalypse, when the anthem strain of Redemption is to be celebrated, the choir worshippers are selected and sealed, not from one tribe, but all the twelve tribes of the spiritual Israel of God.

Unanimity, perfect identity of belief in matters of doctrine and creed, we cannot hope fully to realize. Even if the Apostles' Creed and the Nicene Creed were accepted with complete accord, we should be compelled to discuss and divide upon the Athanasian Creed or some other venerable formula of Christian antiquity.

As eminent divines and acute theologians, acknowledged exponents of formulated truth, held by the bodies to which they belong, follow each other in these representative gatherings, we are sometimes accessible to suggestions of difference. At one time there is a threading of Anglican theology, then a touch of Calvin's massive power, and again, with quiet mastery of thought, we are led into the richness and freeness of evangelical Armenianism. There are points indicated which, possibly, in other days, when Christians seemed more eager for polemical fray than for aggressive enterprise, would have constituted a battle-ground of creeds and parties. But whatever may be the accent and terminology of essays and expositions in hymns of devotion, all suggestions and shadings of distinction and denomination alike are dispelled. They vanish like the morning mist from the mountain brow. Toplady and the Wesleys were doughty champions of their respective systems, making ad huc et tunc times of theory, in getting material for checks and counter-checks; but the moments they emerge from the dust and din of the controversial arena, to write their immortal compositions, "Rock of Ages" and "Jesus, Lover of My Soul," there is no longer a note of dissonance. The chords of thought and feeling beat and thrill in perfect unison. To no one Christian community, however influential, do the most treasured hymns of the Church belong. There could not possibly be any monopoly of the noble and venerable *Te Deum*, of Cowper's "Fountain filled with blood," of Dr. Watts's hymn of Calvary, "When I survey the wondrous cross," of Charles Wesley

ley's fervent lyric, "O for a thousand tongues to sing," or Pennington's Coronation, a noble tribute to the regal glory of Christ, "All hail the power of Jesus's name."

The missionary hymn of the sainted Heber belongs to no single denomination. It is the glad evangel of the whole Church. The beautiful collection of "Hymns selected to be sung" at this General Conference, commencing with the psalm of praise:

"All people that on earth do dwell  
Sing to the Lord with cheerful voice,"  
and closing with the sweet stanza, beginning:

"Blest be the tie that binds  
Our hearts in Christian love,"

is nobly representative and is in itself almost sufficient to constitute a basis and a bond of evangelical alliance.

On a visit to Ireland, entering, quite a stranger, a place of worship, the first words heard were familiar: as voices of the household, hallowed by precious memories of worship and the "Communion of Saints" on both sides of the Atlantic, always music to the ear and more than music to the heart:

"Arise my soul, arise,  
Shake off thy guilty fears."

It was not easy to leave that service without publicly giving expression to gratitude for a rich heritage of hymns for the unity of worshippers in sanctuary service, and for the common bond of Christian Communion. Oh, do we not feel that in hymns of praise we attain to a glorious spiritual unity! They bind us into one. Denominational hues are dissolved into soft, pure, white light. Here we shall probably find the true *Unio* of the Christian Church.

It has been suggested in one large section of the Protestant Church, that instead of several selections, one hymnal might be used by all congregations bearing that name, without distinction of clime or epoch.

Is it too much to hope that throughout the Holy Catholic Church in all the world, hymns of the ages shall yet, by constraining impulse and common consent, constitute one accepted standard of sanctuary worship?

The possibility of a blessed spiritual unity, not of dogma, or of polity, but of devotion, is clearly intimated in the beautiful language of inspired prophecy:—

"Thy watchmen shall lift up the voice;  
with the voice together shall they sing;  
for they shall see eye to eye, when the Lord shall bring again Zion."

Shall that bright vision of the evangelical prophet have its accomplishment in the full measure of the sublime idea?

Once united, and universal prayer would have seemed impracticable. The "Book of Prayers" is now an established institution of the Protestant Church. Christians of every name and worshippers of every clime unite in grand embassy to the throne of Omnipotence. The followers of Jesus of every nation as a kindred and tongue meet simultaneously at the common Mercy-seat. The omen which is in the hand of the angel at the golden altar overflows with the "prayers of all saints." A few years ago the man would have been deemed a mere visionary who ventured to predict a time at hand when, on the plan of "an international series," several evangelistic Churches would, by special arrangements, select, from week to week, for prayerful perusal and earnest study, the same sacred page and the same theme of the living oracles of God.

Is it not within the range of possibility in view of the growing unity of the Church, a unity of faith, feeling and of deepening sympathy with the soul-saving purposes of the Redeemer, that we may, in the inspired psalms of David, and the rapt strains of Isaiah, in compositions such as those of St. Ambrose and St. Bernard, of Watts and Wesley, of Heber and Keble, and others whose gifted minstrelsy has been sanctioned and accepted by all evangelical Churches, find a higher and more hallowed bond of the unity for which Jesus, on His way to Calvary, offered sublime intercessory prayer? It might not be deemed as-

essential or even desirable that any section of the Church should dispense with its own standards of devotion and of public worship. The object at which we aim—a closer bond of Christian unity—would be attained if supplementary to each hymnal, bearing the imprimatur of the Evangelical Alliance, there were a selection of psalms and hymns, in which, at least on special occasions, if not in one service of each Sabbath, all Christian people could unite in praise and thanksgiving to Almighty God.

In the grand and glowing imagery of the Prophet Ezekiel, the ideal and ultimate glory of the Church shapes itself into a magnificent temple not made with hands, not of material form, and frame-work never realized in earthly architecture, carved cedar and sculptured marble, but built up of "living stones." In that temple of God there shall be altar and testimony—holy priesthood, and spiritual sacrifices,—a choir-song with its accompaniments—sounding cymbal, alluv of sweet bells, stringed instruments,—and courts thronged with worshippers of every land and clime, with their tribute of prayer and praise, incense and a pure offering.

The full accomplishment of that prophetic vision will doubtless be signalled by *eschatological services of praise*. From the Church upon earth in the brightness and fulness of millennial triumph there shall roll up the exalting chorus:

"One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

By the use of one language in worship, the Church of Rome, true to her instincts and traditional policy, has attained, in her splendid ritual and imposing service, to a dead level of uniformity. A nobler unity may yet be realized by the Churches of Protestantism, in which, with the same comprehensive liturgy, the worship of God shall be celebrated in all the living languages of the earth.

In an oratorio, the production of some great master, one sublime idea is wrought out through all changes and variations of measure and melody, clearly intimated in the prelude and gradually swelling into magnificent chorus. The variations do not interrupt the unity of the matchless composition, but contribute to its grandeur and impressiveness. The perfection of praise in the Church will be attained in the complete blending of denominational variations into triumphant harmony of sacred and universal song. "Praise in the Church by Christ Jesus" is the superb conception of the Apostle Paul, sweeping centuries and cycles, in an unbroken continuity, "throughout all ages, world without end." Already hymns of the Church supply language of worship to millions of people on this continent, to the many nations and tongues of civilized Europe, to Chinese Christians, American worshippers, the redeemed tribes of Africa, islanders of the distant seas, and to groups gathered for prayer and praise by the sacred rivers of India and amidst the sploty groves of Ceylon.

Beginning with the rising sun in the distant East, and follow: "g the orb of day in his glorious course, through western nations, the voice of praise is wafted across the wide waters of the Atlantic, taken up by the thousands of Christian assemblies on this American continent; thence borne over the Pacific ocean, the strain rolls back to tholand of the rising sun. Thus the language of ancient prophecy has found a more liberal accomplishment than could have been anticipated even in the rapt vision of the Seer: From the rising of the sun to the going down of the same the Lord's name shall be praised.

The united song of Christendom is the prelude and prophecy of praise throughout all ages.

From earth with her ten thousand tongues, from "Africa's sunny fountains," from the Thames and the Tiber, from the Nile and the Ganges, from the Mississippi and the St. Lawrence, from rivers yet unknown to sing, there shall swell up mighty and continuous as "the

sound of many waters" the anthem of universal praise.

"Till nation after nation taught the strain. Earth rolls the rapturous Hosannah round."

The voice of praise in the Church shall sweep on unbroken, throughout all ages, until amidst the splendors of jasper and gold and burning sapphire, before the throne of God and the Lamb, it shall become the choir-song of heavenly worshippers—the Hallelujah Chorus of eternity.

Between the Church on earth and the Church in heaven there is a glorious unity:

"They sing the Lamb in hymns above And we in hymns below."

"And they sang a new song, saying Thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation."

The mighty, matchless symphonies of redemption, in which all voices blend and all choirs chant, and to which all harmonies conspire, and all harpers harp, and all angels sing, shall crown and consummate the eternal unity of the ransomed Church of God.

**ON CONFESSIONS OF FAITH—THEIR USE AND ABUSE.**

Rev. Professor MacKNOBT, of Halifax, N. S., read a paper on the above subject as follows:

A confession differs from a creed, or from other forms of creed, in its length. It is a detailed compendium of theology, used as a creed.

The use of a creed, longer or shorter, are three: It may be employed as a testimony to the truth, as a test of orthodoxy, or as a manual of instruction. For this last purpose the contents of a confession are usually recast into the form of catechism. We limit our present remarks to the two purposes first named. A confession is either volunteered or imposed—volunteered as a testimony or imposed as a test. It is with the second of these uses that we are most familiar; but it was for the first that they were originally prepared. The parent of this whole class of ecclesiastical documents was the apology presented by the Saxon reformers and their friends to the Diet at Augsburg in 1530, usually known as the Augsburg Confession. The object of the reforming princes was to make a favorable impression on the Emperor and the Roman majority of the Diet by a lucid and effective presentation of their views. By a full statement of the principal articles of the Christian faith they refuted the charges of infidelity and heresy that were continually flung at them by their adversaries; and by exposing the unscriptural character and immoral tendency of principles and practices introduced and sanctioned by the Church of Rome, they justified their position as Protestants, and their claim to have ecclesiastical abuses reviewed and rectified. Their confession was, as Luther said, a sermon preached by princes. As a testimony borne to the truth in high places, it refuted slander, vindicated their cause and disseminated their principles in quarters not easily reached through the ordinary channels of information. It was literally a confession of their faith, a public declaration of what they believed. And their purpose in emitting such a declaration led naturally to elaboration of theological topics, and greater minuteness of detail than would have been necessary if their immediate aim had been to provide a mere test of orthodoxy.

The comprehensiveness and logical coherence of the theological confession commended it to general admiration and approval. And thus, after the grand conflict with the papacy was over, it was converted into a polemical weapon among the Protestants themselves. When a great controversy arose, as that about the Lord's Supper, it ended in the formation of a new confession on either side. It was natural, too, that each national church should prefer to frame its own confession, instead of borrowing that of a foreign church. The number of these documents embraced in Hall's Harmony of Protestant Confessions is sixteen—including

the thirty-nine articles of the Church of England and the Westminster Confession—the two that are best known in the English-speaking part of Christendom.

When a confession had been once adopted, its employment as a test of orthodoxy naturally followed. Princes, P. testant as well as Romanist, wished to maintain unity of faith among their subjects; and their efforts in that direction were zealously seconded (if not originally instigated) by churchmen. It was almost as much a matter of duty to adopt the national confession as to take the oath of allegiance. Formal acceptance of it might be dispensed with in the case of ordinary citizens, or ordinary members of the Church; but it was exacted, as a matter of course, in the case of those who sought admission to the office of the ministry.

On the general question whether it is right and proper to use a confession as a test of the orthodoxy of church officers, I do not mean to enter. It will be enough to remark in passing that a test of some kind is indispensable. And in religious bodies that aim at coherence, it is highly advantageous, if not absolutely necessary, that the test be written one, prepared or sanctioned for the purpose; and that the matter be not left to the caprice of those who conduct the ordination, or of the persons who prepare the title-deeds of the church property. For a creed of some kind there must be, though it should be only engrossed in a title-deed, or extemporized for the occasion. There must be some mode of "trying the spirits." How far it is necessary or wise to use such elaborate documents as the Protestant confessions, and under what limitations as to the degree of rigidity or laxity with which their use should be forced, is a subject on which there is fair room for diversity of opinion.

The grand advantage attendant on the test—use of a confession—is its conservative influence. A church cannot prosper that is tossed about of every wind of doctrine. The Boreas blast of scepticism here; the Libyan breeze of everlasting superstition there; the gentle Zephyr of consoling truth, and the tempestuous Euroclydon of unregulated fanaticism;—if such heterogeneous forces, rushing from the cave of Æolus, are permitted to meet upon our gallant barque and struggle for the mastery, they will be more likely to engulf it in a whirlpool than speed its voyage to the desired haven. Doctrinal conservatism within due limits, is highly to be prized and sedulously to be maintained. And the use of a confession tends powerfully to prevent it, by excluding the heterodox from office and influence in the church. Of course the confession must be accepted honestly in its plain meaning. The interpretation of it in a non-natural sense—a sense that the compilers never would have intended—is utterly destructive of its utility; not to speak of the demoralizing influence of such interpretation on the character of those who indulge in it.

But, important as it is to preserve unity of faith in the Church, conservatism is not everything. We may be too conservative. If our orthodoxy be as rigid as an old and shrivelled wine-skin, dried in the smoke, any influx of new life, intellectual or spiritual, will be likely to burst it. We must have some degree of elasticity in combination with our conservatism; otherwise our use of a confession will be productive of evil in the long run.

It may be objected, however, that Christian doctrine does not admit of progress, or afford scope for elasticity; for it is based on supernatural revelation, completed centuries ago. If the only test proposed were an acceptance of the Scriptures as the rule of faith, there might be force in this objection. But a confession of faith is not identical with the Scriptures. It sets forth the results afforded by interpreting the Scriptures in a particular way; and it links these results together, and marshals them into a system harmonizing with all our other knowledge. There are then two departments of investigation which afford room for progress. There is Biblical interpretation—a science which is better understood to-day than it was two or three centuries ago

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ychology and Metaphysics.

As regards Interpretation—It is true that  
e great cardinal truths of Christianity are  
ritten on the sacred page as with a sunbeam,  
o that he may run that readeth. But con-  
sions are not limited to the statement of  
ose truths. They embrace points of doc-  
ne that are referred to only in a few texts,  
ad perhaps were in those only in an inciden-  
al way,—points that may require to be  
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ethod of interpretation. To name an in-  
ance: that Christ went down into hell forms  
e of the Thirty-nine Articles. Assuming  
at this means more than simply that Christ  
as in the state or place of disembodied spirits  
hich is already implied in his death—the  
icle rests on a single text, one of the most  
ficult to interpret in the New Testament.

gleam of fresh light thrown ad-  
vantageously on the security of that text may some day sweep  
ay all foundation for this doctrine.  
As regards Philosophy—let it be remembered  
at a system of theology is not a mere string  
of aphorisms drawn from Scripture. It is a  
ecture reared with the aid of the logical  
ultry, and reared in harmony with the philo-  
sophical ideas of those who frame it. Its  
ndamental basis, no doubt, is scriptural—I  
eak of the Protestant confessions—but it  
cludes elements drawn from other sources.  
is thus like the feet of Nebuchadnezzar's  
age, part of iron and part of clay. Or it is  
e a porphyry, the science and metaphysics  
the age forming the matrix in which the  
aths of Scripture are embedded. As a slight  
stance of the way in which metaphysical  
eas underlie theological statements, we may  
er to the manner in which causal relations  
classified in the Westminster Confession.  
ings are said to fall out (ch. v., s. 2), accord-  
g to the nature of second causes, either  
earily, freely, or contingently. I do not  
ppose that any metaphysician of the present  
y would adopt that threefold division of  
ents as related to their causes. If depend-  
ce on the will of a free agent be taken as  
e principle of classification, events are either  
eical or moral. If certainty that the cause  
ll be followed by the effect be taken as the  
e principle of classification, events are neces-  
y or contingent. If both principles  
f classification be combined, we shall  
ve four classes of events and not three—  
e some free acts may be certain, whilst others  
e contingent. To put the matter otherwise:  
ontingent cause is merely a partial cause,  
pendent for its effectiveness on the concou-  
e of other forces or conditions. Let the  
dition of cause include all these forces and  
ditions, and it will at once appear that, so  
e as second causes are concerned, all mere  
eical events are equally necessary. Con-  
gency is merely a name for our ignorance  
what the precise causes really are.

But this is a mere question of words. The  
statement in the confession to which I have  
ferred is not the less true because rather  
pecially expressed. Things do fall out,  
nder God's providence, according to the  
ature of their causes. Let us take an instance  
another kind, and touching on the domain  
of metaphysics but of physical science.  
The doctrine of creation consists of two  
acts, sometimes distinguished as the first and  
second creation—the one affirming that God  
made substance out of nothing, and the other  
that He combined and arranged these sub-  
stances into the system of the universe. As  
e science of the seventeenth century could  
throw no light on the world's early history,  
e Westminster Assembly, naturally enough,  
ad no distinction between creation out of  
nothing and the work of the six days. The  
question of elementary substance was assumed  
to be part of the first day's work. Had they  
ed in our time they might have seen it advan-  
ce to leave a gap or gulf between the two.  
ere are passages of Scripture that carry us  
ack to a time before the world was, and are

available for proof of creation out of nothing.  
There are other passages descriptive of the six  
days' work, which need not be understood as  
teaching that the first day of the six began  
with non-entia. The demand for time made  
by the geologist affords a fair reason why we  
should separate the first from the second crea-  
tion, and cause to affirm what is nowhere  
affirmed in Scripture, that God made all things  
out of nothing in six days. In referring to this  
subject I do not mean to enter on an discus-  
sion as to whether the days themselves should  
be regarded as representing long intervals of  
time. The one point to which I call attention  
is that the Biblical doctrine of creation is  
divisible into two parts, and that the union of  
the two into one is a step in the way of system-  
atizing, which seemed unobjectionable two  
centuries ago, but which ought to be aban-  
doned now, in view of the present state of  
physical science.

These instances may suffice to show that  
there is room for progress in theology. Bib-  
lical interpretation is a progressive science.  
Antiquarian research and an improved philo-  
logy are adding to its materials every day.  
And in as far as theological system is inter-  
woven with particular views on matters lying  
within the range of secular science and philo-  
sophy it is liable to modification when these  
views are changed. But if progress in theo-  
logy is not to be arrested and condemned, there  
must be some way of adapting the Church's con-  
fession to the results of that progress and some  
measure of elasticity allowed in its application  
to matters of minor importance. It is here  
that the good and the evil moot. The in-  
fluence of a confession, in the hands of strenu-  
ous traditionalists, may be too conservative,  
and strangle the best life of the Church. There  
are two classes of students whom a confession  
thus used, or rather abused, will drive away  
from the ministry. There are scrupulously  
conscientious men—men of tender consciences  
—who will not accept a confession without  
carefully investigating the scriptural founda-  
tion of all its statements. If such men find  
some jot or tittle of the confession with which  
they cannot agree—perhaps some statement  
about the freedom of the will which they  
think unwarranted in Scripture and unsound  
in metaphysics—they turn aside from the  
ministry and choose some other career. So  
far as outward success in life is concerned they  
may be gainers by the change; it is the Church  
that suffers. There are also the bold  
thinkers, characterized alike by mental activity  
and mental independence. Some of these  
may pursue an erratic course under any rea-  
sonable system. But others, sound enough in  
all essential matters, or who would be so if  
judiciously dealt with, may be driven away  
from the ministry, and driven further into  
error, by a rigid confessionism. In such a  
case the Church not only loses a friend but  
gains an enemy. Intellectual power, rejected  
by the Church, betakes itself to the press, and  
wields an adverse influence in a wider sphere  
than the pulpit can command.

Such evils, however, need not necessarily  
follow from the use of a confession. But  
special precautions should be taken to avert  
them.

Three things may be suggested with this  
view.

1. Let us revive the use for which confessions  
were originally framed, and treat them as in-  
struments adapted for that use. Let us make  
the confession a collective testimony to the  
other churches, to the world, and to posterity,  
in favor of what we believe to be a religious  
truth. For this purpose the document should  
be revised by each successive generation of  
witnesses, so as to be actually their testimony,  
and not merely that of their grandfathers ad-  
opted in the lump. In short let it be a regular  
matter of church procedure to review the con-  
fession, say once in every quarter of a century.  
If no changes are required, so be it; but let the  
opportunity be given of discussing proposals  
for change. The world will then know that  
the voice of the Church is no mere echo of  
tradition; but the living testimony, based on  
personal investigation, of living men.

It may be said that the opportunity of  
amending the confession is possessed already.  
That is true, and yet not true. It is true  
theoretically, but not true for any purpose of  
practical utility. It is admitted in the abstract  
that the framers of our confessions are not in-  
fallible. They did not themselves claim in-  
fallibility. They expressly disclaimed it, de-  
claring that synods and councils may err, and  
that some of them have erred. It is conceded  
that when a Church discovers an error in her  
creed, she is entitled and bound to rectify it in  
a constitutional way. But the concession  
is practically worthless, and will continue to  
be so, unless some opportunity of revision be  
afforded as a matter of ordinary church busi-  
ness. Any agitation for a change is resented  
as a disturbance of the peace of the Church.  
The Ark is in danger. The minds of the  
people will be unsettled; and they will reason  
that if the confession was wrong on one point  
it may be wrong on a hundred. It is disloyal  
to throw reflections on the wisdom and learn-  
ing of our forefathers, who have left us a  
goodly heritage, won by toll and suffering.  
Such are the pleas that have to be combated  
at every step. They may be flimsy as an  
spider's web; but they place the aggressor in  
an invidious position, and necessitate a vexa-  
tious war on side-issues. The conflict is  
waged not so much against reason as against  
inertia. In such a case defeat is all but in-  
evitable, and may be foreseen from the outset.  
A task so thankless has few attractions.

(2) The formula of subscription should be  
so expressed as to denote acceptance of the  
confession as a whole, or of the scheme of doc-  
trine which it contains. This is done in the  
Presbyterian Church of the United States, and  
their example is worthy of imitation by sister  
Churches. A body of divinity is like an ani-  
mal body; it comprises great things and  
small, vital organs and subordinate appen-  
dages. You do not destroy a man's identity  
by shaving his face or paring his nails. And  
in like manner you do not destroy the identity  
of a scheme of doctrine, or introduce a new  
Gospel in its place, by modifying its language  
on some subordinate point possessing no vital  
relation to the whole—as, in the instances  
already given, classifying causal relations dif-  
ferently, or harmonizing Genesis with geo-  
logy.

(3) There is a distinction which ought to be  
made between the proper use of a confession  
and that of a creed. The creed is accepted by  
the whole membership of the Church, and  
may be used by them in public worship. The  
confession is too elaborate to be thoroughly  
studied and intelligently accepted by all church  
members. It is enough to commend it to them  
as a valuable compound of Christian doctrine.  
Formal adhesion to it should not be required,  
except from office-bearers. In short, it is not  
a proper use of a confession to make its accep-  
tance a term of Christian communion.

Let these three safeguards be applied to  
confessions—periodical revision, acceptance by  
office-bearers as a whole, and limitation of  
their use, as tests, to office-bearers—and we  
need not fear the abuses to which we have re-  
ferred. The freedom of enquiry will not be  
unduly trammelled, and worthy sons of the  
Church will not be repelled from its ministry.

RECEPTION IN MCGILL COLLEGE.

On Saturday evening at eight o'clock, a re-  
ception was given by Principal Dawson and  
lady, at McGill College, to the delegates at  
present in the city attending the Alliance Con-  
ference, and also to a number of citizens in-  
terested in its work. Among the

- INVITED GUESTS
- were:—
  - Mr. R. Anderson.
  - Rev. Gavin Lang and lady.
  - Rev. Mr. and Mrs. Fortin.
  - Rev. Mr. and Mrs. Fernon.
  - Rev. Robert Murray.
  - Rev. John Irvine and lady.
  - Rev. Professor Cousinat.

Mr. and Miss King.  
 Rev. W. H. Dyer.  
 Mr. John Hardy.  
 Rev. John Morton and lady.  
 Rev. Robert Ewing.  
 Rev. Mr. Taylor.  
 Hon. Justice and Mrs. Day.  
 Hon. Mr. and Mrs. Ferris.  
 Major General Burrows, B. A.  
 Mr. and Mrs. and Miss Major.  
 Rev. and Mrs. Ellickson.  
 Rev. Mr. Gibson.  
 Mr. and Mrs. McLennan.  
 Dr. and Mrs. George Baynes.  
 Dr. G. W. Beers.  
 Rev. Mr. Wells.  
 Rev. and Mrs. T. Miller.  
 Rev. David Marsh.  
 Mr. and Mrs. Thomas Lyman.  
 Mr. Fryer.  
 Mr. and Mrs. Fraser.  
 Mr. and Mrs. J. Savage.  
 Mr. and Mrs. Redpath.  
 Mr. Allott.  
 Mr. and Mrs. Mathewson.  
 Rev. Dr. Philip Schaff.  
 Mr. E. B. Webster and lady.  
 Mr. David Mallen and lady.  
 Rev. A. Henderson.  
 Rev. H. Coaka.  
 Rev. E. Mallen and lady.  
 Mrs. Wilmut.  
 Rev. A. Wilson and lady.  
 Rev. J. G. Robb and lady.  
 Hon. L. A. Wilmut.  
 Miss Bilbraugh.  
 Mr. Murray.  
 Mrs. and Miss Lane.  
 Mr. and Miss McDonald.  
 Rev. Mr. and Mrs. Sutherland.  
 Rev. Mr. and Mrs. Wilson.  
 Ald. Alexander, M.P.P., and lady.  
 Mr. E. Alexander and lady.  
 Rev. Dr. Muir and lady.  
 Sir Alexander and Lady Galt.  
 Mr. and Mrs. and Miss Stirling.  
 Mr. and Mrs. Cramp.  
 Miss Chambers.  
 Mr. and Mrs. Greene.  
 Rev. Wm. Furlong.  
 Rev. Mr. and Mrs. Rechenberg.  
 Rev. Charles Chapman and lady.  
 Dr. and Mrs. Bell.  
 Miss Torrance.  
 Mr. James Torrance.  
 Rev. G. W. Hill.  
 Mr. James Croil and lady.  
 Rev. Dr. McGillivray and lady.  
 Rev. Wm. Burns.  
 Rev. A. Dowley and ladies.  
 Rev. J. Markgraf.  
 Mr. and Mrs. James Day.  
 Rev. O. K. Lambly.  
 Mr. and Mrs. and Miss Watson.  
 Mrs. Baka.  
 Mr. and Mrs. Wm. W. Robertson.  
 Mr. Potter.  
 Mr. and Mrs. Earnston.  
 Mr. H. Thano Miller.  
 Rev. James Howell and lady.  
 Rev. Dr. and Mrs. and Miss Bancroft.  
 Mr., Mrs. and Miss Buddon.  
 Mr. and Mrs. Cushing.  
 Rev. Professor MacKnight.  
 Rev. Dr. Dabney.  
 Mr. and Mrs. Thomas Leeming.  
 Rev. John Latham.  
 Mr. John Copland and lady.  
 Rev. W. M. Reid.  
 Mr. and Mrs. Court.  
 Mr., Mrs. and Miss Baines.  
 Dr. Ostler.  
 Rev. Wm. Clark and lady.  
 Miss Mitchell.  
 Mr. and Mrs. Jas. Mitchell.  
 Rev. Mr. and Mrs. Armstrong.  
 Mr. and Mrs. McLee.  
 Rev. R. K. Black.  
 Rev. Joseph Unsworth.  
 Miss Riley.  
 Mrs. and Miss Lay.  
 Mr. Patterson.  
 Rev. D. Patterson and lady.  
 Mr. and Mrs. F. Lyman.

Mr. and Mrs. Nelson.  
 Mr. Henry Fry and lady.  
 Mr. J. C. Thompson and lady.  
 Dr., Mrs. and Miss Godfrey.  
 Dr., Mrs. and Miss Scott.  
 Rev. Canon and Mrs. Baldwin.  
 Dr. Harrington.  
 Mrs. Harrington.  
 Rev. Prof. McGregor and lady.  
 Mr., Mrs. and Miss Ramsay.  
 Dr. Morden.  
 Mr. Robert Blyth.  
 Mr. and Mrs. Lyman.  
 Rev. Mr. and Mrs. Black.  
 Mr. A. Mutchmor and ladies.  
 Miss Robertson.  
 Mrs. and Miss Fleet.  
 Dr. Holden and lady.  
 Rev. G. Weir.  
 Rev. Wm. Reid and lady.  
 Mr. and Mrs. James Raal.  
 Mr. S. Wilmut.  
 Mr. and Mrs. C. Clark.  
 Miss Davies.  
 Mr. and Mrs. James D. Dougall.  
 Mr. and Mrs. John Murphy.  
 Hon. Justice, Mrs. and Miss Sanborn.  
 Rev. W. Ellegood.  
 Miss Smith.  
 Miss Symmers.  
 Mr., Mrs. and the Misses Plimsoil.  
 Mr. W. P. Arohbald.  
 Rev. Jas. A. Johnston and lady.  
 Rev. D. W. Morrison.  
 Rev. Dr. Burns.  
 Mr. and Mrs. Shepherd.  
 Rev. Francis W. Dobba.  
 Mr. Holland.  
 Mrs. G. J. Torrance.  
 Miss J. A. Torrance.  
 Rev. Richard Gavin and lady.  
 Mrs. Gardiner.  
 Rev. D. W. Gordon.  
 Mrs. Dr. Dickson and friends.  
 The Misses Dickson.  
 Rev. George Portous.  
 Rev. John McEwan.  
 Mr. Jas. Hoesack and lady.  
 Hon. Mr., Mrs. and Miss Smith.  
 Mr. McKibbins.  
 Dr. and Mrs. Proudfoot.  
 Rev. E. Borel.  
 Rev. Mr. Ladleur.  
 Mr. John R. Dougall and Miss Dougall.  
 Mr. and Miss McDougall.  
 Rev. Henry Saunders.  
 Mr. John A. Perkins and Miss Perkins.  
 Mrs. Perkins.  
 Mr. G. B. Muir and lady.  
 Rev. T. A. Higgins and lady.  
 Rev. John Joff and ladies.  
 Rev. John Mackie and lady.  
 Rev. D. J. McDonald.  
 Mr. and Mrs. Watt.  
 Mr. and Mrs. John Morris.  
 Rev. Mr. and Mrs. Campbell.  
 Mr., Mrs. and Miss Oswald.  
 Mr. and Mrs. McFarlane.  
 Mr. and Mrs. Chamberlain.  
 Mr. Paton.  
 Mr. and Mrs. Varley.  
 Rev. A. A. Cameron.  
 Mr. and Mrs. Claxton.  
 Rev. G. Patterson.  
 Mr. and Mrs. P. D. Browne.  
 Mr. and Mrs. Stafford.  
 Mr. and Mrs. Winks.  
 Rev. Johnson Vicars and ladies.  
 Mr. and Mrs. Henshaw.  
 Mr., Mrs. and Miss Lambe.  
 Dr. and Mrs. Cornish.  
 Miss Mndie.  
 Hon. E. G. and Mrs. Penny.

The reception took place in Convocation Hall, which was suitably decorated with flowers and evergreens for the occasion. On the arrival of the guests, they were ushered into the Hall, where, after a period of social intercourse,

Principal Dawson, in alluding to the object of the gathering, referred to the Hon. Mr. McGill, the founder of the College, and

that it was a protestant institution of a non-denominational character, and had on its board representatives from nearly all Protestant churches; and in this regard might be compared to the Evangelical Alliance; further, that it was common ground where the delegates and citizens could meet in social intercourse. McGill was a special representative of that revival of learning which had grown up in Europe after the Reformation, and which stood in bold contrast to the sort of mediæval education so generally imparted in this city. He then called on

Rev. Dr. McCox, of Princeton, who said he had two thoughts which he would lay before them. First, as to the bond of union between Canada and the United States, he felt that it would be well if there were closer relations between the two; this Evangelical Alliance meeting helped to bring this about. During the session of the Alliance in New York they had been favored with the presence of a large number of Canadian delegates, and best of all they had gone in a body to visit Princeton College; and in return, when the invitation came from Dr. Dawson, for himself and co-delegates to attend the Dominion Alliance meeting, he felt that the Canadians had so supported the New York Conference that they should reciprocate the feeling—in such a way as this wire they being drawn closer together. Being deeply interested in the work of colleges he had felt somewhat dissatisfied at the meeting of the previous evening that nothing had been said about the young men of our schools and colleges. They come to you from cheerful and loving homes, and, separated from their parents and guardians, friendless and lonely, are thrown among the temptations of a large city. Not only during the day they are engaged in obtaining a beneficial mental training; but in the long hours of the evening their attention is not always occupied, while they have no one to look after them. In this connection he would speak freely to the people of Montreal about the young men who came into their midst. When a young man comes in, say a hundred miles from his country home, the congregation to which he would naturally attach himself, should seek to allure him to them; see that he attends places of worship; pray for him, and surround him with holy influences; let them employ him in such work as Sunday-school teaching, etc. A certain number of families in the congregation with which the student was connected could do some further work by occasionally inviting him to their residences, thus preventing him from falling into many temptations, and surrounding him with good influences. Sometimes students were addicted to too much company, and their studies were neglected; but still they required innocent recreation, and should have a reasonable amount of it. Those persons who attend our colleges are generally supposed to be men of talent, and will occupy very important positions, as our future ministers, lawyers, physicians, merchants, farmers, and in ten years hence will, in all probability, be the leading men in the Dominion. The citizens might in this way be of the greatest use, and strengthen the hands of Principal Dawson and the professors. He referred to his own college in Princeton, where, he said, from the smallness of the place, he had much trouble in combating this same difficulty.

Professor DANIEL WILSON, LL.D., of the Toronto University, said soon after his entering the room that evening he had joined in a conversation in which he learned that there had been an Evangelical Alliance formed in Montreal twenty-five years ago. The elements of the Alliance were the more naturally developed, as here the colony of English Protestants were planted in the midst of Romanists. It was appropriate that the first Dominion Evangelical Alliance Convention should be held in this city, and peculiarly appropriate that that meeting should be held in these learned halls. He referred to the high reputation which the college held throughout the

whole world because of the scientific researches of the host of the evening. He referred to the late scientific gathering which appeared like a Godsalvation of open war between science and revealed truth, and said it should be peculiarly gratifying to be gathered together as guests of one who was foremost among the distinguished men of science, and who holds his belief in those higher truths which hold from time to eternity. In the books of nature now open before us can be recognized one of the strongest evidences of immortality, and it is not to be doubted that one of the enjoyments of the future will be to enjoy the infinite creations of God. But if eternity is required to read the volume of nature, how marvellous is the assumption of man, who has obtained a little grasp of knowledge, then he is able to turn his back on immortality, and realize the conception of a creation without a creator. He was glad to know that that seat of learning kept itself altogether distinct from such views, and had declared itself on the side of Christian truth.

Rev. Dr. Black, Inverness, Scotland, said that he had come here to represent the Alliance in Scotland, so dear to many in Canada, and he felt somewhat pleasantly aggrieved that so much should be said about the Alliance being a means to unite Canada more closely with the United States, instead of Scotland, England or the whole world. We must seek for a world wide union to know each other better. It was a pleasure to him to be there, a stranger amongst strangers, but find himself not a stranger. Was there not a common relationship amongst them all from the common love all bear each other? Paul says all are ambassadors for Christ, and if each one were an ambassador for Christ, were not all brothers? Henry Varley, after staying for a short time with him, in going away, said, "Does it not feel as if we were brethren for years?" An ambassador must always be true to his position. He has a dignity not of his own to uphold, but one of the power heretofore. The Christian should lay self aside, and put on a grandeur and majesty that would represent the Court of Heaven, and should be loyal to it. Disloyal ambassadors have often occasioned misunderstandings, bloodshed and disasters in the countries represented by them. An ambassador should stand by his message from God, not adding to or taking from it, but representing it truly and fully to the world. To be really true and faithful he must keep an eye on home, so that he may fully know and understand his orders. Lately the channel fleet was in Inverness waters. When it formed in order it was so arranged that the captain of each vessel could see every signal from the flagship. The ambassador must also keep his eyes on the Flag-ship above. Not only in character but in spirit should Christians be united. If they are earnest in their great work, another link will be added in the chain which binds them together. They should be earnest because they are in danger and have a common foe to meet. Michael Angelo was given to paint a scene in the centre of which was a dead Christ. He felt that he did not know enough about death, and all night long wan-

dered among the open tombs of an abbey, and gazed on the faces of the dead, and in the morning was able to paint with spirit, his picture. Christians must get into the spirit of their work, and they must be in sorrow if they realize the calamity of eternal death. They must be in earnest in beseeching sinners to be reconciled to Christ. As ambassadors in this work, they will be engaged in the grandest duty given to man to perform.

Dr. Dawson then invited the guests to partake of refreshments in the library, after which they were at liberty to enjoy themselves in examining the books, geological specimens, &c. After spending a very pleasant hour in this manner, the guests repaired again to the Convocation Hall, where they were entertained by

Mr. THOMAS MILLER, who sang several of his favorite hymns. He was accompanied on the organ by Mrs. Miller. This closed one of the most pleasant meetings of the Convention.



FR. MCCOSH, PRESIDENT OF PRINCETON COLLEGE.

## SABBATH SERVICES

FOURTH DAY.

October 4.

SERMONS—COMMUNION SERVICE—MASS MEETINGS.

The services conducted by members of the Alliance Conference on the Sunday which intervened during the session were of a varied and very interesting character.

MORNING SERVICES.

Nearly all the Protestant pulpits in the city were supplied in the morning by Alliance delegates.

Rev. Donald Fraser, D.D., of London, England, preached in St. Andrew's Church.

Rev. President McCosh, D.D., of Princeton College, New Jersey, U.S., in the American Presbyterian Church from Roman, first chapter and seventeenth verse, and Titus, second chapter and first verse.

Rev. J. M. Gibson, M.A., of Chicago, Illinois, in Erskine Church.

Rev. J. F. Stevenson, Zion Church, Montreal (late of Reading, England), in St. Paul's Church.

Rev. James Bennett, of St. John, N.B., in Knox Church.

Rev. Dr. Black, of Inverness, Scotland, in Cote street Church.

Rev. Professor MacKnight, of Halifax, N.S., in St. Gabriel street Church.

Rev. R. L. Dabney, D.D., of Virginia, U.S., in St. Joseph street Presbyterian Church.

Rev. Mr. McKenzie, of Almonte, in St. Mark's Church.

Rev. H. Pope, of New Brunswick, in Chalmers Church.

Rev. John Laing, of Dundas, in the Stanley street Canada Presbyterian Church.

Rev. D. Marsh, of Quebec, in St. Matthew's Church, Point St. Charles.

Rev. George M. Grant, M.A., Halifax, Nova Scotia, in St. James street Wesleyan Methodist Church, from the first clause of the thirty-eighth verse of the thirteenth chapter of Matthew.

Rev. Mr. Lathern, of Nova Scotia, in Dorchester street Wesleyan Methodist Church.

Rev. T. C. Brown, Compton, in the Ottawa street Wesleyan Methodist Church.

Rev. D. M. Gordon, B. D., of Ottawa, in the Sherbrooke street Wesleyan Methodist Church.

Rev. Neil Macintosh, LL. D., of Cornwall, in the Point St. Charles Wesleyan Methodist Church.

Rev. J. A. Williams, of Simcoe, Ontario, in St. Joseph Street Wesleyan Methodist Church.

Rev. William McMillan, of Salt Springs, N.S., in Laquechaire Street East Wesleyan Methodist Church.

Rev. William Buris, of Perth, Ontario, in the Methodist New Connexion Church, Dupre Lane.

Rev. Dr. Mellor, of Halifax, England, in Zion Church.

Rev. D. McGillivray, of Brockville, in the Gymnasium, on Mansfield street.

Rev. Andrew Dowdsley, B.A., of Nova Scotia, in the Eastern Congregational Church, corner of Amberst and Craig streets.

Mr. Henry Varley, of London, England, in the First Baptist Church.

Mr. H. Thano Miller, of Cincinnati, Ohio, in Russell Hall, St. Catherine street.

Rev. Philip Schaff, D.D., of New York, in the German Church, on St. Dominique street.

Rev. George Porteous, of Matilda, in Shaftesbury Hall, on Mountain street.

Rev. George Patterson, of New Brunswick, in the Inspector street Church.

FRENCH PROTESTANT SERVICE.

The French Protestants of the city, together with many visitors from the country, and some from abroad, assembled in the evening in the French Protestant Church, Craig street, which

was well filled. Rev. J. A. Vernon, pastor of the church, presided, and Rev. Professor Cousens read the scripture lessons, and Rev. Mr. Moone made the opening prayer. Addresses were then delivered by Rev. Father Chiquay, Rev. E. Borel, of New York, Rev. Prof. Cousens, Rev. Mr. Lafleur, and Rev. Charles Tanner.

#### SUNDAY-SCHOOL GATHERINGS

were addressed in the afternoon at half-past two o'clock by a number of delegates. Rev. G. M. Grant and Mr. Henry Varley were present at the meeting of the St. James street W. M. Church school.

Rev. D. J. McDonnell, Hon. L. H. Wilmut and others at the American Presbyterian Church.

Rev. Donald Fraser, D.D., Professor Wilson, LL.D., and Rev. Dr. Bliss at St. George's school.

The Earl of Cavan and Mr. H. Thane Millers were at the Russell Hall gathering.

Rev. Dr. Black, Rev. J. M. Gibson, Rev. J. G. Sanders and Rev. John Morton at the Lagochetiers street Wesleyan Sunday-school meeting.

Rev. Isaac Murray, Rev. Mr. Dobbs and others at the Ottawa street Wesleyan Church.

Rev. D. M. Gordon, Rev. W. J. Hunter and Rev. John Lathern at Chalmers Church.

A special service was conducted at three p.m. in the House of Industry and Refuge by Rev. Donald Ross.

#### UNITED COMMUNION SERVICE AT ST. PAUL'S CHURCH:

A large number of delegates and visitors to the Conference assembled in this beautiful and spacious edifice at 4 o'clock on Sunday afternoon, for the purpose of joining in this deeply solemn and interesting service. The pulpit was occupied by the Rev. William Taylor, D.D., first Vice-President of the Dominion Alliance, and the Rev. Dr. Black, of Inverness, Scotland, one of the British delegates. Dr. Taylor gave out the well known hymn, commencing,

"Rock of ages, cloft for me,"

after which Dr. Black read the Scriptures from both Testaments, and offered an appropriate prayer. Dr. Taylor then gave an address of welcome to the assembled communicants, numbering between four and five hundred. At the Communion table Dr. Jenkins, minister of the church, presided; and around him we noticed the Very Rev. Dean Bond, the Rev. Egerton Ryerson, D.D., President of the General Conference of the Methodist Church of Canada, the Rev. President McCooh, of Princeton, the Rev. Donald Fraser, D.D., of London, the Rev. Dr. Mellor, minister of the Congregational Church of Halifax, England, Mr. Henry Varley, the Hon. Judge Wilmut, President of the Dominion Alliance, and a large number of other clergymen and office-bearers.

After the opening services had been conducted in the pulpit, the Rev. Dr. Jenkins gave out the hymn commencing,

"There is a fountain filled with blood,"

and then read the words of Institution, the First Epistle to the Corinthians. The Very Rev. the Dean then led the congregation in the Apostles' Creed, all the people standing, and offered the consecrating prayer. After which the Rev. Dr. Ryerson gave a suitable and impressive address previous to distributing the bread, which was handed round to the communicants by the ministers, elders and other office-bearers appointed for that purpose. The Rev. Dr. Mellor "dispensed the cup," and also gave a very powerful address. Another hymn was sung,

"Jesus, lover of my soul,"

and President McCooh followed with the closing address, marked by great earnestness. The services were brought to a close by the singing of a portion of the hymn,

"Blest be the tie that binds,"

and a short and impressive prayer with a benediction by the Rev. Dr. Fraser.

Thus we see that the following denominations were represented in this interesting service:—The Anglican Church, the Church of Scotland, the Canada Presbyterian Church, the Free Church of Scotland, the Wesleyan Methodist Church, the English Presbyterian Church, the Presbyterian Church of the United States, the Congregational Church and the Baptist Church. It may be safely stated that whatever else may come out of this general conference of the Alliance, that such a scene as was presented in St. Paul's Church on that occasion, has been so far unexampled in the history of the Christian denominations of this country, and while, no doubt, to some who were present, the service might have seemed unduly protracted, its length seemed to be a necessity in view of so wide a representation. Though the entire service lasted an hour and three quarters, there still remained a portion of the programme unfulfilled.

#### MASS MEETINGS.

On Sunday evening mass meetings were held in several of the city churches, each one being addressed by several of the delegates to the Conference.

#### FIRST BAPTIST CHURCH.

One of the mass meetings in connection with the Evangelical Alliance was held in the above church, Sunday evening, which was crowded to its utmost extent. On the platform were seated Rev. Wm. Cheatham, Rev. Gavin Lang, Mr. T. J. Claxton, Mr. H. Thane Miller, B. T. Dramp, Rev. Dr. MacVicar, and the Earl of Cavan.

Rev. Wm. CHEETHAM read part of the 17th John, and Dr. MacVicar led in prayer.

Rev. Dr. CRAMP, of Wolfville, N.S., was first called upon and said that he wished to direct their attention to two passages; the first would be found in Ephesians vi. 24:—"Grace be with all them who love the Lord Jesus Christ in sincerity and truth." If they had not chosen a motto for their Alliance, he thought a better one than the above could not be selected, and he did not doubt but that the hearts of Christians present would feel the force of the expression. It is not a most melancholy fact that in this so-called "Christian" country the majority of men do not love the Lord Jesus Christ? Some admire Him, others profess to admire Him, and others talk of the meekness of His temper and the purity of His life, and think Him to be the most wonderful man that ever lived, but that Christ has brought redemption for their sins they seem to disbelieve or totally disregard. Even amongst those who make a profession of religion there is too often a similar mistake. They may be well instructed in the doctrines and methods of worship and service, but alas of that which we sometimes term "religion of the heart," they know nothing whatever, and it is all a mere outward profession. It may be that some here to-night can talk about the doctrines of religion, but who are entirely unaffected by the love of the Lord Jesus Christ in its simplicity and purity. Which of us can say: "We love Him because He first loved us;" and if we are not prepared to make that confession we are strangers to that amazing love. In what manner is this love, which is referred to here, displayed? First of all by obedience to His will, and also by all those beneficent actions which make the Christian character bright and glorious, and which causes the world to admit—"See how these Christians love one another."—for if we love the Lord Jesus we are sure to love all true Christians. The Apostle says, "We know that we have passed from death unto life, because we love the brethren." Let us not suppose that a mere profession of love is sufficient, without giving positive proof, by our earnest anxiety for the welfare of others. There is certainly a

great reform wanted amongst professing Christians. Too many amongst us seem to selfishly enjoy this love, but do not care to labor with that Christian activity which is required in the salvation of the souls of others. The question should be, "What am I doing in order to bring others to Jesus? Am I exerting the power which the Lord has given me?" Some, of course, can work in one way, and some in another; but all have something to do. If every professing Christian were to act with earnestness in this respect, would not our churches wear a very different aspect? Let us each examine ourselves, and see whether we are testifying of this love as we should. The other passage was: 2nd Corinthians, xvi. 22—"If any man love not the Lord Jesus Christ let him be Anathema Maranatha." That is to say, let him be accursed for the Lord is coming. This is a very singular passage. Do not think it harsh for Paul to write in this style. He wrote this with his own hand and out of the fullness of his heart. All his letters were dictated to an amanuensis, but at the close of each epistle he signed it with his own hand. He had just said "all the brethren greet you, greet ye one another with a holy kiss," and then after signing the letter, he adds with his own hand: "If any man have not the Lord Jesus Christ let him be Anathema Maranatha." If any man will not receive Him, he must be punished with righteous indignation at the coming of the Lord. We may judge wrongly one of another, as our judgments at the best are but feeble and imperfect, but the Lord is coming and He will set every thing right and place each one in his proper position. That judgment is correct, and there will be no postponement of that trial. It will also be final, and the enemies of the Lord will be assigned their place of punishment, be that where it may; and those who love Him will go away into life eternal, where the joyousness of the Christian will be complete. Let us each strive to rise up into the fullness of the love of the Lord Jesus. Let us gird up the loins of our minds and love each other with greater fervency, so that the world may believe that He is the Lord.

The Earl of CAVAN was next called upon, and he referred to the solemnity of the position of one dying man standing up and addressing a meeting of dying men and women, for it is appointed unto men once to die, but after that the judgment. He trusted that there would be a great awakening concerning the solemn things of eternity. How can we love God without realizing what the Lord has done for us? "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Man wants something to attract and draw out his love, before it can be given, but not so with God, as there was nothing lovable in either you or me which caused Him to love us. But when we once get a sight of Jesus, our hard hearts and strong wills are broken into pieces, and we realize our true condition. He referred to 3rd Matthew, where John the Baptist came preaching repentance, for the kingdom of heaven was at hand, and this same fact was related by the four Evangelists, which should draw our attention specially to it, and the same repentance was afterwards preached by our Lord Jesus. John preached this to those who professed to be God's people, who said we have Abraham for our father, and who even said God is our father, and the same preaching is necessary to-day, for are there not many who are trying to shelter themselves under their denominations, and resting upon other false foundations? But the question with each of us is—Am I saved for eternity? Take heed that yours be not the cry "The harvest is passed, the summer is ended, and I am not saved." But to-night God commandeth men everywhere to repent, to turn around and serve the living God. The awful reality of the judgment and the speedy return of the Lord, when we are told that there will be weeping and wailing and gnashing of teeth, and some will call for the rocks and hills to

hide them from the wrath of the Lamb, should cause us all to decide this most important question and escape such a fearful fate; and this is the divine command, that we believe on the name of the Son of God, and love one another. But before Christ entered into the soul there must be a preparation, but that preparation can be made now. We must know what sin is, and we can understand that by looking at Christ's work to redeem us, and His has wrought for us a complete, sufficient and eternal salvation. He entreated them to trifle no longer with this matter, but to make the decision which would cause them to be at peace with God, and give them a title to life everlasting.

Mr. H. THANN MILLER, of Cincinnati, was next called upon, and after singing, "Speak a word for Jesus," spoke on Christian work for women in Montreal. As Dr. Cramp already said in his address this evening, if we want to testify the sincerity of our love to Jesus it must be done by beneficent actions. There has been a great amount of talk, but we have not had enough corresponding action, and he thought it was time now for Christians to supplement this talk by more active work; and he believed that these meetings of the Evangelical Alliance will help to stimulate to Christian activity and Christian unity. One of the best ways of showing our love to Christ is by endeavoring to bring others to Him—and as this is a fact the Church would act wisely to put forth the most powerful instrumentality that it has at its command. He contended from God's Word, and from philosophical conclusions, that there is no power under heaven that God can exercise with such a tremendous effect upon the world as the influence of woman. He believed that this world is to be redeemed by love—"God is Love," and "God so loved the world that He gave His only begotten Son." Whatever may be, as compared with men, said about the inequality in mind of woman, there is none but will admit that in woman the power of love is stronger than in man. Almost everything in the boy's education and surroundings tends to cripple that power, while on the contrary in the girl's everything goes to develop it. They are expected to do what they can for their brothers, fathers and mothers—and throughout, their life is one of loving self-sacrifice. The Church is doing wisely in forming the women of different denominations into great benefit societies. They will, under the influence of the Holy Spirit, move the world as it has not been moved before. They have a marvellous power, either for good or evil. They are capable of advising, comforting and guiding those of their own sex in a manner which cannot be done by man. He believed that by uniting the women of the different denominations together, regardless of sectarianism and bound together by this great principle of Christian union, they would accomplish a wonderful work. This city of Montreal, and every other city, ought to have this union of Christian women to reach out the hand and heart towards others of their own sex. If such an association is organized, and the Christian Church heartily support it, he believed that souls, by scores and by hundreds, would be redeemed to the Lord Jesus Christ. They should be left to manage their own affairs, for they had already proven themselves elsewhere to be quite competent to do this. God knows the necessity of such an organization in such a city as this, where the poor and friendless young women are exposed to great temptations and dangers. They need some one to whom they can go and tell their troubles and get such counsel and guidance as they require. It is fearful to think of the suffering that is being endured by young women in this city. In God's name he appealed to the men of Montreal to give this Women's Association such aid, pecuniary and otherwise, as will enable it to do something grand in this city for the salvation of souls. He entreated those ladies who had not yet united with this society, to give it their

support, their contributions and their influence. There is a noble work to be done for this Association in our hospital, our jail, and our factories, and in many other places where the power and influence of women alone can penetrate. There are hundreds of unprotected women who are longing for the blessings of such an association, and the speaker urged those present to go home and ask: "Lord, what wilt thou have me to do?" In conclusion, Mr. Miller sang that beautiful hymn from the Songs of Devotion, entitled—"Where shall I work to-day?"

ST. JAMES STREET WESLEYAN CHURCH.

On the occasion of the mass meeting last night, this church was crowded to overflowing, hundreds being forced to leave without being able to obtain even standing room.

The service was opened by the singing of the hymn beginning "O, for a thousand tongues to sing," after which

Rev. ALEXANDER BUTHESLAND, pastor of the church, led in prayer.

Rev. Dr. DARNLEY, the first speaker, opened his address by relating an anecdote in which a French stoker explained his zeal for a certain work, by saying that in the meeting room of a society to which he belonged, in his native place, there was a motto over the pulpit, "Bring another." The rule of the society was that every member had to bring a stranger to their meetings. He continued: This is a scriptural commentary on a scriptural command. At the close of the Apocalypse are written the words, "The Spirit and the bride say come. And let him that heareth say, come; and let him that is athirst, come. And whosoever will, let him take the water of life freely." This teaches that every believer has a duty in bringing others to Christ; that not only preachers and teachers are required to spread the knowledge of Christ, but that every one that heareth must say "Come." It is merely the motto above the pulpit, "Bring another." My object this evening will be to urge the supreme importance of universal activity in forwarding the spread of the knowledge of Christ. It is not only of supreme importance to those we would influence, but to ourselves. Would you be safe, would you be bright Christians, I know of no other way than by working for Christ. Is redemption bestowed for our personal advantage? No; but for the glory of Christ. A Christian who does not work with this object in view is as a knife that never cuts, a ship that never sails, or a plough that never turns the soil—no more niently. There is an absolute necessity that every human being must be a worker before the world's redemption. The ministers alone cannot accomplish this work. The ministers only working would be like a skeleton army composed of generals, captains and other officers, and which would be of little real use; the rank and file must be added to accomplish effective work. Statistics, whether they are to be relied on or not, teach us that the population if the world increases by multiplying, and this increase is continually enlarging Satan's kingdom on earth. Every child born in this world is a member of his kingdom, and must be born again before it can enter the kingdom of God. Thus the increase of Satan's kingdom is by multiplying. How does Christ's kingdom increase? Suppose that simply the ministers' work; suppose that they are all successful; that not one proves unworthy, and every one brings souls to Christ; not so be under the mark, let us make each minister win twenty souls this year. In 1875 let them win twenty more souls each; that would be forty. Let them next year add twenty more, and every other year the same number. This is an increase, and may be a large increase, but it is by addition, and that only. But you say this is hardly correct, because new ministers are every year being brought into the field. But how is this likely to be the case if the laymen do not work for Christ? But even this does not make

matter very much better. Let us take two series of numbers, and let one increase by addition, and the other by multiplication; the latter will outrun the other. No matter how large the additions, the result in the end will be the same, and the farther you go on the more the difference will become apparent. In this arithmetical statement you may see the exact state of the Church of the present day. Christ's kingdom increases by addition; the devil's by multiplication; and the latter outrun the former. We boast of Protestant Christendom and of our progress, and yet the sad fact remains that there are more un saved souls now in this guilty world this day than ever before; more than in the dark ages; and more than when Luther broke away from the superstitions that covered the Church in his time. If things continue to go on in this way, the Church may fold its hands and applaud at the increase in its numbers, and congratulate themselves on its growth, but it is getting further and further away from the accomplishment of its object. The true way to do is to take a lesson from the French stoker and the command "Let him that heareth say, come." Then we will increase by multiplication. We will go back for a moment. The pastor last year gained twenty souls, this year twenty more, which makes forty, and next year another twenty, making in all sixty. But suppose that each of the converted ones takes the advice and brings another. In that case in 1875 there will be the minister's twenty, which with the twenty gained before makes forty, but add to this number the twenty gained by those converted last year. This makes sixty next year; in this sixty is to be added another sixty, and the minister's twenty, and thus the number rises to 140. Don't you see how gloriously it grows? A rolling power is going on; we multiply as we go instead of add as before. In this principle is the only possibility of the vast work of the redemption of the world through man's instrumentality. Will any Christian ministers faint as they view before them the work, they single handed are expected to accomplish. It is estimated that the population of the world is 1000 millions, and it is increasing by hundreds of thousands in every decade, and every one of these is born a child of Satan. When we look around and see the population of the heathen countries, what a small proportion there appears to be left to Christians. A calculation has been made of the number of deaths, and it is estimated that if these deaths happened at regular intervals, there would be sixty to every minute in the hour, day and night all the year through. Every stroke of the pendulum is the knell of a departed spirit. Oh! when we think of the destiny of a lost soul, how tragical comes the thought that while the heart beats once there has been a soul but—the eternal death of the soul. Surely the heart shudders at the thought. Let the Church only waken up and adopt our Saviour's rule, and the work, though tremendous, will be done, and the angel of light will reconquer to hope and to life. Then will be realized the truth of the promise and injunction: "The Spirit and the bride say, come; and let him that heareth say, come; and let him that is athirst say, come; and whosoever will, let him take the water of life freely."

The audience then sang the hymn beginning "Jesus, lover of my soul," after which

Rev. Dr. FRASER was called upon. He said:—In the Old Testament there is a narrative which bears some relation to the address just concluded. A Syrian maid is brought captive into Syria, and through her, Naaman, the captain of the host of the king of Syria, is induced to go to Samaria to be cleansed of the leprosy by which he is afflicted. But when he travels there the prophet to whom he comes, in answer to his request, sends to him a servant, with the message, "Go; wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." His pride is hurt. He had three kinds of pride, and they were all hurt. The first was pride

of rank. He was an officer and a soldier. Why did not the prophet come out to him, instead of sending a messenger? His second pride which was hurt was pride of reason. "Baths in Jordan." Would bathing, or conid water, take away leprosy? Why did not the prophet lay his hand on the place, or go through some religious ceremony? In the third place there was the pride of country. If bathing would take away his leprosy, why not bathe in the rivers of his own country? He would have gone away in a rage, but his servants were wiser than he, and said, "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather, then, when he saith to thee, 'Wash, and be clean?'" Why do I tell you this narrative to-night? Because there is a leprosy in all our hearts, and they require to be made clean. There is one who can make us clean. We have to go to His house. Perhaps it is here that we may come to see Him; but he sends us a message, and it is this:—"Wash, and be clean." Your pride is hurt. It is a good job for you. You think some account should be taken of your earnestness, and you have come on your horses and chariots, and have brought your gold and silver and changes of garment. Are you to be saved the same as your servants? Most certainly, or not at all. Is there to be no worship, no prayers, no services of any kind. Your path and your reason is hurt, as Naaman's was, and you say, "Tell me to do something that I may show my earnestness. Give me a penance to perform; a church to build; some work of any kind to do." This is false gospel. False gospel always puts the message to suit its hearers. It makes provision for so many prayers; so much going to church; or so much this, that, or the other thing. This is hard, but men like it. It feeds their self importance. The minister, if he does his duty plainly and earnestly, cannot please the people. The sinner wants to be made something of. He wants to tell all about his case. But my dear sir, I don't want to know your case. You have got the leprosy. "But you don't know how long I've had it." I don't want to know how long you've had it. I know you have got it, and unless you are washed you will die. Get down out of your chariot. You'll never be saved in it. Get down! Get down! Be stripped of your clothes and ornaments and, all naked, step into the river, and be cleaned. But he wants to have a hand put over the place. He wants some ceremony performed. How many times we hear the sinner ask, do make a prayer for me. What makes him say that? Because he believes the cause he is not converted is in God. He thinks that he can possibly get some servant of God to pray for him; and if he only prays long enough he will relent and peradventure he might save him. But you don't want to pray for the sinner. "What! Not pray for the sinner; not pray for all men?" Yes. Let him hear and his soul shall live. Don't pray that God may be reconciled to sinners, but pray that they be reconciled to God. All things are provided and ready for them. The river Jordan rolled through Canaan before Naaman was a leper and before he was born. The Scriptures were written before you sinned, and before you were born. Everything was ready for you to go down into and receive immediate salvation. What an easy thing—but not easy; simple—but not simple. It is easy in itself, but not to a proud heart. Simple in itself, but not simple to imperious man. We shouldn't change the Gospel. Some are afraid to state it briefly and directly, but shape it and fashion it to suit their hearers; but it is not for their comfort and salvation. You must speak to them and keep the sinner to the point. The prophet didn't allow Naaman to talk about worship. He is not cleaned. It is too early to talk about it. The man is not fit to worship God till by faith in Jesus Christ he is cleansed from his leprosy. "But you make this cleansing a little thing." It is a great thing on God's part, not on ours. We are saved by faith in Jesus Christ. "Faith is it—religious faith?"

No; not religious faith. You are not saved by religious faith, but by faith in the Gospel. Naaman could not have gone down into any river and come up a saved man. He had to go to the Jordan. Any kind of faith won't save you, but simply faith in the Gospel. Do you believe that? Some say they do and go down and wash a little and come up a little bit better, and they rub and rub and think that by perseverance they will rub it out. But they could not get it out if they rubbed forever. You must go right down into it before you can come out clean. One says "I wish I had a great faith to be saved." Who told you that—who said you required a great faith for to be saved? That is for the holy, not for the sinner. It is nowhere to be found in the Gospel. I do not know whether Naaman went down slowly or quickly, gladly or otherwise; but I do know that he went down, washed seven times, and was saved. Some ran and jump into the river; some go down hesitatingly with fear and trembling. But no matter how, whoever goes down is saved. You don't go up, but go down; and when you are saved you will go up in good time. All evangelized denominations agree in this: we must go down to the river to be cleaned, not by our own efforts, but through the grace of God. Are any of you going away from it unwashed? going away unclean with the plague spots of the leprosy of sin on you? Go not away so! Tarry and live. May God take you out of your chariot, and out of your preconceptions how you are to be saved, and you shall be saved and live. I have something to say to those who have gone down. This is not to those of whom I have just been speaking. They needn't listen. This is for the clean. Do you find that those things which seem small rather than the great ones of life carry all the privileges. There is a common idea, more especially among those newly converted, that they must do something great for Christ and suffer much for him. But there is no use in trying to do great things. I have never done a great thing, and if I try I am not quite sure of my motives, whether they are not to be seen among men; but our great trial is in little things. As a Christian do not seek for yourselves some great position or great work to do, but rather try to carry your great principles into your little affairs, and your great ideas into the little duties of life. A little cup of cold water given in Christ's name and small acts of goodness please Him most, and to those who do these little things he promises he will say "Well done, good and faithful servant, enter thou into the joy of thy Lord."

#### ZION CHURCH.

In Zion Church every seat was occupied. Rev. Messrs. Chapman and Stevenson conducted the meeting. Mr. Stevenson led in prayer, after which the hymn was sung beginning

"Rock of Ages, cleft for me."

The Rev. Dr. McCosk said He appeared in the midst of His disciples and said, "Peace be unto you." He is likewise among us here to-night with the same greeting. It would be an empty temple if the God of the temple were not there. Let us pray that though our eyes cannot discern Him, we may see Him with the eyes of faith, and hear his voice saying "Peace be unto you." This was no careless salutation like those with which we often greet each other. Everything that Christ promises is a reality, and with Him the performance is better than the promise. Peace is offered to men. We are all naturally in a state of warfare. We may not all realize it. It is all the worse for us if we don't, but certainly we are at war with God. Our conscience, if we listen to it, will tell us so. We may refuse to listen to it; we may put ourselves in a position in which we don't hear it; still, conscience tells us that we are alienated from God. We know it, we take guilt to ourselves; we are afraid to come into the presence of God; we seek the company of our fellowmen; we mix up with the affairs of the world; we do not

like the light of God's presence; we feel as if that light were blinding us; it is painful to our eyes. We try to get away from the presence of God. This was the way with Cain; we are told that he went out from the presence of God. I do not think Cain was so ignorant as to imagine that he could get out of God's sight, but he went away from His presence—away from where the Shekinah and the Cherubim would constantly remind him of the presence of an offended Deity. It was thus also with Jonah when he was commanded to go to Nineveh, that great city, and proclaim the warning, "Yet forty days, and Nineveh shall be destroyed." He went away in a ship bound for a far city where he thought to escape the dread presence of Him he was afraid to obey. We do the same thing; we are in the position of the child who runs away from his father or avoids coming into his way. Thus do we stay away, thus we run away from God, and all because there is an enmity in our hearts towards God, and this alienation will continue till that enmity is subdued. We find that God is a God of holiness. He is a God of mercy; but also a God of holiness that can have no intercourse with sin. Thus, I say, there is warfare between us and God, and Christ is come to remove that warfare and proclaim peace. He has come with overtures of grace and peace. The offer comes from Him and not from us. He comes into the midst of this assembly to-night, in answer to the prayers of His people here, and He offers peace to this one, and He offers it to that one through His own blood that speaketh peace. He not only professes it, but He presses it on our acceptance. All this was beautifully typified in the vision which was seen by the patriarch. When we look up toward God, we feel the awful distance between us and Him—the great gulf fixed. But now there is set up a ladder which reaches from earth to heaven. This ladder is Christ. This is a type of His work by which God is brought nigh to man, and man is brought nigh to God, and His grace and affection descend to our hearts, and we climb up to Him.

There is not only a warfare with God, but there is also an internal warfare going on in men's own hearts, and such there is in the bosom of one and another of you now present. If I were to ask each one of you if you are perfectly satisfied, some of you would acknowledge that they are not. There is something wanting which is necessary to a fulness of your happiness, or there is something or some one in your way, whose rivalry or enmity hinders you from the attainment of all you want, and so you are not satisfied. You hope that by some means or other you will get what you need, or that the person who obstructs your path will be able to do so no longer, and then you will be at peace. It is all an illusion. You say peace, peace, when there is no peace. There is a need within you for something which you do not know; you are ever seeking it, but cannot find it; you are like the man who runs after the rainbow—when he reaches the place where he thought to grasp it, it is gone, or like the boy who catches the butterfly, who puts his hand on it only to destroy it. The peace which you seek is flying from you as you endeavor to seize it. There is another better peace. This peace I give unto you Christ says. He is present here offering this peace to every one of you; this peace is to be found in the blood of Christ; it is to be had through the Spirit of Christ; like oil on the troubled water it will quiet all the troubled ocean of earth's turmoil. See that vessel tossing restlessly and helplessly on the waves which she has long buffeted manfully. How can you bring her to her? The billows will not listen to your prayers; though you command them like England's Danish king who bid the tide cease rising, they will not be still. But let the winds of heaven cease and the waters will soon be smooth. Let Christ say thy sins be forgiven thee, go in peace, and there will be a great calm. Let Him say to this one and to that one, peace be unto you, and you will be satisfied. Christ is now offering you this best peace. Whether He will



offer it again I know not, but the time will come when it will no longer be offered. That is a deeply instructive incident in the life of King Joram. The watchman on the tower cries that he sees a company and the king sends a messenger on horseback to say it is peace. The fierce man who leads the warlike company replies, "What hast thou to do with peace; get thee behind me." A second messenger is sent and the watchman sees him also turn in behind the approaching foe, and in announcing the fact he adds the driving is like the driving of Jehu, the son of Nimshi, for he driveth furiously. Then the king has to get on his own armor and go forth himself to say "Is it peace, Jehu?" And he answered what peace, so long as the whoredoms of thy mother Jesebel and her with-crafts are so many. And he turned to flee, but in vain, for the arrow struck him between his arms and came out at his heart; and Jesebel paints herself and tress her hair and calls out to Jehu with the same enquiry, "Is it peace?" but her attendants cast her forth and she is killed. It is thus often with men when disease comes followed by death. We feel that there is some mysterious enemy approaching. We enquire of friends and get little to reassure us. We look in the face of the physician and say "It is peace!" but we come at last to see that the driving is like the driving of death, and it comes at last to meet us and to hurry us into eternity. Christ is still here with his offer of peace. He says, a little while and ye shall see me no more. His disciples gather around Him like children around a dying father, as it were, to receive his parting gifts. Christ is ready to leave them a dying legacy, "Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you." Christ is offering now that same dying legacy—peace; that peace which passeth all understanding. That peace which the world cannot give and which it cannot take away. Accept of it then. We have not to say who will go up to Heaven to bring it down to us, it is here. Accept of it now. Let us beware lest a promise being left us, we should come short of it, like the children of Israel, who, at Kadesh Barnea, got to the very border of the promised land, but failed to enter in. The mode of acceptance is very simple. We accept by faith. Christ now makes the offer of it to this large assembly. Let your answer be, I know I need this peace, I accept this peace at the hands of Him who gives it.

The hymn, "My gracious Lord, I own thy right," was then sung.

Major-General Burnows gave an address on the 3rd and 4th verses of the 4th chapter of 2nd Corinthians: "But if our gospel be hid, it is hid to them that are lost. In whom the light of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The speaker said that it was to be considered what the Gospel was. The gospel was good news of Christ. We have been hearing good news of a revival in Scotland, where God has greatly blessed His people, but he was not there tonight to tell of that, but of the great salvation which has been provided for men. The verses read tell that the Gospel is hid to them that are lost. To all the Gospel was hid once. The god of this world blinded their minds until God opened their eyes. How awful is the condition of those whose minds are blinded to the truths of salvation, or of those who are, like Agrippa, almost persuaded to be Christians. Oh! if there were any such present now let them come this very night to Christ. Let them be as Paul wished Agrippa to be, not only almost, but altogether such as he was. The god of this world has bound men with many bands, and until God breaks these bands they cannot come to him. But it depends upon themselves, and how sad it will be if they neglect to come to Jesus. The verses give a most affecting account of the condition of any one who is away from God. If our brother or friend or any one in whom we were interested contracted a dreadful

bodily disease, how very much concerned we would be; but are we so solicitous about their spiritual welfare? There are very many about us who have good social graces, who are affectionate sons and daughters, whom it is pleasant to meet in society, but whose minds are blinded to the glorious Gospel of Christ. There is not a desperate case. It was the case of us all before God shone in on our hearts. How great the change is when God shines in upon us, opening as it were shutters of a dark room, and letting in the glorious light. Some prisoners were once shut up in a dungeon, without a ray of light, in a castle near Lake Geneva for years, until a revolution came and they were set free, but the change to them was not to be compared to the change to those on whom God shined with the light of the glorious Gospel of Christ. What a blessed thing this change is. How strange now seems the state from which we were taken. How we then avoided all which could remind us of Christ and his great salvation, but when God shines in upon us we see all things in a new light. The thing which before we avoided, now we love and we enjoy a peace which passeth all understanding. But it is asserted that there are many now who do not enjoy all the peace and joy which they should. A little boy who dearly loved his mother on being put to bed one night was told that she, who had been away for some time, would arrive home during the night, and when he awoke next morning he at once, before seeing her, began to sing for joy because his mother was home again. It should be so with us. We do not see Jesus, but we should realize His presence and His love for us and joy in Him as that child did in his mother's return. We ought to advance in peace, and joy, and love, for the path of the just is as the morning light which growth brighter and brighter until the perfect day. The delegates to the Evangelical Alliance had realized some of the blessedness of the Communion of Saints in being brought closer to each other, but this was not all. It would enable them to work more together, to go out and tell of Christ to those from whom the Gospel was hid. Christians brought together in the Evangelical Alliance make more impression on others and learn to love each other more. They were like those beautiful flowers before him. They were very different, and each beautiful in his own way, but together they were all beautiful and far more striking and impressive. The Alliance was a union of Christians on the central truths of the Gospel. Men of different Churches meet and feel that they are brothers. The first bond of union was the Bible Society. Some years after came the Evangelical Alliance, and who would say that in some years hence there might not be a still closer union, when minor differences would be sunk and all should be face to face in Zion. If we would go out and preach the Gospel, that would do more to unite us than anything else. The speaker concluded by quoting the 21st verse of the 17th chapter of John's Gospel: "That they all may be one that the world may believe that Thou hast sent me," and said that the oneness of Christ's followers was one great means of converting the world. When outsiders saw Christians loving one another, and ready to sacrifice their own wishes to those of others, they could not but believe in the religion of Christ.

Rev. Dr. BLAIR, of Inverness, after engaging in prayer, addressed the audience as follows:—

You remember, dear friends, that wonderful verse, the first of the 8th chapter of Romans, which says, "There is therefore now no condemnation to them which are in Christ Jesus, who walked not after the flesh but after the Spirit." Let us look for a short time at the first part of this verse. We shall not enter into any doctrinal points, as this is not the place nor the time for them. This sentence has a central expression, a sort of pivot, around which all its other words revolve. That pivot is no condemnation. How many different lights are thrown on the passage by accen-

tuating different words! If our time allowed, I could dwell on each of them. Let us look at the first—there *is*. The Gospel is a present Gospel. There are some who hope for salvation at the end of their lives if they work and wait in the mean while; but the message is one of present pardon. It is not a thing to be waited for and worked for. I have the commission to offer you present pardon; he that hath the Son hath, not shall have, everlasting life. Mr. Moody told me once that he had never ceased to regret what he had said on that last terrible night on which he preached in his former church in Chicago. He had said, "Here is a thought; go home and weigh it well!"—and before Mr. Sankay had finished singing his 1st hymn, the fire bells began to ring. The fire was in that neighborhood, and before morning some who had heard that sermon were dead. "I'll never," he said, "tell people to go home and weigh the matter, but bid them settle it there in their power." Jesus, when talking to the woman of Samaria, and speaking of the water wherewith if a man drank he should never thirst, then and there offered to the woman that living water. Here, this evening, it is offered to you. The next word is *therefore*. "There is therefore now no condemnation." This implies that the sentence is the close of an argument; whether proceeding to the remarks immediately preceding, or to the line of argument which has run through the previous part of the epistle. The Apostle had showed in the first chapter that the Gentile world was guilty before God. He had then gone on to say to the Jews, "Are you any better than they?" At the close of the third chapter he concludes that all are under condemnation. Then comes the glorious doctrine of justification by faith. This verse is the close of the argument. The word, therefore, says this is what I was coming to—this is the thing I had to prove. Our religion is no matter of sentiment. It is a thing that can be reasoned upon, a thing that can be proved. It is not an *if*. It is not a *perhaps*. It is not a *may be*. It is therefore. That is, if you a poor guilty sinner, cast your guilt on Jesus you are forgiven. If I am speaking to such a guilty soul, only come and cast it all on Jesus and as sure as you ask Him to blot it out in His blood, so sure it will be done. There is therefore *now*. That *now* is a little word, but how much it imports; what dark memories it calls up. Once we were under condemnation and some may be still. You may not realize it. You may be idling away your time. You may be careless, but the time is certainly coming when you shall be convinced of it. I don't wonder that the consciousness of guilt makes men miserable. We can remember the time when the soul lay long under this weight of condemnation. The poor condemned sinner is saved by laying hold of Christ, or rather letting Christ lay hold of him. Some time since a man fell into one of the harbors on the north-east coast of Scotland. There was a cry raised among the people on shore, and they watched breathlessly as they saw a strong swimmer making his way toward him. As the swimmer approached the drowning man he saw him preparing to grasp him, and fearing the consequences, pushed him from him and swam away. Again he approached and, seeing him again about to clutch him, he pushed him away again. A third time he approached and, finding him quite helpless, pulled him ashore. The people asked him, "Why did you not save him the first time you got near him?" His reply was "He would not let me; I had to wait till he was helpless. It is the same with you who have let Jesus save us; it was not till we felt thoroughly empty and helpless, that he was able to help us. Oh, what a change. Now it is all past this dreary darkness, this terrible condemnation. Where shall I get an illustration to describe this. *No condemnation*. I remember when a man was brought before a court of justice on a charge of misdemeanor. The jury found him not guilty, but as he was leaving the court room he was again arrested on another charge. That is not it. Not long ago a man was charged with a serious offence. The

injury brought in the Scotch verdict, not proven. He escaped punishment, but every one suspected and avoided him, and said, "Oh! we won't trust him, he has only escaped punishment through lack of evidence." That is not it. I read recently in the paper of a man who was accused and found guilty of murder. Before the sentence was executed a message came from our Queen with a pardon for him, but he has to spend the rest of his life inside of a prison. That is not it. Earth supplies no illustration of the perfect immunity described in this verse. If you have this no condemnation, who shall lay anything to the cause of God's elect. No condemnation. I can offer you that tonight. No condemnation to them who is in Christ Jesus. You remember that ark that was built. Noah worked at it from year to year, and now came the time when he was shut in. The waters came and covered the earth, but the ark always rose on their surface. You remember the story of Rahab, how she was to wind the red cord in her window, and all who were in that house protected by the line of red were to be saved, and any other, no matter how closely related to her, if they were not within the house, would be slain. Remember the city of refuge; that man who was flying from the avenger of blood must enter into the city before he was safe. He must not stop at the gate. He must not pause on the threshold. He must go within the gates. You are thus to get into the ark and the Lord will shut you in. The people had to be within the house marked with the red line, had to be within the city of refuge before they were secure. So with you, you must be in. It will not do for you to be at the door. I remember a girl, gay and thoughtless, who had gone out to a dancing party. The thought struck her when there that she would stray away from the party and find her way home herself. But a blinding snow storm came on which confused and worried her. She staggered on, although half conscious. Her mother went to bed that night and lay in an agony of anxiety. In the morning she looked out early to see if she could see anything of her daughter. There she lay at the door stiff and dead, with her fingers stretched out almost touching the door. She was almost home, but had not got in. It is a terrible story in the Pilgrim's Progress, how at the very gate of Heaven is the largest gate of the pit. But now the question is condemned or not condemned. You here may be unknown to each other, but there is just one line of division between you, condemned and not condemned. If your conscience says condemned, there is forgiveness for you if you will only cast the burden of your sin on your Saviour. You have the offer to-night, you may not have it again. You have all heard the story of the man in the north of Scotland who let himself down by a rope over an overhanging cliff and swung himself into a cave, into which he went, having fastened his rope carefully to the rock. Looking round he saw it swinging loose. He saw that there was not a moment to lose and, as it approached the cave, he jumped and caught it. Suppose he had said to himself, it will swing in again and I can catch it then. Picture the despair of that man sitting in his cave and looking at his rope stiff and still, beyond his reach, saying, "Oh, if I had only caught it when I could, but now it is forever too late, and I must perish—perish!" The sight of the rope would aggravate his agony. There are two terrible expressions in the first chapter of Romans—*given up* and *given over*. God forbid that either of them should ever apply to any here. Now is the accepted time. Dear sinner, come to Christ to-night, and then there will be no condemnation for you.

The hymn was then sung, "Millions within Thy courts have met," and the meeting closed with the benediction.

#### ERSKINE CHURCH.

Erskine Church was well filled, both below and in the galleries, on the occasion of the Alliance mass-meeting held there last (Sunday) evening.

Rev. J. S. BLACK opened the meeting, and after the reading of a portion of Scripture from St. Matthew's Gospel, and the conducting devotional exercises, referred to the arrangements made with regard to the holding of mass-meetings in several of the largest city churches, in order that the congregations might hear a number of brethren; he then called on

Rev. Dr. BLISS, President of the Syrian Protestant College, who told the audience that he was going to give them a plain, simple talk about the mission work in Syria. They were perhaps aware that Syria was a Province of the Turkish Empire, ruled over by the Ottoman Government, with its seat at Constantinople. Syria lay at the eastern end of the Mediterranean Sea, with about two millions of inhabitants, who all spoke the one language; not the Turkish nor Syriac, which was not spoken, but the Arabic. Those two millions of people were all divided into sects, remnants of the old nationalities which formerly possessed the land. There were so called Christians, though they were not converted men. The term was used here to designate people not Mahometans; and it was common to hear such expressions as, "Christian John stole such a man's horse," or referring to a man as having been murdered by a Christian. A body of these so-called Christians inhabiting the northern portion of Lebanon, are to all intents and purposes Roman Catholics; they celebrate certain feasts which the Catholics do not, and their priests are allowed to marry; however, they acknowledge the supremacy of the Pope, and he recognizes them as followers. Then there are about 150,000 Greek Christians, not descendants of the Grecian Islanders, but holding allegiance to the Greek Church. There are also 50,000 Greek Catholic Christians, acknowledging the supremacy of the Pope, and a few Armenian, Jacobite, Syrian, and Coptic Christians. Besides these various Christian sects, there were 25,000 Jews, including those at Jerusalem; 80,000 Druses, veritable heathens; 150,000 descendants of the old Canaanites, and 800,000 Mahometans, whose religion is the farthest remove from idolatry of any sect in the world. Theoretically there is not a particle of idolatry about their worship; they assigned the same attributes to God as Protestants did; they were exceedingly devoted in their religious exercises, and were very scrupulous and regular in all pertaining to their religion. They invariably prayed five times a day; and no matter where they were, or how engaged, this duty was faithfully performed. In the cities an official ascended a tower and called the people to their prayers, his cry, always being composed of the same words, "There is none but the one God, and Mahomet is his prophet." The first call was made an hour before daylight, and the people, if able, then arise and go to the mosque. Their mosques (churches) are large buildings, not decorated in the least, no frescoes, pictures, or images being allowed within; there are simply the bare walls. This aversion to ornament or any thing which could by any possibility be worshipped, was carried to such an extent that even photographs and pictures were excluded from their houses. They believed that Christ was a great prophet, but that Mahomet was a greater one. Mahometans were scattered all through Africa, down to the Cape; they inhabited Turkey, Arabia, India, China, etc. It had sometimes been thought that had one no knowledge of a pure Christianity he would have been a Mahometan instead of a so-called Eastern Christian. The Mahometans esteemed Christianity about as much as they did idolatry; that is, utterly despised it. Once one of his native preachers met him at Homs, and a great crowd gathered about them, owing to a dispute between a Greek Christian and the teacher, the former accusing him of calling them idolaters. He answered that they were mistaken; they had not come there to say they were idolaters, but to preach the Gospel; their opponent was still more engaged, and then Dr. Bliss said that he had

shortly before seen, in the city of Tripoli, one of the Greek Christians go into a church and bow down before a picture, and say, "Oh Mary, bless me," "Oh Mary forgive me," and that the suppliant had afterwards kissed it. The Greek Christian then rushed off, followed by his fellow-Christians; several Mahometans remained and asked Dr. Bliss what was the name of his religion. He replied that he would not tell them the name by which it was known, but would answer any questions. With them he believed in one God and in the attributes of Deity. When asked if he worshipped the saint or the Virgin Mary, he replied, "God forbid." He told them that he believed in Jesus Christ; hereupon an old and leading Mahometan asked, "Do you believe that Jesus Christ rose from the dead?" On receiving the reply "Yes," the old man turned to the crowd and said, "He's a Christian, but a strange kind! a strange kind!"

The American mission in Syria had been established for about fifty years, schools and churches were formed, and were in an active state. There was a large congregation in Beirut, and a Sunday-school of about four hundred children and teachers; Sidon and Tyre each had their churches; there were several in the southern portions of the field, one at Damascus, another a few hours ride from it, and one at Homs, all living and active. They had a printing press, weekly paper in Arabic, and Bibles, school-books and other volumes in that language. The American and "British and Foreign" Bible Societies printed in Beirut, thousands of copies of the Bible, and they had been distributed throughout Syria, Egypt, Arabia, and interior portions of Africa, China and India. He had yesterday received a letter from Syria, stating that three-quarters of the book entitled the "Schomburg-Cotta Family," had been translated and printed in the weekly newspaper. A

#### SPECIAL WORK

had also been successfully undertaken. Twelve years ago the English, Scotch and American missionaries in Syria came to the conclusion that a college was required in which to educate young natives, to become teachers, doctors, lawyers, and in fact to take up the general work of civilizing and evangelizing their countrymen. It was utterly futile to expect that Protestant countries could send forth enough missionaries to occupy all the places open to them. They could keep sending all who would go, and yet there would not be enough. The great object is to send out missionaries to do the preparatory work, to found churches, translate the Bible, and to raise up an educated native ministry to prosecute the work of God. Fourteen years ago he had gone to the United States and England to raise funds to build a College—not a Seminary—but a real College—to develop, elevate and educate those who were to study in it. He spent two years in the United States, and succeeded in raising \$100,000, with which and \$20,000 that he got in England, he returned to commence operations. Since then there had been erected a college building at a cost of \$90,000, and the institution was now a living, active, useful and flourishing institution. It had already sent forth thirty doctors, who had passed through the full collegiate course and were now doing good for themselves and the country. The majority of them were settled in the cities. Forty young men had graduated in the literary department, and were now either teaching high schools or had entered the medical department. One was teaching a school at a place situated one thousand miles up the Nile. The course of study and instruction was very much the same as that imparted in a college here. The text books were all in the Arabic language; a prominent place was given to religious instruction. When the corner stone of the College was laid two years and a half ago, he had said: It is possible for young men to enter this college, who believe in one God, or in no gods, and who will enjoy all the privileges afforded; they might go forth with the same

belief, but it would be impossible for them to go forth without knowing fully what Protestants believed, while the professors endeavored faithfully to instruct their scholars in religious as well as other matters. Vain attempts were sometimes made by students to avoid hearing the new doctrine; scholars had been known to put their fingers in their ears during prayers and the reading of the Word, lest they might receive moral damage, from what was being said; but soon they would listen, and then their curiosity being aroused, would investigate for themselves. Morning and evening prayers, with the reading of the Scriptures and the singing of hymns, were regularly conducted. A Bible class is held with each class once a week. The students thus made a close study of the Word of God. A weekly prayer-meeting was held, which they could attend or not, and over one half of the students took part in it. A young Maronite who attended it eventually became its leader, and upon his going home he would go about among the villages and talk about Jesus Christ, salvation, and the duties imposed on man, etc. This system of religious instruction was certainly exerting a powerful influence on the Syrian young men; and of the graduates there was not one who was not thoroughly imbued with the principles of Evangelical Protestantism, while many were truly converted men. The institution was recognized by the Ottoman Government, and one of its professors had charge of a meteorological observatory and sent telegraphic weather reports twice a day to the capital. I have now come home to get another \$100,000, with which it is our intention to secure the services of two more professors, to found scholarships, and to help those who are desirous of securing an education, but whom obstacles prevent from so doing. When it was taken into consideration that the Arabic tongue was the vernacular of Syria, Mesopotamia, Arabia, northern parts of Africa, and that it was the language of the Koran, which book was read by millions of Mahometans, it would be seen how important a medium of communication it was. The Mahometan world was to be reached through the Arabic tongue. The Mahometans could not hear and believe unless the word was preached to them; salvation depended on their calling on the name of the Lord; calling on the name of the Lord depended upon believing on Him; believing rested on the preaching of the Word; and he required to be sent; how, then, could he be sent except with money for his support? They stood at the lower end of the chain, and at the upper end was salvation. Thus could they be actively engaged in the work, without going themselves,—by sending others; men would hear the Gospel preached and believe. They would call on the Lord and He would save. Let them take heed to this.

Hon. L. A. WILMOT, of Fredericton, New Brunswick, the President of the Dominion Alliance, next addressed the audience, and said: I was very much delighted to read the last report of the American Board of Foreign Missions. I had been very anxious to hear their friend speak a word regarding the success which had attended his labors and those of his fellow missionaries, and I think that had he stated fully the results of their labors, more especially of the band of self-denying ladies who left home and friends to work for Christ, it would have stirred some of the ladies here to go and do likewise. Those out on mission fields had been of vast good; they were heroes in the true sense of the word. It would be admitted that those who left their homes and went among the heathen from pure love for souls, and trusting in Divine protection to overcome sometimes the most threatening dangers and bear invulnerable trials and privations, were truly brave and would receive something better in the way of reward than the world gives. It was also very pleasant to see the manner in which the missionaries from the various societies labored side by side in their appointed fields of toil. They were one in

Christ, and no matter of what denomination, combined together to meet the enemy. They had no time to discuss minor points of difference, for the enemy was pressing hard with a determined front; instead of wrangling over the Apostolic succession or other knotty points, they would kneel together and, having invoked God's blessing, would advance shoulder to shoulder and attack the enemy. There was a fine illustration of such action in the British army. At the memorable battle of Inkerman, when the Russian soldiers, maddened with spirits, advanced through the heavy mist upon the British forces, and caused the right wing to swerve, several regiments were decimated in the struggle, and the survivors were obliged to fall back, and at the time Col Kinloch gathered the debris of eight or ten regiments together, the men had been looking out for just such a leader; he rallied 150 men, in all uniforms, each man fell in alongside the other; there was no looking then for this or that company, or platoon, or companions, but every man stepped in to fill the ranks; and they had scarcely been told off, when a square of Russians charged, but the gallant 150 held 1,500 men in check; for they stood side by side and shoulder to shoulder, to do their duty as faithful servants of the Queen should to the last; and so it was on the mission field. I am glad to hear that this is a missionary Church; and you should give of your treasures, and send men and Bibles into all lands; but take care that your own hearts retain a love for God, and that individually you have a personal trust in your Redeemer. Good works for others will not save you; the only way is for each to personally trust in the Saviour. With such a trust your faithful prayers will follow your works, and a rich return will be received. "Eyes hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." When they possessed such an inestimable treasure as that, they were best qualified to bring their little ones to Christ, to show them the right way, and avoiding the mountains of doubt and difficulty to bring them into the sweet valleys of God's precious Word. If a man asked, Is it necessary to acquire all the abstruse and technical kinds of knowledge in order to live? the answer would be, No, you can live on what grows at your feet and around you, and which is at the disposal of all on simple conditions; and so in the marvellous inspired Word—it has its mighty depths and knotty passages for the learned men, but, besides, there are intelligible passages and texts for the young, comprehensive, simple and loving; then lead the young by these still watering places; they will be benefited. Let our light shine. He also addressed himself to young men, and urged upon them the necessity there was for a close study of the Word of God. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word." "Except a man be born again from above, he cannot see the kingdom of God;" but once they became new creatures in Christ Jesus, everything would be better; how light was the burden of the world to the heart when it was changed and could repose confidence in the Saviour! He was happy to bear testimony to the spread of the Gospel. There had never been such a year for the rapid development of missionary efforts since the advent of missionary societies; never such a glorious work as in 1874; and the spread of the Gospel was marvellously rapid in the East. It had been stated by a missionary in that section that after one year's absence from his field of labor, he returned to find 1,500 converts ready for baptism. However, there was a dark counterpart in the more civilized nations, where some scientists and leading thinkers, as Darwin, Huxley, Tyndall, etc., whose marvellous and dangerous essays denied the power of prayer, and sought to prove to mankind that they were mere evolutions or a development from a lower sphere of life. There was a danger here. He also referred to a materialistic system of infidel-

ity, wherein the author blasphemously introduced into his creed a Trinity, composed of humanity, earth and the heavens. Was this his God? Could he pray to the sky above him, the earth beneath him, or to humanity? What could poor humanity do, even in its most elevated, learned form to aid him? Young men would have to rigidly guard themselves against these revolting forms of infidelity. In this connection it afforded the speaker much pleasure to see the able manner in which Dr. Dawson had dissected the Darwin theory, torn his pretty card house completely to pieces, and shown the falsity of such reasoning by clear and unanswerable argument. They could rest assured that wherever science contradicted the Bible it would be proved to be in the wrong; that wherever a scientific statement has been discovered to be perfectly true, it always coincided with the Biblical record. There was a remarkable illustration of this in the deciphering of a number of unciform inscriptions in the East, where in every instance in which they illustrated Old Testament history, there was not found the first contradiction. The recorders of the Old Testament history were proved and not found wanting in truth and accuracy; they were honest, and called a spade a spade. They wrote their own nation's history with the same impartiality and candor with which they penned that of others. They covered up no one's sins and shortcomings, not even those of their own brethren, and he loved the Book the more he pondered on the honest, straightforward dealing of those writers of old.

He was there as one of the lay delegates to the Alliance meeting, which was being held in one of the strongholds of popery, and believed it well to show to the Roman Catholics the spirit of evangelistic union which existed between the Roman Churches. Such a union would, in some measure, shake the views and arguments of those opposed to them. If they never all met on earth again, they all could finally meet again in Heaven.

Rev. Dr. MELLOR, of Halifax, England, said he would have to be brief in his remarks, owing to a local affection of the throat, which rendered prolonged speaking very difficult. It was always a source of gratification for him to visit friends of his, and he had come to Montreal to find himself among friends in the Alliance meeting. He was glad to again meet Rev. Dr. Bliss, who he had seen in England some time ago, and he was also glad to hear Mr. Wilmot's remarks, which touched so closely on the living questions of the day. It had been his lot to have passed through some most painful experience in connection with sceptical views, and at times he had become involved in deep perplexity, but he had long since grasped the truth, and he felt tired to hear those philosophical and scientific questions coming up, when there were far more serious questions to be dealt with. What were the sceptical theories of Huxley or Darwin to men, when they had to deal with a judgment, with remorse or joy, hereafter in eternity, when atoms and molecules would have ceased to exist? It was a matter of mere trifling wish for souls to look at these paltry infidel questions, while their eternal welfare was at stake. When at sea, in mid-Atlantic, he felt comforted by learning from a member of the crew their latitude and longitude; in fact, with the aid of the science of navigation and the magnetic needle, they could almost exactly determine their position. They were out on the ocean of life, and was it not important that they should know where they were, where they were going to, and be guided by the needle and the chart. He could give to young men with the most unshaken confidence, this advice, "Stick to your Bible," and follow its advice, which would always be the same. Infidel theories changed from year to year, and conficted one with another; change as they might the grand truths of the Holy Scriptures remained firm and unalterable, like the everlasting hills.

The meeting then closed.



REV. JOHN HALL, D.D.

**LACAUCHETIERRE STREET WESLEY-  
AN METHODIST CHURCH.**

The meeting at the Methodist Church, corner of LaCauchetiere and Durham streets, was addressed by Rev. Messrs. Wilson, McEwen and Grant.

Rev. Mr. Wilson, who spoke first, said that there was nothing so dear to us as life. No matter what worldly honors or emoluments were offered to us in exchange for our life, we would at once turn away with horror at the proposal; and if the life of our body is so precious in our estimation, how much more should be the life of our souls. Christ says, "What shall it profit a man if he gain the

whole world, and lose his own soul;" but Jesus is the author of eternal life; you He is our life. He says, "I am the way, the truth and the life;" and the Apostle says, "When He who is our life shall appear," &c. Therefore, if we esteem the life of our body, which will only endure for a few years, so precious, how precious ought Christ to be to every one of us; and He is precious to all of his true children. We all have forfeited our lives, and none but Christ can save us from the consequences of our own acts. Every Christless soul is a dead soul—dead both in time and for eternity. Every one who is in this state of death is conscious that they want something, there is a void in their breasts which is never filled; they may try every means in their power, yet

this void remains. Oh, then, do try how Christ can satisfy this craving; look unto Him and get all his fulness in your heart, and then you will begin to know what it is to live in reality. The way to have lively churches, lively congregations, and lively Christians is, to exalt Christ; the more we exalt

**THE FOUNTAIN OF LIFE,**

the more life we will receive from that fountain; but the way to exalt Christ is not by fine architecture in our places of worship, nor by fine and costly instruments of music, nor by well-trained choirs. The primitive Christians got along much better than we do, yet they had none of these things; they looked more to Christ himself and less to outward forms and show. Let us all begin to look less to ourselves

and more to Christ, and we will have more life.

Rev. Mr. McEWEN referred to the man who had been born blind and was cured by Christ. After the Jews had done all in their power to shake his testimony for Christ, they cast him out of the synagogue; but as soon as they had cast him out Jesus sought him, and then followed the memorable saying: "I am come that ye might have life, and that ye might have it more abundantly," and a number of other precious promises which should gladden the hearts of every one who reads them; and they would make us glad at all times did we but realize their importance; but we

**MEASURE SPIRITUAL THINGS WITH A TAPE LINE**

which we carry in our vest pockets, and then go about murmuring and grumbling that God has not done more for us. We see but a portion of the horizon, yet we imagine that we see it all. God's people should have higher conceptions of the abundance that is in Christ. The Apostle Paul prays for the Church in the following manner: "That Christ may dwell in you by faith, and that ye may be able to comprehend with all saints what is the length, and breadth, the height and depth of the love of God which passeth understanding." We have got so accustomed to our praise, our prayer and all our other forms of worship, that we see nothing very attractive about them, and we look upon them as our birthright and do not value them as we ought; and when we do work for Christ, we do it clumsily; we lack that prudence, that wisdom, when doing Christ's work that we have when doing our own work. We need patience and meekness when dealing with all sorts of men. If Christ has given to us an abundant supply of life, what portion of it are we giving back to Him? The demoniac that was cured wanted to go with Christ; but he was directed to go home and tell it to his friends; and as a general rule we are all more willing to do public work than that which is more private.

Rev. Mr. GRANT said, we are all agreed that eternal life is desirable, but we are not so agreed as to the way to secure its benefits to ourselves. John says, "Whoever believeth that Jesus is the Christ is born of God." Now, were I to ask every one present, Do you believe that Jesus is the Christ? you would all unhesitatingly answer, Yes; but if I were to ask you all,

**ARE YOU BORN OF GOD, THEN?**

a good many of you would hesitate, and some would likely say, No. Now there is some discrepancy in our faith; we believe the Bible, yet we do not believe its teachings when applied to ourselves personally; we really do not believe that Jesus is the Christ, the anointed—appointed to be our Prophet, Priest and King. We would like well to have Christ to save us; but we do not like Him to be our Priest to atone for us, and our King to rule us. We would like to have Christ and our lusts, Christ and our darling sins; therefore, we do not really believe that Jesus is the Christ, for we cannot believe in Him and not obey Him. The speaker then showed how different we do act in all other matters, by supposing a case where two individuals are coming from the old country, each claiming to be a son of Her Majesty, and each repudiating the claims of the other. How carefully would we examine the claims of the respective candidates to our homage, and how vigorously would we act when we had decided who was the right one!

At the conclusion, a collection was taken up in aid of the cost of the present meeting of the Evangelical Alliance.

**OTTAWA STREET WESLEYAN METHODIST CHURCH.**

After singing the 218th hymn of Wesley's collection, prayer was offered by the Rev. John Wilson, pastor of the church, who, after the anthem, also read the xxxiii. Psalm and addressed a few words of welcome to those of the congregation who had come from other churches. He said, some things are good, some are pleasant, but union of Christians is both good and pleasant. The Psalmist says, "Behold how good and how pleasant it is for brethren

to dwell together in unity." He urged the people to pray for God's blessing to rest upon the Alliance, saying that without the Holy Ghost all the services would be useless. He then introduced

Rev. JAMES BERRY, from St. John, N.B., who was suffering from a bad cold, and only for the love he had for the work of the Alliance could he be persuaded to speak. He thought it strange, though a mark of union, for the Alliance to send three or four Presbyterian ministers to a Methodist church. He did not think that the Alliance thought they would be able to convert the Methodists of the place, but that in them they would find friends.

The time has been when meetings of the Evangelical Alliance would have been impossible. The time has been when a congregation like the present could not have been addressed by a Presbyterian. The time has been when, if a Presbyterian found a Methodist in his congregation he would give him a broadside; and if a Methodist found a Presbyterian in his congregation he would reciprocate.

There was a middle wall of partition that disappeared only when one became a proselyte, and people were esteemed faithful in proportion as they stood aloof from other denominations. He was happy to say that day had passed away. The dawn of the Reformation, which commenced at the time of the Reformation and went on year after year until there were multiplied churches, he was happy to say, has now passed away, and we have now come to an age of unification—if not into one we are as one great body with its different members. And we are looking forward, if not to a millennium below, to a millennium above. One thing is certain, that while we hold different faiths in some respects, there is an idea becoming very prevalent that we are all looking at the truth, but at different sides of it, and we are all presenting the truth, but with different phases of it. For example, we have Calvinism and Arminianism so taken that we cannot see both sides of the same truth at the same time. On the one hand we have such an idea of God's foreknowledge and determination that no power can take it from us; and on the other we get such a conception of man's free will that nothing can cause us to give up the doctrine. Starting off differently, we arrive at different results. We have quarrelled over our creeds, and now we see that in each case it is the same true spirit that leads each of us. It is a good thing to have these different shades of thought. While truth is absolute in God's mind, yet in yours and mine it bears marks of our own mental bias or peculiar individuality. As the rays of the white light on passing through the prism become divided and show different colors, so with truth as shining into and through our minds. Those who have read the four gospels get a different view of scenes from Matthew, from that given by the reading of Mark; and so on with the other gospels. John's is manifestly different; and yet they each present to us Christ Jesus. There seem to be different angles of incidence to human intellect. But in prayer we all come to the same Being, and say Our Father, and exclude none of whatever church forms or government they may be possessed. We all come to a common Father and make our prayers so wide as to embrace not merely those of the same church or name as ourselves, but all who love our common Lord. There has been a long controversy about faith and works, and one party was arraigned with James and another with Paul, and this went so far that some thought all could not be true; and Luther is said to have doubted whether the Epistle of James should not be taken from the canonical books. We think that our Lord explains it when he left the multitude that had been fed by his miraculous power, and hid himself from them for they wished to make him king. And when some found him, what a rebuke the Lord gave them! "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that meat which endureth

unto everlasting life, which the Son of Man shall give unto you: for him hath the Father sealed." Then the conversation goes on. Christ has attributed to the people a gross motive, and then they ask what they shall do that they may work the works of God. What works did they mean? Manifestly, the work which they had seen wrought by Jesus,—the work of miracles, the power of feeding thousands without expense, the ability to overthrow the Roman Government. They had the same idea as Simon Magus. But what was the answer? "Jesus said unto them, This is the work of God that ye believe on him whom he hath sent." Is it not strange that faith should be called by our Lord a work of God? But we all know that by grace we are saved through faith, and that not of ourselves; it is the gift of God. It is the work of God when He implants it in the human breast. God gives the subject of faith; God gives the evidence of faith. What is faith but the introduction of evidence into the mind? It is the gift of God, and at the same time it is the product of the gift of God. Said Jesus, This is the work—that ye believe; thus throwing the onus of the work on the men themselves—a work which is life long. The main work for us is not to get wealth, not to do miracles, not to build up reputations, but to believe on the name of Jesus. This believing in Jesus is the work of God. The becoming a new creature,—the translation from the darkness of nature to the light of the Gospel, is contained in a seed in faith, as the oak is contained in the acorn. We need not trouble ourselves about these speculations, but trust in Jesus. And grace be with all those that love our Lord Jesus in sincerity.

After singing three verses of the 266th hymn, the Rev. Mr. Wilson introduced

Rev. D. M. GORDON, B.D., of Ottawa. He said that faith was that which unites us together. Take a word, said he, as used in ordinary life, like trust. You trust a plank, an engineer, an employer, etc. Now, faith is trust, and trust is belief, and belief is confidence. In breathing had air the motion of the lungs is the same as in breathing good air. So is it with faith. Faith is the same whatever be its direction. If faith have for its object Christ, then salvation becomes the possession of man; but if merely the things of sense, destruction comes upon him. It is easier to trust God when we trust Him through the revelation of His Son. We do not trust in Calvinism or in Arrianism; we trust in a person. Paul puts it well when he says, "I know whom I have believed." The same emotion which is often squandered on trifles, if turned to God, becomes mighty to the pulling down of strongholds. Paul says that he is persuaded that God is able to keep what He has committed to his care; not that Paul is able to keep himself, but God is able. Take the case of a child drowning, and being rescued by a strong man; and as the child raises its little hand and grasps its deliverer, it is not the hold of the child that saves it, but that of the strong swimmer. So Paul acknowledges the power of God in his salvation, saying, "I know that he is able," etc. These words were uttered by Paul when looking back upon a life more full of adventure than even that of Livingstone; and as he looks back upon the events of his life, by each of which we find him rejoicing,—as on the Appian Way,—over each difficulty, Paul can raise his Ebenezer. Some of you can perhaps raise the same song of confidence when looking back upon scenes of sorrow through which you have passed. Sometimes you may have been for days and weeks watching over the wasting form of some dear friend, until a morning comes in which you see a light on the dear face; but it is the light of day only. And like Martha, you can trust the Saviour ever then, and, like Paul, say, "I know whom I have believed." The speaker then addressed a few words full of earnestness to those who did not yet understand the blessedness of this trust in a personal Saviour.

After singing, Rev. Mr. Wilson introduced

Rev. Mr. PATERSON, from Nova Scotia, who gave an address upon Personal Responsibility. His remarks were founded upon the parable of the Talents. He said that every influence possessed by each was a talent; that every gift, mental or physical, was a talent, and for that God held each one responsible. God has assigned to each his work. Some are fitted to preach to thousands, while others have intellects scarcely above those of idiots. Yet in proportion to the gift is the responsibility. God never made a man that He did not assign him a certain field of labor. Each one has a place which no one else can fill. He called attention to the fact that the same answer was given to the one who had gained five talents, as to the one who had gained but two. They had been alike faithful in proportion to what had been given them. There is no doubt but that he who had the one talent would have received the same approval if he had gained the other talent. He then urged upon those who had not accepted the Saviour, the immediate acceptance of the gift of God through His Son.

Rev. Mr. WILSON bespoke for the Alliance a liberal collection. After singing the hymn, "Rock of Ages," the congregation was dismissed by the Rev. W. M. Black, of St. Mark's Church.

#### COTE STREET CANADA PRESBYTERIAN CHURCH.

The mass meeting in this church last night was addressed by the Rev. Mr. GIBSON, M.A., of Chicago, Mr. H. Varley, of London, Eng., and Prof. Wilson, of Toronto. The church was crowded to its utmost capacity.

After singing, reading a portion of Scripture, and prayer by Dr. Burns,

Mr. GIBSON delivered an address on "Spiritual Life." He spoke at considerable length of the class distinctions which exist among men on earth, remarking that all these were done away with in heaven. He compared the social condition of the modern Anglo-Saxon with that of the heathens, said that the theories of different Christian nations differed considerably, that the minor principles of our respective denominations were wide apart, but that this amounted to nothing, in point of fact, as long as we are agreed upon the great fundamental doctrines of Christianity. In our days one class who occupy a prominent position in society generally look down upon their fellow-creatures who may be in less prosperous circumstances, but in heaven all will be on a par. He concluded with an earnest appeal to his hearers to put off the old man and put on the new; to lead a life of godliness, and that finally they would be received in heaven with the welcome of "Well done, good and faithful servant."

Mr. H. VARLEY read the parable of the rich man and Lazarus, and said: Old McCheyno remarked that this subject should only be spoken of with tender thoughts and weeping eyes. It bears a startling contrast to the subject upon which Mr. Gibson had just spoken. Here we have two men at the extremes of social life. The one rich, fering sumptuously, fortune smiling upon all his operations, everything which could conduce to his comfort and minister to his wants lying close beside him; the other poor, a miserable outcast, covered with sores, and lying in physical pain at the rich man's gate. None of you have ever been so poor as Lazarus. But he died, and was carried triumphantly to heaven. The rich man also died, for death knocks at the door of the rich as well as at that of the poor. He was buried with all the pomp and ceremony which became his station. But he lifted up his eyes in hell, suffering unimaginable pain. It is a common occurrence nowadays to hear people say, "I don't believe in Hell." We are distinctly told in God's Word that there is such a place. And you must be prepared to call Christ a liar when you make

such an assertion. He spoke of the excruciating pain endured by the rich man, his unexplainable agony, and his deep concern for his friends.

He followed up the story at some length, commenting on the different points, and concluded with his customary earnest appeal to his hearers to come to Christ, and warned them of the danger of making any delay in insuring the safety of their immortal souls.

Professor WILSON made a few remarks regarding the lessons to be learnt from a study of the life of Christ. The meeting was closed by prayer by Mr. Wilson. The meeting then closed.

#### MONDAY, OCTOBER 5TH.

The Conference reassembled in St. Andr.'s Church at 10 a. m., the President, Hon. Judge WILKOR, in the Chair.

The hymn

"Blest be the tie that binds,"

was sung, after which Major-General BURROWS offered prayer.

The President announced that as several gentlemen who were to read papers this morning were absent, the Conference would now listen to papers put on the programme for last Saturday, but the reading of which was postponed for want of time. He, therefore, called on Rev. G. M. Grant, M.A., of Halifax, who read the following paper on

#### THE CHURCH OF CANADA—CAN SUCH A THING BE?

When we compare America with Europe, socially and religiously, a noteworthy difference between the two appears on the surface. Europe is divided into many nationalities, each of which has what may be called a national Church; that is, a Church comprehending the great mass of the people, and representing more or less faithfully the religious side of the national character and history. The United States and Canada divide between them nearly all North America; but neither possesses any ecclesiastical organization that is *de facto* or *de jure* such a national Church. How is it that each nationality in Europe has attained to some measure of religious unity, while there is little appearance of such a result in the States, and no appearance at all in Canada? Is such a national unity a desirable thing? or what are the advantages and disadvantages to the Church and the nation of the two different conditions? What is the origin of the difference between the two continents? Are our existing organizations likely to be permanent, or in what direction should modifications be sought? Let us first define the terms used. What is meant when it is alleged that a Church is national? and what when it is assumed that Canada is a distinctive nationality? When a nation in its struggle for existence has evolved a Church under a peculiar form, that form may be supposed to express the special religious spirit of the people; and the longer it is identified with the history of the nation, the more does it become of the very essence of its nationality. That is the Church which, other things being equal, will attract the average religious life of the community. That the civil power should enter into special relations with it, endow and establish it, all others being ignored, is an accident—an accident that may weaken or strengthen it. Establishment probably weakened Protestant Episcopacy in Ireland, and has strengthened the same Church as an organization in England. But, though Episcopacy was established in Ireland, the real national Church of Ireland was and is the Roman Catholic. Romanism proved itself, by the only satisfactory test, the survival of the fittest, after three centuries of contest, to be the form suited to the character of the pure Irish people. Should the Church of Scotland be disestablished and disendowed to-morrow,

everyone would still acknowledge Presbyterianism as the national religion. Its doctrinal and ceremonial forms, and its system of government and discipline, are essentially of the genius of the Scottish people. So Episcopacy fairly represents the historical position of the English mind on the subject of religion. England tried Presbyterianism and rejected it. It must not be forgotten that the Westminster standards are English rather than Scotch, though England now knows them not. Pre-lacy was pressed on Scotland by bribes and terrors, but the people would none of it. Presbyterianism and Episcopacy have long contended for Ireland, but have conquered for themselves little more than good standing ground, and that chiefly among the descendants of foreign immigrants. That is, the three nations having three distinct forms presented to them three centuries ago, chose each a different form, after a struggle of great though varying intensity, and has kept to that choice ever since. And as with Great Britain and Ireland, so has it been with continental Europe. Norway and Sweden, Denmark, Holland and Prussia became Protestant at the Reformation, but each nation won its religion under a peculiar form, and has ever since clung to that form. In Central Europe the issue of a protracted conflict was the Peace of Westphalia, which divided the land between the three great confessions—the Roman Catholic, the Augsburg, and the Reformed; but not only were the Protestant Churches national, but the forms assumed by the Roman Catholic Churches were distinctive, being determined to a greater or less extent by the circumstances of the people, and not by what the Papal power desired. The Church of France was at one time completely Gallican, and though Gallicanism seems to be now dead, the "Old Catholic" and "Christian Catholic" protests that are being made against the Vatican decrees prove that its spirit has survived in Germany and is still vigorous in Switzerland. And whatever may be the future of the Roman Catholic countries of Europe, so completely are their religious forms identified with their nationality that no reasonable man looks now for their conversion to Protestantism. Presentism does not expect such a result even in France—a country that once or twice seemed on the eve of becoming Protestant. He looks for the moral and spiritual elevation of France, not to the Protestant sects, but to internal development in the national Roman Catholic Church.

It may, then, be said that every European nation has its national Church; an organization that embraces the mass of the people, and that has been proved to be suited to the people; that may therefore be regarded as the wise, voluntary, and democratic choice of the people; though the choice was not made nor renewed by the ballot box, but by the more trustworthy tests of conflict and time. In saying this I do not ignore the Nonconformity of England, with its splendid names, stirring history and present power;—of England, I say, because there is no such thing as Scottish Nonconformity. There is Dissent, but no Nonconformity to speak of, in Scotland. The cry of every Dissenting body in Scotland has been that the Established Church was not Presbyterian enough. Nor do I forget the great influence formerly wielded by the Court and civil power in determining what should be the religion of the country; that influence of Elector or even Landgrave in Germany that gave rise to the cynical aphorism, *Cuius regio eius religio*. I am also aware that there is a vague idea rather prevalent in America that the European national Churches are affected, or at least that they compare unfavorably in religious life with the Churches on this side of the water. The idea is a mistaken one. Tried by the tests of public meetings, popular enthusiasm, church attendance, or financial statistics, it may so appear. But the tests are inadequate. Besides, they are ours merely, not theirs. Tried by the tests of true piety which is generally unobtrusive, and of childlike faith, by the purity of private life and the tone of commercial and public life, by examples of

Christian devotion, scholarship and thought, by the number of men and women sent to the foreign mission field, and the number of works written in defence of the faith, the Christianity of Europe is as vital as that of America. And whatever life there is to be in the national Churches, for in several countries dissent is inappreciable. Making all allowances, then, for exceptions and special facts, it remains true that the European nationalities are divided from each other, not only by political but ecclesiastical forms peculiar to each—forms that have grown out of the character and history of each. The next term to be explained is, the nationality of Canada. In what sense is it a nationality? We are so very young and our position so peculiar that the question may be pardoned. Neither our neighbors nor ourselves have very clear ideas on the subject. But there can be no doubt as to the fact, though there may be differences of opinion as to what are legitimate inferences from the fact. There may be no exact parallel elsewhere to our case, but that does not lessen the consciousness we have of our position and rights. Under the sovereignty and protection of Britain, we have subdivided this half-continent that we call Canada, for ourselves and our children. Our title to it is limited only by what is involved in our hearty recognition of that sovereignty. We have emerged from the state of pupillage, from the state of colonial dependence, to the position of equality with our fellow-subjects at home. As they are represented in their United Parliament, so we are in ours, and they and we alike recognize the supremacy of the Crown. Our future is conditioned only by the two facts of our freedom and our loyalty. Within these lines our future is our own. Whether or not there should be representation of all subjects of the Queen, in a common Imperial Council, is a matter of opinion that may be left to the future, because the future will have much to say about the desiring of it. Constitutional changes generally come as the result of pressing necessities, and the necessities have not arisen as yet. Of the present state of Canadian sentiment there can be no doubt. Though of recent growth, it is on that account all the more marvellous, and he that would judge concerning our future must take account of it. Where, a few years ago, there were only provincial feelings, there is now a common sentiment of patriotism—a conviction that the welfare of Canada as a whole should be our first consideration, a jealousy for her good name, a prayer for her prosperity and glory. When we reflect that as a people we have never been fused together in the crucible of war, civil or foreign; that we have had material unity and common political aims for very few years; that we have had no great centres of educational life; that our vast spaces are sparsely peopled and just beginning to get linked together by iron; that our people speak different languages and boast different origins, and that their great struggle hitherto has been for bread,—the underlying unity that now exists throughout the Dominion is a singular tribute to the force of the principle of nationality, that principle according to which the nation is a form as divine as the family, a form in which every healthy nature must rest before it can understand its relation and its duties to humanity at large. Canada, then, is nationality, conscious of a distinctive life, able to exist and intending to exist by means of and for herself. The future can develop this fundamental idea of her independence in only one of two ways: as a state in permanent union with the mother country, or a state cut loose from even her present connection and standing alone. And seeing that the few who advocate the latter mode confess that the time is not yet (in fact that time, like the horizon, invariably recedes as we advance) it may be said that there is no difference of opinion among us concerning our position, rights and responsibilities as a people. We all belong to the "Canada First" party; Canada, that is, as an integral portion of the Empire. Whether this sentiment is sufficiently settled and strong to force personal and provincial, party and soc-

terian feelings to become subordinate to it, is a question on which there may be difference of opinion. Some may fancy that the first rude shock of danger or dollars would dislocate it; that it is too weak to survive in the hurly-burly of real conflict. I myself think differently. It is a real, not a mock sentiment; founded on indelible elements of human nature, and therefore not only imperishable, but certain to grow, and to grow all the more vigorously in proportion to the rudeness of the blasts that assail it. Having explained our terms, the first question comes up for answer:—Whence the great religious difference that we have noted between Europe and America? An answer lies on the surface and has sometimes been given. European nations are homogeneous; the United States and Canada are nations of immigrants. Each division of immigrants brought here its social and religious forms and clung to these, adopting only new political institutions. That is to say, that we have merely imported the various European forms of religious life, and that we have never had the spiritual force and unity needed to originate others for ourselves. While there is enough truth in this answer to make it not unworthy consideration, both parts of it are largely inaccurate. On the one hand, European nations are not so homogeneous as it assumes. Neither England, Scotland, Ireland, France, Spain, the Netherlands, Germany nor Italy is peopled by one race. Till lately it was denied that the last two were countries of political entities at all, or anything more than geographical expressions. Various races and nationalities, provinces with distinct customs, privileges, dialects, have been fused together to make up all the European nations. The lines or silt are wonderfully deep, yet in most cases, and if the national unity is after all more thorough than with us, unity is the result quite as much as it was the cause of the religious unity of the people. On the other hand, though peopled by migrations, as Europe was, it is an absurdity to consider the American peoples mere nations of immigrants. Each people has developed a distinctive type, in the formation of which the climate, the food, the mixture of races, the history, have all been factors. It is quite as easy to distinguish a citizen of the States, a Mexican, and a Canadian from one another or from Europeans, as to distinguish English, Scots, and Irish from each other or from Continental peoples. The United States has indeed developed several types; the New England, the Middle Southern, and Western being all strongly marked. No. To get an adequate answer to the question, we must look deeper into the forces that have determined the course and character of all Church history. Doing this, we shall find that our present position is the result of the operation of a fundamental principle of Christianity, which was for a long time denied and for a longer time checked in Europe, and which found in America a clear and wide field for full development. Instead of any break existing between the Church in Europe and the Church here, or between the past and our present, we shall find a perfect historical continuity, and that our condition is the legitimate growth of living forces in the Church. If we understand how it is that we have become so divided, we shall be in a position to infer the probability, or otherwise of our ever becoming united. In the Acts of the Apostles we have the history of the Church for the first 30 years after its Supreme Head had left it as it has been left ever since. On what principles did the Church then seek to constitute itself, we ask with interest, for we surely have in that brief history the principles mirrored that should regulate its growth ever after. We find that it appealed to the individual reason and conscience. In dealing with the Jews it directed them to search the Scriptures. In dealing with the Gentiles, it appealed to all that was highest in their own literature and their own nature. It spoke with authority because the spirit of Christ was in it, but its appeal was always to the mind and conscience of the individual. Its aim

was to bring humanity back to God, to change men from glory to glory as by the Spirit of God. To effect this, its appeal had to be to individuals, and the aim could not be less than to transfuse with the new life all the forms that humanity assumes, for it is only in humanity that the individual is thoroughly understood. The Church must exist as a society, for man is a social being, and this society must not only open its arms to receive and regenerate every individual, but it must seek to regenerate all the forms of social life. In this work, the Church first regenerated the family by the sanctification of marriage as the symbol of the union between Christ and the Church, and by showing that all its relations are symbols of divine things. Next, by the establishment throughout the Empire of religious communities under a constitutional rule, it aimed at the construction of a regenerated commonwealth. These communities were in harmony with each other, inasmuch as they acknowledged the same Lord, and manifested the same spirit. There were differences between them, but these no more involved a breach of unity than the difference between the members of the body indicates disunion. That is, in the course of three centuries, the Church divinized the family, and sought to divinize the nation by appealing to men's reason and conscience, or, in other words, by the use of intellectual and moral forces. How is it that she did not develop continually along the same line? How is it that a thousand years after she is found trampling on the rights of the nation, the family, and the individual? A glance must be taken at Church history to explain this long break in her logical development. Scarcely had the Church triumphed over the opposition of heathen Rome, and entered into alliance with the Emperor to accomplish the great ends of humanity, that the Empire fell. Just as the Church seemed to have accomplished its chief mission, the whole social edifice crumbled to pieces. The explanation of this seemingly terrible catastrophe was that the Empire had been based on the extinction of national life. The nations had been compressed into a vast artificial machine, a marvellously organized system, which first ruled and then was ruled by the lowest passions of the masses. There being no national life, the Christian State could not be formed. And when the Empire was destroyed, a similar destruction threatened the Church. Happily speaking, had Christianity then existed only in the hearts of insulated believers or ordinary societies, it could not have survived. The Sacerdotal Church, with its outward unity, and that wonderful spirit of organization and practical wisdom that it inherited from the old Empires, saved Christianity. A strong framework was needed amid the convulsions that had destroyed the greatest institution the world had ever known. Had the Roman Church existed in Asia and Africa, Christianity there, too, might have emerged victorious, instead of succumbing under the assaults of barbarians and Mohammedans. In Europe the Church had to begin her work anew. She first sought to place the barbarian chieftains and kings in the place of the Emperors, and to ally herself with them. It was a hopeless attempt. Nations cannot receive a new genius and life in a day. No nation can make the history of another its own. The complicated system and absolute authority of the Empire were not for races whose distinctive genius was individual independence in all its barbarian selfishness and rude strength. The Church saw that there was in reality a new birth of time, and that she must prepare herself accordingly. She did so. Declaring the reciprocal independence of the secular and the spiritual, she went forth with her spiritual weapons and her matchless organization to convert and control. Like lambs in the midst of wolves the clergy wrought. Constituting in herself the whole intellectual and moral force of the world, the general opinion of mankind was in her favor. The guarantee of her success was that she alone was on the side of truth, justice and mercy. Thus she succeeded, and unfortunately as she succeeded her prede-

ations grew. But the Church can never remain for any length of time higher than the actual state of society. The evils of the times began to overwhelm her. When heretics Charlemagne sought to establish a civil order modelled after that of the Old Empire, the Church gladly allied herself with him. Charlemagne's attempt at resuscitation failed; and on the breaking up of his Empire, the whole of the West almost simultaneously passed into the feudal state. The Church was obliged to put on the same dress, but through its hierarchical institutions and Canon law waged unceasing war with it. Gregory VII. was her great captain in this war. He reformed the Church, and he could do so only by centralizing all authority in himself. He made a reality of the theocratic idea, which the Church had never lost sight of since the time of Cyprian. For the next five centuries, the Papacy wielded the most universal and irresponsible power the world has ever seen. The central point of the European system of things was the Papacy. Its sole authority was that on which everything—the discoveries of science, the problems of reason and conscience, the business of the family and the secular affairs of the state—had to be based. And this form of the Church was then necessary to preserve Christianity, and as a step in the education of the Romano and Germanic peoples. It was the only witness that the state of society permitted to the truth that this world is to be governed by spiritual and not by brute material forces; and while doing this work for its own age it educated the nations for the future. As yet only the family had been regenerated. Castles, guildries, chivalries, monasteries, nunneries, hierarchies were provisional incorporations, useful as preparing the way for regenerated nations. Had the Church seen and been content with this as its mission, there would have been an harmonious development, the glory of which imagination fails to conceive. Medieval Catholicity would have issued in the establishment of free national Churches, all acknowledging the old principle of Christian-ity that the supreme law to the Christian is his conscience, and all linked together in the bonds of a holy brotherhood, whose mission was that given by Christ to the infant Church—the conversion of the world. What stopped the harmonious development of the Medieval Church, and caused the disruption that has been so fatal? The Church's lack of faith in her true power. There is a tendency in human nature always to set the outward above the inward, the ceremonial above the spiritual, and this tendency circumstances developed in the Medieval Church with resistless strength. To bring the barbarians within her pale, she had to appeal to their senses and imagination; and this use of the outward led to a trust in it that acted fatally on her spiritual life. The very rites and dogmas that were forced on her by the low moral and intellectual state of the peoples, she came to consider indispensable and divine. She thus became sceptical of the power of ruling men by spiritual force. Forgetting her mission of making her kingdom in the heart and conscience of a free and varied world, she took up the miserable ambition of the old Empire, of fusing all nations into a vast unity, and ruling over the bodies and outward actions of all mankind. To accomplish this she had to take the sword. She had developed, to use Mr. Newman's incautious expression, "in the form, first of a Catholic, then of a Papal Church." That was all right as a provisional state. Melancthon, Grotius, and all the most learned of the Reformers, acknowledge the necessity of the monarchy or authoritative primacy of the Pope in the Dark Ages. But when the time for freedom came, she would have none of it. She forgot Pentecost and the first Christian centuries. She limited Christianity to one type; condemned the yearnings of the nations, and crushed the conscience of the individual. Every one cried out for Reform; every one conceded the necessity for it. The winter of the Dark Ages was passing away. Through the influence of the Crusades, the increase of schools and universities everywhere, the discussions of councils, the contend-

ings of boroughs for civil freedom, with the discovery of America and the invention of the printing-press, the spring time was felt to be coming; but the Church would not believe it—would not come out of her winter palace—would not remove the coverings that had preserved the tender shoots from the long frost, but that were now stifling them. Humanity was on one side—the Church on the other; and a conflict commenced which is not over yet. What were the root principles involved in the struggle? Two, in an especial manner; two that the Church had from the first based herself upon, but that her very success in the Dark Ages had made her despise, deny, and call accursed. (1)—The Rights of the Nation.—The Church desired to make all nationalities uniform by the use of one language and one system of unvarying forms determined by her, and to rule over all from one centre. But the nationalities could not be held down on this bed of Procrustes when the infancy was past and they felt their strength and their responsibility. They insisted on serving God in their own divinely appointed way, and in their own mother tongue. So we find that in the 15th and 16th centuries the national languages began everywhere to force their way into the various branches of intellectual activity, and the language of the Church had to recede step by step. The Reformation was to a great extent a reaction of the minds of the pure rationalities against the yoke of Rome; and here the Germans, as the noblest and most unmixed race, took the lead. Knights like Hutten and Sickingen appealed to the national sentiment of Germany, as well as the Mystics—those Reformers before the Reformation—who taught and preached in the German tongue. In England and Scotland, likewise, the struggle throughout was an appeal to national sentiment on behalf of some national rights, as against any form of foreign domination, spiritual or temporal. So was it in the Netherlands and the northern nations generally. This is so well known that illustrations need not be given. This principle of national supremacy—the principle that the State must be master in its own house, as Dr. Dorner put it at the meeting in Berlin last year,—has been pretty well established as the result of the conflict, in countries where Church and State are separate, as well as where Churches are established, and in Roman Catholic as well as in Protestant countries. Ranke illustrates this (Vol. II., pages 124, 216), from the facts that, even when the Papacy seemed, in the reaction from the Reformation, to be about to re-establish its universal supremacy, it found itself checked and limited in the latter end of the 17th and 18th centuries by the Roman Catholic powers. The Papal power was constrained to witness the formation and growth of Churches—Catholic indeed, but not of the form it desired. In those epochs, the Papacy, far from displaying any spontaneous energy, was completely occupied with finding means of defending itself. Hence its vivifying principle decayed at the core; and at once selfish views and enjoyments instead of moral devotedness was the great aim of all connected with the Curia. And in 1773, it was even compelled by Roman Catholic countries to abolish the Society of Jesus,—i.e., it had not power to uphold a society founded expressly to wage war upon Protestantism. Again, in 1814, it was to the three anti-Catholic sovereigns, then met in London, that the desire of the Pope to recover the Papal States was first submitted. When it is said that this principle is established, it is not meant, however, that Rome has abandoned her old claim. The Society of Jesus is now again more than ever the supreme power in the Curia, and it seeks, by means of education, and the organization of the masses under the free institutions it condemns, to re-establish the old dominion of the Church. But all such efforts are in vain, whatever their temporary success may be. It is now felt by Christian men everywhere that their country is dearer to them, not than Christianity, but than any particular Church; that the

Church exists for the nation, and that the nation, therefore, has superior claims, and that its prosperity must be preferred to the prosperity of any organization. When, then, the representatives of any Church take a stand in opposition to the national wellbeing, the Church and not the nation must go to the wall. A patriotic Bavarian rejoices on the anniversary of Sedan though the Curia bids him mourn; and a French Protestant mourns, though the loss of his country was the gain of Protestantism. Lord Denbigh may style himself, "An Englishman, if you please, but a Catholic first;" but to their honor be it said few of the great English Roman Catholic families have acted on what the principle would imply. During the late civil war in the United States, most of the Churches divided into Northern and Southern, and though the Union was preserved, the Churches have not reunited. Had secession succeeded, every Church would have gone with its country, or have experienced the fate that befell the Episcopal Church in the State of Kentucky which as a body sympathized with Great Britain, and was all but blotted out of existence in consequence. In a word, in a Christian country, the Church, as an organization, is rightly looked on as a means to an end, the end being the good of the people; and the means must always be subordinated to the end. Every Church should clearly understand this. A Church that does not adapt itself to the country, that does not sympathize with its genius and history, that does not seek to sanctify it and give it a higher national power, that is not willing to subordinate its own welfare as an institution to the welfare of the country, is vainly and foolishly exalting itself above that which it exists as an organization for. This great principle of the supreme rights of the nation was not clearly enunciated by the Reformers; it was involved in and has been established as a result of the conflict. There could be no better field for the assertion and vindication of it than Europe, with its many nationalities and involved interests, where the preservation of the balance of power must be the object of every statesman, no matter what his creed. But there was another principle still more sacred, for the full assertion and vindication of which Europe did not offer a clear field—a principle Christianity had been the first to assert with power, but that had also been obscured and denied by the Church, in consequence of her marvellous success in the Dark Ages. I mean (2)—The Supreme Rights of the individual, in his sphere.—This great truth, that his reason and conscience are to each individual supreme laws, and that the only road to his will must be through those, was also involved in the Reformation; and very stubbornly had it to be fought for. Each man has responsibility, the burden of which no other man can bear for him; for, in quaint old phrase, "though he may believe by proxy, he will be damned in person." This principle is exceeding broad. The Reformers acted upon it without acknowledging all that it involved. They claimed, not the abstract right of liberty of thought, but the positive right to read the Gospel. They would read the Scriptures against the decrees of the Church, and interpret them in opposition to the dogmas of the Church when their reason was convinced that the Church was wrong. God; but neither Augsburg nor Geneva, the Anglican prelates nor the Nonconformist divines; the Scotch Covenanters nor the Puritans of New England; the Synod of Dort nor the Parliament of Sweden, down to the 19th century, saw that their claim involved all the rights of human thought. Only "the truth," that is, what they considered truth, was to be tolerated. Guizot says truly that "Protestantism neither knew nor respected all the rights of human thought; at the moment it claimed them for its own behalf, it violated them with others." I must be free, not only to read the Bible, but to interpret it according to Arminius, Priestley, or Strauss, as well as according to Augustine. I must be free to subject it to the most searching crit-





ancient civilization, the social bonds that are a people's very life-blood; while we for the love of Christ can sacrifice nothing, no, not a single sectarian prejudice? But what can be done? A proposal for an organic union of the Churches that have gained for themselves standing ground in the Dominion would be evidently folly. Our different ecclesiastical forms have at present enough to do to rally into line their scattered forces throughout our seven Provinces. A great work will have been accomplished when there is but one Episcopal, one Methodist, one Baptist, and one Presbyterian Church in Canada. In a short time this step will have been taken. Can nothing more be done? Is the next practical question. Much more may and ought to be done, but, if it is to last, it must be done slowly; in fact, it must not be done at all. It must come as growth, which is always slow, and growth requires as its one condition freedom. We have no right to propose the breaking up of any of those forms that God has blessed, and that are better fitted for the men who use them than any others possibly could be, for them. We would not be unclotted, but clothed upon; our weak life swallowed up of fuller life. David would not dispute with stone and sling in going to fight Goliath, but do it with the sword and coat of mail afterwards when he had tried them and could use them as his own. We should, says Bacon, "imitate time, that slides in changes imperceptibly." What, then, is even now called for? What may be allowed at once? Our presence here surely implies three things; 1st, recognition; 2nd, non-interference; 3rd, co-operation. Recognition—What does this involve? More than any Church has yet ventured on. More than exchanging pulpits, or sitting together at the Lord's Table. We must be consistent; do we or do we not acknowledge one another as Christian Churches—different branches of the one Church? If so, we have no right to require uniformity of doctrine or ritual within any of our own borders. We are bound to recognize all the variety in our own Church that we recognize in others. Why, e.g., should not a Presbyterian minister preach Arminian doctrine if he believes it, and a Methodist preach Calvinism if he finds it in the Bible? As a matter of fact, both these things are done often enough, but the Churches do not yet recognize the right. Each Church says, if he believes differently from our confession, let him leave the Church; but it is not his fault that he is a Presbyterian Arminian, or a Methodist Calvinist; he was born so. Some men are constitutionally Calvinists; others Arminians. The Bible contains both theories, and what is more to the purpose, the Churches acknowledge that it is so, or they would not recognize each other as a Church of Christ. Yet each says to a man that God has given to it, who is doing Christian work, and who wishes to be loyal to truth without being a deserter, "You must not preach what you believe, or you must join another Church." That is, the Church does not even keep up the claim to be as comprehensive as Christ. The Church exalts schism into a duty, drives from her communion men who were baptized and brought in by her pale—men whom she acknowledges to be ministers of Christ; and then to make the contradiction double, after they have been driven out, she turns to them with friendly greetings, asks them to preach and celebrate the Holy Communion with her, and says, "You are of the true Church even as we." This liberty should apply to ritual as well as doctrine. Why should not varieties of both be allowed at once within the same polity? Why should a Methodist minister be disciplined for not believing in the necessity of class meetings? Why should not the noble liturgy of the Episcopal Church be used by a Presbyterian minister if he and his congregation desire it, especially when he has not the gift of free prayer, and when his prayers are bald and barren, as the extempore prayers of many excellent men are? And why should not an Episcopalian be allowed freedom in public worship when God has given him warm devotional feelings and the gift of readily expressing them? Such comprehensiveness in every

Church seems to spring from the very idea of the Church as the Bride of Christ. "Where Christ is, there is the Catholic Church," says Ignatius. "Where the Spirit of God is, there is the Church and all grace," says Irenaeus. "He that is good enough for Christ is good enough for me," says Robert Hall. To base the Church on a narrower foundation is to disrupt it, an idea that all the great Reformers rightly rejected with horror. The disruption of the Church they always charged upon Rome. "He who severs the sacred bonds of unity," says Calvin, "will not fall to endure the just chastisement of spiritual blindness for this godless adultery." And again he says that "he would not think it lawful to decline any labor or trouble to accomplish an union on Scriptural principles, of Churches widely asunder." Still more, such comprehensiveness is involved in our very recognition of other Churches, and in that distinction between essentials and non-essentials on which this Evangelical Alliance is based. This Alliance has detected and accepted what Bacon calls "The League of Christians, penned by our Saviour Himself in two cross clauses: 'He that is not with us is against us;' and again, 'He that is not against us is with us;'" i.e., the points fundamental and of substance in religion truly discovered, and distinguished from points not merely of faith, but of opinion, order, or good intention." This at once shows where we should draw the line—draw it where the Evangelical Alliance does it.

What can be said against such comprehensiveness? First, that it might lead to confusion, and difficulty of administering discipline in any Church. No such difficulty has been experienced in Churches which allow a wide latitude in doctrinal preaching. But Pharisee-like, we multiply precepts to be hedged to enclose men, because we have neither faith in the truth we profess, nor in the living spirit of truth, nor faith in the common sense of men. All wisdom and good is in us. So we constitute ourselves our brothers' keepers, lest they all go astray. Secondly, that it would do away with subscription to the confessions of the respective Churches. Nearly, but not quite. It would lead to either abbreviating that which has to be signed, or make subscription mean less than it is now generally understood to mean. And either result would be an unimpaired blessing to the Church. I greatly venerate all our evangelical Confessions—the Augsburg, the Basle, the Belgic, the Scotch, the Westminster, the Thirty-nine Articles. No other historical documents are so valuable and profoundly interesting. But the awe entertained for them is generally proportioned to the ignorance of their contents. Thirdly, that it would make one Church so like another, that eventually it would lead to fusion. It would take a long time to bring that about. Few of the adherents of any Church are inspired with a longing for other forms or doctrines than those they have been accustomed to. It may be asked, Why then desire more liberty? Because any yoke on the spirit other than what Christ has imposed is in itself an injustice to the Spirit, and therefore sinful. But if this liberty did gradually lead to fusion, who would lament? What is our aim? To make the walls between the Churches higher and more forbidding? Or to let the walls crumble down imperceptibly and get so covered with ivy and other memorials of neglect that they shall be actually things of beauty in the general landscape of the Church?

2ndly, Non-interference.—This follows from recognition. Wherefore strive ye, seeing ye are brethren? And it also is now generally accepted by the different Churches in their foreign mission work. It is considered a breach of an unwritten code when any Church enters into a field that another has occupied previously, and is working with energy commensurate with its needs. A section of the Anglican Church has incurred much obloquy by disregarding this compact in the case of Madagascar, and the protests of the London Missionary Society have been heard at the foot of the Throne; while the Church

Mission Society has been correspondingly honored for its resolute adherence at all costs to the letter and the spirit of the brotherly covenant. But should not charity begin at home? Is it only to the heathen that we are to exhibit how much we love and trust one another? Is the waste of means less sinful at home than abroad? The question of how far this principle of non-interference is to be carried on is attended with difficulties. To legislate on it, to lay down hard and fast lines, is impossible. To leave it to the Churches as they are, with vague exhortations amounts to nothing. The exhortations may be spared. One detail might be accepted at once by all the Churches, viz: that the family should be unbroken. The family is God's ordinance, and the Church should lend no hand to break its religious unity. No Church would lose in the long run from this understanding, and the strength of no Church depends on a few stray oratorical sheep. As to non-interference on a wider scale, I can see no solution for the difficulties in the way, except a general council regularly appointed by all those Churches that recognize each other to which disputes could be referred, and whose decisions, though not absolutely binding, would be much respected. In the creation of such a council would be so emphatic a testimony of the mind of the Churches that bigots would be confounded. They would understand that, no encouragement would be given to insane attempts to divide weak congregations, to make the Gospel pander to selfishness, and the ministers of Christ agents of strife.

3rdly, Co-operation.—Non-interference leads to this, as we have seen in the proposed establishment of a council for preventing causeless disunion. But if the Churches did so much, more would follow. Against all forms of evil—new and old—they would protest unitedly and therefore prevailingly. They would co-operate to protect the institution of the Lord's Day from the encroachments that the spirit of the world is ceaselessly making upon it; co-operate in all schemes for raising the fallen, for elevating the tone of public sentiment and national literature, for securing Christian education and transferring all our social relations with Christian principles and life. They would co-operate in the Church's great mission, to make the kingdoms of this world the kingdoms of the Lord and His Christ. Missions to the heathen would be no longer the isolated attacks of a few men on vast fortresses buttressed by the contributions of successive ages; the guerilla warfare that harasses but can never conquer a powerful enemy. They would be carefully prepared campaigns, to which the united resources of the Church were pledged, and the unity and love at home would be the guarantee of success abroad. It is, however, unnecessary to define beforehand the particular modes of co-operation. They would be determined by the necessities of the country. Even now the churches are practicing, though irregularly, this co-operation. The fact that the great mass of the Sabbath schools all over this continent have adopted the same series of lessons is a striking tribute to the longing felt by Christian workers for co-operation. And a noble work has been done here by Young Men's Christian Associations. They have proved that co-operation is possible. They have solved the problem of 'is there such a thing as motion,' by walking. It may be said that the Canadian Churches are feeble and that great movements in society originate in great nations in whose fathomless depths the causes of such movements lie fermenting for centuries. But are not we the children of our fathers? Is not the life of the greatest Empire in the world in our veins? And do not our necessities demand action from us? As a nationality we are the latest birth of time, and seeing that we have not had to waste our strength in asserting our position, we ought to give some worthy contribution to the social life of humanity. The Church has divine power. The nation, looks to her for inspiration. If she has not to impart, she must be cast out and trodden under foot of men. As the word Reform was in

every one's mouth a century before the Reformation, so Unity has been the cry of Christian souls all through this nineteenth century. Why should not men of faith and action arise in this fresh young country where sectarian differences have not been embittered by persecution nor petrified by time—where existing forms have not yet stiffened, and mould and give shape to the new moral forces that are all around us. The old battles have been fought. No power can now successfully challenge the rights of the nation or the rights of the individual. The field is clear for a new advance. It may be said that I suggest Utopia. I humbly submit that it would be more pertinent for each of us to ask himself two questions:—First, is the thing proposed right? Secondly, if so, cannot I do something towards bringing it about? Everything is possible to him that believeth. It is because the Church has ceased to have faith when opposed by formidable material or selfish obstacles that it has lost its divine power,—that Emerson could venture to declare to the Harvard Divinity students that "It had lost its grasp on the affections of the good, and on the fear of the bad,"—and that Dr. Joseph Parker in his *Evangelium*, could say that the Church was "the weakest and, humanly speaking, the most despicable institution which men are now tolerating." While there is even ground for such sayings, the young life of the country will not flow towards her; for youth at any rate has faith. Fathers and brethren, fellow Christians and fellow Canadians, suffer me to adopt as my words to you, Bishop Hall's words to the Synod of Dorset:—"We are brethren; let us also be associates. What have we to do with the disgraceful titles of Remonstrants, Contra Remonstrants, Calvinists, Arminians,—yes, disgraceful even as Paul and Apollus were disgraceful names when they took the place of Christians,—we are Christians; let us also be of one soul. We are one body; let us also be of one mind. By that tremendous name of the Almighty God, by the pious and gentle bosom of our common mother, by your own souls, by the most holy compassions of Jesus Christ, our Saviour, aim at peace, brethren, enter into peace, that laying aside all prejudice, party spirit and evil affection, we may all come to a happy agreement." Why should we not? All that we require to this end, is more faith. All that is demanded of the churches is that they should not strangle Christian liberty. The liberty to leave it, the liberty to be a deserter, an exile from the fold I love, is insolently offered me. I thank no church for offering me that. The problem of the day is not how to drive men out of the Church, but how to keep them in, how to attract them in. The questions then that should speedily be put to the churches are very simple:—Are you prepared fully and honestly to recognize each other in this Dominion, to abstain from undue interference with each other, and to co-operate in common Christian life and work? If so, the day that surely shall come if the world is to believe that God hath sent Christ is not far off. God will bring it on. God will give us the Church of the future. It shall arise in the midst of us, with no sound of hammer heard upon it, comprehensive of all the good and beauty that He has ever evolved in history. To this Church, Episcopacy shall contribute her comely order, her faithful and loving conservatism; and Methodism impart her enthusiasm, her zeal for missions, and her ready adaptiveness to the necessities of the country; the Baptist shall give his full testimony to the sacred rights of the individual; the Congregationalist his to the freedom and independency of the congregation; and Presbytery shall come in her massive, well-knit strength, holding high the Word of God. And when, or even before, all this comes to pass, that is, when we have proved our Christian charity, as well as our fructfulness, proved it by deeds, not words, who shall say that our Roman Catholic brethren, also, shall not see eye to eye with us, and seal with their consent that true unity, the image of which they

so fondly love? Why not? God can do greater things even than this. And who of us shall say, God forbid!

Rev. Geo. Patterson, of Platon, Nova Scotia, then read his paper on

#### THE TEACHING OF OUR LORD REGARDING THE SABBATH AND ITS BEARING ON CHRISTIAN WORK.

He said:—The Sabbath occupies a prominent place in our Lord's ministry, and the record of his instructions on the subject, forms an important part of the Gospel History. Of thirty-three miracles, of which we have a detailed account, no less than seven were performed on the Sabbath day, while another is ascribed by many to be referred to in one of his discourses (John vii., 21-23), while there can be no doubt that there were many others not specifically mentioned. Those specially recorded are the healing of the impotent man at Bethesda, on the second Passover of His ministry (John v., 9); the healing of the demoniac in the synagogue of Capernaum, at the commencement of His Galilean ministry (Mark i., 23-26, Luke iv., 33-36); of Simon's wife's mother, the same afternoon (Matt. viii., 14-15, Mark i., 29-31, Luke iv., 38, 39); the restoring the man with the withered hand (Matt. xii., 9-13, Mark iii., 1-5, Luke vi., 6-11); of the man born blind, who sat begging at Jerusalem (John ix., 14); of the woman with the spirit of infirmity (Luke xiii., 14) and of the man who had the dropsy, at a feast given by one of the chief Pharisees (Luke xiv., 1).

The number of such instances, as well as the whole circumstances connected with them, indicate that our Lord had an important design to serve by this procedure. To appreciate this, we must notice that all these cures were unsolicited. The people made no application to Him on the Sabbath. We read that on the evening of the same day on which He had healed the demoniac and Simon's wife's mother, "when the sun was set they brought unto him all that were diseased, and all that were possessed with devils." (Mark i., 32, Matt. viii., 16.) As the Jews kept the Sabbath from evening to evening (Lev. xxiii., 32), it will thus be seen that it was only when the Sabbath was over that they would bring their sick to be healed. From the language of the ruler of the synagogue (Luke xiii., 14), it is evident that they considered it wrong to do so, so that in each case the healing was a spontaneous act on the part of the Saviour.

Further, there was no particular urgency, so far as made known to us. In most of the cases it would have been of little consequence if the cure had not been effected on the particular day. Any one of the sufferers would have counted it a precious boon if he had been fully restored in the evening. A day earlier or a day later would have made very little difference to a man who had been thirty-eight years impotent, or to the beggar of Jerusalem, who had been blind from his birth. Or how easily our Saviour could have arranged to have passed by the pool of Bethesda, or the spot where the blind man pled for alms, on the sixth day of the week. His selection of the seventh must, therefore, have been for some important purpose.

Fully to take in the circumstances, however, we must notice that in so acting He was coming in direct collision with those who were the leaders of the nation, and the spiritual guides of the people, as well as with the religious feelings of those under their instructions. He knew that by the strict Pharisaic party His procedure would expose Him to their accusations as a Sabbath-breaker, would endanger His influence among the mass, and even kindle violent animosity against Him. Yet He would not meet their prejudices by abstaining from such works, nor avoid their hostility by performing them in private. The majority of those miracles were either performed in public, or our Lord took measures to give them the widest publicity. The healing of the demoniac, of the man with the withered hand, and of the woman with the spirit of infirmity, all took place in the synagogues before the assembled

congregation, while in the case of the impotent man, he not only performed the miracle in a public place, but commanded him to take up his bed, thus sending him through the streets of the city in a manner that would attract notice, as according to the prevalent Pharisaic notions a violation of the Sabbath; and in the case of the man born blind, instead of healing him by a word, he spat on the ground and made clay of the spittle, and anointed the eyes of the man, and sent him to the pool of Siloam to wash, both which acts were deemed desecrations of the holy day. How easy it would have been for him to have healed either of these as he passed, and allowed him to remain quietly where he was! The result was, as our Lord must have foreknown, that on at least five of the above occasions the animosity of the Pharisees, or of the people under their influence, was excited against him, on the later occasions to such violence that they sought his life. This only led him to defend himself by laying down principles which in some instances were still more obnoxious. All this abundantly shows that our Lord had important lessons to teach the men of his time by his procedure. But not only are these miracles recorded in the Gospels, the conversational discourses of our Lord on four of these occasions are preserved for us by the Evangelists, and another conversation at the feast of Tabernacles, in reference either to another miracle or one performed on a previous occasion. Besides, the act of our Saviour's disciples in plucking the ears of corn on the Sabbath led to another collision with the Pharisees, in which he defended their conduct by laying down principles on that subject of worldwide application. Here, then, are six of our Lord's conversational discourses on this one subject preserved to us. All the four Evangelists refer to it; each adding something wanting in the others. The prominence thus given in the evangelical record to our Lord's acts and teachings regarding this institution, shows that they were intended to convey important instruction for the Church in all ages. It surely, therefore, becomes us accurately to observe and fully to realize the teaching of our Lord on this subject, more particularly as His position has been grievously misrepresented by the Sadducees of this and past ages, and in our opinion its full import has not been generally apprehended by Evangelical Churches, and is very far from being practically exemplified in their life and working.

Now, what did our Lord intend by all that he said and did in regard to the Sabbath? Did he mean that the Sabbath law was abrogated? Had this been His view, how easy it would have been for Him to have shown this by some act of a positively secular character, or to have at once said, that there was henceforth to be no distinction of days. But it is impossible to find any such idea in the teaching of our Lord on the occasions referred to. On the contrary, his declaration that he came not to destroy the law but to fulfil, was as fully exemplified in regard to this as to any other commandment of God. Made under the law, he could violate no part of it, as long as it was law. His position as a Jew, and His mission as the Jewish Messiah, involved the necessity of his obedience to the whole Old Testament Institute. "Thus it becometh us to fulfil all righteousness," was the principle of His life. He attended Jewish festivals, he had the sign of the covenant in his flesh, and was debtor to do the whole law, while in the payment of the Temple tribute he even complied with requirements which were not imperative, rather than seem to despise the Temple. So that even if the Sabbath were only a Mosaic rite, our Lord could not at this stage have disregarded it. For the same reason, it cannot be that he meant to change its character from Jewish austerity to Christian freedom; or, as some have supposed, from its being a day of mere abstinence from work to its being a day of spiritual worship. As to the first of these views, so far from the observance of the Sabbath under the Mosaic law being of the austere character which is commonly represented, it was at the head of the festivals of the Jews, which were synonymous with times

of joy. Isaiah xxx. 29: "Ye shall have a song as in the night, when a holy solemnity is kept." Hosea ii. 11: "I will cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts." There was indeed a command not to "kindle a fire on the Sabbath day," but this is distinctly in connection with working for the erection of the tabernacle. (Exod. xxv., 2-3). "Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord; whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day." The command here not to kindle a fire is evidently subordinate to the principal command, "to do no work." Considering the zeal of the people in building the Tabernacle there was probably a special call for such a prohibition. But as a universal law, however suitable to the condition in a wilderness of burning sand, it was entirely unsuited, if not impracticable, in such a land as that of Palestine, and was not considered by the people at large as binding in their settled state, as may be gathered from Josephus noticing it as a peculiarity of the Essenes, that they would not kindle a fire on the Sabbath. Wars B. II., ch. 8 and 9.

We have no reason to believe that in the days of our Saviour the Pharisees had come to prohibit all enjoyment on the Sabbath. The duties of hospitality were still observed. The rich gave feasts, at one of which, probably a feast on a sacrifice, and, therefore, of a religious character, our Lord attended, wrought a miracle and took the occasion of giving rules for the demeanor of guests and the exercise of hospitality. In fact it is well-known that, so far from the Jews having generally been given to an austere observance of the Sabbath, the great complaint of the fathers against them was, that they spent the day in levity and sensual indulgence. Aug. *Ench* in Psalms, Psa. XCI; see too Aug. *de decem chorid* III. 3; *Chryso*, *Homil. 1, De Lazaro* &c.

It may be admitted that the Old Testament was comparatively a legal dispensation, and that those under it only imperfectly enjoyed the spirit of gospel freedom. This, however, was the case with regard to the whole moral law.

But gospel freedom is not deliverance from the obligation to obedience. It is the freedom of a heart yielding a cheerful obedience in the spirit of love, and not in the spirit of legal bondage, and by this, in regard to the Sabbath as well as every other commandment, we do not make void, but establish the law.

At all events when our Lord came into collision with the Pharisees, so far from teaching that He was taking the course He did, for the purpose of showing that He was abrogating or altering the Sabbath law, He, in almost every instance, appeals to Jewish law and practice, as justifying his proceedings. "Is it lawful," was his enquiry, not is it right, or is it the characteristic of the New Testament in opposition to the Old, but is it consistent with the law of Moses and your obligation to obey it?

The true view of our Lord's conduct as to the Sabbath is to be found in general in the principle which He has laid down, that He

"came not to destroy the law, but to fulfil." As in the Sermon on the Mount, following out this principle, He stripped the commandments successively of the additions of men, and unfolded them in their fulness and spirituality; so did He by His words and deeds regarding the Sabbath. Instead of abrogating that institution, our Lord's course was intended to cleanse it from the false colors with which it had been daubed by the hand of man, to unfold its true nature, and to transfigure and ennoble it. He came to invest it with a new glory, as it should reflect the beams of the Sun of Righteousness, to color it with brighter hues in the light of the Cross, and to send it forth under the impulse of redeeming love, a clearer image and purer forerunner of heaven, more abundantly to bless our toiling, careworn world.

More particularly, however, to appreciate the teaching of our Lord on this subject, we must notice that the Pharisees, the most popu-

lar when the Sabbath arrived. In another than a man should not wear shoes with nails in them on the Sabbath, as that also was carrying a burden, and again that it was unlawful to catch a fish on the Sabbath, unless it were actually hunting the assailant.

Against such corrupted notions of the nature of Sabbath observance, our Lord's acts and teaching were intended as a testimony. He taught that not work in itself was forbidden, for work in the Temple was necessary and permitted by the law, and that mere abstinence was not intrinsically holy, but only a means to an end, and only valuable as bearing on its ultimate design.

The main purpose of our Lord yet remains to be seen. It is to be found in the fact that all His miracles were works of mercy to the afflicted. They were works of healing, doubtless, in the first instance for the body, but from the faith required, not only emblematic of spiritual healing, but often the means by which that faith was awakened, by which the soul was to be saved. And the whole purport of our Lord's conversations on such occasions—the whole drift of his arguments, was to show that works of mercy were in accordance with the original design and spirit of the Sabbath, not merely tolerated as not unlawful, but a part of its proper observance.

Let us, therefore, look for a moment at the particular instructions of our Lord in the matter. On the first occasion on which he came into collision with the Pharisees on this subject, viz., the restoring the impotent man, (John V.) to the accusations that he had broken the Sabbath, his reply was, "My Father worketh hitherto and I work." This profound saying no doubt teaches his equality with the Father, but this incidentally; unless it had reached farther, it would not have met the objection as to the nature of his work. It teaches the nature of God's Sabbath, it argues that the Son in what he had just done and in what he was doing habitually, was acting out the same spirit, and the inference must necessarily follow, that this is the model of our Sabbath. In the original law the divine method of working and resting is held up as the model and exemplar of man's. As men mirrors forth the divine nature, so was he to resemble him in his activity and rest. But here our Saviour teaches us that God's resting on the seventh day was not the rest of inactivity. On the contrary, it embraced an unbroken working from the close of creation's work, *ex art*, in his preservation, of the world and all that it contains—in his upholding all the energies of nature—in his opening his hand and filling all things with good, and especially since the fall in redeeming the lost. His resting did not exclude such work, nor did such working break or disturb his rest. Similar was our Lord's Sabbath, and such should be ours. He has given us an example that we should follow his steps, establishing for us that our Sabbath, if it is to be after the model of God's, must be not a cessation from good works, not a mere not working, nor even worshipping alone, but a working in imitation of God.

On the next occasion on which he came



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lar religious sect of the day, with whom he assumed the attitude of collision, were distinguished by attention to the letter of the law, rather than to its spirit, and under the pretext of setting a hedge around its precepts, had added a multitude of minute requirements which, instead of really establishing the law, often rendered it of none effect. Perhaps on no subject had they carried to a greater extreme the substitution of the outward and ceremonial for the inward and the spiritual, than in regard to the Sabbath; while their gratuitous restrictions, under the idea of maintaining its letter, sacrificed its dignity, spirit and value.

Thus in the later Jewish books we have enumerated thirty-nine acts with numerous subdivisions, each of which was a violation of the Sabbath. In one place we have it laid down that a tailor should not walk out before the Sabbath carrying his needle, lest he should forget, and thus be found carrying a burden

into collision with the Pharisees on the subject, viz., when they objected to his disciples rubbing the ears of corn, he met their objections by five arguments, four of which illustrated the principle that the law of kindness to the needy ruled the observance of the Sabbath. First he appeals to the case of David's eating the shew bread (1 Sam., XXI., 1-6). This was strictly forbidden by the Mosaic law, and yet in his hunger the priest gave it to him, and his men, and none had ever objected, showing that man's life was paramount to every ritual observance. The second argument we have already adverted to. It was that their mechanical observance was violated by the law itself, which enjoined work in the Temple (Mat. XII, 5-6.) His third argument is a quotation from the prophet Hosea (chap. VI, 4), in which God is represented as declaring the superior importance of benevolence to any ritual observances. "I will have mercy—that is the exercise of kindness and mercy toward the suffering—rather than sacrifice," here put for any ceremonial observance, (Mat. XII, 7) In connection with this, he adduces as a fourth argument, the purpose and object of the institution. "The Sabbath was made for man and not man for the Sabbath," (Mark, II, 27). This implies that the Sabbath was intended not for the Jew or the Christian, but for man as man, and therefore claimed his regard in all ages and circumstances. But the prominent idea is, that it was instituted for man's welfare. This also implies its continuance, otherwise the New Covenant would deprive man of a blessing and privilege,—of something made for man, and conducive to his welfare. But the direct teaching of the words is, that the Sabbath with all its injunctions and prohibitions was established with the beneficent design of promoting the welfare of his whole nature, body and soul, "and not man for the Sabbath"—not as if it were absolute and independent in its authority, enjoining his interests to it. And therefore all works of benevolence were but fulfilling the very purpose and design of the institution.

In harmony with this, he adds in conclusion—"Therefore the Son of man is Lord also of the Sabbath." (Mat. XII 8, Mark II, 27) This is often referred to, as if it meant to exhibit him as having power to abrogate it either in whole or in part. Some can only think of Christ having authority over the Sabbath, as indicating his will to destroy it. But the connection is sufficient to show that our Lord's having, as the Son of man, the Sabbath under His control, implies that it is not to be destroyed. "It was made for man, therefore the Son of man is Lord of it." This does imply such manifested supremacy as is implied in its modification, but such modification with its essential preservation, and such only as will render it in every sense more than ever a day of blessing to man,—such modification as is found in its transfer from the seventh to the first day of the week as a commemoration of the completion of redemption, thus transforming it into the Lord's day, and in accordance with the principle of love characterizing his reign, and the new energy brought in by the constraining influence of his death, rendering it more than in the past, a day of active and hallowed employment for the good of man.

Soon after, when about to heal a man with a withered hand (Mark III, 1-6; Mat. XII, 9-13; Luke VI, 7-11), he asked, "Is it lawful," that is, is it in accordance with your law, "to do good on the Sabbath day or to do evil, to save life or to kill?" (Mark III, 4). Not merely to do right or wrong, but to do kindness or to do injury, implying that in certain cases not to do a favor was to do an evil, not to save life was to kill, and forcing them to the conclusion that such works were in accordance with the spirit of the Sabbath. He further reproves their formality, and hypocrisy, and inconsistency, by showing that the right which they denied to him in public, they privately exercised regarding animals: "What man shall there be among you that shall have one sheep and if it fall into a pit on the Sabbath day,

will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath day," (Mat. XII, 11, 12).

The other conversations of our Lord exhibit the same principles, but we must content ourselves with quoting his words: "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall and lead him away to watering? And ought not this woman, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" (Luke XIII, 16, 17). "Is it lawful to heal on the Sabbath day?" "Which of you shall have an ass or an ox fallen into a pit and will not straightway pull him out on the Sabbath day, (Luke XIV, 3, 6). "If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken, are ye angry at me because I have made a man every whit whole on the Sabbath day?" (John VII, 23).

The purport of all this is not for to seek by their own practice in other cases and by their own law, he showed his opponents that such works of benevolence were in full accordance with the true character of the Sabbath. We will, however, imperfectly appreciate the force of our Lord's teaching, if we regard it as conveying merely the negative idea that such works are not unlawful—not violations of the sacred day. If this were all he meant, surely he did not need for this to expose himself to so much hostility, surely it was not necessary in order to teach us this to occupy so much of the evangelic history. But independent of the fact that all divine laws, even when given in a negative form, involve positive duties, the review which we have given shows that our Lord's example and instructions alike convey the idea that active benevolence forms part of the positive duties of the Sabbath, that works of charity not only may but ought to be performed on that day.

We believe that neither in their teaching nor practice have the Evangelical Churches come up to this idea. The general view among them is that works of mercy are something tolerated, something not properly belonging to the duties of the Sabbath, but a sort of permitted exception to its proper work, something that may be done when circumstances call for it, but properly forming no part of its business. And hence we have in books of instruction special cautions laid down regarding the performance of such works. We venture to affirm that this view does not come up to the full import of our Lord's example and instructions. They imply that such works of benevolence formed part of the proper work of the Sabbath, not only in accordance with its spirit, but demanded by its nature as made for man.

We may here observe that what was so fully taught and exemplified by our Lord, regarding the connection of the duties of benevolence with the observance of the Sabbath, was partially exhibited in the teaching of the Mosaic law regarding the institution.

Its command regarding the stranger was not the laying upon him a burden, but the securing for him a privilege. Then the Sabbath was the keynote of a whole scale of Sabbath institutions, of which kindness to all God's creatures was a leading feature. It is given in connection with the Sabbath year when all debts were to be released, Deut. xv, 1, 2, and when the whole produce of the land was to be at the disposal of the poor and stranger, and even for the beasts of the field, Exod. xxiii, 10, 11, as standing on the same ground and having the same beneficent aim, Exod. xxiii, 10, 12. Further, the Sabbath was placed at the head of the *Moudeem*, or festivals, Lev. xxiii, 2, 3, and it was expressly commanded, especially regarding two of them,—the Feast of Weeks and the Feast of Tabernacles,—that on such occasions the Israelites should rejoice, "and his son and his maid daughter, and his manservant, and his maid servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow that are among you." Deut. xvi, 11, 14. That such high solemnities became, in the practice

of the Jews, connected with such works of benevolence, appears from what is recorded of their conduct under Nehemiah. On the first day of the seventh month, the day of the Feast of Trumpets, kept as a day of Sabbath rest, and observed on this occasion according to the law as a holy convocation, Nehemiah, said to the people at the conclusion of the religious services of the day, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared. And all the people went their way to eat and to drink, and to send portions, and to make mirth," Neh. viii, 10, 12. So when the Feast of Purim was instituted it was "a day of sending portions, one to another, and gifts to the poor," Esth. ix, 19, 22. Thus the principle of benevolence ran through the whole series of Sabbath institutions, with which under the Old Testament, the Sabbath was linked, and with their observance of their duty to God the people were taught to connect the exercise of mercy of man as essentially necessary to the enjoyment of his blessing.

It may not be going out of the way to observe that the Jews to the present day teach that the relief of the poor and the suffering is one of the duties of the Sabbath, and that it is the custom among the most among them not only to give alms, but also to provide food for the poor.

"When in Rome at Easter," says a clergyman of the Church of Scotland, "I had the pleasure of being taken by the Rabbi to some Jewish schools in the Ghetto. The training was exclusively Jewish, and it was very touching to hear and see the little children of Abraham and Isaac and Jacob reading their Bibles in the tongue which the Patriarchs spoke. But what struck me most was a dialogue recited by two girls, the one supposed to doubt the obligation of the Sabbath, while the other was instructing her. At last the unbeliever gave in, and asked how the Sabbath is to be observed, and the answer was, 'By being faithful in the worship of the house of God, happy in your own home, helpful to the sick, and generous to the poor,' and then heard in hand the little Jewish maid sing a hymn of praise to the God of creation, the Lord of Israel, for giving them such a blessing as the Sabbath day."

And now that our Lord in His own life and teaching was presenting a model of Sabbath duty, it was in accordance with the character of the New Testament that He should connect more closely still with the institution the duties of love to man. The Old Testament was a dispensation of law. Its symbol was Sinai rather than Zion. It exhibited the awful rather than the lovely attributes of Jehovah, and those under it were still largely under the spirit of bondage rather than of filial confidence. "The law was given by Moses, but grace and truth came by Jesus Christ." The Church then held a conservative and defensive position. Like the British squares on a certain Sunday near Belgium's capital, it was sufficient for them for the time to hold their ground. On the resurrection of Christ came the signal of advance to victory and conquest. Thereafterward she was to be diffusive, and under the constraining influence of the love of Him who died for her, to go forward to subdue the world to the away of infinite love. And He that is head over all things, and Lord of the Sabbath as well, for this end would adapt the institution to the work to which she was now called, by making it not only a day of worship but a day of work for man, soul and body, and thus more than before show that the Sabbath was made for man.

His example was followed to some extent in the Church as founded by His apostles. How charity toward man mingled with piety toward God in the infant society appears in the description of the Apostolic Church. "They continued steadfastly in the apostles' doctrine and fellowship (koinonia), and in breaking of bread, and in prayers. . . . And all that believed were together, and had all things common,

—Dr. Jameson's speech before the Presbytery of Glasgow.

and sold their possessions and goods, and parted them to all, as every man had need." (Acts II, 42-45.) Whenever the gospel went, it was accompanied by institutions of charity. Each Apostle could say as he divided his work with his brethren, "Only they would that I should remember the poor the same also which I was forward to do." Each church founded by them had its list of widows, the daily ministrations to whom required special officers, and each Sabbath brought its collections for the poor.

In the ages following Apostolic times, every reader of Church History knows that if the Church was distinguished by one thing more than another, it was by the spirit of benevolence—Christian love one to another—and kindness to all. Each church was a charitable society, which took under its care the stranger, the poor, the sick, the old, the fatherless, the widow, the captive, especially confessors in bonds. As in one of the primitive churches we read of such officers, as "he that giveth" or distributes alms, and "he that sheweth mercy," or that ministers to the wants of the suffering (Romans XII, 3-8); so in after ages we find persons appointed for such special work as the *parabedrai*, whose duty it was to wait upon the sick in offensive and contagious disorders, of whom there was 600 in the church at Alexandria. But the individual members were ready to make every sacrifice in the same work. When the pestilence raged, so that the heathen fled from it, Christians tended the sick, risked and even losing their lives in their self-donating labors, and buried the dead, when the streets were filled with bodies, which none else would venture to remove.

The point, however, for our present purpose, is that of all this charity the Sabbath services were the centre, and the energising power. Not only were the Agapes, or love feasts, held on the evening of that day, at which all ranks supped together in tokens of brotherhood, and in which contributions were made for the relief of all classes of the destitute, but charity was linked with their more solemn religious worship. In Justin Martyr's well known description of the weekly services of Christians in the 2nd century, after describing the dispensation of the supper, he adds, "And they who were well to do and willing, give what each think fit; and what is collected is deposited with the President, who succors the orphans and widows, and those who, through sickness or any other cause, are in want and those who are in bonds, and the strangers sojourning among us, and, in a word, takes care of all who are in need."

We may here remark that the view we have advocated was that which was adopted by some, at least, of the Reformers, and it was the common opinion of the Puritans. They did not look upon works of benevolence as something exceptional, which might be done on the Lord's Day, but they ranked the performance of them along with public worship, as one of the duties by which the day is hallowed. Thus Wycliffe, in his exposition of the Decalogue, remarks that "this day should be kept by three manners of occupation: 1st. In thinking. 2d. In speaking. 3d. In carefully attending public worship—preparing for it by endeavoring to bring to it pure motives, and by avoiding indulgence in the pleasures of the table, that the mind may be in its best state for performing the duties of the day, and following up the services of the house of God, by visiting the sick and the infirm, and relieving the poor with our goods."

So among the Puritans, worthy old Brooks says, "You must sanctify the Sabbath by a religious performance of all the duties of the day." These he distinguishes as public and private, and among the private he enumerates "visiting and relieving the sick, the poor, the distressed, afflicted, and imprisoned saints of God." (Mat. XXV., 34-40; James I., 27, &c.)

We have, however, a more authoritative expression of their views in the public documents of the Westminster divines. That they re-

garded the duties of charity as among the positive obligations of the day, to be placed alongside the duties of religious worship, and only second to them, as the command to love our neighbor is second to the first and great commandment of love to God, is evident from their statement in their directory for public worship, in which they say that the time not employed in public religious worship should be spent, not only in private and family religious duties, but also "in visiting the sick, relieving the poor, and such like duties, with piety, charity and mercy, accounting the Sabbath a delight."

Such was the true Puritan ideal of the Sabbath as a day of spiritual worship of God, with ministries of mercy to man. The Reformers endeavored, at least partially, to carry out the idea. John Knox, in Scotland, would have had the poor the charge of the Church, and, at least, instituted collections on the first day of the week for their relief. But in modern Evangelical Churches scarcely can even this be found, and as to any ministrations to the sick, the general idea is that the law only allows such attendance upon our sick friends as may be necessary. Now, we hesitate not to say, that these are only the duties of natural affection, and not works of mercy or charity, such as our Saviour exemplified. "When thou makest a feast," said He to his host at a Sabbath day entertainment, "call the poor, the maimed, the lame, the blind." So it is not for ministration to our sick friends that Christ will say, "I was sick and ye visited me." He has plainly regard to ministration to the poor and the destitute, who have no other claim upon us.

But where do we find any portion of the Sabbath systematically employed in this way? There may be a little visiting the sick as a compliment to a friend, or to while away an hour, but where are the ministries of mercy to the sick and poor, the outcast and the profligate? As for any practical use of our Lord's teaching regarding the Sabbath, made by Evangelical Churches on this subject, it might almost as well be absent from the book altogether. Where any attempt is made to employ a portion of the Sabbath in "doing good," it is felt as if it must be confined to preaching or spiritual instruction. This is not the "doing good" of our Saviour, of which he set us an example on the Sabbath. He did not attempt so to separate between the interests of man's body and soul. He made no unnatural divorce between man's temporal and eternal interests. He indeed labored for his great interests in the future, but he did so in conjunction with the promotion of his welfare for the present. And, alas, Protestants have been so highly evangelized as to undervalue and sneer at ministrations to the poor, the sick and the dying, such as our Saviour exemplified, and such as at the judgment day is to be the test of our acceptance or rejection, because Romanists have made much of them. Shame on such jealousy! Rather let us show that our purer creed affords the true motive and supplies a more potent incentive to all true charity.

It may be said: Why not take time for such works during the week? This is just echoing the language of the ruler of the Synagogue, "Are there not six days of the week? In them come and be healed, and not on the Sabbath day." It were sufficient to say in reply, ask the Master why He did not perform those miracles on another day, as He might easily have done. But we add two remarks. First, experience shows that if we expect work to be attended to, we must have a portion of time allotted to it, and not leave it to the chance of its being attended to amid a crowd of other business, and, therefore, God has wisely set apart the Sabbath in part for this end. And, secondly, instead of devoting a portion of the Sabbath to benevolence, hindering works of mercy during the week, it will be a great stimulus to the performance of them, just as devoting the Sabbath to worship is the very way to carry the spirit of worship into all our week day labors.

Let the Church, then, only lay hold of the

full import of our Lord's teaching, and carry it out earnestly in her practice, and we believe that she will have taken the first step toward the triumph of the Gospel over the evils of modern society. Let her adopt the necessary organization as God's great charitable institution. Let her have proper officers for each department of work, but let her bring out the latent and diversified talents existing in the Church, employing each in its appropriate ministry. As she insists upon her members according to the Saviour's example, giving a portion of the Lord's Day to attendance upon the public assembly, let her also insist that each, according to his circumstances, follow his example in going about doing good on that day, by seeking the Saviour in alleys and attics, on our streets and wharves, in the hospital and prison house—in short, according to our Saviour's enumeration, wherever hunger, thirst, exile, nakedness, sickness or captivity are to be found. And ere long the Church would appear as a new power in the world, and receive a blessing, until there should not be room enough to receive.

Were the thousands of our church members, instead of contenting themselves on the Sabbath with one or two religious services, to may be conducted in a style to afford a refined sensuous pleasure, enjoying delicious strains of music and the words of one that hath a pleasant voice and can play well on an instrument, and, perhaps, spending the rest of the day in idleness, vanity or pleasure—were they, we say, to give a portion of the day, even one hour, systematically to ministrations of mercy; were they found in the homes of the poor, speaking words of sympathy and brotherhood, but words that led into deeds of love, gently ministering to the suffering on his lonely bed, where even a cup of cold water may be a refreshment "sweeter than nectar and juices drained in hours of pleasure," pouring oil and wine into hearts wounded by intemperance—in a word, seeking to relieve all those forms of misery which now swarm under the very eaves of our Christian temples—were the members of the Church generally to be thus employed, it would afford a testimony to the truth of our holy religion more impressive than all the apologies and defences that ever were written. It would so illustrate that "pure religion," properly worship—ceremonial observance—"and undefiled before God and the Father is to visit the fatherless and the widow in their affliction," that men would take knowledge of us that we have been with Jesus. Soon the desolate waste of Christendom would blossom as the rose, and a blessing sevenfold be returned into the bosom of those employed, and upon the Church at large.

Their worship would be truer, purer, sweeter as the spirit of benevolence to man mingled with all their offerings to God, and a new influence would pervade their week day life. Then should Zion arise and shine, for the glory of God should have arisen upon her. "Is not this the fast that I have chosen?" To loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." "If thou turn away thy foot from the Sabbath," it is added, "from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy day of the Lord honorable: and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shall thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father—for the mouth of the Lord hath spoken it." Then as each passes to meet Him in whose steps they have walked, it would be to hear Him saying, "Enter into the joy of your Lord, for I was an hungry and ye gave me

\*Tracts and Treatises of John De Wycliffe, pp. 4-6.  
Works, Vol. VI., 230, Nichols' Ed. 10n.

ment," and to enter upon the eternal Sabbathism remaining for the people of God, where they shall enjoy the repose of finished work in the bliss of festal worship, combined with the unending service of the living creatures before the throne, (Rev. IV, 8.)

Discussion on Rev. Mr. Grant's paper resumed.

Dr. CHAMP, of Nova Scotia, said that the first paper to which we had listened for a full hour, was too broad to be discussed in fifteen minutes.

Rev. Mr. WILSON said that he hoped the paper would be very carefully considered before it was adopted.

Rev. Mr. STEVENSON, of Zion Church, Montreal, hoped that not only the Conference, but the Dominion, would have an opportunity of reading that suggestive paper. He was not afraid of the utterance of ideas from which some of us might differ, as it would awaken thought, and that must do good. It might be objected to that paper, that it finished without giving any practical suggestions as to how the union proposed could be carried out, but thought had to form itself before action could ensue, and it was of some use to have our thoughts forming themselves toward such a consummation; and he did hope that such a union might yet be reached as would unite the Churches much more than at present in resistance to the common enemy and for the common work of aggression. He could not sit down without referring to the great ability which that paper displayed, and the perfect clearness of manner and elegance of construction, which showed it to be the work of a master mind. He was sure that he should carry with him the sense of the Conference in thus acknowledging how much they were indebted to the writer.

The Rev. EDGAR RYERSON, D.D., remarked that he quite concurred in the observations of the gentleman who had just sat down (the Rev. Mr. Stevenson) as to the extensive research, the profound thought, the comprehensive views, and the eloquent style exhibited in the admirable paper read by the Rev. Mr. Grant; and he would take the liberty of stating two facts in the history of his own native country of Upper Canada to show that Mr. Grant's views were not mere speculations, but susceptible of practical application in the co-operation of different religious denominations in matters of great public interest. He (Dr. R.) well recollected the period in the history of Upper Canada when the various religious denominations, with one or two exceptions, had no law by which they could hold a bit of ground on which to erect a house of God, or in which they could bury their dead; but by the co-operation of the liberal members of the Church of England, the Methodists, the Presbyterians and the Baptists, who acted as one man, shoulder to shoulder and head to head, perfect religious equality before the law was established for all religious denominations in Upper Canada, and those denominations had continued in friendly and brotherly relations to each until this day.

A second fact was, that, within the last few years, a little book of religious instruction, to supply the wants of the public schools, had been prepared, based on the Apostles' Creed, the avowed principles of the Evangelical Alliance. The proof-sheets of this little book, as it passed through the press, were sent to each member of the Council of Public Instruction, composed of Episcopalians, Presbyterians, Baptists and Methodists, and received their unanimous recommendation—thus evincing the agreement and co-operation of members of these denominations in such religious instruction of youth as lays the foundation of the future character and institutions of Upper Canada, and of its progressive civilization.

AFTERNOON SESSION.

The Conference reassembled at 2:50 and the Rev. J. DENOVAN opened the proceedings with prayer.

Rev. Dr. CHAMP, of Wolfville, N. S., then read the following paper on:

REASONS WHY THE DISTINCTIVE PRINCIPLES OF PROTESTANTISM SHOULD BE INOCULATED.

What are these principles? Briefly stated, they are: 1. The sufficiency of Holy Scripture for the knowledge of religious truth and duty. 2. The sole authority of the same in all religious controversy. 3. The right of all Christians to read and examine Scripture, and thereby to "prove all things, and hold fast that which is good." 4. The justification of sinners by the grace of God, through faith in the atonement made by our Lord Jesus Christ. 5. The worship of God only, to the exclusion of all creatures, angels or human.

The truth of these principles will be taken for granted on the present occasion, as there is no time for discussion, and the necessity of discussion is obviated by the general agreement of the brethren here assembled, on all the leading topics of Protestant belief.

It is of great importance that these principles should be understood. Intelligent piety requires it. It is essential to the preservation of our people from errors and superstitions of no common magnitude and influence. The principles enumerated are also identified with the Kingdom of Christ, the extension of which depends on adherence to them. Inoculation of these principles is, therefore, the bounden duty of all Christian ministers, and especially of all instructors of the young. To treat them as matters of indifference, or to object to their explanation and defence for fear of shocking men's prejudices, savors of folly and exposes to derision.

There is the greater necessity for this inoculation in the fact that the Romish priesthood take care that all under their charge shall be instructed in the peculiar tenets and observances of their system. Even the children are taught them, and such instruction forms a considerable item in the daily exercises of Roman Catholic schools. Should not our Protestant youth be instructed in the tenets of Protestantism with equal diligence and zeal?

Congent reasons may be adduced in support of the course of procedure now recommended. I. In the first place, an accurate and complete knowledge of Christian truth, which, it will be admitted, is essential to personal Christianity, can only be obtained by the adoption of methods in harmony with these principles. In other words, such knowledge can be gained from the Word of God and from no other source. Not from the decrees of councils—or from systems of theology—or from public confessions or catechisms. The Bible is the only Protestant standard. "Thy word is truth," John xvii, 17. That only is "perfect, converting the soul," Psalm xix, 17. That only is infallibly "profitable for doctrine, for reproof, for correction, for instruction in righteousness," 2 Tim. iii, 16. The stream of truth flows freely in the Bible, neither frozen into creeds, nor evaporated in airy notions. It is an old book, but its truths are ever new; and they are unchangeably settled, without need of revision or possibility of improvement. Other sciences are undergoing perpetual development, but the science of biblical theology is unchanged. Text books on all other subjects require to be altered and improved, or they become useless. God's text book came out perfect in the first edition, and no human ingenuity can improve it. The Herod text may be freed from the corruptions incident to the modes of transmission, so that we may have, as nearly as possible, the very words which prophets and apostles wrote.

We may acquire, also, better methods of exegesis, and arrive at clearer understanding of particular passages, and a happier translation of their sentences into modern English. But the book itself is just what it was as it was published in successive ages. The faith was "once delivered unto the saints," Jude 3; we cannot add to it; we may not take from it. Even the various readings, so much vaunted and so much treaded at the close of

the last century, do not deprive us of a single doctrine, since what is lost in one place is retained in another. Whatever may be said of development in a scientific sense, there has been no such thing in theology since the close of the canon. The philosophers of the day take credit for discoveries in their departments of knowledge, although, after all, their so-called discoveries are only the better understanding of laws which have existed from the beginning; but in our department we boast of nothing new. If we sometimes imagine that this busy age is famed for novelties in religion, we forget that the supposed novelties are either departures from the divine standard, or revivals of heresies long ago exposed and condemned, or, it may be, only the application of old principles to new circumstances, showing the wonderful adaptation of the Christianity of the New Testament to all times, all countries, and all conditions of society.

But Rome is not satisfied with the Bible. She supplements it by tradition, drawn from obscure sources, and wanting in verification; and of this tradition she declares that it is of equal authority with the Bible itself. It is necessary to expose the fallacy of her reasoning and the audacity of her presumptions. Her advocates must be told that nothing but change and uncertainty can result from the teachings of the Church Catholic on this subject—that the theology of the nineteenth century, as taught by the Romish Church, differs amazingly from that of the second and third centuries;—that the new dogma of the infallibility of the Pope plunges the thoughtful Catholic into hopeless doubt and wretchedness, since he is bound to receive conflicting decisions as equally authoritative, and in case of difficulty needs, what he will never obtain, an infallible interpretation of an infallible decree;—and, therefore, that his only safe refuge is the Word of God, pure and simple.

And here it may be observed, that it is a delightful consideration that hundreds of thousands of children and young persons are studying every Lord's Day the same Bible lessons, and deriving therefrom the wisest and best instruction, fitting them to enjoy and glorify God in their several callings in this world, and then to serve Him perfectly and for ever in the next. This is the true Protestant exemplified. It is the most remedy, by God's blessing, for rationalism and superstition. "The entrance of thy words giveth light; it giveth understanding to the simple," Psalm cxix., 130.

II. In the second place, we maintain that it is our duty to inoculate the distinctive principles of Protestantism, because they are the only safeguards from the perils which beset men's souls in these times. Some of them may be mentioned:

1. One of these perils is the loss of soul freedom. If the Bible be the Book of God we are bound to receive and submit to it, after due examination of its claims. We may reject it; if we please, and risk the consequences; but if we are under obligation to receive it, on the ground of its being God's Book, we sin in rejecting. It is different, however, with the interpretations of the Book, which vary greatly, and which we may deal with as we please. If the question be, What are the doctrines of the Bible? that question can only be answered after full and impartial enquiry. Our Saviour said to the multitude, "Search the Scriptures," John v. 39, and the Apostle John charged the Christians of his time not to "believe every spirit, but to try the spirits whether they were of God," 1 John iv. 1. These injunctions involve the right of searching, proving, and trying, first, as between God and man, in order to ascertain the fact of the revelation, which, when ascertained, involves also the duty of submission; and, secondly, as between man and man, in order to distinguish between right and wrong conceptions of the meaning, and to choose those which approve themselves to be the understanding and the judgment. Romanism denies that right. The Romanist was formerly required to "admit the sacred Scriptures according to

the ~~cross~~ which the holy mother Church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the holy Scriptures, and not to take or interpret them otherwise than according to the unanimous consent of the Fathers." (Pope Pius' Creed.) But by the decision of the late Council of the Vatican, he is spared all that trouble. The voice of the Pope may settle the whole, and when he interposes his dictum, no one is allowed to contradict him. It is not a question of true or false; it is a question of authority. Rome has spoken; the nations must be silent and submissive. They may have the best reasons in the world for doubts and objections; reason, common sense, charity may appear to them to be outraged by papal definitions, but it is expected that all obedient sons of the Church will accept them, and sacrifice reason, common sense and charity on the altar. Such is the slavery to which they who constitute, as they are taught, the only true Church in the world, are reduced. They must not think; they must not enquire; they must not examine; nay, they must not believe, for belief is a voluntary thing—it is man's own act. In the Church of Rome the only approach to an ~~act~~ would seem to be the insertion of the neck into the yoke, that it may be padlocked on by the priest. Is it not of vast moment that so monstrous a usurpation should be exposed, and that men should be warned of the danger and the disgrace into which those fall who surrender their manhood to the will of a spiritual tyrant assuming divino powers?

2. All human systems of religion, and all corruptions of the divine, not on the foundation of merit. Man is bidden to do something whereby he may deserve the favor of God and secure ultimate safety. Mohammedanism, Brahminism, Buddhism, and heathenism, all parts of the world are thus characterized. How different is the testimony of Scripture, every enlightened Christian well knows. There we are taught that God has "saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace" (2 Tim. i. 9), for "by grace we are saved, through faith," (Ephes. ii. 8.) But there was an early departure from this principle. The pride of the heart resisted the soul-humbling truths of the Gospel, and as ceremonies increased the notion of worthiness crept in, and men began to think of themselves more highly than they ought to think, till at length every act of self-denial or austerity bargained for, and under the guise of Christian duty, Paganism was revived. That state of things still exists; vast numbers of our fellow creatures being deluded by vain hopes, and entering into clerical year after year in ignorance of the great salvation, or practically substituting their own miserable work and services for "the redemption that is in Christ Jesus." Clear and sound instruction on this point is much needed. True Protestantism supplies it.

3. The worship of the creature is another evil of enormous magnitude. "Thou shalt worship the Lord thy God, and Him only shalt thou serve," was the Saviour's reply to the Tempter, (Matt. iii. 10.) It sufficed to repel him; but by millions of our race, bearing Christ's name, that exclusive worship is refused. The child is bidden from infancy to rely on its guardian angel. Children and adults are taught to trust in Mary. She has usurped the place of God, and receives many more prayers in the needs, the dangers, and the griefs of life than the Lord Jesus himself. Mariolatry is the besetting sin of the Greek and Roman Churches. It is not God who is the "refuge and strength, and very present help in trouble," (Psalm xlii. 1), but Mary, and blasphemous language is employed, ascribing to her divine powers, and even constraining influence over Christ himself. Other saints are also highly honored, their intercession implored, and their virtues lauded in the language of impassioned devotion. One result is that a lawless sentimentalism takes the place of intelligent faith, and those who ought to be "strong in the Lord and in the

power of his might," are humbling themselves before the modern goddess, and "worshipping and serving the creature more than the Creator," (Rom. i. 25.) The evil has infected many who bear the Protestant name. It is reported that the praises of Mary are sung in English cathedrals, and prayers to her superstitiously offered. In withstanding this form of thought and practice a firm policy should be adopted. The people should be taught that the worship of Mary, as of any other created being, is a sin against God, and that the guilt of the worshippers resembles that of the throng at Ephesus, who made the air resound with the shout, "Great is Diana of the Ephesians," Acts xix., 36. There should be no trucking here. If Mary be truly an object of prayer, those who refuse to pray to her are profane. If she be only one of God's creatures, however favored and exalted, those who worship her are idolaters.

4. There are many observances regarded as religious, and sometimes ranked among obligations, respecting which Protestants should be on their guard. Some relate to dress; some to diet; some to posture; some to festal celebrations; some to seasons of restraint and mourning; some are practiced in solitariness; some in company, with flaunting banners and loud sounding music. It is sufficient to say respecting these things that a Protestant Christian cannot adopt a better rule than the apostle, and that the truly safe course is the determination to introduce and practise nothing which cannot be proved to be warranted by the teachings of Peter, and John, and Paul. The reason for this remark is obvious—our sinful nature cleaves to the outward. The eye and the ear must be affected. But experience shows that in proportion as the external rises the spiritual sinks, till at length it vanishes away or is supplanted by the flash and the noise of will-worship. Whatever withdraws the soul from fellowship with God, and tends to fix the attention on objects of sense or modes of service, is harmful and may be ruinous.

5. The delusions and dangers to which those are exposed who forsake Bible-paths, and seek to discover a way to heaven of man's devising may be said to be innumerable. They meet us at every turn. They sound in our ears the divine anathema, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord," (Jer. xvii., 5.) It has become customary to regard these things as trifling and insignificant, and to claim freedom of action. But if any given act or service involves neglect or abandonment of Christian principle, or inconsistency with the allegiance we owe to the King of the Church, it cannot be called indifferent. What might otherwise be considered folly or weakness becomes a sin. It is no trifle to ascribe to a fellow-mortals such authority and power as cannot be lawfully assumed by any human being. It is no trifle to maintain that on the utterances of certain words the bread and the wine are transmuted, so that, though unchanged in appearance, the bread is bread no longer, and the wine no longer wine, but the very body and blood of the Lord Jesus. It is no trifle to kneel in adoration of the visible elements. It is no trifle but a contradiction to the divine announcement that the sacrifice of the Saviour was offered "once for all," (Heb. x., 10), to hold that the same sacrifice is repeated whenever mass is celebrated by a priest. The laxity of modern sentiment may excuse all error, all unbelief; but Scripture says, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him," (John iii., 36).

6. There are certain tendencies of systems which should be carefully noted. Whether a man who sincerely and heartily holds Pope Pius's Creed can experience Christian life and be educated for heaven, need not be dogmatically decided. The grace of God is boundless. The Lord may say to such a one, "I know thy works, and where thou dwellest, even where Satan's seat is," (Rev. ii., 13), and infinite mercy may snatch him as "a brand

from the burning." Yet it is certain that the tendency of Romanism, as a religious system, is vastly different from the tendency of Protestant principles. Protestantism, rightly understood, develops Christian character; in Popery it is "obscured, crippled, confined," freedom of action being frowned down. Protestantism exalts Christ; Popery splits the crucifix and deifies Mary. Protestantism limits devotion to the divine; Popery admits the angelic and the human to a share of the homage and the worship. The true Protestant dies, "looking for the mercy of our Lord Jesus Christ unto eternal life," (Jude 21); the Son of the Church Papi receives the viaticum and the anointing, and the absolution, and thinks himself safe. The former believes that to die is to depart and to be with Christ; the latter expects to be purified by the pains of purgatory. The former exclaims, when a Christian brother dies, "Blessed are the dead which die in the Lord," (Rev. xiv., 13); the latter says, "Of your charity pray for the soul of John —" and cannot tell when it may be safe to cease from that prayer. Look on this picture and on that, and say which of them most nearly resembles the divine original.

Again, the Word of God teaches us to "honor all men," and especially to be "subject unto the higher powers" (1 Pet. ii., 17; Rom. xiii. 1). Ultramontaniam holds that dominion is founded on grace, and sets the priest above the monarch. Whether the Ultramontane can be honestly loyal to any government that is not founded on the principles of the Syllabus may be doubted. (The *Tanderver* of the English press has recently said that "to become a Roman Catholic and remain a thorough Englishman, are not incompatible—almost incompatible conditions," *Times*, Sept. 7, 1874.) A Christian may be loyal to any government; but that system is to be suspected which subjects its professors to the dictation and rule of a man who claims the right to intermeddle with all opinions, all actions, all habits, and to mould society at his will. We are reminded of the prophetic description:—"He as God sitteth in the temple of God, showing himself that he is God," (2 Thess. ii., 4).

Once more. There is a fearful tendency to infidelity. When men are told that the Papi system is the only true religion, and that it is in all respects divine, there is a revulsion of feeling which produces powerful effects. They cannot receive the teachings included in the coloration of the mass. They cannot submit to the contradiction of the testimony of the senses. They cannot submit their souls to the sovereign pleasure and absolute disposal of a fellow-creature "of like passions with themselves." They cannot ignore the enlightenments of the nineteenth century. Required to do all this they refuse submission, and fall into the arms of unbelief, deeming it better to deny what is called "the faith," than to sacrifice their manhood. The number of avowed unbelievers among the men of France, Spain, and Italy, which are Papi countries, is enormously great. "In Roman Catholic communities," says Dr. Christlieb, "infidel publications enjoy much more splendid triumphs than any which await them in the domains of Protestantism. For hundreds who read Strauss in Germany, tens of thousands in France and Italy have been seen devouring *Roman*," (*Modern Doubt and Christian Belief*, p. 28.) The cases of infidel priests are also vastly numerous, even in Spain and Portugal. It was aptly said, some years ago, by a modern writer, that "infidelity is Popery run to seed."

For these reasons, and for many more that might be adduced, we deem it of great importance that the principles of Protestantism should be clearly and fully explained, in sermons, in lectures, in public addresses, and by all the means of diffusing knowledge and producing impression which are now happily in use. It is not needful to adopt at all times a controversial course; the "Sword of the Spirit" is the most effectual weapon for the destruction of error and sin. "Set up the Ark! Set up the Ark!" Joh' Ryland was accustomed to say; "we shall see whether Dagon will

write X

write X

100

70

100



fall or not." Yet let it not be forgotten that in the Gospel-epoch not only is the firm hand required, but also the loving heart; the servant of the Lord must "be gentle unto all men."

The Apostle John informs us that when he saw in vision the woman "drunken with the blood of the saints, sitting on the scarlet colored beast" he "wondered with great admiration" (Rev. xvii. 6). A like feeling is produced whenever we review the records of ecclesiastical history. It does seem passing strange that the all-spiritual, all-pure system of Christianity should be so horribly perverted, still retaining the same name, and even boasting of its exclusiveness and sole authority; and it is humiliating to watch the progress of the apostasy. How stealthily did the poison insinuate itself! With what cunning did the arch-deceiver scatter abroad his misrepresentations and delusions, and dazzle the eyes of his victims, so that they mistook error for truth, and superstition for worship, and dreamed that they were honoring God when they were exposing his ways to contempt! "Popery," said the Rev. Richard Cecil, "was the masterpiece of Satan. I believe him utterly incapable of such another contrivance. It was a systematic and infallible plan of forming manacles and mufflers for the human mind. It was a well-laid design to render Christianity contemptible, by the abuse of its principles and institutions." (Works, vol. iii., p. 416, ed. 1816). These are the words of "a master of Israel," whose writings abound in original thoughts and impressive utterances. The Apostle Paul's exclamation in his epistle to the Galatians—"Who hath bewitched you?" (Gal. iii. 1) might have been repeated by repeated accusations followed each other in quick succession during the ages mis-called "the ages of faith," and at length "all the world wandered after the beast." Rev. xiii., 1, and the chains of bondage were riveted tighter and tighter.

Where, then, it may be asked, was the Church all the time, and what becomes of the promise that "the gates of hell shall not prevail against it." Matt. xvi., 18? The reply is at hand. The Church was in the wilderness, where God had said she would be—depressed, hidden, persecuted—sometimes sunk so low, that, as Archbishop Leighton says, she would be "traced only by her blood," and "seen only by the light of the fires in which her martyrs were burnt." Yet also was safe. She was confined to no outward organization. She consisted of individual saints, raised up by God from age to age, and blessed by the enlightening sanctifying influences of the Holy Spirit. Their opinions might not in any case be deemed orthodox by self-styled Catholics;—their failings might be numerous, as was to be expected of men who groped their way wearily, being always surrounded by fog;—nevertheless, they were God's witnesses for the substantial truths of the gospel, and they exemplified its saving power. The Lord who "knoweth them that are his," recognized them as his Church. Some of them, such as Chrysostom, and Augustine, and Claude of Turin, were members of the body which appropriated to itself exclusively that venerable name; others were reckoned among heretics and schismatics, and branded with opprobrious epithets. They included all religious varieties, and were found among the Novatians, the Donatists, the Paulicians, the Albigenses and Waldenses, so ruthlessly slaughtered by Rome's bloodthirsty legions and the Lollards. They were the Lord's "hidden ones." In them the true, the godly succession was maintained. They built upon the "Rock," Christ. They were the Saviour's representatives on the earth—living members of the Church of which it is said that he "loved" it, and "gave himself for it."

A great deliverance was wrought in the sixteenth century by the labors of Zwingle, Luther, Melancthon, Tyndale, Ridley, Latimer, Calvin and Knox; but the usurpation recovered much of its power, and at the present time, notwithstanding the encouraging success of missions abroad, and evangelical revivals at

home, the anti-Christian element is extending its baleful influence in various directions, and holding the souls of men in a firm grasp. Judging from present appearances, Brahminism, Buddhism, Mohammedanism, and manifold forms of corrupted Christianity will die hard. The process of decay is as yet amazingly slow, and Christians are often much perplexed. Nevertheless, the apocry in all its manifestations is doomed, and the "damnation slumbereth not." A few years, or a few centuries, are of no account. "The Lord is not slack concerning his promise," 2 Peter. iii., 9. We know not "the times or the seasons," yet it may be permitted to conjecture that perhaps the final rescue of the Church awaits the millennial outpouring of the Holy Spirit, by whose all-subduing power truth shall secure a general judgment in human hearts, and an atmosphere of holiness shall engirdle the earth. Nothing else can bring about the long-looked for restoration, for the world's philosophy is altogether at fault. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts," Zech. iv. 6. The influence of the Spirit is exerted, be it remembered, in connection with the truths of the Gospel, faithfully and freely expounded. That Gospel is still, as it ever has been, "the power of God unto salvation," Rom. i., 16. "If I be lifted up from the earth," said the Saviour, "I will draw all men unto me," John xii., 32. In the opinion of some the dawn of a better day is even now at hand, and that the "morning light is breaking." "If so, let Zion 'awake and put on strength," Is. li., 1. Let her stand in the majesty of all law and prayer, and bid defiance to her foes. Let her proclaim the glad tidings, and beseech men to be reconciled to God. Let her plead the promises. Let all her sons rally round Immanuel's standard "with one heart and one soul;" and then "let God arise and bid all his enemies be scattered."

"Come forth out of thy royal chambers, O prince of all the kings of the earth! Put on the visible robes of thy Imperial Majesty; take up that unlimited sceptre which thy Almighty Father hath bequeathed thee; for now the voice of thy bride calls thee, and all creatures sigh to be renewed." Milton.

ULTRAMONTANISM.

REV. C. CHAPMAN read the following paper on Ultramontanism:—

Every one familiar with the principles and practice of the Christian Church as it flourished under the immediate direction of the Apostles, cannot fail to observe the enormous divergence therefrom, in doctrine, ritual and government, of a certain modern form of Christianity which, nevertheless, strangely enough, claims to be the only Apostolic Church. It has often happened in the progress of events that, after things have been done, it has been found necessary for the quelling of the conscience to look out for some theory by which their endorsement may be justified. And nothing but the sheer necessity of finding, somehow and somewhere, a philosophical and historical justification of an order of things apparently so abnormal, could have suggested the theory of ecclesiastical development, by the ingenious application of which to Christian dogma and regulation, the most worldly, complicated, domineering system on the face of the earth is shown to be the legitimate offspring of primitive simplicity and self-sacrificing devotion. It is fairly an open question with wise and good men as to the extent to which the germs of modern denominational features were embedded in the constitution of early Christianity; and, perhaps, most students of human nature will be prepared to admit that the shifting circumstances of a religious faith destined, in the providence of God, to permeate the life of the entire race, might involve a process of self-adaptation that, to the initiated, should almost seem to be a change of nature. But that the huge, portentous hierarchy that finds its centre in Rome and raises its hand and voice against the dearest liberties of the human soul can be the spiri-

tual outcome of the Saviour's teaching is what neither logic nor rhetoric can ever make us believe. The development chiefly characteristic of the Roman Church has been ever in the line of domination.

It has been the habit of ecclesiastical historians to attach great importance to the conversion of the Emperor Constantine, and this with good reason, for from the date of that event, and largely in consequence of the secular spirit thereby infused into church life, there arose, and was fostered by the unspiritual followers of courtly fashion, that lordly ambition which, in its eager pursuit of a far distant goal, became deaf to the Divine voice saying for all time, "One is your master, and all ye are brethren." It is simply to repeat authentic history to say that, henceforth, there was a steady deviation from purely spiritual aims, and a corresponding progress in the assertion of supreme authority for the See of Rome, till towards the end of the eighth century, to quote the words of a most impartial historian, "The spirit of Popery called into existence, by an effort of amazing audacity, a new system of government and a new code of principles, which led by a single step to the most absolute power." "The 'False Decretals,' and the 'Donation of Constantine,' documents known to be barefaced forgeries, had for their object the enshroining of Rome,— "unbounded dominion over churches, nations and kings." † This Ultramontane assumption, thus born of worldly ambition, and nourished by deliberately accepted falsehoods, resisted by Gallicans in France, and here and there by a defiant monarch, has so interwoven itself with the doctrine and practice of the Roman Church, as to have become a question productive of immeasurable embarrassment to European statesmen, fraught with peril to freedom, even on this side of the Atlantic, and likely in Europe, so far as we can see, to issue in most deadly conflicts before it can be permanently solved.

If Ultramontanism were merely a doctrine affecting the internal relations of the Roman communion it would scarcely be worth our while as Protestants to discuss its merits; for no great good can result from controversy on points of detail when it is a system as a whole to which we object. But the history of the past, the complications of modern society, and the very definition of the doctrine, are such to make the issues involved in this discussion of most vital concern to every lover of liberty all over the world. It has often happened that adherents to a cause have not always been fully aware of the necessary logical consequences to which they are pledged by the adoption of certain principles, and I venture to think that there are high souled men, both in Europe and America pledged by early education and the force of religious association to the maintenance of Ultramontane principles who would be foremost in opposition to them, could they but see whither they are being borne. For them and for all our fellow-countrymen who are on this subject arraigned in opposition to our views we entertain all the respect which honorable men should cherish for one another; and it should be understood that 'any words are uttered that have the appearance of severity they are directed not against persons but against principles which in our judgment are fraught with danger to both Romanist and Protestant.

There is always an advantage in the conduct of discussion when we can avail ourselves of a statement of principles and aims carefully and amply made by one in sufficient authority to invest his words with unquestioned weight. That advantage it owes in the productions that have during the past twelve months issued from the pen of one of the ablest and certainly most zealous of Ultramontanes, Dr. Manning, Archbishop of Westminster. It will, therefore, conduce to clearness of conception and precision of argument if we just state the matter as it is in his own words:—"The presence of the Catholic Church among the

\* Waddington, page 250.  
† Waddington, page 234.

civil powers of the world has changed the whole political order of mankind. It has established upon earth a legislature, a tribunal, an executive, independent of all human authority. It has withdrawn from the reach of human laws the whole domain of faith and conscience. "..... Obedience to the Church is liberty; and it is liberty because the Church cannot err or mislead either men or nations. If the Church were not infallible, obedience to it might be the worst of bondage. This is Ultramontaniam, or the liberty of the soul divinely guaranteed by an infallible Church." \* Again, "This is Ultramontaniam; the essence of which is that the Church, being a Divine institution, and by Divine assistance infallible, is within its own sphere, independent of all civil powers; and, as the guardian and interpreter of the Divine law, is the proper judge of men and of nations in all things touching that law in faith and morals." Also "If, then, the civil power be not competent to decide the limits of the spiritual power, and if the spiritual power can define with a Divine certainty its own limits, it is evidently supreme." † Once more, "Now, what I have here asserted is Ultramontaniam, but it is not Ultramontaniam alone; it is Christianity as it has been held by all men, in all ages, by Catholics and by Protestants alike, by Ultramontanians and by Gallicians by Anglicans and by Presbyterians, by the Free Churches of England, whose noble and pathetic history has just been written, on the eve, as I fear, of their apostasy from the high and heroic spirit of their founders and fathers in patience and fidelity to the great laws of Christian liberty in Jesus Christ."

It is due to Dr. Manning to state that in thus embracing all Protestant Churches in the defence of Ultramontaniam, he has, since these words were written, disclaimed all intention of imputing to them the belief in the doctrine of the infallibility of the Church, and only claims them as allies in asserting the necessary independence of the Church in the domain of faith and morals. He argues that he can claim for his views all the support derivable from their confessions and history, while his position is further strengthened by the asserted fact that his supremacy of the spiritual over the civil power, in his case, is that of a church endowed with infallibility in all its judgments with respect to the range over which it exercises its jurisdiction.

I am of opinion that, barring the dogma of infallibility, there is something in this assertion of the independence, and, in some sense supremacy of the spiritual, which finds an echo in the good sense of all Christians, if we except those of pronounced Erastian tendencies, and the question may well arise whether, in our modern resistance of Ultramontaniam, we are not in danger of becoming apostate from the faith of our ancestors, who so lavishly shed their blood to secure for us the liberties we now enjoy. And, further, I think it is this element of truth in the Ultramontaniam theory, shaded and overlaid as it is by a mass of error, which beguiles unwary minds into a pertinacious and resolute affirmation of what, in our judgment, is alien to the spirit of the Gospel, and most perilous to the interests of mankind. Having, thus given a didactic statement of the theory as expounded by one of the masters of the age, our next step is to test its soundness by the aid of such lights as lie within our reach.

It is possible that to some minds the language in which Ultramontaniam is now set forth may appear to be quite harmless; there are men who can even dismiss that part of it which alludes to infallibility with a scornful smile. Is it not competent for any religious or secular community, it may be asked, to assert the right to define their own line of action and pride themselves on the possession of absolute certainty? Have not the sensual devotees of Utah done this very thing? May not any dozen of crazy men do the same? Then, let the Pope and his friends talk and rave! Now, I venture to say that there is more in Ultramontaniam than can be got rid

\* *Cesarism and Ultramontaniam*, pp. 24, 25.

† *Id.*, p. 25; *Id.*, 26.

of by this species of banter and contempt. It is one of the forces of history.

There is, moreover, this peculiarity attached to the language of a Romanist, even though he be so distinguished a personage as Dr. Manning; that his words in setting forth a theory of the Roman Church must not be interpreted as he may personally intend them to be interpreted, nor according to their strict literal grammatical sense; nor even according to the logical sequence of the principles set forth. They must always be interpreted by reference to the authorized formal declarations of the Church itself and by the deeds of those who have been supposed to be endowed with infallible powers for the guidance of that Church. I can well understand how Dr. Manning should stand aghast at the idea of a Free Church Protestant entering the lists against Ultramontaniam, when they assert the right of the Church to define the sphere of its action and the inviolable independence of the body of the faithful of all earthly rulers. But what we have to observe is that the power of the Church to define its own jurisdiction and the supremacy of the Church in all matters pertaining to faith and morals may mean one thing with us and a totally different thing with him. And hence I say that the full and authoritative exposition of this doctrine in its bearing on civil society, as well as on the members of the Roman faith, must be looked for, not in the mere literal sense of the language of Dr. Manning, but in those documents and acts of the Roman Church which are to be regarded as final declarations, and which we may depend upon it will be the precedents for future action whenever political and social chances afford safe scope for it.

As to the real nature and bearing of the theory we refer then to,

1. *The Declarations of Council.*—It would be rank heresy on the part of any Romanist to call into question the deliberate deliverance of any of the great Councils. Now the third canon of the fourth Lateran Council, held under Pope Innocent III., in the year 1215, enjoins that "Heretics shall, after their condemnation, be delivered over to the secular powers. The temporal lords are to be admonished, and, if it should be found necessary, compelled by censure to take an oath in public to exterminate heretics from their territories." Here certainly we have an indication of the nature of the supremacy claimed over the civil power in relation to an aspect of the case.

2. *The formal statements of the Syllabus.*—The Syllabus embraces "the principal errors of our time, which are censured in consistorial allocutions, encyclicals and other apostolic letters of our most holy father Pope Pius IX." Now according to this formal summary of infallible wisdom it is solemnly declared to be an error that "every man is free to embrace and profess that religion which, led by the light of reason, he may have thought true"—an error to say that "the Church has no power of employing force, nor has she any temporal power direct or indirect."—An error to affirm that "in this our age it is no longer expedient that the Catholic Religion should be treated as the only religion of the State, all other worship whatsoever being excluded," and that "in some Catholic countries men either immigrating should be permitted the public exercise of their own several worships."

Thus, then, the supremacy of the spiritual, the definition of its proper sphere, goes dead against the allowing of liberty of conscience and liberty of worship.

3. *The facts of history.*—It would require a volume to set forth the facts of history illustrative of the nature and range of that supremacy claimed for the spiritual power by ancient and modern Ultramontanians. A few examples may suffice. Gregory VII. defined the limits of the spiritual power by these eminently practical words directed against Henry IV. "In this confidance, for the dignity and defence of thy Holy Church, in the name of Almighty God, the Father, Son and Holy

Ghost, I depose from imperial and royal administration King Henry, son of Henry, sometime Emperor, who too boldly and rashly hath laid hands on thy Church. I absolve all Christian subjects to the Empire from that oath whereby they are wont to plight their faith unto true kings; for it is right that he should be deprived of dignity who doth endeavor to diminish the majesty of the Church."

This highhanded interference with civil governments was amply followed by Popes Paschal II., in 1099, Innocent III. in 1210, Gregory IX. in 1230, Innocent IV. in 1245, Boniface VIII. in 1302, and Paul III. in 1536, who adopted the same or similar measures and language respectively against Henry IV., Otto IV., Frederick II., Philippe le Bel, and our English Henry VIII.

It is of little weight for modern Ultramontanians to tell us that these were mere acts of discipline on the part of the spiritual head against men who were by profession Romanists, and therefore amenable to chastisement; for that cannot explain the action of the infallible head of the Church against a Protestant monarch. The bull of Pius V. against our own English Elizabeth, is on record, in this we find such suggestive words as these:—"Him (Peter) alone hath He made prince over all people and all kingdoms, to pluck up, to destroy, to scatter, to consume, to plant, and to build, that he may preserve his faithful people..... But the number of the ungodly hath gotten such power that there is now no place in the whole world left which they have not assailed to corrupt with their most wicked doctrines; and among others, Elizabeth, the pretended Queen of England, the servant of wickedness, lendeth thereto her helping hand.... But.... we do out of the fulness of our apostolic power, pronounce the said Elizabeth to be a heretic, and the favorer of heretics, and by her adherence in the matters aforesaid, we have incurred the sentence of excommunication, and to be out of the unity of the body of Christ; and, moreover, we do declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever, and also the nobility, subjects and people of said kingdom, and all others who have in any sort sworn allegiance unto her, to be forever absolved from any such oath, and all manner of duty, fealty, allegiance and obedience. And, also, we do by authority of these presents, absolve them; and do deprive the said Elizabeth of her pretended title to the kingdom and all other things before named. And we do command and charge all and every, the noblemen, subjects and people and others aforesaid, that they presume not to obey her, or her orders, mandates or laws; and those who shall do the contrary, we do include in the same anathema."

Assuming, then, that we have a right to infer the real nature of the spiritual supremacy claimed by Ultramontaniam from the deliberate statements of modern writers as interpreted by the formal utterances of Councils, the precise definitions of the Syllabus and the acts of those who have exercised such remote authority in the name and on behalf of the Church; we can come to no other conclusion than this, that the supremacy claimed means not only the right to define doctrine and regulate the internal order and worship of the Church, but also, whenever the contingencies of the faith may, in the judgment of the Popes require it, to bring all the pressure which the terrors of damnation can create to compel civil rulers to deny to their subjects the right to think and worship as they deem best, and even to devise means of alienating a loyal people from the allegiance due to their rightful sovereign.

I am well aware that in our days the daring of Ultramontaniam does not go so far in dealing with the Emperor of Germany as it did in dealing with Elizabeth of England; but the language of the Vatican, and the tenor of Roman tactics, indicate that there they will do the same if only there were Catholic powers ready to give physical emphasis to the spiritual utterance. The circumstances that en-

iron modern rulers have changed—but Rome cannot change. If Ultramontane influence works now only in seeking to gain in every State ascendancy over public education, dictatorial power in the formation of cabinets, and a persistent sapping of loyalty by the insistence on the duty of all true Catholics to regard the Vatican as the seat of all power, it is because "discretion is the better part of valor," and in hope of a day when a more bold and vigorous warfare against all constitutional authority and freedom of conscience may be safely entered on.

Nor should it be forgotten that under the now formulated dogma of Papal Infallibility, the destinies of Roman Catholics, and all questions pertaining to the relation of Roman interests to civil governments, are in the hands of one man. The degree to which the asserted supremacy is to be exercised depends upon what is latent in the personal will of Infallible Popes.

To resume the thread of our argument: This is the kind of supremacy in the sphere of faith and morals which the world is asked to submit to; this is the independence of the Church of all civil authority which, according to Dr. Manning, no one can deny without denying Christianity.

In stating reasons why we cannot recognize such a theory as constituting the true spiritual independence with which Christ has endowed His Church, it may be observed—

1. That the very exposition of this theory, as given in the facts of history and the demands of the *Syllabus*, is itself an evidence of its utter rottenness. All the true and noble instincts of humanity rise up spontaneously in protest. That there should be any power on earth, and that called a Christian power—claiming to rob me and my fellow-men whenever it lists—of the freedom to think out my religion and to worship my God according to the light I can gather, is an insult to my manhood—a trenching on what is dearer to me than life itself. To tell me that my Saviour has instructed all my one to command subjects to refuse civil allegiance to their rulers, and even to depose kings and queens from civil authority, is to do the infidel's work most thoroughly. The whole thing is so alien to reason, to right feeling, to the spirit of Christ, that our nature will never allow us to settle this question by the mere force of cool argument. Our entire being rises in rebellion, and as our forefathers dared to die rather than become slaves, so will it ever be found that the spirit of martyrdom dwells in their children. Never, never, as long as the blood of freedom runs in the veins of the Anglo-Saxon race, shall we recognize in theory or practice the power that would render existence to us a disgrace or a nuisance.

2. That there is not the slightest shadow of support in the *New Testament* for pretensions of this character. That in the New Testament Christ has taught us to believe in the existence of His Church as a spiritual community, governed by its own laws, regulated by well ascertained rules, or bearing a definite relation to the outlying world is clear enough. But that that Church is the so-called spiritual body, finding its seat and centre in Rome,—assuming dictatorial powers over the bodies and souls of men, and directed by one man endowed with an infallibility equal, in its sphere, to that of God, has never been proved, we assert never can be proved. I am aware that Ultramontanes may object to this appeal to the Scriptures. We cannot help that. We recognize no other court of appeal, and all other references to councils, fathers and traditions are utterly thrown away upon us. "To the law and to the testimony: if they speak not according to this it is because there is no light in them." We cannot, we will not, by any pretext, be drawn away from this safe and ample anchorage.

3. That the only powers with which Christ has invested His Church are those which pertain to spiritual instruction, spiritual culture and moral discipline; and that for the exercise of these all that is required of the civil powers is the recognition of the right to think, the right to speak, the right to com-

bine for mutual counsel and the right to unite in public worship. Here, I believe, we have the ultimate of the powers given to the Church, and also the limit of the demand of the Church on the civil powers. No property, no pains, no penalties of a material kind ever came within the ruling function of the early Church. The equality and love of brethren and not the dictatorship and suspicion of rulers were the characteristics of Apostolic days.

4. That the claims of the Church on the civil powers are simply the claims of the natural rights of men as men. No one can read the record of Apostolic days without seeing that all that was demanded of the civil power was the exercise of the right—natural to man. When Peter stood forth and asked whether it was right to hearken to God rather than to the Rulers in Jerusalem, he was not introducing a new element of life into civil society. He was only demanding that as a Christian he should not be denied the rights which belonged to him as a man. Christianity does not create new rights in relation to society. It endorses and uses up previously existing principles born with our birth. I may be subject to correction but my impression, as the result of no little consideration of social and philosophical questions, is that the solution of the entire controversy between Romanists and Ultramontanes lies in the recognition of this one fact, that Christianity in its relation to society requires that we should enjoy in our private and corporate capacity the natural rights of manhood, and no more; and, therefore, as Christians, we ought never to demand for ourselves what does not belong to every man and every ordinary combination of men on the face of the earth. Civil governors are at war with nature, and not simply with Christianity, if they put restraints on our liberty to think, speak and worship according as our conscience directs, and Ultramontanes also are at war with nature, and not simply with civil governments, if they, for any reason approved by themselves, demand more than this. That some rulers have violated nature in opposing Romanists and Protestants we know, and that Ultramontanes wish to violate nature, by the effort to grasp at what they are unwilling for others to get is the one fact we desire to impress on their minds. Of course every society, religious or secular, has a right to define its own province, and in that province it is supreme. Romanists, Secularists, Freemasons and others are here on the same level. But, if any one of these, pretending to be possessed of infallible wisdom, seeks to get to a position of power over civil rulers which it will not allow another society to have, then we say you have, in spite of your infallibility, made a blunder which others concerned will never submit to. You must not rob us of freedom for your own enrichment.

5. That any body of Christians that place themselves in connection with the State must expect to lose some of the freedom which none can take from them if they simply manage their own affairs and refuse to accept national money. In this case it is obviously not a question of absolute right, but of compromise; and in Germany and in England the Churches united with the State must necessarily feel the pressure of the political bond, for it is absurd for a State to pay money and not to insist that the people's money shall be employed on certain specified conditions. For one I will cherish the prayer for all who suffer from the chafing of golden fetters that they may rise and enter on the liberty wherewith Christ makes His people free.

It may be asked by some what are the special dangers to be apprehended from Ultramontanism in our day, that we should place ourselves in an attitude of defence and even of aggression? The question is natural, because in consequence of the free play which Protestant civil governments have secured for all the rights of the individual and of religious societies. There may be no apparent evil attendant on the violent assertion of claims largely bereft of their power of injury to life and limb. But the answer to the question,

and the reasons for our attitude, may be found in the fact that the sturtest man in Europe, whose knowledge of society is of the first class, has deemed it necessary, for the preservation of the German Empire, to adopt the most rigid precautions, lest the influence of foreigners at Rome should be so exerted on German minds as to shake their allegiance to the noble Emperor, who, out of the debris of former civil and ecclesiastical struggles, has succeeded in making the nation strong; in the fact, also, that wherever it is possible the same foreign influence, acting through the lives of episcopal rank, seeks to fashion every cabinet that is within its reach, so as to ensure first the weakening of true patriotism, and next the limitation of human freedom, and the triumph of a mediæval despotism, over all the operations of the mind; and in the further fact that our common Christianity is being degraded in the eyes of thoughtful men by being so boldly and constantly identified with what is proved, in its own nature, as well as in its history, to be so utterly alien to all that is noble and free and elevating in the human mind.

As to the particular line of action it behoves the friends of freedom and of Christianity to adopt in view of these dangers,—this is a matter that deserves a most careful and comprehensive consideration. One of the first conditions of success in any course we may adopt, is to be found in our eschewing all phrases and practices that tend to project between the soul of man and Christ, some authority to which men are perpetually compelled to listen. The incessant talk in some quarters of the Church, as saying this, and doing that, is not wise. It engenders a notion that there is some other than Christ whom we on earth are to obey. The logical issue of church authority, in the sense alluded to, is Rome. We must be prepared to allow the advocates of Ultramontanism free play in the use of popular representative forms of government, even though they prostitute the suffrage to the furtherance of their unparitetic ends, but at the same time we ought to bestir ourselves to put men in power in Parliament and City Hall who will not be the tools of a party subject to the dictation of an Italian ecclesiastic,—taking great care that we avoid the sin of trying to make ecclesiastical capital of our own out of the services of our representatives. It will be a prudent measure if we can cultivate friendship with and seek the co-operation of able, thoughtful men of the Roman Church, who have either lost all faith in religion because of the intellectual despotism they have suffered from, or are struggling to maintain the essential prerogatives of the human mind against tremendous odds.

The perpetual insistence on the leading principles of human liberty as being necessary to the honor and safety of society and most congenial to the glorious spirit of the Great Deliverer—by means of press literature, Church and school—and the expression, in our own broad generous tolerance of one another, of the charity that can think and let think—this will, I doubt not, in process of time, do much to develop these latent forces in all society which when properly aroused and guided will render tyranny of Kings, Popes, Churches, and Societies an impossibility. Above all, we may continue to cherish faith in His mighty working who holds all the forces of mind and matter equally in His steady hand, and labor on in the fullest assurance that He will break in pieces the oppressor and make His Church strong, beautiful and free.

The Right Hon. the Earl of CAVAN was then introduced to the audience and was received with applause. He explained the reason why he was unable to attend sooner, and said: I pray that this Conference may be used to gather closer together the Lord's people, and tend to the advancement of His kingdom, and to the gathering in, as far as possible, the people outside, so that we may, by the blessing of God, stimulate one another for the heavenly inheritance. Oh, let us seek earnestly that the

Lord will bless our intercourse here together, so that when we separate we may thank God that we have been permitted to meet together, and say that it is good for us to meet here. (Applause).

The Rev. GAVIN LANG, Secretary, announced that Principal Nelles, DD., Victoria University, Cobourg, who was to have read a paper on "Some hopeful aspects of this age of religious

porplexity and difficulty," was unable to be present, in consequence of official duties. The Rev. Mr. Lang was also obliged to announce that the Rev. Isaac Murray, of Prince Edward Island, who was to have read a paper on "Religion in the Common School," was unable to be present, though the cause which retained him was one which would have the sympathy of all present,—it being a revival of religion

which has been for some time in progress in Prince Edward Island, and requires the presence of all God's people in that place, and Mr. Murray thought his first duty was to be where God's work was going on.

It was also announced that Rev. Mr. Borland, who was to have read a paper on French-Canadian Missions, would not be able to attend the Conference.



REV. GAVIN LANG, SECRETARY TO DOMINION EVANGELICAL ALLIANCE.

Mr. JAMES COULT then read the following paper on

**FRENCH-CANADIAN MISSIONS.**

In the paper I have been honored at the request of the Committee to prepare, it is proposed to sketch the early history of the Church of Rome, its position before and at the conquest, its growing encroachments and present assumptions, with the notice of some topics pertaining to the subject, together with a brief account of the origin and present state of Evangelical Missions among the French-Canadians.

It is well, perhaps, at the outset to remove any impression that the strong opposition to

and even denunciation of the errors of the Roman Catholic Church by Evangelical Protestants is dictated by hostility or even unkind feelings to them as individuals. On the contrary, they act from love and concern for the eternal interests of their Roman Catholic brethren, and from imperative duty to Christ, who requires the exercise of such at their hands. Conscientiously believing this, the followers of Christ must war against the temporal, but their weapons of warfare are not carnal, but spiritual. By the Word of God alone they seek to win over her followers, and it is their aim to warn them to come out of this mystic Babylon, lest they be partakers of her

sins and punishment. The missionaries employed among the French-Canadians seek to make known salvation by the blood of Jesus Christ alone, and this is the motive of all their efforts. It is true there are opponents who meet the Church of Rome on other grounds, and attack her in other ways. She finds patriots and politicians, Bismarcks and Orangemen, to oppose her vigorously, and surely if the Romish Hierarchy forget that the Church of Christ is not of this world, they cannot complain if combated with their own weapons.

The Church of Rome on this continent has a history at once interesting and instructive.

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From the first, favored by the Government of France; richly enriched and fully organized as an Established Church, the privileges of which she was allowed to retain after the conquest through the short-sightedness of British statesmen; with the zealous labors of the Jesuits and other orders; with more of the ancient nobility as settlers than any other French colony, and with the Huguenots early banished from the country, the Church of Rome had an unrivalled field on which to work out her system; and here, if any where, the triumphant success of the Roman Catholic religion should be looked for. Another peculiar feature was the prominence given to the religious interests of the Indians and colonists. For this, careful provision was made in the charter granted in 1664, to the West India Company, formed to trade with New France, which required that the number of ecclesiastics necessary to "preach the Holy Gospel" should be conveyed over to the colony, and churches built for them. Large tracts of land were besides granted by the King for the support of the Jesuits, Recollets and other religious orders, and for seminaries and charitable institutions under their direction. In addition the machinery of an establishment as perfected in the mother Church, was by Royal edict added upon the colonists. At first the tithes seem to have been fixed at a thirteenth of everything the ground produced, whether of itself, or by man's labor, particularly all kinds of grain, fax, hemp, tobacco, fruits on trees and garden stuffs, and even it is supposed of cattle. In 1667, however, this burden was found too heavy for a young colony like New France, and by another edict the tithes were reduced to a twenty-sixth of all grains, leaving free all other products of the ground. This is the rate paid ever since by the *habitants*, or farmers, professing the Roman Catholic faith, besides Church dues, and assessments for the building and repair of churches, *presbyters* or mansees, &c., all of which are at once recoverable by legal process. At first also the Bishop appears to have held a divided authority with the Governor in administering the Government, and as may be expected his successors continued to exercise great influence upon the Government. Thus, everything conspired to place the Church of Rome in the most favored position.

On the Atlantic seaboard, almost contiguous and about the same period, another kind of religious power took root. In 1620, fifteen years before the establishment of the Jesuits at Quebec, a few exiles landed from the "Mayflower," poor, persecuted by the Government they fled from, not obtaining new asking support from that sheltering them, ended only with the pure faith of the Gospel held at such a cost, and which they taught and sought to adorn.

These two systems—the Protestant and Romish thus planted, have each produced their fruits, and—so far as regards intelligence, material prosperity, but, above all, religious character, there can be no doubt the descendants of the Puritans, with all their disadvantages, have greatly the superiority. That this is the fault of the system cannot be questioned, for in mental capacity and social qualities, where developed by Christian training, our fellow-countrymen of French origin are in no ways behind. Would that the instructive lesson thus taught might induce them to embrace the evangelical faith and look upon Rome as the enemy of their material as well as eternal interests.

Another great wrong which the Papacy has inflicted upon the French-Canadians as well as upon this continent, arose from the unrelenting hatred to, and final banishment of, the Huguenots from New France.

At its settlement, and subsequently, some of the leaders were of the Reformed faith, and seemed to have brought with them that courage and enterprise for which they were distinguished. This Protestant element in the early history of Canada, has yet to be

faithfully traced, and it is to be desired that some able pen will fulfil the task. There is no doubt it influenced in no small degree the early settlement and progress of the country. Had those men, noble in character and many of them in birth, been allowed to transplant here the knowledge of trade and manufactures, as well as the living power of a faith dearer to them than country and substance—which so greatly enriched and enlightened the countries of their adoption after the Revocation of the Edict of Nantes—in what a different position would Canada now be! Instead of the crushing influences which have nigh ruined Spain and Italy, have filled France with infidelity and blood; have retarded the improvement of this country, and but for the Protestant stimulus, would have left its inhabitants in the deepest ignorance,—had a wiser policy prevailed, the magnificent advantages of Canada for commerce and manufactures, with the intelligence and religious character of her people, might have placed her in the front of nations. Is not the subject worthy the serious examination of our Roman Catholic politicians and patriots, especially when their Church is striving to obtain unlimited control? The issue is a plain one. Has the Church of Rome been, and will it be to their beloved country, a greater benefit than the system of Evangelical truth as exemplified more or less faithfully by the Protestant Churches?

It is interesting, but painful, to trace the progress of Ultramontane views, as compared with the state of things some forty years back, or in 1790, when the Presbyterians of Montreal met for worship in the Recollet Roman Catholic Church, and when Gallican principles were almost universally held by the priesthood.

It was doubtless the commencement of Evangelical Missions among the French-Canadians which broke this unhealthy quietude; but, whatever the cause, a complete change has taken place in the views and measures of the Roman Catholic clergy. The re-establishment of the Jesuits and introduction of other orders, the formation of many associations sacred to Mary, Joseph and other saints, with more zealous application of the ordinary machinery of the Church, have resulted in, or are the manifestation of, the general substitution of Ultramontanism for the Gallicanism of former years.

This change has been evidenced in various ways, such as the deadly hatred shown to the Institut Canadien, the excommunication of its members, and even consigning them, when dead, to a dishonorable grave, as in the case of Guibord; the interference in politics as laid down in the Programme of 1871, and the practical carrying out of these views in elections; in the School Bill introduced by the late Attorney-General to place all Roman Catholic schools in the Province under the control of the clergy; in the decision given by Judge Routhier: in the effort to hand over to the management of the nuns and friars, lunatic asylums and reformatories; in the attempt to obtain the restoration, for the sole benefit of the Roman Catholic Church, of the valuable estates of the Jesuit Order, now appropriated for higher education; and perhaps in the most intolerant, if not the absurdest position taken by some of the Ultramontane papers, that the British are strangers and have rights and interests inferior to the French-speaking majority. The present assumptions of the Romish Hierarchy are well set forth in the following extract, translated from *La Grande Guerre Ecclesiastique*, by the Hon. L. A. Dessaulles, containing letters from him to the Roman Catholic Bishop of Montreal. It would be well if this masterly exposition and rebuke of Ultramontanism were published in a cheap form as well as translated into English.

"Those who have studied the history of Ultramontanism know that the idea of Christian right (*droit Chrétien*) which it inculcates comes to us in a straight line from false decrees, and may be definitely summed up in the contempt of every social, political and constitutional right." "Christian right" in the Ultramontane system is the sole will of the Pope; it is the ab-

solution of one man in every order of ideas and things; it is the negation of all national sovereignty, as if all individuals free will. According to this system there is no political or administrative question which does not come under the jurisdiction of the Roman curia.

Has not the present Pope declared that ecclesiastical immunity (*Immunité ecclésiastique*) was essential to the good government of the Church and of States. And what is ecclesiastical immunity? This word is very innocent in appearance; wherever we see the word "ecclesiastical" we are inclined to think of charity and love. What, then, is ecclesiastical immunity?

It is the right of the clergy not to support any of the charges of the State! It is the right of the priest to be exempt from all taxes for public improvements! It is the right of the clergy to get possession of private fortunes by undue influence in connection with testamentary dispositions! It is the right of the Church to acquire, to possess, to administer and never to divest herself of real estate, however disastrous be this monopoly to the prosperity of a country! It is the right of the Church to remove her priests from the jurisdiction of the civil courts! It is even the right of forbidding civil courts from having any knowledge of the crimes of ecclesiastics! It is the right of the priest to control the political action of the citizen, just as the Pope has the right to make void all laws passed by the State! It is the right of the Bishops to declare excommunicated the judges who condemn an ecclesiastic to pay a debt due by him to a layman! It is the right of the Pope to exact from Governments the creation of ecclesiastical Courts to judge all cases criminal, civil or municipal in which an ecclesiastic is interested! It is the right of the Pope to prevent a nation from voting the constitution which it pleases to choose, and to declare the same null if it violates ecclesiastical immunity. All the liberal constitutions which the nations have obtained during this century have been censured or reprobated by the Court of Rome.

It is to be regretted the British Government with mistaken liberality abetted the Church of Rome, after the conquest, in its aggrandizement, so that her position as an established Church was continued. By the articles of capitulation in 1769 and 1780, by the definitive treaty of peace in 1763, and by the act of the Imperial Parliament in 1774, the British authorities, not content with allowing the free exercise of the Roman Catholic religion, and the possession of all personal rights to the French-Canadians, which they were entitled to, confirmed to the Church of Rome her power and privileges as an established church, although not recognizing her as such. In the words of the Act of 1774 it was declared that "the clergy of the said Church (of Rome) may hold, receive and enjoy their accustomed dues and rights with respect to such persons only as shall profess the said religion." This last expression has exempted from tithes and church rates all born Protestants, and Roman Catholics giving notice in writing to their priests of having left that faith.

But not only does the Church of Rome exercise these rights of an establishment upon the portion of the province granted under the Seigneurial tenure before the conquest, but by the apparently criminal negligence upon the part of our Legislature, and Colonial and Home Governments, she has been allowed by legislation to extend her parochial division, and therewith her rights as a legal establishment, into those parts of the Province of Quebec intended for British settlers and granted in free and common socage, and which were expressly exempted from being affected by the claims of the Church of Rome. The ninth article of the Act of 1774, by which alone she obtained the rights of an establishment, provides "That nothing in this Act shall extend, or be construed to extend, to any lands that have been granted by His Majesty, or shall hereafter be granted by His Majesty, his heirs and successors, to be held in free and common socage."

It has been stated that burdensome as are

"Charlevoix says, after mentioning the arrival of several Jesuits in 1664, very soon after there was not a single Catholic in the colony, all had been expelled."

the legal tithes of a twenty-sixth of all grain raised, the rates for building and repairs of church property are equally so. The Act granting powers for the establishment of Roman Catholic parishes, provides for the assessing the real estate of the former for such a purpose; and, although apparently it allows a fair opportunity for a majority of the parishioners to make opposition, in reality in such a state of ignorance and subjection in the rural population kept that they are helpless against the will of the priest. Splendid churches are erected in poor parishes, and the people find their real estate mortgaged, as a preferential charge, for sums which to them are ruinous. Notwithstanding all the sacrifices thus made by the people, in the view of the Ultramontans, they have no title in church property, as shown by the following extract from the *Nouvau Monde*, their Montreal organ:

ALL BELONGS TO THE POPE.

"The Holy See, or rather the Pope, is invested by Jesus Christ with the same absolute power, the same supreme jurisdiction over the temporal possessions of the Church as that which he has the right to exercise over matters purely spiritual. His authority in the two orders knows no bounds but those of natural and divine law, both, be it remarked, by himself interpreted. What he can do in regard to the definition of dogmas, the teaching of morals, the rules of discipline, the rites, prayers and indulgences of the Church, he can do equally in regard to the regulation, employment, distribution or reservation of the benefices, titles, properties, revenues or possessions whatsoever of the Church. There are not in all his kingdom any communities, religious bodies, whether regular or secular, no bishops, parishes, fabriques, or simple chapels, each and all of whose possessions, even those of gift or bequest, do not belong to the Church and are not under the authority of its absolute king. He is free to dispose of them without any human control, to transport, change, or sell them, to create or suppress titles and their revenues, to found or dissolve communities, to divide parishes, constitute new ones and endow them, to extinguish the fabriques or give them other forms; in a word, according to the authorities:

"It is to the Pope that pertains the entire disposition of the churches, monasteries, benefices and all their property and rights whatsoever; so that he can dispose of them with perfect freedom, whether in the particular interests of these institutions, or for the wants or necessities of the universal Church, and in all circumstances where he may judge it useful and good." (Schmalz.)

"Now all this signifies that the various matters constituting the property of the Fabrique of Montreal belongs so little to the members thereof (*fabriciens*) or even to the parishioners of Notre Dame, that if to-morrow Pius IX. judged fit he would only have to say the word, and the Fabrique of Montreal would absolutely disappear, even from the code of our civil laws; its parish church would be turned into a single chapel of the Holy See, where the Bishop would henceforth watch over its property, or rather pay its debts."

Another instance of government subservience was the confirmation by the Governor (Sir J. Colborne) and Special Council in 1830, to the Sulpicians of their doubtful title as *Seigneurs* of the Island of Montreal, by which an enormous revenue accrued to them from the commutation of the *lots à vendre*, or fines on the sales of all real estate in the city of Montreal, a burden upon commerce and industry never contemplated at the conquest.

A brief statement, relative to the Jesuits, seems here in place. In 1635, they established themselves in Quebec, and as might be expected, soon took the lead in the colony. They appear in general to have been earnest men of pure morals, brave, self-denying, and laborious. Want of permanent success in christianizing the savages among whom they chiefly labored was, therefore, the fault of the system,

and that all the greater because it had such fitting agents.

At the conquest in 1760 the Jesuits, according to the voluminous report of Lord Durham, were possessed of property of a great extent and value, consisting of nine seignories and several valuable tracts of land, and houses of residence in Quebec, Montreal and Three Rivers. Of these properties the greater part had been given or bequeathed and the whole had been confirmed to them in mortmain by letters patent. Although the British Government refused to recognize the order, the Jesuits remained in possession of most of their property until 1800, when, on the death of the last survivor, the Crown took unreserved possession of the estates, which, after long negotiations, were handed over to the Provincial Government for the support of superior education. In last session of the Provincial Parliament a claim was virtually put forth on behalf of the Jesuits for the restoration of these properties, but disallowed by the Government. In 1843 the order was publicly recognized and an establishment inaugurated, by solemn religious services at Montreal, where two of the members were appointed to prepare novitiates to enter the order.

The splendid Church of the Gesù has since been built, eloquent preachers, with fine music, provided, and every means taken to exert their influence on the rising generation and ensnare unwary Protestants. In 1871, under the title of *Les Missionnaires de Notre Dame S. J.*, but in the body of the act described in full as the "Priests and religious members of the Company of Jesus," their incorporation was granted by our Legislature, with the same powers of holding real estate as other R. C. orders. This measure, introduced so Jesuit-like, seems to have been carried through the Legislature with the connivance of both political parties. Another proof how little politicians are to be depended upon in resisting the encroachments of the Church of Rome. A few weeks since it was stated in the newspapers that seventeen Jesuit students had sailed from Quebec to complete their studies at Rome, showing the increasing strength of the order.

The practical effect of Jesuit rule and Ultramontane dogmas is the fatal one of leading the people still farther from the Lord Jesus, their only Saviour, and from the Word of God, and increasing the worship of Mary and false and superstitious observances. The Lord's day is desecrated to a greater extent and more offensively to Protestant feelings; processions of greater magnificence connected with saint and relic worship; ceremonies more superstitious; increased demoralization through lotteries under the special sanction of the clergy—all marking the rise and mastery of Jesuitism in the land, and the semi-paganism increasing with it.

In connection with the subject of this paper, it would be unjust to pass over unnoticed those men worthy of honor within the Church of Rome, and occupying prominent professional positions, such as the Hon. Mr. Desaulles, Mr. Douine and others, who, in the celebrated Guibord case particularly, have stood up for the rights and liberties of their co-religionists, nominally, but in reality of their country; and who have so perseveringly sought the intellectual advancement of their French-speaking countrymen. Such men deserve our praise, but they need also our sympathies and prayers, on account of the persecutions their position entails. In Mr. Desaulles' pamphlet he graphically describes the priestly influences brought to bear on the families of the members of the Institut Canadien, sadly illustrative of the statements and arguments in Michelet's "*Du Prêtre, de la Femme, de la Famille*," a work which should be read to realize the enormous sin and crime of the Church of Rome in seeking to destroy the heaven appointed institution of the family, by virtually making the priest a usurper of the position of the husband. Remonstrating with the Bishop as to the cruelty and fruitlessness of his priestly interference, he says: "Besides I have seen better than any one else by the indignation manifested by those members of the

Institut who, worried to death by their wives, their mothers and their sisters—persecution which was ordered to be practised by the priest at the confessional, and which showed itself almost every hour at home in unkind remarks, which women who yield themselves blindly to the direction of an intriguing confessor know how to make in the conversations at table or in the evening; worry which showed itself in wounds to the feelings almost every minute of family life, and constantly resulted in coldness and quarrels among relations—I have seen, I say, by the indignation manifested by those who, being the object of sacerdotal pressure, hesitated between their independence outside and peace inside their homes; I have seen what an odious system your Lordship has introduced among us. Several have been obliged to yield, although convinced of the injustice of the tyranny exercised upon them by your Lordship, by means of women more pious than enlightened—but what effect was produced upon them?"

"Yes I yield," said one to me, "in order not to be constantly at war in my home; but they will remember their conduct some day. See my position: My poor mother gives me no peace. They have persuaded her that I am hopelessly lost. Her confessor actually went so far as to tell her that he gave her absolution with fear and trembling when he saw her allowing her son to frequent the Institut. He tells her that he fears that her communions cannot be quite sincere, since there is a good deed which she seems to neglect, *i. e.*, forcing me to resign. This drives the poor woman almost to despair, and she believes herself almost as much lost as she thinks I am. She has such scenes of weeping in my presence every time she returns from confession, and all that her confessor tells her about me causes her profound grief. I have also an old uncle whom they infatuated about a year ago, and who swears by all the Saints that he will not give me a cent if I persist in my disobedience to our holy superiors." What would you do in my place? My life is a struggle every instant with persons whom I love, but who have been fanaticized beyond expression and with whom a misunderstood religious feeling has alienated every other feeling."

This affecting statement of the trials of men who, intellectually convinced of the false system in which they have been brought up, are yet unable to escape from it, should surely call forth our sympathies and earnest prayers that the Holy Spirit may savingly enlighten and strengthen them to come out of their house of bondage, leaving all things for Christ.

The system of persecution employed by the Romish clergy in this Province, well-known to all acquainted with missionary work, and cropping out from time to time in some public crime, as in the case of Mr. Muraire, is all the more dangerous because generally secret and without remedy at law. In the extract just read its mode and effects are seen in the case of those who remain, however unwillingly, within the pale of their Church; but persecution takes a more persistent form towards those who seek the liberty and truth of the Gospel by leaving Rome. The victim is not imprisoned, nor violently robbed of property and home, but if bread is taken from the day laborer, custom from the trader, and practice from the professional man, through the secret influence of their priestly enemies, it is still the same persecution in spirit as in the days of the Huguenots. The general result of this persecution in country parishes, is that the converts, especially if poor, after a vain struggle, remove to the United States, and thus the province loses its best inhabitants. Similar consequences follow in the cities, but not to the same extent, as the power of the priests is not so much felt and Protestant aid can be obtained. Here is a department of effort, Christian it may be said, for manufacturers, contractors and master workmen to show practically their sympathy with the cause of Christ, by furnishing labor, and kindly taking by the hand those who thus suffer for conscience sake. Such cooperation would be gladly received by those

more actively engaged in the Missionary work. A small organization would be found most useful to enlist our merchants and master tradesmen to look after the young converts, especially those of our mission schools, to obtain situations for them and facilitate their learning trades, which can be done at small trouble and expense. This would prevent many promising youths from being driven to the United States or Ontario for want of protection, and the small amount of pecuniary assistance needed for the first year or two while learning a trade.

Another form of indirect aid to the cause of evangelization is the encouragement of boarding-schools for young people of both sexes, where French can be acquired without placing them under the influence, often fatal, of priests and nuns. In this connection the Young Ladies' Institute at Saint Hyacinthe, under the Rev. R. P. Ducloux, can be fully recommended. The boarding-houses of Mr. Richard, St. Anne des Plaines, and of Mr. Aron at Berthier, will also be found to meet the wants of those wishing to learn French in Christian families. While the claims of the clergy have undoubtedly become more arrogant, and greater efforts are employed to render the people submissive to these demands, it is equally true that there is among their people a more extended spirit of independence and enlightenment as to the venality of their priests and errors of their Church. Such statements as the following are constantly made by the colporteurs. Would time allow many more might be given, but the reports and occasional papers of the different societies will supply additional facts:

**HOW MANY ROMANISTS FREL.**—I had a long conversation with the master of a house in J., in which I found two Gospels purchased a few months ago. This individual, though a Romanist, confessed that many abuses needed to be reformed in his Church, and referred especially to the steadily increasing arrogance of the Canadian clergy and of the Monastic spirit which was so prevalent amongst them. I spoke of these evils as being some of the causes of the terrible revolutions which had shaken the Church to its foundations in Europe. He replied the same must take place here, and hoped that it will happen soon, for these abuses have arrived at such a height that they have become perfectly un-supportable. The next day before leaving I said him a Testament and some tracts.

**INDEPENDENCE.**—At P. C. — a woman said to me, "I went to confess to the priest, but he refused me absolution because I have had the Bible in the house for a number of years. I told him if he would not give me absolution for having the Word of God, he might keep it to himself, for I would never give up my Bible to have my sins forgiven by a man. I further said, 'If you think it is a bad book, come to my house, and if you can show it to be a bad book, I shall burn it at once,' but the priest never came."

After the session in 1763, a blank exists for over seventy years in the history of evangelic missions among the French-Canadians. During that period, when the population had increased from 65,000 to half a million, no systematic efforts seem to have been made, either by British or Canadian churches, to fulfil the duty laid upon them in the Providence of God, of recruiting their fellow subjects from Romish error. It would appear that a Wesleyan minister from Guernsey, sent out by a missionary society in London, labored among the French and English inhabitants of Quebec from 1816 to 1823, and there are traces of good done by French Bibles sold at the time of the last war to French-Canadian volunteers when in Upper Canada, but it still remains as a labor of love to collect the fragments of the mission history of these silent seventy years into connected form. Perhaps it may not be out of place to suggest the formation of some association, on a limited scale of course, for this object, as well as to gather together the materials for a history of the Huguenot element in the settlement and progress of the colony. Willing aid would be given by the societies in France, which have thrown so

much light and interest upon the early history of Protestantism in the mother country and the lands of their exile.

The first organization seems to have been the Edinburgh Committee for the Management of the French-Canadian Mission. The first of the names (all men of like spirit) on the list was the late Mr. Robert Haldane, and the last the Rev. H. Wilkes. It was formed doubtless through the late Major-General Anderson, copies of whose printed appeals in behalf of the French-Canadian Romanists, dated in 1820 and 1824, are extant, and whose efforts were warmly seconded by one equally to be revered, the late Jeffrey Hiale, Esq., of Quebec. The object of the committee was to "engage men of approved piety, without reference to names of party distinction, to preach and teach the unsearchable riches of Christ, to traverse the Province as colporteurs, and to scatter the seed of the Kingdom wherever they go." Funds were collected, appeals made for missionaries, and in 1831 the Rev. Henri Olivier, a devoted Swiss pastor, with his wife proceeded to Montreal. He was encouraged in his work among two French Romanists, and in 1835 formed a Baptist church. He was joined that year by Madame Peller and Mr. L. Boussey, by whom the Grande Ligne Mission was formed, the history of which and of those devoted laborers named, and of their worthy associates, will doubtless be more fully narrated in his paper to be read at this Conference by the Rev. Mr. Lafleur, one of its earliest and so active missionaries. A brief statement set here suffice of this mission. There are six ordained missionaries, and six other teachers, evangelists and colporteurs; eight organized churches, and four other preaching stations; church members about 350; adherents about 1,000; Sabbath-school scholars 160; two educational establishments, at Grande Ligne and Longueuil, admitting yearly forty pupils each. From the opening of the former institution in 1840, 1,300 pupils have passed through the two institutes. From the beginning of the Mission between three and four thousand Canadian Romanists have been brought to the knowledge of the Gospel.

The missionary society next in order of formation is the French-Canadian Missionary Society, some details of whose early history may be interesting to its friends. Encouraged by the success of the Mission at Grande Ligne and of the colporteurs of the Bible Society, which showed the anxiety of the people to receive the Holy Scriptures and the diminished influence of the priests, the French-Canadian Missionary Society was formed at Montreal on the 8th August, 1830; the Rev. James Thomson, Agent of the British and Foreign Bible Society, greatly aiding in bringing about the union of members from the various denominations, of which it was composed. The Constitution of the Society was formed upon a catholic basis, both as regards its agents, office-bearers and objects. Its first President was the late respected Lieutenant-Colonel Wilkes, R. A., and besides him among the founders and active friends, now entered into their rest, were Dr. Holmes, Capt. Maitland, Capt. Young, Messrs. Orr, Reidpath, and Wenham. In carrying out the objects of the Society it was found necessary to obtain missionaries from the Continent, and with this object, and also to seek additional funds, the Rev. William Taylor (now D. D.), and the present Treasurer, consented to act as a deputation. The results, through God's blessing, were encouraging. An Auxiliary Committee was formed in Glasgow, with Mr. J. D. Bryoe as Secretary, to whom the cause of French-Canadian evangelization owes so much. The deputation pleading the cause of a society on a Catholic basis, was heartily welcomed by Christian men, both of the Establishment and Dissenting churches, who made it the occasion of renewing the public intercourse on the platform which had been for some years broken through the voluntary question, the Society thus being made the means of promoting evangelic union. With the assurance of pecuniary help,

if missionaries could be found, the deputation, by the advice of Mr. Robert Haldane, and other friends, proceeded to the Continent. The same blessing attended their efforts, and in Geneva a committee of ministers and laymen was formed with such names as Colonel Trossin, Count St. George, Merle, D'Anbigne, and Dr. Milan, all of whom are now resting from their labors on earth, with the valued Secretary, the Rev. Professor La Harpe. This committee charged itself with the sending out of suitable missionaries, and has been of much service. The first colporteurs arrived here in 1840, and commenced their labors near Belle Riviere, where a school was begun. This was the nucleus of the schools at Pointe-aux-Trembles, which were opened, the boys' in 1840, and the girls' in 1849. The former building, erected partly through the liberality of friends in Great Britain, was opened with an address from the Rev. Caleb Strong, A. M., whose memory claims a tribute of deepest respect, and to whom and his successors in the pastorate of the American Presbyterian Church (in whose vestry the Society was formed), the same owe very many obligations. It would be trespassing too much in a general paper like this to record the names of the valued directors of these schools. Mention is only made of the Rev. Jean Vernier, the first in charge of the boys' school, and of Madame Tanner, the first directress of the girls' school; both long since passed away, leaving behind the record of lives devoted to their Master's work. The girls' school was erected chiefly through the exertions (which has been such a valued co-operator since its formation) of the Montreal Ladies' Auxiliary. It would be equally misplaced to enter into details of the great work of education which for twenty-eight years has been carried on at Pointe-aux-Trembles, more especially as striking results in the useful lives of the pupils, after leaving, have been recorded in the *Journal* issued by the Society for the past and present year. Two other events will only be further noted as marking eras of progress; namely, the formation of the *Synod des Eglises Evangeliques* in 1858, and the erection of the Mission premises at Montreal in 1863.

The field occupied by the Society is principally on the north side of the St. Lawrence, above Quebec, and on both sides below it, extending about 500 miles. Its operations include colportage, education, and evangelization. The chief schools are at Pointe-aux-Trembles, at which, and other schools, over 2,000 youths have received a Scriptural education, many of whom have become teachers and ministers, the remainder useful citizens in this country, and the United States. The missionaries employed permanently number twenty, of whom six are ordained. The circulation of the Scriptures in whole and part since the formation of the Society is estimated at 35,000, and about 300,000 books, tracts, and illustrated papers. At the Depository, Montreal, tracts suitable for general circulation, being non-controversial, can be procured at 1 1/2 cents a hundred. There is also a valuable assortment of standard French books from Paris and Toulouse. In connection with this Society is the *Union des Eglises Evangeliques*, a national French-Canadian Church, with a constitution after that of the Free Church of France. It has eleven churches, besides about forty small stations, with six pastors, about 150 church members and 1,200 adherents. The support of the pastors comes nearly all from the Society, which, however, in no way interferes with the internal management of the churches. The number of scholars at the schools, supported wholly or in part by the Society the past season, was about 400.

Another encouraging work is the Sabrovois Mission (Episcopalian). Its chief station is at Sabrovois, near St. John's, where mission schools are carried on, besides missions in Montreal and at Indian Village, St. Francis. At Sabrovois last year there were 60 scholars in attendance, one-half from Roman Catholic parents. The report for 1873 refers to a remarkable work of grace, the conversion of twenty persons, chiefly youths. In all, 408 have passed

through the mission schools since the opening, and 150 have joined the Church of England from the Church of Rome. There are four ordained laymen engaged in French and Indian mission work. There are two churches with entirely French-speaking congregations. The French Mission Record affords an interesting view of the work done.

The missions of the Wesleyan Methodist Church are of growing extent and importance. In these are engaged 5 missionaries, 4 of whom are ordained; one organized church, besides 30 stations where meetings are held from time to time, with a membership of about 150, and double that number of adherents. There are two day and one Sabbath school. In addition, there is a most interesting Indian Mission at Oka, Lake of Two Mountains, where a regular church exists, with 200 members and 400 adherents, and day and Sabbath schools. Besides, the missionaries gather small congregations in schoolhouses and other places, and visit from house to house.

The Canada Presbyterian Church has for several years, with aid from the Lower Provinces, supported the Kankakee Mission in Illinois, at the head of which is the Rev. O. Chiquiquy, well known for his eloquence and labors. The total number of ministers is six. Rev. Prof. Cousirat, sixteen French-Canadian students, training for the ministry; most of whom, in vacation, are employed in mission work.

The Presbyterian Church of Canada, in connection with the Church of Scotland, has a French congregation in Montreal, under the charge of the Rev. Charles A. Tanner. In addition, the Rev. Messrs. J. E. Tanner and C. A. Doudlet preach in French from time to time.

The Presbyterian Church of the Lower Provinces has for some years past employed colporteurs, chiefly students, to labor among the French-speaking inhabitants, who number about 78,000. One minister is now settled. This is a field of growing importance, and the French settlements in Newfoundland, Gull, should call forth more prayerful and active effort for the evangelization of their Dominion, both from the Churches in the Dominion and of France, their parent country.

The Bible Societies in Quebec and Montreal have for many years employed colporteurs among the French-Canadians, with much success. The U. S. Tract and Book Society has also labored among the French-Canadians in the West, and at Ottawa a vigorous work has been done among the shantymen to the north of the Ottawa.

From the statistics of the Mission work now given, it would appear that in the Province of Quebec about sixty missionaries are employed directly among the French-Canadians, besides colporteurs and students temporarily engaged. The organized churches are about 26, and other fellowships may be estimated at 500; and about 15, the scholars 500, and the whole number who have from their commencement been educated is about 5,000. The number of converts from the year 1834 it is impossible even to guess at, as, perhaps, three-fourths may have gone to the United States or Upper Canada, driven away by persecution, to the serious loss of the Province, where the converts are so much needed to consolidate the work.

The following is the strength of the Church of Rome in the Dominion, as taken from Roland's Almanack for 1874:

Dioceses: In Quebec 6, Ontario 5, Nova Scotia 2, New Brunswick 2, Prince Edward Island 1, and several in the Western Territories.  
Bishops 20, of whom in Quebec 8  
Churches and Chapels 1,420, of which in Quebec 716.  
Priests 1,442, of whom in Quebec 1,025.  
Ecclesiastics (young men preparing for the priesthood) 856, of whom in Quebec 246.  
Seminaries 12, in Quebec 9.

Colleges 29, in Quebec 18.  
Religious Communities 53, in Quebec 31.  
Convents 203, in Quebec 140.  
Hospitals and Asylums 47, in Quebec 25.  
Academies 88, in Quebec 40.  
Schools 2,597, in Quebec 2,120.

From the census of 1871, according to the printed returns the religious denominations number as follows:—

Provinces.	R. Cath.	Other den.	Total.
Quebec	1,010,850	171,650	1,191,510
Ontario	274,183	1,946,689	1,920,851
Nova Scotia	103,000	285,800	387,800
N. Brunswick	96,016	186,578	282,594
	1,493,023	1,938,733	3,435,761

The nationalities, taken from the same source, are as follows:—

	French.	Irish.	Engl.	Scott.	Germs.
Quebec	929,517	128,478	90,923	46,428	7,068
Ontario	75,383	530,449	430,420	338,680	195,308
N. Scotia	82,533	60,537	113,520	130,741	31,943
N. Bruns.	44,907	100,643	55,648	40,863	4,478
	1,063,040	846,490	706,909	546,970	20,290

It will be seen that the population of French origin in the two Maritime Provinces is 77,740, most of whom are descendants of the French Acadians.

Immigration from France is a subject of deepening interest. It is well known the Government of Quebec, through clerical influence, has discouraged immigrants from Great Britain, and has been at considerable expense to promote immigration from France and Belgium. The result, however, is unexpected to the Romish clergy, as they find the new exercise in this country, and not slow to inculcate their distaste of it. In return the immigrants find a strong feeling of enmity the priests, and instead of the great advantages expected, they meet with poverty and neglect, and such welcome as that indicated by the advertisement of a French-Canadian manufacturer "No French need apply." Doubtless there are minor objections to their employment, but there is no doubt want of submission to priestly rule is the fundamental cause of the difficulties thrown in their way, however, opens the way for our Protestant missionaries, some of whom are countrymen of theirs, and they find these French immigrants generally ready to listen to them, sometimes willing to receive the Scriptures, to attend Protestant services, and send their children to Protestant schools. It is most desirable that these strangers from France should be their employment, to relieve their wants when indispensable, as well as seek after their spiritual interests. Any so disposed will find the missionaries ready channels of their good feeling and benevolence.

Having sketched the history of the Church of Rome, showed its injurious results to the interests of the Gospel and prosperity of the people, and warned against its increasing power and encroachments, I come in fine to the practical question, What is to be done to resist its progress and remedy its evils? It is our duty to meet these, not only for the sake of ourselves and children, but in pity for the fellow countrymen. Our efforts must be made not in the spirit of denunciation, but avoiding all political entanglements, present the Gospel in the spirit of love. There must be first an awakening from the ignorance and in which which attach to the subject, and to sleep in the line of the bursting reservoir, or when the cyclone is raging. There must be more earnest, persevering prayer, the restraints and undertakings, whether before the lofty walls of Jericho; whether threatened by an Assyrian host, or seeking the deliverance of a Peter from a cruel Herod,—prayer, the resort of a David fleeing before his relentless enemy, or of a Luther called to stand before

an Emperor and Council; the motto most fitting for all associations engaged in this, the Lord's cause, is *orare et laborare*—prayer, and work. The leaders of the Church of Rome are working in earnest, and the organizations among their people show that they too are active. Why, then, should indolence characterize the friends of the Redeemer, and of the country? Greater union is needed among those who seek to oppose the encroachments of the Church of Rome, not only in religious matters, but on social and practical questions. For the first object, might not a special Committee of this Evangelical Alliance be named to watch over the interests of Protestantism, and would it not be most desirable that outside of the Alliance and of Churches and Missionary Societies, and of all political parties, a Protestant Defence Association be formed to protect us in our civil and social rights? May the Holy Spirit grant the grace necessary for any such effective unity!

But the cause of French-Canadian Evangelisation is not only important to and the duty of Protestants in this Province and Dominion, but has the strongest claims on the friends of the Redeemer in Great Britain and the United States.

The duty which the conquest imposed, when, in the Providence of God, Canada was transferred from Popish France to Protestant Britain, to evangelize its inhabitants, it has been seen was for seventy years almost wholly neglected by her Churches and people. Now that the task has been made so much harder by the immensely increased population, and wealth and power of the Church of Rome, it would be unjust to throw the whole responsibility of the work of evangelization upon the Protestants of the Dominion, struggling with limited means and numbers, against a hierarchy better organized and more influential than in any other country, and for fear of which worldly and time-serving Protestants withhold their countenance from evangelistic efforts among their Roman Catholic fellow-citizens.

The condition of Romanism in Canada has a particular bearing upon the religious and social interests of the United States in many important aspects. The proximity of a people, a million in number, doubling every quarter of a century, cannot but exercise a potent influence upon the neighboring country, especially when into it a constant immigration is taking place. The French-Canadians are found in large numbers in the factories, tanneries, brick yards, and shops of the States of New England and New York. It was stated that some 80,000 were enlisted in the Northern armies during the war. The Romish Church is looking for the control of the North-West, and has already obtained a large share of political influence in that part belonging to the Dominion. Is it a matter of indifference to the United States whether the North-Western region is to be filled and controlled by Roman Catholics or by Protestants? whether ministers of the Gospel or priests and nuns are sent to train up and mould the minds of the population, and lay the foundations of the vast power which some day will be there exercised? Is it the same thing in the warfare on school questions, or in the struggle for good government and for the right solution of many social and political questions dear to the Protestants of the United States, whether the French-Canadians, either as immigrants or neighbors, are held in ignorance and under priestly control, or well educated and intelligent Protestants? When the Church of Rome commences in earnest her efforts to Romanize the colored population of the South, where can she better look for emissaries to send there than to the numerous and well-endowed institutions of the Province of Quebec, which have already often supplied other parts of the United States with male and female ecclesiastics? Therefore, to the people of the United States, especially to the followers of Christ, not one of indifference, but of immediate and solemn interest; and not only should they consider



what is best to be done to evangelize the French-Canadian Romanists within their own bounds, but as to the duty of lending a helping hand to those in Canada who are contending with the gigantic power of Rome, and seeking to bring her followers to Christ. This paper, already too extended for the occasion, and drawn up amidst the requirements of business, which have prevented its more careful preparation, must now be brought to a close. It has been written in a spirit of love to our Roman Catholic fellow countrymen, while not hesitating to speak of the doctrines of their Church, and the pretensions of their clergy, as opposed to the Gospel of Christ and the true interests of the country. It has had in view to stir up Christians among whom they live to more exertion to rescue them from spiritual thralldom, and to convert them to the Lord Jesus Christ. May the Holy Spirit accompany and bless every attempt to extend the sway of Emmanuel over our beloved Dominion, and to Him be all the glory and praise

**MASS MEETING.**

The mass meeting in the St. James street Wesleyan Church was most largely attended and enthusiastic. The speakers were Rev. Dr. Vincent, Henry Varley and Rev. Dr. Black, and they all appeared themselves not only full of the subjects on which they spoke but imparted their spirit in a great measure to their listeners, who were visibly affected by their words.

Hon. L. H. WILMOT opened the meeting by giving out the hymn beginning "Come, Holy Spirit, Heavenly Dove."

Rev. Dr. MACVICAR followed in a brief prayer, after which

Rev. Dr. VINCENT, of New York, delivered an address on

**SUNDAY SCHOOL WORK.**

He said: The topic which has been assigned to me is that of Sunday-school work. Allow me to say, first of all, that there is no place like home for religious instruction. For, if it should come to be a question for one moment between the Sunday-school and the family, as a place for the religious training of children, I should drop the Sunday-school that moment. There is no one on earth like a mother to bring the child to a knowledge of the Truth as it is in Christ. There is no place where the first principles of religion can be so thoroughly illustrated as in the family, where the father and the mother, under the divine order, illustrate, I had almost said, the fundamental principles of our theology. There is no place for the instruction of our little people in public religion like the sanctuary. If the question were to arise between the claims of the modern Sunday-school and the claims of the pulpit, my voice should be for the pulpit, although I rejoice that no collision has as yet occurred between the two departments of the Church, and I do not see that there is any liability to such a collision. I notice with great regret that in some parts of my own country the little people are expected to attend Sunday-school, while the older people are expected to attend preaching; and in fact in some communities the idea prevails that the Sunday-school is the children's church, and that the regular church service is for adults. In some sections of the country where the Sunday-school is held at 9 o'clock in the morning, the little people go to Sunday-school until the half-past ten o'clock bell rings, when they return to their homes, while their parents go to the church. All this is wrong. It is based upon a wrong theory as to what the Sunday-school is, and what it proposes to accomplish. Please accept these two propositions: first, that there is no place like home for religious instruction; secondly, that there is no place like the sanctuary for the training of our little people in the principles and habits of public religion; and then, after we have provided for religious instruction in the family and religious

instruction in the pew, let us look after the other appliances and institutions of the Church by which the work shall be carried on. I do not know what the general opinion in Canada is,—I know that in many places our little people have entirely forgotten to attend preaching services, and I dwell on this point because I never talk on the Sunday-school question without referring to the other subjects—home and the pulpit. I believe in the exercise of an authority at home which will bring the children regularly to the preaching service,—not a stern thou shalt! but a habit so formed that the children will never know any better; so that the little fellow at eight years of age will attend preaching on Sunday morning because, as he says, "I have always attended preaching on Sunday morning." And should there be any reluctance on the part of our little people to attend these services, an appeal to their own consciences will go a long way towards rendering the thought of that particular service easy and pleasant. Then may I plead for a little more of the attractive element in the sanctuary itself—that they may be comfortably seated, and with a hymn book in hand, humbly unite with the great congregation in singing the praises of God; and with the Bible in hand, humbly read with the minister the morning lesson, and select the text as he announces it. Nothing charmed me more in Scotland than the habit the people have there of having the Bible in hand during the preaching of the Word. Never shall I forget being in Dr. Guthrie's church during an admirable sermon I heard him preach: he called attention to what Paul said in his letter to the Ephesians, and I could hear the leaves rustle and see all the people turning to find the passage. I plead again earnestly for the presence of the little people in the sanctuary with the open Bible and the open hymn book, that they may grow up to reverence the House of God. In the United States we have some men who cultivate the Sunday-school so constantly that sometimes people forget that they believe in anything else. So I say to-night that the three cardinal principles of the Sunday-school work to-day are these: First, Home, sweet home, the place for teaching the truths of religion; the sanctuary, where the ministers preach on the Holy Sabbath, out of the Holy Word, under the ministry of the Holy Spirit; and, then, that supplemental institution or service—call it what you will—by which the young and the old are thoroughly trained in the knowledge of the Word of the living God that they may grow thereby. Now, there are a great many families where there is no religious influence. There are thousands of children all through our land who never attend preaching—what shall we do for them? Robert Raikes answered the question in the modern mission Sunday-school. Go after them, gather them in groups, organize schools, secure voluntary and consecrated teachers, bring the little ones to the knowledge of Christ under the guidance of the blessed Spirit. But remember that the Mission Sunday-school does its best work when it reaches back of the children to the home of the children. Remember that the Mission Sunday-school does its best work when it brings its members under the influence of the pulpit and says to every little fellow in the class, "Johnny, your father, your mother, are they Christ's? Here is a treat for them, my boy. Where do you live, my boy; I want to visit you. I shall pray for you and your father and mother every day, Johnny." That boy comes to think that the teacher lives for himself, and his father, and his mother, and very soon the teacher increases his influence tenfold over that child and his parents. The Sunday-school I shall speak of has but little in common with the Sunday-school of Mr. Raikes. The institution I speak of claims to be divine, and I find this institution in the Word of God. Were our families devout, were parents faithful to the very highest degree in the training of their children, were their children regularly attendant on the preached word, still we should need this institution to do the work which the modern Church school proposes to

do. That boy of yours needs pastoral care outside the family; notwithstanding your devotion and fidelity, his regular teacher or pastor will do a world of good to him. That boy needs a thorough training in the Word of God which will make him a biblical scholar. Teach him grammar, and history, and geography, and doctrines and ethics, but teach him also the profound spiritual truth revealed in the Bible, that he may be made wise unto salvation. And we need the school with the most thorough catechetical method to develop and instruct the child in the truth as it is in Christ. I do not believe that when God provided for us this living Word that by it we might grow wise unto salvation, that he ignored the laws of our intellectual being, because through the heart, by the ministry of the Spirit, I am to be enlightened, and converted, and edified, and prepared for all good works on the earth. It does not follow that I shall receive this Word without thoughtfulness, without searching, without heart work. Just as I study any other truth in the universe. That boy of yours needs the supplemental care of a thorough teacher that he may be instructed and improved in the Word of God. But when the family does its best and the pulpit does its best, and the boy is in the Sunday-school to receive careful instruction, look at the great multitude of adults in the Church who need the same thing,—men 60 years of age need to be reminded of old truths which they have long ago found in God's Word. And there are new truths which they may discover, and by the ministry of the Truth comes the grace of God into the soul. And by thus studying the Word our adults become fitted to teach others. By men and women remaining in the Church as students, we solve this problem. How shall we hold our young people between the ages of 16 and 26? Let the whole Church body work every Sabbath day searching the Scriptures in the most thorough manner, examining these pages, and our girls and boys will never feel that it is an undignified thing for them to re-join in the Sunday-school. Now this figure of the Sunday-school may be put into a definition—though it may not satisfy you,—yet it will approximate to the truth upon the Sunday-school. There are some who think the Sunday-school a pleasant little substitute for all other religious instruction. In some places the Sunday-school is considered like a recitation, where we have a little good singing, and a little exhortation from some stranger who passes by, a little instruction out of some question book, and that is the end of it. There are some who make our Sunday-school a singing school and something more. The Sunday-school is not a singing school, it is not a lyceum for getting up exhibitions and popular demonstrations; but it is a public school for the study of the Word of God, that they who go there may grow wise unto salvation. I could give the definition more carefully—the school of the Church is that department of the Church of Christ in which the children, the youth and the adults of the Church, and as far as possible of the community, are thoroughly trained in Christian truth, in Christian experience, and in Christian work. This is what our modern Bible school idea means,—the study of the Word, not merely to fill the mind with facts of history, or facts of geography, or the letter of doctrine. You remember what Paul said in his letter to Timothy: "All Scripture is given by inspiration of God, and is profitable for all things,"—that is, teaching, as Paul meant to say; why teaching? because, as he said, for reproof, and reproof meant correction. What we want to-day is an active, intelligent, consecrated, earnest and useful church membership. How shall it be secured? By the devout study of the Holy Scriptures. Where shall they be studied. In the family, in the pew, but especially by the most thorough methods in the school of the Church, where catechetical instruction is made a specialty, and where old and young engage in it with enthusiasm. This is, as I understand it, the Sunday-school; and the finest description I

ever heard of the true Sunday-school is in Paul's letter to the Colossians, 3rd chapter, 16th verse. I will give you the verse as it reads with the several pointing, and then with the corrected pointing: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Well, now, I have no doubt there is inspiration in the psalms and hymns and spiritual songs of the Church, but I confess when I was a boy I wondered a little how the people would go about teaching and instructing one another in psalms, hymns and spiritual songs. I thought that Paul was too well trained himself to talk about teaching and admonishing in psalms, hymns and spiritual songs. When I first found this new pointing, without changing one single word, how I delighted me! "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another, in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." That is the Bible school. (Applause.) In conclusion, what does the school of to-day need. First, it needs cordial Church co-operation; then all its expenses will be paid by the Church. (Applause.) That was a feeble demonstration in favor of so important a principle. (Loud applause.) Why, I know Sunday-schools in my own district of greenbacks where they send little children around to pick up pennies and five-cent bits from uncles and aunts and remote relations, that they may sustain the Sunday-school. If the school be a part of the Church, it is for the Church to say how much shall go to the minister, how much to the school, and how much for the incidental expenses. (Applause.) Then again I plead for the school of the Church that it shall practically be under the direction of the pastor. Not that he shall exercise any lordship over it in an objectionable way. And I hold the minister responsible for what is taught in the school, and for the way in which it is taught, and for the use of the laity as his subordinates. He must see to it that they are instructed themselves, that what they teach may be sound doctrine. Still I should not expect the pastor to interfere with the details of Sunday-school management. I certainly deprecate any theory which makes the superintendent feel as a man said once down in Massachusetts, when the minister wished to offer a suggestion: "Stand back, brother; I run this machine." (Laughter.) I plead in the last place for a thorough system and a good, thorough instruction in the Sunday-school; with which our young people are familiar in the secular school. I would not have everything so precise, so formal, so rigid, as to destroy the vitality of the school. But there is such a thing as having a thorough system and being perfectly natural. I believe in silence and in order. I believe in having a place for everything and in having everything in its place. It went down for little people to be drawing a contrast, between the thorough methods of the secular school and the shallow, superficial methods of the Sunday-school. Above all, it is the duty of those undertaking to teach, to know how to teach and know what to teach. It is not necessary for them to be eminent scholars in order to teach the Word of God. The more culture, the more polish a man has the better. If a Sunday-school man brings all learning, all refinement and all grace to his work, so much the better. But when a man has a heart touched with the love of God and of souls, even if he does lack a little of the graces of rhetoric, or a logical way of putting his teachings, let him come with his soul baptized with a divine zeal, and that will make his teaching effective. When Branwell, a noted but uneducated Wesleyan, who preached with great success in England, was preaching one day in a little town, there came a learned and cultivated German clergyman to hear him preach. Branwell preached earnestly upon his subject, and some of his friends, knowing how he murdered the King's English, began to whisper among themselves: "Alas, alas, if

Branwell knew that Mr. Trübner was here to listen!" Freedom little cared Branwell for Mr. Trübner or any other man, when he was preaching under the influence of the Divine Spirit. At the close of the meeting one of them said: "How did you like Mr. Branwell? He makes mistakes some; don't you think he wenders a good deal from the subject?" "Oh yes!" said the old German, "he do wander most delightful from the subject with the heart." Give me such men as Lawrence of Scotland or Moody of Chicago—men that come, baptized with the love of God, and then this world will very soon be brought to the feet of Him whom they, in their fervor and their power, represent. I wish to call your attention to the great International Lesson Book, by which the whole Christian world will unite in the study of the Word. I have here, and hold in my hand, the International Lesson in Chinese, which are studied every Lord's day in the missions of Fouchow. (Cheers.) I hold in my hand the lesson printed in Northwestern India and used by the English-speaking population of Northwestern India. I have it also in Hindostanee, studied by the little heathen children every Lord's day. Here is an elliptical review of the lessons of the first month of 1874, prepared by one of the mission scholars there on the banks of the Indus; and I have received them from every part of the globe where the Gospel of Jesus Christ is preached and missions have been established. I feel in my heart a strong conviction that a new light, as beaming upon the mountains, and a new era is dawning upon the world; for the people have opened the Word of the living God, and when God's Church studies His Word then expect manifestations of power from the Spirit of God. And the beautiful thought of all is that it makes as one. I wish you could be present when the committee are preparing the International Lessons, and hear the discussions upon them. We have made the Calvinists accept several texts of Scripture, and the Armenians have had to do the same; and the Baptists have to stand right up to it, water or no water. (Laughter.) So we find ourselves united and prepared to stand by every phrase of the Word of God. Said a hotel clerk to me at Niagara Falls the other day, when we were met there to select the lessons: "What's all these men here for? They're preachers, an't they?" I explained to him about the Sunday-school work and about all having the same lessons in all the Churches—Presbyterians, Methodists, Episcopalians, Baptists—and I told him that we all studied the same lesson. "Why," said he, "that is kind'er nice, an't it, to see them all united?" (Laughter and applause.) So shall the world say "See how these Christians love one another," and the prayer of the Master shall be fulfilled in that beautiful passage—there is no sweeter prayer—in the 17th chapter of St. John: "Sanctify them through Thy truth: Thy word is truth." "That they all may be one as Thou, Father, art in me." May this blessed, sanctifying and edifying power spread over the whole earth! (Applause.)

Mr. HENRY VARLEY was the next speaker. His subject was,

#### SPIRITUAL LIFE—WHAT IS IT.

He said—To find what spiritual life means one needs to come to the words of the living God, and probably the meaning could not be better explained than by quoting the words of Jesus Christ when He says, "I am come that they might have life, and that they might have it more abundantly." No man naturally came by spiritual life. Paul in his epistle to the Ephesians says, "You hath been quickened, who were dead in trespasses and sins." Spiritual life is not hereditary. It is necessary that every soul be born again in order to become the possessor of it. Neither is it moral excellence. There are hundreds of moral men in this city who are utterly destitute of the spiritual life. Is there any one who could have more reason to boast of these things than St. Paul? He says in connection

with this subject, "If any other man thinketh that he hath whereof he might boast in the flesh, I more; circumcised the eighth day"—All the religious observances enjoined by the Jewish laws and observances had been performed for him and by him. Then, in regard to his birth, if sought of hereditary advantages would have availed certainly this record must have sufficed; "of the stock of Israel, of the tribe of Benjamin"—that favored tribe of a favored people—"a Hebrew of the Hebrews; as touching the law a Pharisee." All this would avail nothing, but "it pleased God who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen." It is the power of the light of God which Paul preached when he said, "For God, who commanded the light to shine out of the darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." He also refers to this power when he addresses King Agrippa, at mid-day. "O King, I saw in the way a light from Heaven above, the brightness of the sun shining round about me and them which journeyed with me." There is in nature no light superior to that of the meridian sun, but when the Christian is filled with this spiritual light, the sun is, as it were, entirely eclipsed. This light is referred to by Christ in the Gospel according to St. John in these words, "I am the light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life." It is so customary to think that this light can be obtained by man's own works, but it can not. You may bruise the flesh, subject it to all manner of privations, put it into purgatory, but as the Lord liveth it will remain flesh when all these are done. The old man in the sinner stronger than our will. It is crucifixion he needs; he needs to be dead and buried, there let him rest. If any man be redeemed he is a new creature, not a patched up, but a new man in Christ Jesus; for "old things have passed away; behold all things have become new;" "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Men speak of the possession of Christ. But that is hardly what the Apostle speaks of. He says "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." The faith of any Christian must be weak if he cannot realize the grand truth that Christ liveth in him, that the life of Jesus might be manifest in his body. In the words following this idea, the Apostle says, "For we which live are already delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." This expression does not refer to the future, but to the present—"our mortal flesh." It is no imitation of Christ, but Christ in all; Christ in the pastor and the people, or, as the Apostle puts it, "Mighty in you." Do not all know that the might of Christ in the spiritual world is for them to-night. If this is not so, it is weak. When a traveller arrives at Quebec on his way to Montreal he does not go into a hostelry and ask for a horse to drive to Montreal. If he did, in all probability the man would have said, "What do you want a horse for. You can go by the steamer or the railway." The traveller might answer, "I don't know anything about the railway; never heard of it. My grandfather used to go by the coach and will go in the same way." No; he doesn't follow that course, but gets on a steamboat and quickly and easily is brought to his destination. It is believed that mechanical force is moving the world to-day, and is a fit illustration of the power of God which is exerted from morning to night. Look at that locomotive engine. It is stationary and harmless. There is no sign of life about it and a child may safely play around and on it. But turn on the steam, let it pass through the valves, and the engine will go at the rate of two miles, four miles, ten miles, twenty miles an hour. The spirit of

God is such power as this. If any have not thought of this before, let them think of it now. Paul says, "I can do all things through Him that loveth us." This power can do all things. It stopped the mouths of the lions. When Daniel was thrown into the lions' den he did not resist at all. He knew that it was God's will, and he had no fear for the result. He didn't even forget his politeness greet the king by whose orders he had been thrown into prison, when he comes to see how he is in the morning, with the salute, "O my king, live forever." Such was the quiet of that man possessed of the gift of God. Christ has come to dwell in our hearts. Do all here believe in the divine power of Jesus Christ? If all do, whosoever they believe it worth. If any one were to ask the greatest proof of the divinity of Christ would it not be best to say that He is life and hath sent out life and sustenance through the entire Church of God? It does not destroy man's individuality, but it puts him in different circumstances. The unconverted man puts the old eye to the front, but the man possessed of the power of the spirit makes it second and subservient to God, and is prepared to say that it is not him, but God that worketh in him to will and to do. Mankind have been owned by self constantly coming to the front. God asks in all to will and to do, and to do well His own good pleasure, doing in them that which is pleasing in His sight. Oh that absorption in Christ, in which the mind and the imagination, the hand and the eye are entirely subservient to and used by Christ to work His will! O sirs, men, just grasp this truth and it will make thy whole life sublime. Will it make a man irritable? He may be crossed by infirmity. Paul was infirm, but he did not consider that sufficient reason to become irritable, but rather the reverse; it was an argument to receive more of Christ's power. Christ's power can never be limited. Paul says, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." O ye people, dare to believe this. A great many Christians say, "If my circumstances were different, I would be a better man than I am." There are a great many ministers who always have a lion in the way. I say to them "How do you do?" and they at once begin to complain about this being so inconvenient; and that so wrong; the people are inattentive; they don't take interest enough, in one thing or the other. There are always such persons to be met with. Paul does not believe in these complaints. He says, "Giving no offense in anything, that the ministry be not blamed, but in all things approving ourselves as the ministers of God." In each of these complaints one is inclined to ask, "How you acquit yourselves of all blame, and do you can you do so?" Ministers are to approve themselves as ministers in God. Paul says he has done this "in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings." This is more astonishing than anything else. Can Paul mean to say that in the midst of all these things he acquits himself without trembling? But he takes us into the engine-room of his heart and shows to all the world the motive power. Hear his secret:—By purrness of knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers and yet true; as unknown and yet well known; as dying, and bold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things." Brother Paul, if that is the capital you are working on, no one need be surprised that you succeed. It seems as if Paul is like a man grinding corn by one of the mills used in his day. He is sitting at the mill grinding away. He says by honor and shame and puts them both into the mill

and grinds away. A man brings up a bag of dishonor. Paul looks at it and thinks it is strange grain, but he puts in and grinds on. Another man brings up a load of evil report. He looks at it and asks, "What field of this earth did that grow on?" he never saw anything like that before. But then he says, "never mind," throws it in and grinds on. Oh, think of the grandeur of such a life as this, and think what it can accomplish! Paul continues, "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels." This last word is not used unintentionally. Christ says, "He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water." Faith is necessary to the possession of spiritual life, and it links us with God. All things are possible with Him. Many young men have come here to-night. They need not attempt to commence at the climax, but at the beginning of this life. There are many things that they do not yet know. Let them grasp those they now have. They are born into the kingdom of the God of grace, and as they are received into the fulness of that kingdom, they grow into the "ature of Christ. Christians, believe in the greatfulness and beauty of this spiritual life, of the reproduction of this life on earth. When God gave Christ, He gave him as the precious gift of His Son to men. Seek Him, cling to Him, and He will lead you into the fullness of the spiritual life, and you will be eternally blessed.

Rev. Dr. BLACK, of Inverness, Scotland, was called upon to address the meeting on  
**GOD'S WORK IN SCOTLAND DURING THE LAST TWELVE MONTHS.**

He offered a short prayer and then said:—Dear friends, I have a very difficult subject this evening—difficult for several reasons,—difficult, first of all, because I have a very short time to speak and my subject is a very long and a very pleasant one; and difficult also because it is not an easy matter to give the history in an interesting way. However, we must try to make the best of it. It is a precious story and I wish I had the power to do it justice. You will remember how brave Habakkuk says, "O Lord, revive thy work." And you will remember how his Master says, "Revive us again," and when we see the result of this revival we shall rejoice in God. So then, we are to pray for revival work. We are to look for it and expect it. And mark you how the prophet says it is God's work. Now I just want to make that the foundation of what I have to say. It is God's work. "Revive"—or, as it is in the margin, "Continue"—thy work. If it is not God's work we don't want to have anything to do with it. If it is not God's work I would not take up your time in telling you about it. But O, it is God's work, and, therefore, we should ask that this work be revived and continued, and when He does revive His work we should praise and bless Him for it. It is God's work, because it is carrying out God's great intention? You will remember how beautifully Paul puts it in the Epistle to the Ephesians, that the Lord Jesus was bringing to himself a bride, and his object was to present it a sanctified bride, a perfect bride, that he might present it to himself as a glorious Church. Now just so God's work is at present,—to have a Church beautified, prepared for the Lord Jesus—a bride for Christ. And so in the work in Scotland during the last twelve months, there has been very much of that, the beautifying, the reviving, the quickening of God's own people. Now I believe that the largest amount of blessing has been amongst Christians. The one great subject constantly brought forward has been the need of holiness, the need of Christ's likeness. It is one of the stories that Mr. Moody loves to tell about a person who used to speak to him about a certain Christian, and he said "He is Oh! and Oh!" "Well," said Mr. Moody, "and what does that mean?" "Why, it means out and out." And says Mr. Moody, "That is the way for me." And

so he has been speaking of it and pressing it upon the people, and we have been learning that we must be true and outspoken for Jesus. The story was told at the farewell convention held in Inverness a few weeks ago—told by one who had been very much blessed himself—of a woman who was seen marching along with the soldiers at the battle of Prestonpans. She was marching along with a pike in her hand, and a person asked her, "What are you going to do with that?" "Well," says she, "I am determined to show the people on which side I am on." I have been learning that we must come out determinedly and show on whose side we are. And as the blessing has come down upon the people who have been out and out, who have been declaring themselves for Jesus. Ministers have said that they never, never got such views of Jesus as they have got within the last twelve months. A minister said to me, "I never knew what it was to preach until within the last twelve months. It has been easier for me. I have had more success, more power in preaching than ever before," and he has been preaching for more than twenty years. I was sitting with a gentleman in his office a few days ago. I asked how many people had been converted. "Oh, but," said he, "that is not the principal matter; it is, how many Christians have been quickened." I said, "Yes, I know of a great many that have been blessed." He seemed just as if he was thinking aloud, and he said, "Yes, a great many; I have been blessed myself." That is one example of many, of the blessing that has been amongst God's own people. Thank God for it! And then this Church of the Lord is a gathering out from the world. *Ecclesia* signifies a gathering out. And so the work of revival is going forward of those who are to be gathered out. People have rejected this word in connection with conversions, but I do not see the point of the objection. Because if it is God's work that is to be revived or continued, or established, surely, then, this must be one of the grand parts of the work. And there has been such a work in connection with all classes during the last twelve months. The Word of the Lord has reached the masses. I have heard people say, "These newspaper accounts must be exaggerated. There must be an over-drawn picture." I said, well, I will give you an example, and I ask if there is exaggeration in this. Tuesday before Christmas last I was in Edinburgh. Early in the morning we went out to go to the Free Assembly Hall, to get a seat for the noon-day prayer meeting. That hall was crowded on that day, and it was crowded every day at the same time. I went out to ask about the trains that were going to Liverpool, when a minister came to me and said: "Are you not going to Moody's Bible reading this afternoon?" I said "Yes." "Well," he says, "come along as fast as you can;" and I was just able to get in; the place was filled at that hour. The people came crowding in; and long before the hour the aisles were all filled and the church was just as full as it could hold. Immediately after that Bible reading we went off to get some refreshment, and then away down to Leith, where there are two churches, and both of these churches were as full as they could hold. Mr. Sankley commenced a meeting in one of them, and Mr. Moody in the other. After a while they changed places. As long as I could remain the crowd was held in rept attention. The masses were reached. I would be glad if my dear friend, the Earl of Cavan, would tell us about the wonderful meeting that he presided over when the Corn Exchange was packed as full as it could hold of working men and the humbler classes, whose faces declared that they were anxious to know more about Christ, and great numbers came up to the Assembly Hall afterwards in order that they might have an opportunity of speaking with Christians about Christ. Now can there be exaggeration here? These are plain facts. The wonder was in connection with these things, that it was all so calm and so quiet, without the

his appearance of excitement. The people seem ed to listen as if eternity was just in their very faces. Oh, what quiet yet what earnestness! The masses then were reached in this way. And oh, thank God, how many cases we could give of individuals that were reached—old people and young people, rich people and poor people, wild outcasts and those that were morally excellent and worthy. I remember, one afternoon, as I was passing along, there was an old lady, whom I afterward saw stepping from her carriage at the door of the church, there were livery servants attending her, and she seemed to be very unwilling down her cheeks, waiting until God's servant came over to speak to her. When he came she broke out in a torrent of longing, anxious enquiries about Jesus. How anxious she was just to hear the plan of salvation, to hear more of the love of Christ, and the fullness and the freeness of God's grace. I trust that old, rich lady did accept Christ that day as he was freely brought to her. I have seen a great strong man from Liverpool come up there to Inverness to attend the wool market. I have heard him speaking to God's servant and telling him, "Sir, I can never forget this night. I came to Inverness on quite a different errand. I had little thought about my soul, but you have led me to see my need of a Saviour, you have led fullness, and now I have laid hold on Jesus." Two nights after that I saw another strong fellow, an ungodly, careless man. He came into the vestry to see me; the tears were rolling down his cheeks. Mr. Moody came in and we had a long conversation with him. There he stood, begging us to tell him how he could find rest. Oh, it was a blessed sight to see that man so anxious about his soul! One night I was in the Hall of the Young Men's Christian Association, when one of my elders came to me and said, "Some one wants to speak with you on the street." I went down to the street—the rain was pouring down in torrents—and there was a little boy who was very lightly clad, standing at the corner. I said to him, "My boy, won't you come in under shelter?" "No," he said, and the tears were rolling down his cheeks. I said, "We would be glad to hear of your Association Rooms." "No," he said, "I won't leave this until I have found Christ." And pouring down upon him with the rain and we talked together about Christ, until at last a brightness came into his face until it beamed again. He said, "I see it, I see it; and then he ran home to his mother rejoicing in that he had found Christ. I could give you other illustrations of children and young people that were thus led to God. There's a young man, a medical student, in Edinburgh, well known for his talents. There are some people who have been talking about this work, and saying that it is the result of mere excitement, and will be of short duration. This young man has more brains in his head than half a dozen of these people put together. He had taken all the honors in the medical school, though he was, comparatively, a stranger to the house of God. He was going up to Edinburgh one evening when a gentleman spoke to him, and asked, "Are you going to the Hall to-night?" The young man said, "No, I don't go to such places; they are expecting me at the University and I could not absent myself." "Well, if you cannot come to-night, come some other night," and at last he said he would go. So he did go, and that night he was interested, but nothing more. He came again, and then the Spirit of God touched his heart. He was convinced of sin, and came again and again, and at last light broke in upon his mind, and he was able to accept Christ as his Saviour. I had the pleasure to serve at the communion table where he sat the Lord's side. Now he is one of the leading Christians among the young medical students in Edinburgh. They have a prayer-meeting every day, and he is one of the leading students in connection with it. I could give you

other illustrations of the work carried on in this way. It is God's work; it is His plan. You cannot say it is by great learning that this work has been commenced and carried on, for our dear brother Moody does not profess to be very learned. It is not great eloquence, for although there is great power, there is no attempt at educated elocution. You cannot say it is by great power of intellect, because it would assert that it is not in man merely, for "If I go to a place where the people are quarrelling amongst themselves, I feel powerless amongst the people, and then there is power." Then again, the Spirit of God uses prayer. There was prayer before Mr. Moody and Mr. Sankey came to Scotland at all. We had been pleading with God for months, and while they were at work in the country, there was constant prayer. And then there was special prayer offered up for special individuals. O brethren, we do not know enough of the power of prayer, because we have not faith enough. We even ask God for what we do not expect. But we have learned in Scotland that when we ask we must look for the answer. What are the results of this revival? You remember how it was said by the Master that we shall rejoice. We had a convention to bid Mr. Moody goodbye. It began at ten o'clock in the morning and lasted all day, and it was such an intensely happy day, though there was no wringing. It reminds me of that wonderful revival in Hezekiah's time, when the streets of Jerusalem were made to ring again with the songs of praise. And what union is the result of this work! There are some who have said they did not think it possible for us to have union. Others said they did not know. Well now, after a revival of God's work among the people, it is wonderful how the Spirit of God can bring about union. Two years ago there seemed to be a coldness and exclusiveness and a want of harmony among the churches; but it is very different now. At present the people can pass freely from one church to another. The Free Church ministers, and the Established Church ministers, and the United Presbyterian Church ministers, and the Methodist Episcopal ministers, all meet together now at the Assembly Hall, and they keep that up. We used to keep our pulpits shut against every one who was not of a particular church; now if a man who he is, we are glad to see him. My pulpit was opened the other day—the first pulpit to an Established Church minister. (Applause.) And then in the last place, what grand congregations there are, amongst us to pouring of the Holy Spirit. They yield themselves up to the Lord. Now in Scotland there are over four hundred young men who have yielded themselves up to the Lord, and asking that they can work for Jesus. The question is now, How can we train these young men for the mission field? And we have also been learning to give young ladies a field of work in connection with the Church—going to the infirmities of the city, to the lanes and alleys of Christ's love. Brethren, have we not reason only to be led to see your need of a Saviour, to your Jesus! First of all take Christ to be alone, O Lamb of God, I come." Thank God that I have such a message for you, and blessed be the God of Israel for the revelation, and throughout the whole earth! Amen, so let it be.

The congregation then sang the 11th hymn of the Conference Collection, "Soldiers of Christ, arise!" and the meeting was closed by Rev. Dr. Cramp pronouncing the benediction.

SIXTH DAY.  
TUESDAY, OCTOBER 6.  
MORNING SESSION.

SUBJECT:—*Science, Philosophy and Literature in Relation to Christianity.*

Hon. L. A. Wilmut occupied the chair. After devotional exercises, Rev. Dr. McCORM, of Princeton College, delivered an address on "The Grand Truths Revealed by God's Works, being a reply to Professor Tyndall's sceptical theories." [The report of the address, not being ready to insert in this place, will be found at the end of the pamphlet.] Rev. PROF. J. C. MURRAY, LL.D., McGill College, Montreal, then delivered an address on

MODERN PHILOSOPHY IN RELATION TO CHRISTIANITY.

which was mainly a review of Mr. Tyndall's address at the recent meeting of the British Association for the Advancement of Science. After noticing some points in Mr. Tyndall's historical sketch, chiefly with the view of defining his position, and the view of deifying Democritus, Dr. Murray proceeded to discuss (1) the Atomic theory of the universe accepted in the address; (2) the impossibility of the universe completely by that theory. (3) The Atomic theory may be viewed from the standpoint of science and from that of philosophy.

I. Viewed even from the standpoint of science, the confident tone of the Atomists cannot be justified by any results which stand the test of scientific proof. For

1. The very existence of atoms is a mere hypothesis.  
2. Even if the existence of atoms were demonstrated, all the phenomena of the universe have not been, and some cannot be, interpreted in terms of Atomism. For (a) even without the physical universe, the phenomena of light—of heat—of sound—can be accounted for on the Atomic hypothesis, only when it is subsidized by an additional hypothesis of an ethereal form of matter, whose existence is simply assumed to explain these phenomena. (b) The phenomena of consciousness—thoughts and feelings—cannot, without absurdity, be spoken of as being combinations or movements of molecules.

II. Viewed from a philosophical standpoint, the Atomic theory suggests the question, What is an atom? An atom, supposing it to exist, would imply that, if the minute nerve net-work of the retina, were subdivided into infinitely finer threads, we should be able to discriminate sensations of light, I don't know how many million times more minute than the present least visible point; while a similar intensification of tactile and muscular sensibility would enable us to discriminate correspondingly more minute contacts and pressures. An atom further implies that minuter sensations of light, or touch, or pressure than those thus felt by this more delicate sensibility would be absolutely incapable of being discriminated. But this would not bring us a whit nearer the solution of the problem, How these sensations are produced?

(B) Mr. Tyndall himself concedes this, though he contends that the Ultimate Cause of our sensations is absolutely unknowable. Let us, however, see the full amount of his concession.

I. He concedes or contends that there is something—a Great Reality—beyond all the phenomena of the sensible world. He admits, to this Reality, that at least *it exists, is real*; and at any rate all Positivists contend that the phenomena of the universe cannot have proceeded from any "mob of deities."

II. He admits that we know that this Ultimate Reality is a Power or Cause, by which all phenomena are produced.

III. He claims the knowledge that this Power, though it originates consciousness, is not itself conscious. On what ground is this daring knowledge claimed?

1. It is maintained that all phenomena are due to movement in "the line of easiest motion." But, granting this, would Perfect Reason direct force in any other line?

2. The theistic conception is said to involve one of those anthropomorphisms which are being gradually eliminated by science. Now, anthropomorphism involves the ascription to the Supreme of those human attributes which are incompatible with perfection. But there is no such incompatibility in Perfect Reason; and what science has eliminated from our thoughts of the Universal Cause is that caprice, which disappears even in man the more Perfect Reason governs his life.

There is nothing, therefore, in the position of modern philosophy which can philosophically conflict with the faith of the Christian, that "the Lord by wisdom hath founded the earth, by understanding hath established the heavens." (Prov. iii. 19.) But while this is maintained, it is not implied that we can fathom the plans of that Infinite Understanding, and, therefore, much of the language which modern Positivism uses with regard to the inscrutability of the Universal Cause is language with which the Christian has long been familiar. There are no writings I know which surpass the Bible in variety and Oriental splendor of imagery with which it describes the unsearchable greatness of the Power that "worketh all in all;" and the "Inscrutability of the Divine Decrees" has formed a prominent article in all Christian theologies worthy of the name. But there is a sphere in which, it is contended, we do know this otherwise unfathomable Will; and that is the only sphere with which all men in common are essentially concerned—the sphere of ethical practice. I shall not stay to point out the light with which this may illuminate our faith in Him to whom we look as the Revelation of the Supreme, because He has discovered to us, not great philosophical or scientific truths, but that harmony, after which ethical practice endeavors, of the human will with the divine. He, too, recognizes the inscrutability of the Will which directs the processes of the phenomenal universe: "Of that day and hour knoweth no man,—no, not the angels which are in heaven, neither the Son, but the Father" (Mark xiii, 32); and yet he hesitates not to declare, in ever memorable words, that the problem of modern philosophy, How the Infinite is to be known, is solved as far as required for the blessedness of human life: "Blessed are the pure in heart, for they shall see God" (Matt. v, 8).

Rev. J. M. Gimeson, of Chicago, read the following paper on

EVANGELICAL RATIONALISM.

Is the title of this paper a contradiction in terms? Some may think so; many I trust do not. Whether it is or not depends on the precise meaning of the terms. The meaning of the term "evangelical" is reasonably distinct and clear.

Those who call themselves Evangelical are not, for the most part, ashamed or afraid to state their position honestly and distinctly. If any proof of this were wanted we have it in the brief but comprehensive basis on which as an alliance we are united. But what of the other term? Who can tell the meaning of the word "rationalism"? It means of course some application of reason to religious truth, or what claims to be religious truth. But when we know this do we know enough to condemn it? Has reason nothing to do with what claims to be religious truth? No evangelical man will take this position. So we must settle what precise application of reason to the truth is made by any person who calls himself, or is said to be a rationalist before we can pass judgment upon him; before we can de-

termine whether, or not he is or may be evangelical. Here is one class of rationalists who say *truth to be truth must be discoverable by reason*. Such cannot of course be evangelical, for the truths of the Gospel are not discoverable by reason. But then Rationalist of this type not only renounces the Gospel, but they must renounce all history to be true to their principles. If a man reject *Jesus Christ* because he cannot discover him by his reason, set him to discover *Julius Caesar* by his reason if he can. Here is another class of rationalists who say: *Truth to be truth must be comprehensible by reason*. Neither can this be evangelical if many of the truths of the Gospel are not comprehensible by reason of the truths of the Gospel. But how many truths of science are? How many of the commonest facts of every day observation are? Ask such a one if he comprehends the law of gravitation. Ask him if he comprehends the hatching of the chicken from the egg. Ask him if he comprehends his own existence. Here is a third class who say: *Truth to be truth must be demonstrable by the reason, or to reason*. Neither can these be evangelical, but what can they be? They are in a fair way for universal scepticism. If they be consistent they must end in nihilism; for the more a reasonable man looks at it; the more will he be disposed to question whether reason can demonstrate anything. If he reason in one direction he will find the whole world of matter gone. If he reason in another direction he will find himself gone. Let him alone long enough, and if he be consistent he will either believe nothing at all, or he will lose conceit of demonstration as the test of truth. *But here is a fourth class, who say: Truth to be truth, must be consonant to reason*. Is he a rationalist? Why not? Does he not claim a right of reason to criticize articles of faith? Does he not make reason a final appeal in a certain sense? Is he not then a rationalist and yet are you prepared to attack his position. Are you prepared to deny that truth, to be truth, must be consonant to reason? Are you afraid to subject the truths held by the Evangelical Alliance to a criticism of reason? Are those truths then not consonant to reason? Are they, or are any of them irrational? Surely we do not admit this. Surely the truth has nothing to fear from reason. Let reason criticize by all means; only let the criticism be truly rational, truly reasonable, and there is no fear but the truth will commend itself to right reason. Yes, but there is a new word introduced here, and we must not let it creep in unnoticed, which will commend itself to right reason. After all, our classification is not complete. Those who take the position that *truth, to be the truth, must be consonant to reason*, do not all follow in the same class. Some of them use their reason in the matter with their eyes open, to the great and terrible and most obvious effect of sin, and a perverting influence it has upon the mind and conscience. Others shut their eyes to all this. Which of the two is the more rational course? No attempt is made by the latter class to deny the effect of sin. No attempt is made to deny its perverting influence. It is simply ignored, and its influence is not taken into account at all, and in this way the position is reached, that the reason of man needs no assistance, no guidance. That it is better without any. That it is the sole arbiter of truth. This again is a phase of rationalism which is utterly unevangelical. But it is clearly as irrational as it is unevangelical.

The other class, however, those who reason with their eyes open to the fact of sin and its perverting influence may find their way into all evangelical truth without resigning reason or leaving it behind for a moment, and without ever finding anything that can be shown to be otherwise than consonant to right reason, and here we do find scope for what we have ventured to call evangelical rationalism, and we believe it to be the only rationalism that is truly rational.

The time was when rationalism simply meant, and was understood to mean, the denial

of the supernatural, but it has come to be discovered now that the rejection of the supernatural, when consistently followed out, involves a denial of the existence of God, and at least any kind of relation sustained by Him to the sensible universe. So long as the rejection of the miraculous was confined to the rejection of the miraculous stories that could not stand the test of reason, that were either lacking in evidence or of such a kind as to be manifestly irrational in their very nature, rationalism could be and often was truly evangelical; but since it pretends out of court and failed to distinguish between divine interposition, for which the rational purpose could be shown, and those which purported to be mere portents or prodigies—from that time it left right reason behind it, and, by denying the possibility of divine interposition, reached a point where it is logically constrained to go the whole length and deny the possibility of the creation of matter. Thus it is that unevangelical rationalism, in its irrational course, leads at last, as it has led and is leading so many now, into the dark abyss of atheism and materialism; and not only so, but as Doctor Bushnell showed many years ago in his work on "Nature and the Supernatural," the denial of the supernatural logically involves in the last resort the denial of human as well as divine interposition, so that in the end freedom is lost, and all human history as well as the process of nature are fast bound in the iron chain of fate. Ever those most abhorrent of all conclusions, our most advanced thinkers to use the cant and misleading phrase of the time, are beginning to accept. It was foreshadowed in the address of Professor Tyndall at the opening of the British Association, where he speaks of the doctrine of the conservation of force as that doctrine which binds nature fast in fate, to an extent not hitherto recognized, exacting from every antecedent its equivalent consequent, from every consequent its equivalent antecedent, and bringing vital as well as physical phenomena under the domain of that law of causal connection which, as far as the human understanding has yet pierced, asserts itself everywhere in nature. Thus it is found that rationalism in the bare sense of the denial of the supernatural is not only fatal to evangelical truth, but when logically carried out is fatal to theism, fatal even to deism, fatal to all religion, fatal to all morality, fatal to everything but fate itself. If it were indeed clearly understood that rationalism meant the denial of the possibility of any power out of, or above nature, then indeed it ought to be heartily condemned in all its phases, but still the term applied to it would be open to great objection. Naturalism or anti-supernaturalism would be a truly descriptive term, but that "rationalism" is a descriptive term for such an irrational belief, we utterly deny. If a fair and natural sense be put to the word "rationalism," then we maintain, as we have already said, that there is full scope within it for all the evangelical doctrine.

We believe that there is not a little danger in the indiscriminate condemnation of rationalism, which is often presumed or implied in the evangelical defence of the faith. The class is conveyed to many minds that reason and faith are opposed to each other; that there are two distinct provinces—the one where reason holds sway and faith cannot enter, and the other where faith holds sway and reason dare not enter. This we repudiate. We hold that there is no antagonism between reason and faith, as faculties of the soul, and that there is no distinction of their respective provinces such as to be mutually exclusive. We maintain that believing is the function of reason just as much as comparing or perceiving. All hold that reason is the basis of right believing just as it is to right judging or comparing. Take knowledge. Is knowledge, or is it not, a function of reason? None will deny that it is, and yet nine-tenths of what we say we know we only believe, and by far the most of what we believe (though we are pleased to call it knowledge) is based on authority alone, not on evidence which has come under our own per-

sonal cognizance. Do we know the facts of history which we have in our memories, but do we simply believe them, and in it not on authority that we believe them? History, then, is in the province of faith if anything is. Is it, therefore, out of the province of reason? Do we know that the sun is 95,000,000 miles from the earth? Do not most of us believe it simply on what is good authority? How many in this intelligent audience have verified this astronomical fact for themselves? How many could do it, who wanted to? If it is not the exercise of reason to accept anything on authority why do so many people who pride themselves on their reason, accept such innumerable facts in natural history on the authority of Charles Darwin? Why is it? Because he is good authority on the subject. Precisely so; but if you can find as good an authority on historical facts, say the Evangelist Matthew, for instance, it will be just as reasonable to accept facts on his authority: and if you can find as good an authority on the higher truths of morality and religion, say the Lord Jesus Christ, for instance, it will be just as reasonable to believe in His authority. Faith has been compared to a telescope and reason the eye that looks through it. The telescope can discover much that would necessarily escape the unaided eye; but without the eye the telescope can discover nothing. It would be as absurd to tell a man who had looked at all could see in the heavens with his naked eye, to shut it now and use the telescope, as it would be to tell a man that he must leave his reason behind him, or even abridge its natural and proper functions, when he enters the province of faith. Reason and faith go hand in hand all through our mental and spiritual history.

Faith is present at the first dawning of reason. Reason is present no less in the high meridian of faith. There is no antagonism between them. God hath joined them together and though man has tried to sunder them, they have totally failed. When reason is divorced from faith it becomes irrational and thereby ceases to be reason, becoming unreason. When faith is divorced from reason, it becomes blind, and thereby ceases to be faith, becoming credulity. Look at the steps of Christian faith and see if they are not the steps of right reason too. We began by the recognition of sin and the perverting and debasing effect it has upon the faculties and dispositions of the soul. Is not the recognition of this an act of reason? We next proceed to enquire whether there is any way by which we can be raised above this evil and degradation? This enquiry is an exercise of reason. We find One climbing to show us the way, and according to Him the only way in which it can be accomplished. This person is Jesus of Nazareth, with whom we become acquainted as a matter of history—history which in the exercise of our reason we believe. We examine the claims of this person. This examination is an exercise of reason. From the examination we come to the conclusion that He is a safe guide,—again a conclusion of reason. We begin to take His advice and try how it works. Still using our reason as we would in testing anything, we find it work-

well; the more we know of Him, the more we test His prescriptions, the more we have confidence in Him and which confidence is every whit as rational as that which a student of natural history learns to place in Darwin as an observer and recorder of the facts which he offers to the faith of his disciples. Our instructor tells us things which we cannot comprehend, but what instructor does not? Who can comprehend the working of this great principle of evolution, in which many believe so firmly? We can understand the terms of it just as we can understand the terms of the declaration, "In the beginning God made the heavens and the earth," but the thing itself, granting that it is a thing at all and not a mere notion, is as utterly incomprehensible as is the being of God, or His working in what these scientific men are pleased to call the miracle of creation,—as if evolution involved any less of miracle. But while many of the things which our spiritual guide tells us

all He tells us commends itself to an enlightened reason, and is therefore capable of being commended to every man's conscience in the sight of God. We are free to admit that from the nature of the case there is wider scope for reason in the field of what is called natural religion than there is in the more elevated regions of Christian truth. It is a great deal easier, for example, to satisfy the reason in regard to the existence of God, than in regard to the Incarnation of God. When we regard the testimony of Laplace, surely an unprejudiced witness on such a theme, that in applying the doctrine of chance to the planetary motions he had found the chances against these motions being the result of chance, to be two hundred thousand milliards to one, we see the overwhelming nature of the accumulative evidence for the existence and operations of a designing mind. Now we admit that it would be im-

possible to put wholly convincing, the rational probability of a revelation of God in human nature such as that we are assured in Scripture is afforded in the person of Jesus Christ, but that such a revelation is rationally probable, and therefore the doctrine of it, thoroughly consonant to right reason, can be satisfactorily shown. Suppose we are dealing for example with persons who are supposed to say as one said whom we know, "Show us the Father and it sufficeth us," we may take them to the 14th of John and show them the answer which was given to Philip. He who gave the answer is the best authority on the subject, and all who truly know Him will bow to that authority as one and without a question; but suppose you have to do with a person who does not bow to that authority; that won't accept a bare reference to Isaiah xiv. 9, as conclusive in the matter, and he begins to interpose difficulties about the incomprehensibility, the inconceivability, of a man being truly divine. The impossibility as he may assert it of a Divine nature being manifest in immortal flesh,—what are you to do? Are you to say to him: you are out of the province of reason now.

You must learn to subdue your reason, you must be content to leave it behind you, and simply believe on the authority of One whom you disbelieve on your peril! Is it not allowable to try and meet him on his own ground? Will it be an objectionable rationalism if you try to show him that Incarnation is an eminently rational doctrine? Suppose we take up one of the lines of thought which seems admissible in the case, and see if it will do for an illustration of our general theme. Suppose we ask him to put himself in Philip's place for a moment; the difficulty of Philip you will see is just the difficulty many have at the present time. It did not satisfy him to have the existence of a Father in heaven as a mere matter of faith, he wants it as a matter of knowledge. "If He exists, let Him show himself," he says. Reasonably enough, we answer: It is quite reasonable that our Father in heaven should take some means of showing Himself to us. Well, then, suppose some showing is expected, what kind of showing will it be? What kind of showing did Philip expect? It seems evident he expected



PROFESSOR DANIEL WILSON, LL.D.

are incomprehensible by reason, we find none of them discordant with reason. They are to a great extent out of the reach of reason, but wherever we can touch them with our reason, we find the most beautiful harmony, and as we get more and more free from the disturbing influence of sin, we see the correspondence more and more clearly. The more we bring reason to bear on them, the more evident do they become, the more thoroughly satisfactory; and so instead of warning reason off, we feel inclined to invite it, to entreat it to come and see. We are not afraid of it at all; we are not afraid even of its perversion, because its perversion can be detected and exposed. Let it come, let it bring all the light it can, it will only bring out the truth in clearer outlines and show it more evidently to be what it claims to be, the very truth of God. We claim not only that He in whom we believe is good authority on the subjects on which we trust Him, but that

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to see something. Well, what kind of a shape do you think he might reasonably expect to see? Of all the shapes you can think of, which would be the most appropriate? To this there can be only one answer: If any shape at all was to be expected it must, beyond all doubt, have been the shape of a man; because it is the noblest and most expressive shape we know anything about. Where do you look for the highest efforts in art—in painting, for example? Is it in dealing with the lovely landscape or with the tossing sea? or with the golden clouds of sunset? or the chosen fields of Sir Edwin Landseer and Rosa Bonheur? Are these the highest fields of art? Is there not one department which stands above them all—the delineation of "the human face divine"? Higher than this, art cannot go. Our artists paint angels if it is true, but it is not with human faces that they paint them? As for the wings, it is a question whether they would not be better angels without them. The art, at all events, in painting a good angel is not in producing the wings, but in drawing the face and the form. It is in that which is human in the picture that the glory and the beauty are found. If, then, any shape was to be expected at all, reason would undoubtedly declare it must be the shape of a man. But, again, surely it would not be a dead shape, like a statue, or a picture, or a lifeless spectral form, that a reasonable man would expect to see the manifestation of the living God. Surely it would be not merely the shape of a living thing, but a living shape. Clearly so. Well, then, what have we come to? A shape is expected? Yes. The shape of a man? Yes. Living? Yes. Why, what is that but just a man? *And there he is!* There he stands, as, beaming with highest intelligence, face replete with the most attractive smile, heart beating with the warmest love, voice soft and tremulous with suppressed emotion, as in tenderness he speaks and says: "Have I been . . . seen the Father." Or to take it out of the illustrative and to put into philosophical shape we have it thus. The unknown can become known to us only in the terms of the known. It is only by means of things within our sight that we can possibly reach the knowledge of what is beyond our sight. If, then, the invisible Father of our spirits is to be revealed at all, it must be by some visible medium; and in that respect we call to expect that the revelation, if made at all, will be made, not by means of that which is lowest, but by means of that which is highest? In the scale of things within the range of our immediate knowledge, what is the highest? Why, man of course. "An honest man is the noblest work of God." If, then, we are to have a revelation of God at all, philosophy itself tells us, right reason tells us, to look for it in the person of a man. How easy now to go on from this point and show what kind of a man we are to expect! It could be shown in the first place that nothing extraordinary could be looked for in his external aspect, else he would be a monstrosity and not a man. Suppose even there had been no other distinguishing mark than the halo about his head which we see in the pictures, how unnatural it would have been; what a violation of taste! Exciting in the minds of a multitude no higher emotion than the ill-effects of all curiosities. It could be shown in the next place that nothing extraordinary could be looked for in respect to His age, that it would be just as much out of taste and out of reason that He should live to a prodigious age as that He should grow to a prodigious stature. And hence the necessity of the manifestation being one once for all, to be perpetuated by the witness of those to whom it was originally made. It could be shown next that though it is not natural or reasonable to expect Him to be taller than other men, it is reasonable to expect that He will exceed them in wisdom and in power. We will naturally and reasonably expect that He will do things other people could not do, and say things that other people could not be expected to say. And what a field have we here for commending the truth concerning Jesus Christ to the

reason and conscience of those with whom we are dealing! Lastly, it could be shown that though it is not reasonable to expect that he will live a longer life upon the earth than other men, it is reasonable to expect he will live a better one; that, in a word, He will be perfect in character, without stain, meek and lowly, pure and holy, and what a glorious field again is here! Now this may seem a very cold and critical way of dealing with the great and blessed truth of the Incarnation. But it is a cold way to deal with the blessed truth of the being of God, to endeavor to found it on right reason. We admit that it is cold and critical, and that it would be a disastrous thing if the teaching and preaching throughout the Church should assume such a type as this to any great extent; but is it wrong? Is it not at times highly expedient, not to say necessary, to endeavor to meet the sceptic on his own ground, to seek to commend to such reason and conscience as he may have even a mystery as high and as holy as this? Let us take for another illustration, a doctrine which is, perhaps, more than any other, in these days stigmatized as irrational—the evangelical doctrine of the atonement, carrying with it, as we believe it does, the imputation of the sinner's guilt to the Saviour, and of the Saviour's merit to the sinner. What are we to do here; must we simply fall back on authority? It can easily be settled in this way: "He that made him in Him might be sufficient in itself, and we all know," that it does not stand alone, but is supported on all sides by kindred statements; but is it possible to commend it to a person who either does not acknowledge that authority as we do, or who has such strong repugnance to the doctrine that he feels constrained to explain away the plain statement of Scripture on the point? I believe it is. I believe if there had been a little more rationalism and a little less dogmatism in this matter, we should have discovered much sooner what seems only now to be getting into notice, that the most familiar of all ways in which the working of the Atonement is set forth in the Scriptures, supplies the very explanation which so many are wandering away from the Gospel in search of. I refer to union—the spiritual union between the believer and the Saviour. We still see in our great Reviews, which assume to lead the religious thought of the age, the old objection to the evangelical doctrine of the Atonement—that it is a legal fiction; to treat the innocent as if he were guilty is one injustice; to treat the guilty as innocent is another injustice, and this is what you call satisfying Divine law, which is supposed to be the very embodiment of justice! Now, is it enough to say, there is a great mystery here, and you must beware of raising objections to it which have no better foundation than erring human reason? Is it not a great deal better if we can show, or contribute anything towards showing, that the truth about the Atonement, like the rest of evangelical truth, does really commend itself to enlightened reason? We can show, first, that vicarious suffering, and salvation by means of it, are not peculiar to Christianity. Indigestion from overwork of brain, headache from an abuse of the stomach—there is vicarious suffering, the innocent for the guilty. Fever treated by sudorifics, inflammation by the application of a blister—what are those but attempts to cure an internal disorder by the vicarious suffering of the skin? Again, how is it that the passengers on a steamboat are kept safe from drowning? By the vicarious immersion of the steamboat; every passenger that steps on board makes it sink a little deeper in the water. This weight is not imputed to himself; it is imputed to the steamboat. And thus, and thus only, he is safe. So a raised platform suffers vicarious tension for those who stand upon it. A beleaguered fortress suffers vicarious assault on behalf of those within it; and so we might illustrate indefinitely.

Suppose now we take one of the illustrations and work it out a little. There is a man struggling in the water and in danger of

getting drowned. No one is near to save him. A piece of board, however, is floating beside him. He sees it and seizes it. It buoy's him up. It floats him safe to the shore. Now, is that, or is it not, a rational way of salvation? Is there any suspension or contrivance of the laws of nature in it? None whatever. But suppose now that some philosopher were giving in his own way an account of the manner of this salvation. "The man would have been drowned," he says, "had it not been for a singular device. There was at the same time a piece of wood in the water. The weight of the man was imputed to the wood, and the buoyancy of the wood was imputed to the man. And thus the wood, though buoyant, sank down and the man, though heavy, floated on the surface and was saved." In accordance with law? Yes, in accordance with law. With the law of gravitation? Yes, with the law of gravitation. How absurd, you might say. Then you have a man whose specific gravity is greater than water floating on it; one violation of law. A piece of wood settling down in the water; another violation of law. And this is what you call keeping the law inviolate! Was there anything wrong in the philosopher's account of the matter? Nothing whatever. There was only something omitted, namely, that the man and the wood were so joined together as to make one body in the water. You see how that removes all the difficulty. It would have made no difference to the man if there had been ten thousand pieces of wood floating in the water if he had not identified himself with one of them, that is, taken hold of it. And then, while, according to law, each had to share its own separate fortune before the union—the man sinking and the wood floating—now that they are so united as to form one body in the water, they must share the same fortune, and it becomes simply a question, then, whether the man will drag down the wood, or whether the wood will buoy up the man. But in either case, as a matter of necessity resulting from the union, the gravity of the man will be imputed to the wood, and the levity of the wood imputed to the man. And thus, you observe, this reciprocal imputation is strictly in accordance with law. There is no legal fiction. Why? Because there is a real union between the two, and therefore the imputation follows necessarily as a matter of strictest law. So with the other illustrations. The reason why the head can suffer for the stomach and the skin for the external organs, we understand as we remember that both head and stomach, both skin and internal organs, belong to the same body. And so in the case of the evangelical doctrine of the atonement. The innocent has joined himself to the guilty, so as to be one with them. And the guilty have joined themselves to the innocent, so as to be one with him. There is no legal fiction. There is a real union. And here again we have a wide field to show how He has taken hold of us and made himself one with us in His incarnation according to the flesh, and by His baptism according to the spirit, and how we take hold of Him and are made one with Him in our new birth and by our baptism; and if we have set this forth clearly and fully, we are in a position to show how the Atonement by the vicarious suffering of our blessed Lord commends itself to the only kind of reason which is appropriate in the case—that of analogy.

Illustrations of this kind might be multiplied; but time will not admit of it. I believe it can be easily shown that any of the evangelical doctrines will bear any amount of rational criticism, and may be subjected to it with just as much profit as the doctrines of natural religion. And it does seem to me that we ought to be at some pains to make it known that we are not afraid of this criticism.

But while we hold this position, we admit that much caution is necessary not to be carried away by the pride of unsanctified reason, so as to have too great confidence in our own intuitions or deductions. But this caution

is, we maintain, a dictate of reason itself in view of the fact of sin and its perverting influence, referred to in the early part of this paper. Reason itself should teach us, in view of our limitations and of our aberrations, to be very humble; and in regard to such a revelation as we have in the Holy Scriptures, purporting to come from the author of our reason, and to unfold truths which, from their very nature, are necessarily beyond our reach, and accredited as it is by so very many concurrent lines of evidence, even though there should be some things, the consonance of which to reason has not yet been made apparent to us, we should be willing to wait till some of the clouds which encompass us have cleared away, and in the light of God we can see light clearly.

It must be remembered, too, that it is not at all necessary for a person to be able to see, still less to be able to show, the consonance of evangelical truth to right reason, in order to a belief in it which will be both hearty enough and sufficiently reasonable. As soon as we are satisfied that He who speaks to us is the author of our reason, we may be content to accept what He tells us as consonant to right reason without being able to show that it is or even to see that it is. If anything were offered to our faith which obviously contradicted our reason, this, of course, would be sufficient to show that it did not come from the author of our reason. But it is one thing to say that a doctrine or statement does not contradict our reason, and another thing to see its full accordance with reason. We believe, then, that a person may be thoroughly evangelical without ever attempting to rationalize concerning any of the evangelical doctrines; but this does not hinder our holding that a person may be quite as thoroughly evangelical, though he does allow and invite, or even indulge in, rational criticism. And in particular it is our belief that the irrational rationalism which is so prevalent in our day is to be met, not by dogmatism, but by a rational rationalism. We believe in fighting these people with their own weapons, and showing that we are not afraid to do it. So long as we use right reason rightly "we can do nothing against the truth, but for the truth."

It is becoming more and more generally admitted now that we have the Bible on our side. The attempt of the Unitarians of past generations to found their system of rationalism upon the Bible has signally failed, and their descendants feel constrained to abandon the idea of accepting the whole Bible as the Word of God, in order that they may fit themselves of its witness against them in our favor. Again, when a rationalist of the type of Mr. Arnold wishes to get rid of the evangelical doctrines, what does he do? He does not deny that they are to be found in the Bible. He admits even that they are woven all through it, so as to form an integral part of it. He is under the necessity of admitting that they were both held and taught by the apostles and other consecrated writers. The only resort he can find is to relegate them to what he calls *Aberglaube*, or extra belief, which dull minds like John and Paul very naturally fell into in the absence of any one so acute and profound as Mr. Arnold to set them right. It is admitted, then, by the most thorough-going of our opponents, that we have the Bible on our side, and the time is coming when it will be as clearly seen that we have reason on our side. The time is coming when rationalism and evangelicalism shall be identical. The anti-evangelical rationalism which has arrogantly claimed reason all to itself, is continually shifting its ground. Witness, for example, the rationalism of omnisciences which flourished in Germany a generation ago when Schelling, Hegel, and other followers were able to tell us everything about everything, and the rationalism of the ancients which flourishes in England now under the leadership of Herbert Spencer, who can tell us anything about anything that is not phenomenal. In another generation the front will be changed again. We have only to wait a few years

to let the enemies of the truth devour one another. But through it all the good old evangelical faith holds on its steady course, advancing in clearness and fullness, varying from time to time in modes of statement, and revising its interpretations of Scripture in the light of advancing knowledge, but never departing from its firm foundations, never abandoning its root doctrines, cleaving fast to Him who is himself the truth, even to Jesus Christ, the same yesterday, to-day and forever.

The rationalism which is opposed to the Gospel is but a following of the fashion of the age. Does not the great historian of rationalism admit this? Is not Mr. Lecky's book a series of marvellous illustrations of it? Does not Mr. Arnold admit it in the submission which he acknowledges and demands to the *Zeit Geist*, the spirit of the age? We are no followers of a spirit which is one thing in one age and another in another. We think the Spirit of God a great deal more worthy of trust than the spirit of the age. We believe in the Holy Ghost, who from age to age, by the consistency of his witness, by the uniformity of his working in the hearts and lives of men, by the response which he awakens in all our hearts, especially in our highest and best moments, establishes a thousand times more rational a claim to our confidence in his guidance than any imaginary ever-changing spirit of the age, or any of those who claim to be its oracles.

The meeting thereupon adjourned at one o'clock, the Chairman announcing that in consequence of the limited time at their disposal, and the number of papers still to be read, it had been found necessary to arrange for a division of the Conference into two sections; one to meet in St. Andrew's Church, the other in the First Baptist Church.

#### AFTERNOON SITTINGS.

FIRST SECTION—ST. ANDREW'S CHURCH.

#### FRENCH-CANADIAN MISSIONS.

Rev. Mr. LAFLÉUR read the following paper:

The papers which have been read before you have shown how deeply rooted in the soil, how strongly walled in, how eagerly watched by its guardians, is this paradise of Roman Catholic growth in our country. For a long time, more than two centuries, it was left almost wholly undisturbed, as it is now quite well known that during French rule no French Protestants or Huguenots were permitted to make this country their home. If one wishes to have some adequate idea of the intensity of the religious element of the first settlers, let him read in the French papers of Montreal and Quebec of last week the list of the ecclesiastics who, precisely 200 years ago, landed in Quebec—all of them of one mind, of one language and one purpose, namely, to plant the Roman cross alone on this land; and to bring the Indians under its shadow, they labored for nearly a century, without any foreign influence of any kind.

After the conquest, a little more than another century, a few English Protestants came to settle in this country. They were most of them military men and traders, not particularly religious, as we all know. But even had they all been religious men—were they not conquerors, Englishmen, enemies, as well as Protestant, and consequently ill adapted to make proselytes? You will grant me that missionaries who came to the sound of cannons with bullets in their worn scabbards fit to draw the hearts of the people to their form of faith. Alas! it all went the other way; many a strong Churchman, many a staunch Scotch Presbyterian, now far away *franc home*, with no intention in the world to forsake the religion of their forefathers, in their loneliness listened to the voice of that almost universal religion which often proves stronger than denominational conscience because it is always a religion that loves. Married into Catholic families, they may have remained Protestant at heart themselves; but as a general thing the

children follow the religion of the mother and of the masses around them, so that families and settlements were thus born into the mother Church by that easy sort of proselytism. This had been going on in many parts of the country until some forty years ago. A new era, as it were, in our religious history began then. Nothing, or almost nothing, had even been attempted by the Protestant Christians of this country to make the Gospel known to their French-Canadian fellow subjects, when, as by mistake, the Rev. M. H. Olivier landed in Montreal with the purpose of preaching the Gospel to the Indians. Finding a number of our English-speaking brethren ready to take him by the hand for French evangelistic work, they agreed to commence at once, as the one felt that he had been sent to meet the wish and prayer of the other. When the time had come, God sent the flame to kindle the fuel already prepared. I said that the other kind of proselytism was easy, but this was most difficult. There is no doubt that to separate subtle errors from the truth, to detach Roman dogmas and superstitious creeds grafted on the Apostolic tree by priestly hands, is a delicate process; but it has to be done, or the whole of the Christian truth would soon be altered. This is our justification for the pursuance of a work which does not draw the sympathy of all Protestants. Some are quite opposed to proselytism among Roman Catholics. We boldly assert that such are not real, consistent Protestants, that they are Protestant because they happen to be born of Protestant parents. We had almost said, that unless they are at heart Roman Catholics, they are not Christians, because a true fervent Christian must be a proselytizer. "We have believed," says the Apostle Paul, "and therefore have we spoken." In the face of the Gospel history, it is no argument to say that Roman Catholicism has a great deal of the substance of the religion of Christ in itself. The religion of the Jews had a great deal in it of the substance of Jehovah's religion, and nevertheless Christ affirmed that by their traditions Jews made the Word of God of none effect. So we may say of Roman Catholicism. We very well know that it is not a popular, romantic, worldly-polite sort of work to detect false coin, even when it is half or two-thirds made of the pure metal. It looks much more generous and heroic to go to the mine and extract the metal from its natural alloy; but it is just as honest and as necessary, just as honorable to be a reformer of a religion when that religion has been altered by false adherents and false doctrines, as to be the first Apostle to propagate it in its primitive purity; just as honorable to change from one religious faith to another, when one is conscientiously convinced that the religion in which he was brought up is not the pure truth of God, as to accept the truth when entirely unknown before. Our proselytism is of a deep, serious religious kind. What we especially strive for is not first of all to stamp on our coin the image of the Sovereign Father and of his Beloved Son instead of the Pope and the Virgin Mary, but rather to take away the alloy. We prefer a pious Roman Catholic individual to an irreligious Protestant. And still, if it was in our power to make this whole Catholic population pass, even superficially, to the Protestant faith, we would do it at once, because it would immensely simplify the work of education, of evangelization and of spiritualization. It would remove very many obstacles in the way. It is very well known that Roman Catholicism is not favorable to the general liberal education of the masses; it is not less evident that but reluctantly do the ecclesiastical authorities allow the reading of the Holy Scriptures; it is universally known that they make their rites, their apostolical succession, the necessary channel of God's communication to man, almost entirely denying the Word of Christ that "bloweth where it listeth." All these are as the first outward wall enclosing the fortress, where many battles are uselessly fought. The most ignorant or the coarsest Protestantism is without these obstacles. General instruction, the Word of God, the spirit



of God, come at once in immediate contact with the mind, the heart, the soul of man. We all admire the genius of the man who conceived and achieved the Great Basilica of Rome, the symbol of the Great Church. There is, however, a greater genius in the world than that of Michael Angelo; it is the half converted human heart, constantly striving to serve God and the world. In the Roman world, where everything is great for good or for evil, the grand idea of a universal Church, composed of all the elements of humanity in relation near or remote to Christianity, sprang up to curse the Church and the world. It is not an ideal, a spiritual conception, but a great idea. Not the Christian idea, which is the Church in the world; but the human idea, the world in the Church. That vast intellectual Rome is the cover of the so-called Catholic Church. It covers saints and sinners—unconverted sinners—together and gives them the same name of Christians. Saints there are, and always have been, in that vast multitude. Bearing the name of Catholic Christians, you will find in that motley assemblage rationalists, infidels, materialists, immoral men, by the side of devout, pious, sainted ones. Even in the Jesuit Society, which is a concentration of the Roman Catholic idea, you will find simple-minded men like Bourdaloue, Rovignan and others, by the side of astute, unscrupulous political agitators, ready, if they could, to renege to the Angulotins, Pascal and Eraban, Fenelon and Cardinal Dubois, Hyacinth, Loyson and Louis Veuillot, remain in the same Church on earth, but will not be in the same in heaven. When a reformation takes away millions from that broad Church,—being a living organism, it grows again feeding on coarser material, where there is always a large base to work upon in our very imperfect world. That is the secret of the sure continuance of Romanism for a long time to come, though it is constantly diminishing in numbers, in power, and in spirituality. The great agglomeration of such diverse elements may receive great shocks in the mighty conflicts of nations, and experience changes on a large scale by the working of inward principles scarcely suspected. But in the meantime Christian men must work for the salvation of individual souls—they must, and they will, if they are truly animated by the spirit of their Master. In the vast assemblage they will not find a unity of belief, but a unity of difficult cases to deal with; a strange mixture of ideas, of sentiments, of crooked consciences, the like of which is not found in our Protestantism. I have said it, our proselytism is not of an easy kind, but wherever it penetrates, it goes to the root; it purifies, elevates, spiritualizes individual natures. It does more than this—it has a beneficial influence on Protestants themselves. Since the arrival of the missionaries to work among the French, the easy proselytism of Protestants by Roman Catholics has been very materially diminished, if not entirely arrested. The interest awakened has more and more increased among our English-speaking brethren, who have helped us, often generously, in this difficult, but blessed and necessary work, which is yet in its infancy. The first missionaries were French-Swiss. Some of you may have wondered why the word "Swiss" has been so often used in denision, because it is not quite synonymous with Protestant or heretic, or apostate or renegade; but—it is almost too ridiculous to say it, but small and ridiculous things have a great power sometimes—squirrel, an annoying intruder in the sanctuary. In spite of all opposition, a wide and effectual door has been opened, and already many have been reached who will enter as purified sinners the Eazy Gates. This is only the beginning, and a rich harvest of souls will be the blessed reward of those who will follow us. They will reap in joy what we have often sown in tears. There are causes at work which are helping outwardly what we are prosecuting inwardly, and which will in due time ensure the ascendancy of Protestantism even in this Province of ours. There is a large emigration from among our French Catho-

dians to the United States, and fully as great a one from England to Canada. The French-Canadians easily learn the English language, and are fond of speaking it; and though it is rather hard for a Frenchman to accept the idea that at some future day his language may almost be obsolete in this country, still a Christian man knows that the English language is the vehicle of so much that is goodly, that he is willing to express his deepest sentiments in that pretty extensively spoken dialect, because he also believes that in another and higher world we shall all speak a higher language. In the near time a good spiritual work was to be done in the French language, and by French converts. While we are pursuing this, our Catholic neighbors are increasing and multiplying their monumental buildings for religious purposes. Their seminaries and convents are huge fortresses. Are they the signs of fear, or the proof of strength? They are both. Catholicism is threatened in Canada; it is surrounded by Protestantism, increasing in number and power. It is threatened by a spiritual Christianity which is constantly breathing on the souls of men. Buildings and walls are dead things; living men build and destroy them. Change the souls of men and you change the face of the world. Fortresses are of no use if men do not cling to them. Only a few years ago, we often heard and read that the infallible oracle of the Roman Catholics said the Victor Emmanuel would never enter Rome; but he has entered, and is master there. Who shall dare to say that our Emmanuel will not enter these fortresses, and become the victorious king of many souls now in bondage, and give the glorious spiritual liberty of the children of God. Let His spirit come over us and over them; enter inside those walls, and miracles will be wrought—not on diseased bodies which sooner or later, must die, but on diseased minds and hearts to which He had brought immortality. Our Council does not proclaim a man *divine*, to lord it over his brethren, but that all men may be made partakers of the *divine nature*, become the sons of God, joint heirs with their blessed Elder Brother above.

Professor CAMPBELL read a paper on  
AN INVESTIGATION OF THE RELATIONS OF THE COMPARATIVE STUDY OF RELIGIONS TO CHRISTIANITY.

A new branch of philosophically systemized knowledge is knocking for admission into the circle of the sciences. It is the Science of Religion, of which Prof. Max Müller has treated so charmingly in his lectures at the Royal Institution, and elsewhere. The comparison of religions, upon which it is based, is by no means a new thing; but the wonderful increase in the material to be compared, and the improved quality of the information gained by recent philological researches in this department, render probable a science which was before an impossibility. Its great apostle has been adopted as a Christian advocate by recent epologists, and certainly takes strong ground in opposition to the atheistic positivism of modern men of science. Principal Boulbee, of the London College of Divinity, in the annual address of the Victoria Institute last year, looking for one to express his sentiments, said, "I can but echo the language of the illustrious Professor Müller in his recent lectures on language and thought directed against those evolution theories, when he said that 'they raise problems, which hang like storm clouds over our heads, and make our very souls to quiver.'" (1) It would be gratifying if, in this age of scientific objection, even a new science could be found to testify for the truth of divine revelation, and many with whom the wish is faithful, the thought fondly imagine that such testimony is to be found in what has been written on the science of religion. I am far from

desiring to present an enemy to the cause of truth, or even to exaggerate the opposition of a professed friend of Christianity, yet I am compelled to direct attention to this new science, as one that stands in a relation of decided and dangerous antagonism to much of what we as Christians hold most dear. The Bampton lecturer of 1862, in his third lecture on the Critical History of Free Thought, thus describes the spirit in which the *comparative study of religions* has generally been carried on: "This phrase," he says, "may have different meanings. It may signify the comparison of Christianity with other creeds in its external and internal character, without sacrificing the belief that a divinely revealed element exists in it, which caused it to differ from them in kind as well as in degree; or it may mean a comparison of Christianity with other religions as equally false with them, equally a deliberate and conscious invention of priestcraft, which was the shocking view adopted by writers like Volney in the last century; or else a comparison of it as equally true with them, as equally a psychological development of the religious consciousness, which is the view prevalent in many noted works on the philosophy of history in the present." (2) As examples of the last of these three uses of the term, the lecturer cites Benjamin Constant, Laurent Comte and Buckle, to whom he might have added Renan, Scherer, Max Müller, and other disciples of the philosophical schools of Schelling and Hegel. Another example was one of the few who did not in the course of his studies sacrifice the belief in a divinely revealed element distinguishing Christianity from all other religions. (3) The very partial comparison possible to the Fathers of the Church resulted in the serious errors of the Alexandrian school of theology; (4) and Rogers, in his "Superhuman Origin of the Bible," shows that when man corrupted the true religion it was in the direction of those which have his own native stamp upon them. (5)

The attitude in which the science of religion stands towards Christianity will at once appear when the Bible is placed in the hands of its corypheus. Our evangelical Christianity is the religion of the Book. That which undermines the authority of the Bible *ipso facto* undermines Christianity, and such is the work in which Renan (6) and Müller, the one openly, the other surreptitiously, and perhaps somewhat unconsciously, are engaged. The science of religion disintegrates the revelation by making a great gulf between the Old Testament and the New. Thus Professor Müller says, "The position which Christianity from the very beginning took up with regard to Judaism, served as the first lesson in comparative theology, and diverted the attention even of the unlearned to a comparison of two religions, differing in their conception of the Deity, in their estimate of humanity, in their motives of morality and in their hope of immortality" (7). He then goes on to speak of these two religions, "the Jewish and the Christian" and to suppose that as the former was the preparation for the latter in some lands, so other religions may have been preparations for the same in other lands. Again the same elegant writer says: "The result of the spirit in which ancient religions have been studied is a failure in discovering the peculiar

2. A Critical History of Free Thought, in reference to the Christian Religion, by Adam Sedgwick Barris, M.A., Lecture III.  
3. Christ and other Masters, by Charles Inge, M.A., Christian Advocate in a large assembly of converts.  
4. In a review of this book, Professor Müller, while acknowledging the truthfulness of the author's account of ancient religions, takes strong objection to his spirit in which it is written and the conclusions arrived at by all other religions than the Christian to which the Christian Advocate adheres.  
5. The African School opposed the Alexandrian in the view held by the latter of heathen religions and philosophies as containing the elements of truth, or even partial revelations, and thus escaped the disastrous interferences and Platonic system of doctrine to which the Alexandrian is held. In the preface to the first volume "Hints from a German Workman" and elsewhere, Prof. Müller quotes, with great satisfaction, some sayings of Clement of Alexandria, regarding the connection of Philosophy and Christianity.  
6. The Superhuman Origin of the Bible.  
7. Studies in Hellenic Religions, &c.  
8. The Science of Religion, Lecture I.

(1) The Annual Address of the Victoria Institute of the Philosophical Society of Great Britain, delivered May 20th, 1871, by the Rev. T. P. Boulbee, D.D., Principal of the London College of Divinity.

features which really distinguish Christianity from all the religions of the world and secure to its founder his own peculiar place in the history of the world, far away from Vashatha, Zoroaster and Buddha, from Moses and Mohammed, from Confucius and Lao-tse." (8.) Nothing could be a plainer denial of the Christ of the Old Testament. Few authors have escaped this serious error in instituting a comparison among the religions of the world.

Most of the writers on the subject under consideration deprecate or altogether eliminate the historical element which enters so largely into the composition of the Scriptures. Even Professor Müller, whose tone has sometimes the appearance of devout belief in the Old and New Testament narratives, at others does not scruple to surrender this important element. "History," he says, "never tells us of any race with whom the simple feeling of reverence for higher powers was not hidden under mythological disguises." (9.) Here was a grand opportunity for distinguishing the religion of the Bible from all others, but no such distinction is hinted at. Again he says in another place, "The *parier enfantin* in religion is not extinct; it never will be. Not only have some of the ancient childish religions been kept alive, as for instance the religion of India, which is to my mind like a half fossilized meretricious walking about in the broad daylight of the nineteenth century; but in our own religion and in the language of the New Testament, there are many things which disclose their true meaning to those only who know what language is made of, who have not only ears to hear, but a heart to understand the real meaning of parables." (10.) This is mildly put, yet under its guise of iteration and partial truth there lies an unbounded license of interpretation, which, if Professor Müller were a Biblical exegete would yield results similar to those arrived at by Strauss and Renan. It does not astonish us, therefore, to find our author saying in his review of Dr. Spielpel's comparison of Genesis and the Zend Avesta, "We should have hailed with equal pleasure any solid facts by which to establish either the dependence of Genesis on the Zend Avesta, or the dependence of the Zend Avesta on Genesis." (11.)

But the culminating error in the science as it at present exists, is that it reduces the Bible to the position of a mere publication of a natural religion, capable of infinite development. It is thus a human production and stands not alone but *primus inter pares*, as regards the canonical books of the world's religions. The learned writer to whose works, as the most moderate and seemingly orthodox of his school, I prefer to restrict my quotations, calls the study of the religions of the world, the study of the various languages in which man has spoken to his Maker, and of that language in which his Maker at sundry times and in divers manners spake to man. (12.) That we may be in no doubt as to the meaning of this remarkable statement, we find our author in another place saying, "Like an old precious medal, the ancient religion after the rust of ages has been removed will come out in all its purity and brightness, and the image which it discloses will be the image of the Father, the Father of all the nations upon earth, and the superscription when we can read it again, will be, not only in Judaea, but in the languages of all the races of the world, the Word of God, revealed, whose alone it can be revealed—in the heart of man." (13.)

Should such views as these gain currency, and there is great danger from the mediating position which they occupy of their attracting many minds that have escaped the conclusions of positivism, the consequences must be disastrous. They must lead to a want of faith in the peculiar and saving doctrines of Christianity, open the door to pretensions of inspiration

by the vilest and silliest of men, and plunge those who adopt them into indifference and apathy as regards the evangelization of the heathen.

Is the Science of Religion responsible for these results? By no means. Truth cannot be at real variance with itself, and the God of revelation is the God of science. Each in its sphere is His truth. These are the results arrived at by students of the science who have mistaken the nature of their facts, have classified them wrongly, introduced foreign elements among them, and made a partial and valueless induction of them, as other scientific men have done in the case of other departments of science. Our duty as Christian apologists is not of all to show the errors in their process or the unfounded character of their statements. We need not pass beyond this negative stage unless we choose; and, unless we are sufficiently informed on the subject, it is folly to advance a step in the direction of reconstruction. Yet an ordinary student of the religions of the world may, without presumption, indicate lines of argument and modes of research which may lead to truer conclusions.

The writers who at present engage our attention find that there is agreement among all religions in regard to certain matters of doctrine and practice, embracing in the latter term ethics and culture. Now this agreement cannot be denied. But the bounds of this agreement as it exists, and the extent to which we might naturally expect to find it existing, must be fixed before any use can be made of the former as a basis for argument. The wolf and the lamb agree so far in that both are animals and mammalian vertebrates; the good man and the bad agree in that both are members of the same human family. Christianity and Buddhism agree in that both are religions. What is a religion? I do not know how far my definition may approve itself to the student of the Science of Religion, but I am tempted to call religion the exercise of man's powers, intellectual, moral, devotional, and of whatsoever other nature they may be in relation to the spiritual and eternal world. Man is religious because he has a religious sense or faculty. Some men have succeeded in educating themselves out of this faculty, but by so doing have not invalidated the fact of its universal existence. The students of the Science of Religion, let it be confessed, have done good service in showing this universality. The religious sense which Professor Müller calls Vernunft, or the faculty of apprehending the Infinite, although I would rather he had said that seeks to apprehend the phenomena of the spiritual world, together with conscience or the moral sense, make up the basis of religion in man, for religion must have a basis.

Were nothing unlike in the eye  
How could we light itself descry?  
Were nothing Godlike in the mind  
How could we God in nature find? (14)

In these two senses—the religious and the moral—we find what we may term the spiritual or divine nature in man. Without this divine element in man's nature the revelation of divinity were valueless. But it must be conceded that the light within is equally valueless if the light that is without be not apprehended by it. There is, we hold, in the Bible, a divine element distinct from that which is found in man's nature, for the purpose of apprehending which the divine element in man was implanted. But the student of the science of religion says No—the Bible and all other canonical scriptures are transcripts more or less obscure of the story of gradual development in man's religious consciousness.

The Positivist seeks to eliminate the divine element in man, reducing the religious faculty and conscience to the rank of acquired powers, "as qualities of life the promise and potency of which he discerns in matter." (15) This is the most dangerous of all errors, cutting away at one fell swoop the foundations of

religion. The Rationalist, and the majority of writers on the science of religion are such, chide the Materialist for his atheism and contends for these innate principles or laws of our spiritual constitution, but he seeks to eliminate from the sum of Christianity the divine element without, or the word of divine revelation. With him, whatever he set out from the Absolute Identity of Schelling, or the Ego of Hegel, the spiritual Ego and Non Ego are one, the latter a mere development of the former. There is a worse and more dangerous development theory than that of Darwin here, which needs to be pushed but little further to culminate in a full fledged Atheism.

A great part of the argument in favor of ethnic religions is based upon the excellence of the morality taught in their scriptures. Much caution is necessary in dealing with this part of the subject. We must recognize the fact that the religions of ancient Greece and Rome are altogether deficient in ethical codes, and that the philosophical systems of the materialists, both before and since the commencement of the Christian era, have no right, whether we regard them as unaided efforts of human reason or imperfect imitations of Christian models, to enter as factors into our comparison. Turning to the East, Bush, Hopley, Zoroaster and Confucius teach morality indeed, some of the precepts of which may be compared with those of Christianity, but which, as a whole, is far inferior to that of Aristotle and Epicurus, who again fall infinitely short of the requirements of either the Old or New Testament. Natural religion, probably purified in certain cases by the influence of Old Testament revelation, is all that we need find here. (16.) It is strange that Professor Müller should not have seen the impropriety, to say the least of it, of basing an argument on such a foundation, when, speaking of Buddhism, he is constrained to say "the highest morality that was ever taught before the rise of Christianity was taught by men, with whom the gods had become mere phantoms, and who had no altars, not even an altar to the Unknown God." (17.) If this be the case it is plain that on the field of Ethics, Christianity and Atheism are the only competitors.

The subject of worship is one that, viewed comparatively, requires the consideration of two distinct things. One to which the student of religion principally confines himself is the *modes of worshipping Deity*. The other, far more important, is the *Deity worshipped*. Because similar forms are employed in different religions it does not follow that these religions are the same or in any vital respect similar. Toland's Panteistion was modelled upon the Church of England Service Book, yet no one would think for a moment of comparing the one with the other. Let it be proved not only that prayer and praise, altars and bloody sacrifices, temple worship and a "priesthood are common to other religions with that of the Bible, but that the former did not borrow these from the latter, and Christianity still holds its place. Some are the legitimate offspring of the unaided religious faculty; others necessary expedients arising from its exercise, whatever the direction that exercise might take; and others, in particular the bloody sacrifices, remnants of primitive revelation coming down from the cradle of the race." (18)

As I have suggested the probability of natural religion having been supplemented in certain cases among Gentiles by the influence of Old Testament revelation. This might easily happen through the intercourse of the Israelitish nation with Egypt, Phoenicia, Syria, Arabia, and other countries. The same idea also may from time immemorial dwell in the mind, and cannot have in an ignorant of Israelitish belief must have greatly influenced the Assyrian peoples in whom they bordered, and among whom they at times had their home. These Hittites had alliances with the people who either in the time of Moses or at a later period occupied Asia Minor. Unmistakable Aryan families, the Cherethites and Philistines, who must have had communication at least with other branches of the Indo-European stock could not fail to be influenced in part by the large Semitic population by they were surrounded. Hittites and Cherethites fought in David's army.

17. The Science of Religion, Lecture II.  
18. The question of the origin of Philistive Sacrifices and with this other rites are connected, has been fully debated by Archbishop Magee and Mr. Davison, of Cambridge. See the whole question discussed in the

8. The Science of Religion, Lecture IV.

9. The Science of Religion, Lecture II.

10. The Science of Religion, Lecture IV.

11. Clips from a German Workshop, Vol. 1, Art. VII.

12. Clips from a German Workshop, Vol. 1, Art. I.

13. The Science of Religion, Lecture I.

14. Goethe, by Whewell.

15. Professor Tyndall's Inaugural Address before the British Association.

In regard to theology we find the student of the science of religion at greater difficulty to make good his ground than in regard to matters of practice in religion. Of its four great divisions there are only two in which he can cite the Bible and other scriptures. These are, theology proper and eschatology. The being and attributes of divinity appear under the first of these; immortality and a future state of rewards and punishments under the second. Of anthropology and soteriology he finds next to nothing in the ethnological. (19) True Mr. Gladstone discovers in Greek mythology an allegorical representation of the great scheme of redemption set forth in the Bible, and his process, if applied to the documents of other religions, would, doubtless, produce similar results. (20) But he stands alone in the possession of his remarkable views, and need not be considered among students of comparative theology. The theology of the ancient religions is to be found in the mythology of the various nations in which they flourished. Are these hydra-headed mythologies revelations? Do they contain representations of the true God or no? Is there any evidence that God spoke in these diverse manners at sundry times and in various places? The ancient philosophers in various lands interpreted their mythologies as in part allegorical representations of the powers of nature, and in part similar representations of the Supreme Being and his actions. Modern philosophers have adopted the same views, and on the truth of these views hangs the whole science of religion as at present constituted. We need not discuss the question, "Whence—by reason or from revelation—came the belief of the ancient world in immortality and a future state?" as it is but a side issue not immediately affecting the argument: for if it can be proved or rendered probable that mythology does not contain a divine element, the comparison of the Bible with the books which contain it comes to an end.

Allegorical representations of the phenomena of nature belong to poetry, not to theology, and so Mr. Cox in his mythology of the Aryan nations regards them. But Professor Müller and others find in these representations an attempt of man to embody and grasp some attribute of divinity, of which the natural object or power was the highest symbol he could discover. The wide-reaching heaven, the all-pervading light, the mighty wind, were symbols, first of all, of divine immensity, omnipresence and omnipotence; and, afterwards, they became allegorical personages, still representing the same attributes in divinity as Ouranos, Zerouane and Rudna in the Greek, Persian and Indian mythologies. But sometimes, and chiefly among Semitic peoples, Professor Müller informs us, this roundabout process was exchanged for a simpler one, and instead of nouns representing natural phenomena the Semitic mind contented itself with an adjective, such as El, the strong, and Shed, the powerful, to which it attached personality. (21) Under these various names men really worshipped God, who was known, even to the Hebrews, as Elohim and El Shaddai. Thus Professor Müller justifies his statement that history never tells us of any race with whom the

British and Foreign Evangelical Review, July, 1871, by the Rev. H. G. Ralston. There is also a work on the side of the Archæologist, edited by Mr. Moseworth, some time curator of Millbrook, Haute.

19. The only exception that may be taken to this statement is that based upon the serpent myths of many religions which have been ably and exhaustively treated by Mr. Cooper, of the society of Biblical Archaeology in a recent valuable work published by the Victoria Institute. It is supposed that the story of the Fall by the serpent and the bringing in of redemption by its destruction were preserved in these serpent myths. With this view I regret that I cannot agree. Serpents were as frequently objects of adoration as of execration, often standing for Supreme Divinity. The story of their destruction in many dualistic systems of religion indicates the overthrow of one religion by another, and is the emblematical representation of simple historical fact. As a fœtus imposed upon the old religions and Great Inundation of a flood, by the aid of Biblical facts regarding the Universal Deluge, so later writers tortured the serpent myths into associations with dualistic statements regarding that great serpent, the Devil.

(20) Juventus Mundi, &c. Mr. Cox, in the Introduction to his *Mysteries of the Aryan Nations*, has shown the errors of Mr. Gladstone's system, although his own is an exceedingly poor substitute for it.

(21) *The Science of Religion*, Lecture III.

simple feeling of reverence for higher powers was not hidden under mythological disguises. A more unfounded, and therefore unfair assertion, could hardly be made than that, which on the authority of two names, and these occurring in different forms in Scripture, links the religion of the Old Testament with those of the heathen world. It is the utter absence of mythology in the Bible that outwardly distinguishes it from all other scriptures, excepting perhaps the Koran, which belongs to a later period. (22) The Greek and Roman religions, the Punic and Egyptian, Arabian and Babylonian, Persian, Indian and Chinese, Celtic and Germanic, all present us with the objects of their belief and worship in what are termed mythologies. There is no mythology in the Bible. I do not deny that El, Adonai and Shaddai have mythological connections, but so has the Theos of the Greek New Testament and the God of our English Bible. (23) Zeus and Uotan, two heathen deities, survive there in name but not in fact. There is no mythology necessarily present in my consciousness when I use the word "tantalisæ." Thousands have employed the term who never heard of the unhappy father of Pelops. No plea of community can be based then on the pretended discovery of mythology in the Bible. The Bible in those parts of it which men have striven as mythology to allegorize, is history, a narrative of fact. In simple language we may call it the history of man's intercourse with God and the results of that intercourse.

Placing the Bible, then, with its story of revelation, embracing the contents of revelation, on the one hand, we have on the other a number of mythologies. Professor Müller finds three families of these as of speech, the Aryan, Semitic and Turanian (24). With all respect for Professor Müller's learning, I say this is a dream; there is no such division perceptible to the unbiased student of religions. Leaving out of sight that later stage in man's religious development (for the term may be employed even by those who cannot mean the same by it as the school of Roman and Müller) when Buddhism, Magism and European philosophy arose to supersede the vulgar religions, it is not too much to say that there was virtually but one theology opposed to that of the Bible, and that was expressed in one mythology. I need not in this brief paper draw attention to the many authors whose studies in Comparative Mythology have established this fact (25). The same God appears in the sacred books of all Ethnic religions. Some of them appear in the Bible too, but only to be treated with the contempt which they deserve. Professor Müller allows that this is the case within the Indo-European area, and himself supports the identity of divinities, Greek and Roman, Persian and Indian, even including at times those of the Celtic and Germanic peoples. But a wider comparison tells the same story. Egypt and Phœnicia, Arabia, Babylonia and Assyria, together with China and the old historic lands of this continent present in their mythologies agreements as remarkable both among themselves and with the Indo-European records. For confirmation of this I refer to my recent paper on the Shepherd Kings of Egypt, which, whatever may be thought of the scheme by which I have resolved mythology into history, will, at any rate, convincingly prove the unity of all mythologies (26).

(22) The Koran is not altogether deficient in mythological allusions, but as these are not an integral part of the Muhammadan religion, they do not call for special comment.

(23) Sheth, the God of the Shepherd race in Egypt, and of the Hittites, who are the same people, make not, I think, an exception with Shaddai; but El and Adonai are names of divinity that may probably have arisen during the period of the great Inundation between the dispersion from Babel and the call of Abraham. In translating our Scriptures into the language of a non-Hebrew people, such hindrances competed doubts to render the usage of God by some term or terms that originally denoted heathen deities, for in the language of religion the concrete precedes the abstract and is the parent of it.

(24) *The Science of Religion*, Lecture III.

(25) See for instance Faber's "Origin and Progress of the Aryan Religions" in the works of Crozer and Guignard, and in Cox's *Aryan Mythology*.

(26) A single example of this universal agreement as

The mythologies are one in so far as they treat of the same personages holding the same relationship to each other, for the divinities whom they present to us sustain all the various relationships of father and son, husband and wife, &c., which we find in the human family (27); but they have their differences. In different languages their names mean different things (28). Rarely, if ever, do we find these names translated in order to give a notion of the attributes of divinity which Professor Müller holds they originally represented. In some languages they are perfectly untranslatable (29). The divinities again occupy different positions in different mythologies, the supreme god of one country being a second or third class deity in another (30); and, still more remarkable, in the system of dualism, which is not purely Persian, but runs through all mythologies, we discover that the gods of one people were the demons or evil spirits of another (31). Proceeding with our comparisons links are found uniting theologies with history. The gods of certain mythologies occupy in others the positions of divinely born but still human and mortal monarchs whom the monuments that preserve their memories declare to have been deified after death. (32) What is to hinder the carrying of this process, by which an undoubted Egyptian monarch, Memchere, was made a divinity, back into the past and applying it to all mythology? The residuum, which I am sure would be exceedingly small, after the application of such an Euhemeristic course of interpretation, would afford little trouble to the friends of revelation. (33) Was it ever known that a people called itself after the name of its God? Hebrew, Israelite, Jew, refer us at once to Jhah, Israel and Judah.

set forth in the paper referred to may suffice. Ashur or Sheth was a God of the Shepherd Kings in Persia and of the Hittites. He is the Ashur or Sheth of the Arabians; the Xanthirus, Siat, Siat of the Chaldeans; the husband of Astarte and the eye of the Phœnicians; the Father of the Semites; the Father, Satsvratra or Vatu of the Indians; the Asterius of the Greeks; the Saturn of the Romans; the Ysador and Sadur of the Celts; the Father of the Basques; the Aa Thor and Sætere of the Germans. His name, as I have thus proved, neither denotes the divinity as creator, the Sun or the starry one, but is the same as that of an Egyptian monarch, Nester or Sesostris, whose memorials survive to the present day. (27) I refer to the paper already alluded to for illustrations, not of the genealogical character of all mythology, which is a well-known fact, but for numerous instances of the identity of these genealogies in different mythologies.

(28) Take the instance given in note 26: Traahar is the name of Ashurine, the country; the name of the god Xanthirus, Acusius, Sadur, the man of the vessel; Ashur or Sheth, an ass's colt, according to the interpreters of their names in Greek, Latin, Chaldean, Celtic, and Egyptian mythologies.

(29) Zeus, Poseidon, Castor, Pluto, Neptune, Hercules are a few of such untranslatable names. That more mythological names are not found in his category arises from the attempts that were early made to give meaning to them, which attempts resulted in the manifold disguises that now perplex the student of comparative mythology in his endeavors to reduce mythological records to unity.

(30) Even Herodotus was aware of this fact which is so apparent now to the mere tyro in comparative mythology. Speaking of the anomalous fact of the Greeks regarding Hercules, Bacchus and Pan, others of the Egyptian deities as the youngest of the gods, Herodotus says: "To me, therefore, it is quite manifest that the names of these gods became known to the Greeks after those of their other deities, and that they count their birth from that of the gods of ancient Egypt and Phœnicia." (*The History of Ancient Religions and Civilisation*; Canadian Journal, &c., p. 10.)

(31) Sheth, the god of the Shepherds and Apophis, one of their gods, became the symbol of evil to the race that expelled the Shepherds. Sheth was also represented as at war with the Devas of Kabil, whom ignorant interpreters have supposed to be Cain and his descendants; but the Devas of Kabil who are the Egyptian Shu, chief of the first line of gods, are the Devas of Shu opposed by the Ansu, to which race the chief of the first line of gods, Apophis, and who are regarded as evil spirits. Sabn again, the Devas of Sabn, is the chief of the second line of gods of Italy, but the chief of the Persian demons as Suvay.

(32) Such is the Egyptian Meneu with whom many writers have identified the Manu of the Greeks, Minos, the Pygmalion Manes, and similarly named deities and early monarchs in other lands. Such as we have seen in the case of Sesostris, who appears as a god in India, Persia, &c. Such is Apophis, a well known serpent deity, the friend of the serpent, and a god to find one of the most venerated of Indian divinities, Yama, giving his name to the first sovereign of the Aryan-Indians (Dravidians). The connection of mythology with early history exhibits numerous similar cases. The German and Scandinavian legends and their so-called myths are connected with the monarchs.

(33) I am convinced that an exhaustive study, which, however, may be the work of generations, will leave us no room for doubt, long as we continue to believe in deities in primitive religions, with which alone the question under consideration is concerned.

Yet there is no nation among the ancients that did not bear a name which found its counterpart in that nation's mythology. What is true of the nation is true of its geographical area and bounds; countries and towns, rivers and seas, mountains and plains—all were full of what men were pleased to call divinity. (34).

What connection can we establish between the pure fiction of the Bible and the licentious legends, for they are not myths, of heathen religions? (35). Ingenious and very learned men have supposed that Brahma is an Indian reminiscence of Abraham, and have similarly united other Scripture and so-called mythical characters. Brahma undoubtedly was not Abraham; but, if the Jews had worshipped Abraham and the chief man of his posterity, weaving around them such stories as the Talmud relates concerning them, but without the recognition of the true God which these contain, there then would have been a Jewish mythology worthy to be compared with the Brahminical or the Hellenic, and to stand on an equal footing with these mere legends of antiquity. There is no myth; it is all legend. The solution of the whole question is found in the Scripture statement that men worshipped and served the creature more than the Creator who is blessed forever. (36). This explains the phenomena of Buddhism, a hundred atheistical religions. Men had placed their fellows upon the throne of God, some of the vilest and most depraved of humanity whom circumstances had elevated into power and notice, and now they learned that the way was open for themselves, for their gods were no better than themselves, and what man had acquired man might attain. Gotama Buddha, spite of the many marvellous stories told of him, was a man and not a god, and his religion rebukes the pretensions of Buddhism in the very statement, although the Buddhist lost more than half of his religious sense in rising to the apprehension of the fact.

The prevailing interpretations of mythology fail to account for its phenomena (37) and in their partial results show themselves adverse to the religion of the Bible, which claims to be the one only true religion. What I have suggested is attention to the old Euhemeristic system which has been the peculiar property of the Church since the fathers began to attack the explanation of Greek theology, but which has been driven off the field by senseless clamor without an opportunity being afforded it of working upon the great mass of material, historical, and so-called mythological, which recent years have brought to light. (38) I have already given reasons for adopting it in preference to other systems, but would in conclusion add the following:

If our Bible record be true man did not begin his second period of history upon the earth

without light. As to Adam, so to Noah, God revealed himself, and that revelation must have descended, in whole or in part, to his posterity. Man's spiritual progress from the home at Ararat was, therefore, not an upward but a downward one. (39). By what stage did he reach the symbolism of nature that Professor Muller finds him constituting his religion or its basis? If the geologist desires to know the manner in which portions of the earth's crust were worn away and other portions formed in past ages, he seeks his information in the analogy of geological changes now in progress. We may do the same. The Christian religion came into the world with a better revelation of the one living and true God who taught Adam and Noah, and this revelation passed on to later generations. But after a while almost the whole of Christendom corrupted its religion. It had wealth of imagination, a keen eye for the beauties of nature, but it did not use natural powers as symbols of God's attributes. (40) Language changed, but its change did not introduce new deities into Christian worship. (41) Men and women became the objects of prayers and praise, the minor divinities of Christian temples, the recipients through their priesthood of costly offerings, the rivals of God, and in many cases the sole occupants of the heart of the worshipper. The Virgin, apostles, saints and martyrs, with many an infamous character like George of Cappadocia, took and hold the places once occupied by Astarte and the Egyptian twelve, with all the numberless gods of the old world's Pantheon. And as Egyptians and Romans could deify their monarchs even during their life-time, so giant Pope, a living human God, is raised by his fellows a fit successor to giant Pagan to sit upon the throne of infallibility.

There is truth in Romanism. It has not altogether given up God and His Son, as the old religions seem to have done. There may have been some truth in them, too, amid all their giant errors, and here and there some worshipper may have looked beyond the great company of idol deities that lined the spiritual horizon of his fellows to seek and to find the one Living and True. (42) But Professor Muller must not make one or two exceptions the rule, nor must we be misled by the beauty of his language and the charity of his thoughts of how him to project his Christian consciousness into the dark places of past ages and of present heathendom that he may call us to admire what never was found there by those who sat in their gloomy shadows. (43) The sun may bathe the barren rock with gold and pour a warm, crimson flood over the dark

turbid waters at its base, but when his light departs the rock is cold and grey, the waters drear and dismal as they were before. Take a simple heathen or a learned pagan philosopher, any man without a Christian consciousness, and set before him a Vedic hymn, a Zoroastrian prayer or the most beautiful narrative in the Greek mythology, he will find nothing Christian in any of them, and little, probably, that is worthy even the name of natural religion beyond the evidence of a religious and a moral sense. When will men learn that when He who at first commanded the light to shine out of darkness shines into our hearts it is to give the light of the knowledge of His glory in the face of Jesus Christ (44), whether Christ be ministered by Moses or Isaiah, by Matthew or Paul. As there is "none other name under heaven given among men whereby we must be saved" (45); so there is no other word than that which He acknowledged and which acknowledges Him. These false religions were never in any sense His, for "God is light, and in Him is no darkness at all" (46); His "light shineth in darkness and the darkness comprehended it not" (47), held it neither in *esse* nor in *potest*. The religious sense, the receptivity is there, but how different the motions of that sense, how diametrically opposed to the object of the Christian's faith and worship is that which is received! In religion it is not the mere outgoings of the faculty in their strength or weakness that we must seek, but the direction above all in which these outgoings are found. (48) There is, and there has been from the beginning, but one way for the all who like sheep have gone astray, in which the faithful Word calls them back to the Father's house.

Major-General Bunbown then read a paper on—

**EFFORTS TO MEET SCEPTICISM AND INFIDELITY.**

It has been found necessary in the present day in order effectually to oppose error, to organize efforts, and by the combined action of Christian men of various denominations to proceed in the best manner possible under God's blessing to meet the tactics of our adversaries. This has been done with regard to our great enemy, Popery, in the United Kingdom, by the Irish Church Missions, and the Irish Society for reading the Scriptures to the common people and by the Protestant Alliance and the Protestant Educational Institute. Thus an effectual opposition has been made and is now making to the errors of Roman Catholics. The strength of Popery lies in its united action, and Protestants have of late years taken a leaf out of their book, and managed to beat them at their own weapons. A real extension of the truth of God has taken place among Roman Catholics, above all by bringing about many thorough conversions among our deluded fellow countrymen. The same is a subject of thankfulness as regards the work among French-Canadians, carried on in this country. About six years ago a similar movement was initiated to resist and oppose the growing infidelity of the day, so that it may be said that victory is the result of Popery and Infidelity, of which it can hardly be decided which is the worse, are now met by an organized and effectual opposition, not producing all the results we could wish, but they are efforts in the right direction, and we must hope that the great Head of the Church will still further bless them, and cause many poor souls now groping in darkness, to be led into the true light. It is said as regards the last and present century, the infidelity of Hume and others extended itself to Germany and thence to

(34.) Europe and Asia, the Egyptian, Egean and Indian seas, the Ganges, Nile, Jordan, Ister, Sangarus and Aopas, among rivers, Egypt, Assyria, Greece, Italy among countries are a few instances of the universal fact that the gods and demigods of the Ancients were the eponyms of the geographical world.

(35.) According to the Euhemeristic view, all mythology is corrupted history, and the myth becomes legend. The distinction of myth and legend are thus given by the author of the "Critical History of Pagan Thought." "A legend is a group of ideas round a nucleus of fact. A myth is an idea translated by mental results into a legend proceeds upwards into the past; a myth downwards into the future."

(36.) Romans I. 25.

(37.) Some of their phenomena are: The unity of all mythologies; their connection with philology; their connections with history; their relation to psychology.

(38.) Every thinking age but the present has had its writers and profound historical scholars of this school, whose labors are valuable but necessarily incomplete and erroneous, owing to the absence of any historical data beyond those of the Bible with which to compare their inductions from mythology. Some writers who have treated of the Egyptian and Babylonian monuments have been at pains to connect their history recorded upon them with mythological and Biblical facts, but either, like Mr. Osborne in his Monumental Egypt, have sought completeness of knowledge too soon, or so others have, true as the dominant theory expressed their views with too much hesitation and timidity.

(39.) This fact has been too often lost sight of in dealing with the religions of the world. We are not called upon to imagine a religious development from a state of absolute ignorance, and the total absence of primitive culture, but to infer the steps of apostasy in the past from a state of similar religious degeneracy in the present.

(40.) Few things are more unreasonable than the theory of modern students of mythology which imagines an intensely realistic age of human history to be the time when mankind developed a poetic faculty with powers of invention that have never been equalled, but the results of which have formed the basis and the model of all subsequent works of the imagination. History and the Epic, which is versified legend, are supposed to be the earliest fruits of literary composition, but according to the present system of interpretation in mythology, this is not the case. No people within the historic period have attempted the task which our bardic heroes are represented as having achieved, the weaving out of the brain of active man a complex solar allegory.

(41.) Max Muller's notion that the Semitic peoples created deities out of mere abstract terms is utterly at variance with all the laws of psychological science. The human mind, and especially the vulgar mind, cannot rest in the abstract long enough to develop such a system of divinity.

(42.) If they did so, it must have been in spite of, and not by the aid of, their religion.

(43.) The literal interpreter of the symbolical books of the ancient religions does not discover what writers like Professor Muller find in them. Compare the translations given by Muller in his Sanscrit Texts with those which adorn Professor Muller's lectures, and the projection of a Christian consciousness on the part of the latter at once appears. That it is possible for translators to diverge most widely is apparent in the conclusion of Professor Muller's Essay on the Progress of Zend Scholarship, in the first volume of Chips from a German Workshop.

(44.) II. Cor., iv, 6.  
 (45.) Acts iv, 12.  
 (46.) I. John, i, 5.  
 (47.) John 1, 5.  
 (48.) Carlylam, which holds sway in many high places of literature and science, tends to exalt force in man, independently of its moral character. A legitimate result of this tendency would be devil worship.

France, and the awful fruits borne there we all so heavily deplore. This may be to some extent true, and it seems, therefore, reasonable that we should now make strenuous efforts to lead to the truth those who perhaps originally derived the poison from our country. It will be interesting briefly to describe the manner in which the Evangelical Alliance came to be connected with the latter of these two movements, viz., against infidelity; and it may be well to remind my hearers of that which was mentioned by Dr. Burns in his able paper describing the history of the Alliance, viz., that from its first formation it was proposed that meeting the enemy, Popery and Infidelity, should as far as possible form part of the objects held in view by the Alliance.

In 1863 Mr. Cowper, a gentleman in London, well known as having much literary knowledge and skilled in the controversy with infidelity, came to Rev. Dr. Schmettan, then Foreign Secretary of the Alliance, but now gone to his rest, and recommended the Alliance to take up the work of Infidelity, which he and others of his co-workers had been going on with for several years. He considered the Alliance, from its constitution, as combining with Christians of other churches, to be very fit to undertake the work, and he felt that his health and time of life might soon prevent his taking the active part he had thereto done—devoting, as had been his habit, his Sundays and spare time from business to speaking to Free-thinkers in the open air, halls, &c. Dr. Schmettan consulted with myself and others, and the result was that the Alliance acceded, so that I was permitted to work with a committee, consisting of Dr. Gladstone, Rev. Mr. Gritton, Mr. Cowper, and those who had been engaged in the work previously. This led to the calling of a large and very influential public meeting in London in 1870, over which the Bishop of London presided, and it was then resolved to form a Christian Evidence Society, standing on its own basis, but composed, like the Alliance, of representatives of various churches, and having for its object a direct resistance to the progress of Infidelity, and to expound and defend the evidences of Christianity. The Society has the Archbishop of Canterbury for its President, the Earl of Harrowby for its Chairman of Council, and such men as the Archbishop of York, the Marquis of Salisbury, the Earl of Shaftesbury, Sir Charles Reed, Mr. Samuel Morley, M. P., the Rev. Dr. Allon, Rev. Dr. Angus, the Bishop of Gloucester and Bristol, Dr. Barry, Rev. William Arthur, Rev. Prof. Leathes, Rev. Dr. Donald Fraser, Rev. Dr. Oswald Dykes, Rev. Canon Miller, of Greenwich, W. W. E. Shipton, Secretary of the Y. M. C. A. of London, Lord Lawrence, and the Bishop of Peterborough, as members of its Council and Committee. Many other well-known men are associated with the above. The following may be said to be the views taken of the present position of infidelity, not merely in the mother country, but in others also, and the objects which the Christian Evidence Society set before them:—

STATEMENT OF THE OBJECTS.

Under a deep and anxious conviction that the wide-spread influence of scepticism and the aggressive efforts of infidelity call for prompt and combined action on the part of the Christian Church, a few Christian men associated themselves together, some time since, for counsel and action. Encouraged by the success which accompanied their efforts, and finding that the work was increasing upon them, they invited the adhesion of other friends and counsellors; and now, as "The Christian Evidence Society," they seek to enlist the sympathies and help of all who recognize the Bible as the Book of God, and Bible Revelation as God's greatest gift to man.

That, within the last few years, a spirit of scepticism has spread very rapidly and widely among the higher and middle classes, including many men foremost in intellectual power and culture, is so notorious as to be matter of general remark among those who

watch with a Christian eye the currents of public thought and feeling.

Nor is it less matter of notoriety and remark that the same spirit largely taints our periodical literature.

Although we have not gone back to the point of which Bishop Butler writes—"It is come, I know not how, to be taken for granted by many persons that Christianity is not so much as a subject for enquiry, but that it is now at length discovered to be fictitious,"—it is a fact alike mournful and alarming that, in its current phase, scepticism is pre-eminently of an unsettling character, and is undermining the paramount authority of Revelation. One of its most obnoxious characteristics—repugnance to the supernatural elements of the Bible—strikes at the root of Christian faith. This characteristic is not new. But it professes to claim new support in the principles and deductions of the latest investigations, both of modern science and of modern criticism.

As regards the working classes, the Society have evidence that, both in the Metropolis and in many of the large towns in the provinces, bold and aggressive efforts to propagate infidelity are persistently and publicly made. The missionaries of infidelity—in some cases men of considerable notoriety—command large and attentive audiences. Sceptical and infidel tracts are circulated; and one newspaper, at least, is the recognized organ of the party.

The objections urged and the attacks made are not altogether free from the coarseness and blasphemous by which in former times they were characterized. But, for the most part, the doubts now raised, and the arguments used are of a more intellectual kind; and, being divested of their grossness, are better calculated to secure attention, and to unsettle the minds of those from whom, either through the press or from the platform of the lecture hall, they gain a hearing. The two cases—the case of the upper and middle classes and that of the artisan class—differ widely, and must be met by different action. No doubt, in both cases, the Church of Christ must rely mainly, under the Divine blessing, upon the setting forth of the positive truths of Revelation; and, specially, upon the earnest and loving proclamation of the "Gospel of the Grace of God," and upon affectionate appeal to the hearts and consciences of men. But, while it is to be feared that, but too often church-goers and sermon-hearers are not free from sceptical doubts and difficulties, by far the larger number of those whom we desire to reach are men who never allow themselves to be brought into direct contact with the Gospel of God. They are found in the lecture halls of infidelity, but never in our churches or chapels. The higher classes, indeed, are not found among the audiences of infidel lecturers, but they are reached not less successfully through the press; and we can hardly overrate the mischievous influence of doubts insinuated or boldly stated, sometimes with lively flippancy, at other times with an assumption of intellectual superiority and with all the attractiveness of literary grace. Such a condition of society cannot be adequately met by the pulpit, both because the persons affected seldom hear sermons, and because, as a general rule, it is not desirable that the arguments of infidelity and their refutation should form common and prominent subjects of address to Christian congregations. In dealing with the case of the upper and middle classes, the Christian Evidence Society does little more than offer suggestions. It has been strongly represented to them—and they attach great weight to the suggestion—that, now, for many years, in the desire to bring into due importance the more spiritual evidences of our most holy faith, we have fallen into the opposite extreme of unduly neglecting the study of the historical evidences. Practically, such works as those of Paley and Lardner, such arguments as those of Douglas, West, Lealie, and Lord Lyttleton (in his well-known essay on the "Conversion of St. Paul"), have been disparaged. While not un-

mindful of other causes which are at work in an age of great freedom of enquiry, when there is a marked determination to challenge, not in matters of religious belief only, but almost universally, what former generations received with unrequiring acquiescence, the Society believe that this neglect of the study of historical evidence has not been without its evil consequences. They would, therefore, with much earnestness, submit to all who have in their hands the education of the young, whether in elementary or public schools, or in our universities, the desirableness of introducing into their several courses of study textbooks on Christian Evidences, and of delivering lectures upon the subject. They hope, moreover, that Christian pastors may see their way to the establishment of *Christian Evidences Classes*. And, in cases in which the pastor may be unable to undertake the duty of conducting such a class, the Society offers the necessary assistance, both by the provision of teachers, by examinations, and by the offer of prizes to the students. Our young men and women would then be prepared to meet the demands made by the teachings of Revelation upon their humble and reverent faith, with a clear conviction that the credentials of that Revelation are established on full proof, and that Revelation is therefore of supreme authority. To quote again the words of Bishop Butler they would find that it is "not taken for granted, but proved, that any reasonable man, who will thoroughly consider the matter, may be as much assured as of his own existence, that it is not, however, so clear a case that there is nothing in it." In dealing with the working classes the Society are fully alive to the danger of giving undue notoriety and prominence, by antagonism, to infidel efforts, which, if left unnoticed, might speedily collapse. It will therefore be necessary to take counsel in each particular case with local friends. Moreover, the speciality of each case must be considered in determining the mode of action. In this the Society reserve to themselves full freedom, and hope to exercise a wise discretion. In some cases, probably, public discussion may be desirable; but more frequently lectures will be delivered in reply to those of the advocates of infidelity. The Society are thankful to be able to state that men are even now to be found well fitted for both these modes of defence. But they are anxious to encourage the formation of Classes for the study of Christian Evidence, from which many well-equipped champions may come forth to do good service to the cause of Divine truth. The work of a Christian apologist demands special gifts and training.

Another department of our work will be to "take stock" of our literary resources, in respect of Christian apologetics and evidences—to supplement them when they may appear defective or ill-adapted to the special phases of the day, and, in any way which may present itself, to avail ourselves of the press, particularly of our periodical literature, for the counteraction of error and the direct or indirect assertion of Christian truth. The Society think it right to guard themselves against the suspicion that they are banded together for a crusade against free thought and against full enquiry into religious truth, conducted reverently and with a becoming sense of the important interests at stake. They are, on the contrary, well assured that God's truth can have nothing to fear from the freest and fullest investigation, if only fairly pursued; and they emphatically repudiate the apprehension that the Word of God, rightly interpreted, can ever be at variance with the accurate deductions of true science. With the difficulties and doubts which arise in thoughtful minds, and which are, perhaps, inseparable, in the case of many, from earnest religious enquiry, the Society feel that it becomes those who are established in the faith to deal tenderly. They are no advocates of unintelligent and traditional orthodoxy as a security against the onsets of infidelity; on the contrary, they hold that difficulties must be met by fair argument, and doubts removed by candid explanations. Their simple desire is to contribute

something, however little, to stem the tide of scepticism which has flowed in upon us, and which, if permitted to run its course unchecked, will end by sweeping away foundations upon which the faith of many rests. They desire, too, to meet the bolder and more aggressive propagation of infidelity, and, by confronting its champions and refuting their arguments, to rescue earnest and enquiring minds from being misled by objections, presented often under new names and speciously claiming new force from the discoveries of modern science and the appliances of modern criticism—but objections essentially old, capable of refutation and oft repeated—which, nevertheless, if unchallenged, in their new forms, may be thought unanswerable because unanswered. The efforts made against infidelity and to instruct in the Evidences are comprised under two great heads, viz., public lectures and addresses in which discussion is often encouraged, and classes for the study of the evidences. It must be borne in mind that these efforts are to be suited to persons of high intellectual education, as well as those who have adopted very crude, ignorant notions, but who are in no less a dangerous position than the just, rejecting the Bible and Revelation, and getting deeper and deeper every day into the slough of unbelief, so that if left to themselves, whether they are wise or ignorant as to the bearing of this world, they soon find it is most difficult to get back to firm ground on which they were perhaps early placed by parental and Sunday instruction, although it is too often the case that their ignorance and perversion has arisen from the neglect of those who should have early taught them the truth, but who have left them like an unweeded-for garden, to be overgrown with weeds. The lectures to the upper classes have been chiefly given at St. George's Hall, Langham Place, and the first course in 1871 created a very deep interest. Numbers attended to hear the Archbishop of York lecture on Design in Nature, the Dean of Canterbury on Science and Revelation, the Rev. Dr. Bigg on Pantheism, and Dr. Stoughton on Miracles, besides other lectures from eminent men. It was novel to see such champions of the faith in the arena of a public hall and boldly defend Christianity. Paley and Butler have done so by their able writings, and a host of others have done the same; but it was felt that the bold progress of free thinkers demanded more prominent and popular efforts. These lectures were bound into a volume called "Modern Sceptics," which has already passed through eight editions, and great many have been sent to India and the continent of Europe, and to other parts of the world. The next course in the same place was bound into a volume termed "Faith and Free-thought," and is also in good circulation. The lectures to the working classes have been chiefly held in the Hall of Science in the city, where Mr. Bradlaugh speaks continually, and where the infidels of London regularly meet to hear his dangerous and pernicious views. This has been felt to be, as it were, hearing the lion in his den, but the effort has met with success. The people hear the matters which interest them fairly and freely discussed, and they are allowed at the close of the lecture to state their objections, to which answers are then given. Many addresses are occasionally given in halls and the open air by Mr. Cowper and his old associates in the missionary work, and by many others well competent to do so, whom the Society has prevailed upon to come forward. It is a subject of thankfulness that much good has been done. The working-men understand and appreciate the effort, and Mr. Cowper, who has their confidence, has received many a testimony that they are influenced by the truth, and that the explanation of the evidences and the exposure of flimsy errors many hold has led to the blessed light of the Gospel opening on their souls, for the addresses are by no means confined to argument and the bringing forward of Christian Evidences; the Gospel is also taught. Many classes of minds need to have their doubts and difficulties as to the Bible and Revelation first cleared

away, and a reasonable answer given to their objections, which are often stated by them in an honest manner, and the aim of the Society is to treat with tenderness and judgment those who have been led away into the by-paths of unbelief. A leader of the infidels was not long ago brought home not only to conviction of the truth externally, but in his heart also. I read a letter in which he expressed this, and in which he begged for prayer to be offered, that he might be enabled by divine help to grasp the simple truths of God's Word. His lately was taken away, and I was informed that he died in the enjoyment of true peace in the Lord Jesus. Abroad also a captain in the Italian army was impressed and made anxious as to his soul's salvation, but he had difficulties mentally. These were happily removed by the playing in his hands of that excellent work, the late Bishop McVain's "Evidences of Christianity." This removed and cleared up, by God's blessing, the darkness and doubts which his mind was suffering from, and the convictions of the truth now came with double force, and he was enabled to rest on Jesus in true faith and with a calm, satisfied mind, and he then went forth to declare to others what a "loving Saviour he had found." To go back some years—a single instance of the benefit arising from the study of the Christian evidences was to be found in the celebrated Lord Lyttleton, who was a sceptic and unbeliever; but the Christian evidences were brought to his notice and he was divinely led out of darkness to light, and he then applied himself to write that highly useful work on St. Paul with which his name is so much associated. Intelligent instruction of the young in the evidences is greatly needed in the present day, not by troubling them with controversy, but by showing them the firm ground on which their religion stands, and that there is overwhelming historical evidence for the truth of all that they are early taught to hold most dear. I remember myself the good derived as a young person from learning a few of the simple evidences for the truth of the Bible and Revelation, compiled from Olinthus Gregory's "Evidences of Christianity." This early grounding has often furnished me with a comfortable conviction of the stability of our Christian fabric as to the Evidences in support of the Divine authority and inspiration of God's holy Word; and such would be the case, I consider, in many instances where from want of this early instruction the young have been led away by specious arguments, the hollowness of which might have been easily exposed by wise teaching in the days of youth, when the mind is plastic and ready to receive good impressions, if accompanied with sound Gospel instruction as to those internal truths which are to be experienced only by the heart, and to be impressed therein by the Holy Spirit. To meet this want of early instruction in the evidences is therefore one of the great efforts of the Christian Evidence Society, and for this purpose two modes of teaching are employed—one more elementary, and carried on more by oral instruction by the minister or other person who conducts the class. Only one book is used as a text book, and such easy and excellent works as "Whatley, or Batesman's," "How do I know the Bible to be true?" are used. In the other or more advanced mode, two books must be taken up, selected by the pupils out of a considerable number of standard works suitable for the purpose, and which are worked under various heads, so that the tastes and time of study of pupils may be consulted. In either course, an examination is held by the Society after about three months' study, and prizes are given according to the merits of the papers written. These classes are open to females as well as men, and some of the highest prizes have been carried away by the former. Individuals whom it may not suit to go into a class may also take up either of the courses under similar conditions in the classes. An able conductor of these studies has lately been appointed by the Christian Evidence Society.

Besides the two great objects in view—lectures and classes—the Society also contemplates the writing and publishing of answers to publications that appear from time to time, and that work which has of late made much impression in a wrong direction, the supernatural element in religion, is likely to call forth a champion for the truth at the request and under the auspices of the Society. It is said that few books have appeared of late likely to do more harm than that to which reference has now been made. Lastly, the Society has established a monthly periodical called the *Christian Evidence Journal*, and published by Messrs Hodder & Stoughton, Paternoster Row, London. Its price is 2d., and it has already a very good circulation. The Society puts into the hands of infidels such publications as these, which contain much positive Christian truth as well as defence of the evidences. During the lectures at the Hall of Science they were published from week to week and sold at the rate of 1d. each in the Hall itself to the sceptical audience, who received a great many of them. The form of infidelity which this lower class holds is usually that which is called "secularism," and resembles much the positivism of which we have heard to day. The secularists have of course no distinct programme, but they affect only to accept the state of things which is before them in the world which they can see, handle and prove. There are shades of difference, but it is understood that they are too crafty in the present day boldly to deny the existence of a God, but they will not believe in the God of the Christian, whose justice and mercy they miserably impugn, and whose Word they trample under feet. The scepticism of the upper classes is a good deal that of the fashionable materialism of which we have heard so eloquently this week. Mind is to be material as well as the body, and both to consist of atoms brought together they know not how. The ignorance and deficiency of argument apparent in philosophers gifted as they are with high powers which they so sadly prostitute, has been also most ably exposed by the learned Christian men who have had the privilege of hearing to-day. Surely as regards Materialism, Secularism, Pantheism, which would make a god of everything in nature, and other forms of infidelity, it may truly be pronounced, "The fool hath said in his heart, there is no God." As to the prevalence of infidelity in this country there may be some difference of opinion, but it must be borne in mind that scepticism is not always patent and known until it is searched for and found out. I know that in Australia messages and appeals have come for help, and that one of its excellent bishops is a warm supporter of the Christian Evidence Society. It will probably be found everywhere and in all countries that where there is intelligence and good education without personal religion, a man often has doubts according to the complexion of his mind; he may not express them and may be partially ashamed of them, but there they are, and they need, like the extraction of a thorn, to be carefully, tenderly, but firmly dealt with, and a hope is felt in England that possibly our gathering here and the explanation of the work at home may lead to the formation of a Christian Evidence Society in Canada.

Rev. Principal MacVicar, LL. D., read the following paper on

#### INSPIRATION.

We hear so much in our day of danger and defection, of scepticism, of the revision or destruction of old creeds and confessions and even of the Bible itself, passing away as superannuated and effete, that it does not seem out of place in a gathering of this sort to ask the questions,

Are we to continue to believe that all Scripture is given by inspiration of God? Can we fully assure ourselves that God at sundry times and in diverse manners spake in time past unto the fathers by the prophets

and hath in His Son?  
How we are in affirm-  
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and hath in these last days spoken unto us by His Son?

Have we satisfactory evidence to warrant us in affirming that God made choice of certain persons to whom He communicated a revelation of His will, and that He by the special operation of His Spirit rendered them infallible in recording this revelation, and in selecting from various sources the materials which we find incorporated in the books of the Bible?

Are we to accept this entire volume as of divine authority?

These are questions which are pressed with peculiar force upon the Christian mind at the present day; and what can be said upon them in a paper of this sort must be incomplete and in briefest outline. It appears to me that there is a very extensive introductory work to be done before we can approach the question of inspiration—a work imposed upon us by the sceptical spirit and form of modern thought and investigation.

It cannot be concealed that there are speculative and theories claiming to be founded in sound philosophy and science, some of them very ancient but now reproduced as discoveries, and others projected for the first time, which we must encounter and set aside before we can gain a fair hearing, or reach a proper starting-point for our doctrine. Glance for a moment at some of these. *Atheism*, in its many modern forms, admits of no such doctrine. Unless we can drive men from its secret lurking places they cannot take in the idea of a God-given book for the very obvious reason that in their apprehension there is no God to deliver such a volume to man.

*Pantheism*, which in its various forms holds probably a wilder sway than any other atheistic system, is equally hostile to inspiration. If we concede Spinoza's central proposition that Being is one and indivisible, "*substantia una et unica*," that God and His works are so commingled as to be indistinguishable from each other, then we plead in vain for such personal attributes and acts on His part as are requisite in communicating a revelation to mankind.

*Materialism* sets aside inspiration. The God of the Materialist, like that of the Pantheist, is devoid of personality, strangely diffused throughout all nature as an unintelligent force, a mere causality, or a blind and absolute law.

Indeed, some recent disciples of this school seem willing to dispense with even this vague and shadowy God; they require only matter—of the origin of which they either neglect or refuse to give us any account—in order to evolve from it "every form and quality of life." This is Professor Tyndall's last public confession. For the Creation and government of the universe he requires no God but matter. But there is nothing new in this except the peculiar vagueness of the terms in which the Professor's God is defined. Others long ago uttered the same sentiments. Schelling and Carlyle speak of God as force, and as the eternal movement of the universe, in very much the same sense as Tyndall talks of "the promise and potency of matter." In fact, the whole Oriental world anticipated all of them by many long centuries in advancing this creed, and regarded God as somehow slumbering and

concealed in matter as "the unconscious ground of being."

But what are we to do with all these and kindred theories? Are we to allow them to pass unchallenged? It is frequently said that our work is to preach the Gospel; and this is true, but not the whole truth. We are "set for the defence" as well as the propagation of the Gospel. We are to hold fast as well as to hold forth the Word of Life. We must by all means be in earnest in saving souls, but equally in earnest in striking down the enemies that deceive and destroy them. Or in other words, we must understand clearly what work we can and should do in seeking to save men. I have no idea that it is the duty of the man who is loyal to God and the Bible to stand by meekly offering no resistance to those who would rob us of the truth; on the contrary I believe it to be a very essential part of Gospel work in the present day to expose the folly and wickedness of

"that God is a Spirit"—not a force, but a law, but a spirit, a person, and as such possessed of freedom and other personal attributes; and that he is "infinite, eternal, and unchangeable in his being; wisdom, power, holiness, justice, goodness and truth."

It appears to me that by sound philosophy and science we can bring men the length of being Theist. There is an Evangelical Rationalism, a legitimate and most valuable use of reason, in this connection which we cannot despise or condemn. From a proper understanding of the facts of consciousness, which are just as real as anything which natural science can advance and the reality of which must be conceded before science is possible, men may arrive at the conviction that God is, and from this go on to learn all the grand truths revealed by God's works, or the lessons of natural religion. But until they arrive at this stage, until the Divine existence, in a clear and proper sense, is acknowledged, it is useless to propose to them any doctrine of inspiration.

Here again let me guard myself against being misunderstood. I do not say that by the means proposed we can make them Christians, or save their souls—no; but we may attain that which the Apostle deemed desirable in his day when he spoke of certain persons whose "months must be stopped." We may deter and prevent them from destroying others; and may even bring themselves within the reach of saving truth. When disarmed of their deadly weapons they may be open to the power of the living Word. Paul found it necessary to remove the fatal dagger from the jailer's hand, to cry to him with a loud voice, "Do thyself no harm," before he said to him, "Believe in the Lord Jesus Christ and thou shalt be saved and thy house."

And if you find a man drunk, hopeless and besotted in the gutter, what is your first work with him? You must lift him up and nurse and sober him before you can preach the Gospel to him. And so, if you find mind poisoned, utterly paralyzed materialism or system, you must lift him to prop, before you can Gospel to his hope in Holy Ghost, his life and to accept the

divine and the warrant of saving faith. But suppose we bring men this length, the length of being theist, we are far from having them on solid ground with respect to inspiration.

It is a lamentable fact, with which every scholar is acquainted, that many opinions have been advanced by those who have agreed in affirming the Divine existence, which are as dangerous and subversive of the truth as those to which we have just referred.

Such is the case with all rationalistic attempts to deal with the question of inspiration. I now use the term rationalistic in its offensive sense; and cannot wait to state, much less to refute, the many strange notions which come under this term.

Take one example out of many—the theory associated with the name of the distinguished Schleiermacher; and this is selected, not as the worst, but as one of the most devout looking theories which Germany has pro-



THE EARL OF CAVAN.

Atheism, Pantheism, Materialism and the rest; and Theologians must go aside from the old beaten path to meet and overthrow the enemy in the by-ways which he makes for himself. I do not say that they are to preach science and philosophy; no, these would be wretched substitutes—hooks to offer the souls of men, instead of the living Word—but they require to write and to publish philosophy and science. They require by a patient and comprehensive study, not of mediæval scholasticism, but of the facts and laws of natural science, and of the relations between matter and spirit, to expose the hasty dogmatism of Materialists. They must meet other errorists, too, upon their own grounds, and fight over again the old battles of Theism and raise the advocates and abettors of all such follies out of the barbaric darkness into which they have descended, to the apprehension of the grand fundamental and yet elementary truth which we teach our little children in the Sunday-school,

ness. It is not atheistic. It grants the Divine existence, and affirms that God is the Creator of the universe and the Redeemer of sinful men, and that He twice interposed in a supernatural manner in the affairs of the world; first, in the creation of man; and, secondly, in the incarnation of Jesus Christ; but, aside from these two instances, all that is embraced in human history is natural. The origin and the contents of the Bible are to be accounted for on natural principles. It is the natural outgrowth of the life of the Church; and hence as this spiritual life rises or sinks the teachings of this volume improve or deteriorate.

In the earlier portions of it, accordingly, we have crude and imperfect utterances, utterances which cannot be placed on a level with the verified results of modern scientific research, and this owing to the primitive and relatively uneducated state of the Church; but as the world grows older, and men advance in knowledge and culture, we observe a marked improvement in the sacred writings, until at last humanity and religious life are perfected in the person of Jesus Christ, and then we have the highest forms of what we call revelation, which, however, are nothing more than the developments of the human intellect without any special divine interposition.

Such is the theory. And it is not surprising that it should be regarded with favor by a certain class of literary and scientific men. It ministers abundantly to human ambition and vanity. The historian, the poet, the novelist, can all accept this doctrine, whatever their conduct and general opinions may be, and take no small credit to themselves in educating the world up to the point at which the highest forms of revelation become possible. Scientists can hold this notion and dream away about the development of all creatures from a few primordial germs, or the evolution of them from matter or from nothing. Indeed, it is the natural ally of the doctrine of development, which, for the moment, seems to be almost universally dominant. Theologians of the Max Muller school can accept this theory while they work out a science of religion and see in all religious germs and elements of truth, and finally regard them all as equally divine, or rather equally human.

And why should we reject a doctrine so generally popular?

Not because it advocates a gradual unfolding of Divine truth. This we believe to have been God's method of making known His mind to men. He gave them here a little and there a little, and carried them forward step by step from the truths suitable to the early ages of the world to the fullest manifestations of His will which the Church on earth is to enjoy. We can hold this view and at the same time believe that God's first utterances were as infallibly true as His last. Hence we do not reject the phase of rationalism referred to, because it teaches a gradual development of Divine truth; but we reject it because it ignores God as the author of His own Word and makes man the author of what we shall show he has received from God. So much for one form of rationalism as it deals with the question of Inspiration.

Take another, that which gives special prominence to God's providence, and which has been sometimes called the "Providential theory."

In this case God is represented as guiding and controlling the occurrence of all events; but in doing so He adheres to certain eternal laws, from which the slightest departure is impossible, and hence, if we are to have any doctrine of Inspiration, it must be consistently with this adherence to eternal laws. We may, indeed, regard men as inspired when, by a happy combination of circumstances, they are elevated to a higher plane of knowledge and religious experience than others, or when God works in a special degree on their intellectual consciousness. In this sense Plato and Socrates as well as Paul and John were inspired or rendered superior to other men intellectually and spiritually; but their utterances contained nothing but the offspring of their

own minds. They had no external revelation from God.

Thus Newman declares: "An authoritative external revelation of moral and spiritual truth is essentially impossible to man."

Davidson, in his Introduction to the Old Testament, says: "When the prophets spoke of the word of the Lord coming to them, or when they began their message by 'thus saith the Lord,' it is not meant that the Deity really spoke to their external organs of hearing, or that they received a distinct commission to write. They were moved by their own spiritual impulse to utter or write the extraordinary intuitions of truth which the Spirit enabled them to reach. God spoke to them, not by a miraculous communication, foreign to human experience, but by the inward voice of spiritual consciousness, which daily and hourly tells every one, if he will listen, what his work in this world is, and how he should do it."

In these opinions Coleridge, Arnold, Maurice and many others substantially agree. They hold, to use the words of one of their number, that the writers of the Bible "experienced an inspiration the same as what every believer enjoys." The Holy Ghost wrought in prophets and apostles as He does in all the children of God, but not in such a sense as to make them a class by themselves, divinely chosen and supernaturally endowed; and their writings should be regarded only as a record of the devotional sentiments and opinions of men highly favored of the Lord.

To accept this theory, again, is manifestly to give up all that is distinctive in our doctrine, to abandon miracles, prophecy, inspiration, in fact to set aside the whole Bible. It is not worth while contending for inspiration in the sense of this theory, for if the sacred writers were in no wise endowed beyond "what every believer enjoys," there is nothing to hinder us in this enlightened age, with our superior educational advantages, and our access to the experience of past ages, to far surpass them, and to produce a much better book than the one which has been so long regarded as the Word of God. We drop this scheme, therefore, as unworthy of a place, or of any countenance in Christian theology.

Equally hopeless is it to defend the Divine authority of this volume by falling back upon any one of the theories of partial inspiration. It has been asserted, from the 12th century down to our own day, that there are different degrees of inspiration. That the law is in this respect superior to the Prophets, and they again are superior to the Hagiographa. Some have held that the thoughts, but not the words, of the sacred writers were inspired; others have urged that the Holy Ghost rendered the writers infallible in all doctrinal matters, but allowed them to err in history, geography and science generally; while not a few are disposed to mutilate the Word of God by accepting certain portions of it as of Divine authority, such as the New Testament or the discourses of our Lord, and rejecting the rest as unworthy of confidence.

But is it not plain that if such liberties as these are to be taken with the volume it is scarcely worth while retaining any portion of it? We may as well cast the whole of it overboard at once. If certain portions are inferior to others in point of Divine authority and accuracy, if there has been no infallible guidance enjoyed in the selection of words, and no safeguard against error in history and science, and if certain parts, whole books in fact, are to be branded as not trustworthy, then the volume sinks far below any respectable human production that issues from the press.

And is this the melancholy conclusion that we are forced to adopt? By no means. We are far from surrendering the old doctrine of the Catholic Church as untenable or indefensible. We may not be able to accept all the arguments by which it has been maintained, but the doctrine itself remains undisturbed amid all the noise and boasting of modern scepticism; and while we hear so much about destructive criticism it may be well for us to fix distinctly in our minds the things which remain.

It seems to me that we can safely rest our doctrine on the following propositions:

1st.—That there is nothing improbable or impossible in the miraculous inspiration of men to whom God revealed His will.

And here, at the very outset, I join issue with all theories referred to, which labor to remove the miraculous from the discussion of this question. On the contrary, I maintain that inspiration involves a miracle as truly as the incarnation of the Son of God, or the restoration of the dead to life again; and the inspiration which is not miraculous, as has been already hinted, is not worth defending.

But what is a miracle? Many answers have been given to this question. The one which appears to my mind satisfactory is this, and is expressed with a slight modification in the words of Hobbes: A miracle is a work of God, aside from His usual mode of acting, and may be employed by Him to accredit His messenger.

Is it, on the face of it, improbable or impossible that such works should occur?

A miracle is a work of God, and hence I do not need to wait to prove that it is possible. I know that devout scientific men have volunteered their testimony in favor of the possibility of miracles. They have said, for example, that in the record of the rocks they see conclusive evidence of successive creative acts by which one order of creatures and then another appeared upon the stage of being. But such proof seems to me quite unnecessary, for this reason, that to ask me to prove that a miracle is possible is the same thing as to ask me to prove that God can work, and this is what no sane man will demand from me.

But does not the form of Divine activity, which we denominate miraculous, involve the contradiction or infraction of natural laws? By no means. These laws simply indicate God's usual or ordinary modes of acting; and these miracles are just another mode of acting; and, surely, no one can imagine that God is so fettered by law as to be incapable of going aside from the normal course of action. And why should He contradict himself when He does so? You can exercise your personal freedom and turn aside to many special courses of action without incessantly contradicting yourself; and will you grant less than this to Jehovah? Miracles are not unforeseen, or out of time and place to Him. They surprise and startle us because of our ignorance of God's government, but to Him they are not new or surprising, since they always had a place in His mighty plan.

But I said that a miracle is a work of God, and hence I have no difficulty in accepting the very greatest that can be involved in this question of inspiration, or recorded in the Bible.

Some persons do experience grave difficulty in this connection, and this, perhaps, is the root of all the curious theories of inspiration which have disgraced theology. The persons who advance them are at a loss to understand how God could look after the dictation of all the words of the Bible, and how, while doing this, he could allow each writer to have his own peculiar style, and how He could condone this infallible guidance with human freedom, or how He, a spirit, could speak to the ears of men and give them an external revelation of Divine things.

Now all this is of precisely the same nature as the perplexities which people experience about the story of the deluge, or of Jonah, or of Balaam's ass speaking, or of the sun standing still while Joshua was fighting against the Amorites. Such a miracle as this, the sudden arresting of the world in its revolution upon its axis, they say, would involve the derangement and ruin of the whole universe.

We answer, so it would if left to you to manage. But when God sets to His hand to work is there anything too hard for Him to do? The fact is that the moment you grant that a miracle is the work of God, you need not feel bound to find out little miracles for Him to perform; you may, on the contrary, hold that the greater the work the more it is in harmony with what is becoming its Omnipotent author.



Instead, therefore, of straining every point and trying, as has so frequently been done under rationalistic influence, to find out with how little of Divine interposition I can make up the Bible, my mind is quite open to the conclusion that it is not in the slightest degree improbable or impossible that the whole Bible is full of God, that "the Scripture is given by the inspiration of God."

2nd.—Take now a second proposition upon which we rest our doctrine, viz., that an appeal to the Bible itself will make it incontrovertibly evident that it contains superhuman elements, or that it is not the product of the human mind. Surely this is a fair enough way of dealing with the question. I do not say, at this stage, as is said in so many standard books on the subject, that the writers claim to be inspired, and, therefore, they were inspired. This is a *petitio principii*, a begging of the question. An impostor might seek to sustain his pretensions by testifying in his own favor, by saying that he was inspired. Avoiding this method, then, what I ask the sceptic to do is to read this book and disregard, in the meantime, what the writers say of themselves or of each other, and look exclusively at the contents of the record which they make.

The very silence of these men is superhuman. Take for example the much debated r. count given of creation. It is expressed in a few brief sentences which contain enough, but not too much. Had it contained a full scientific description of the structure of the earth and of the relations and movements of the heavenly bodies, it would have inevitably contradicted the experience and limited observation of the early ages of the world, and must have led to the rejection of the entire volume. Besides, such an account would have crippled the human intellect by cutting off the field of investigation and discovery. But as it is, when the subjects in question are scientifically and thoroughly examined the brief opening sentences of the Book of Genesis are found to accord perfectly with the verified results of science.

Take another example of this superhuman silence. We have it in the manner in which the incarnation of Jesus Christ is touched by the sacred writers. They raise none of the curious questions of mediæval theology in this connection. They simply give us one sublime utterance made to the Virgin: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee, shall be called the Son of God." This is all—no attempt at proof or explanation.

Then we have no specific description of our Lord's personal appearance, of His complexion, His stature and such like; and His biographers bestow no praise upon Him when He manifests the very highest forms of virtue and wisdom, or performs the most beneficent and amazing deeds. Why this restraint or silence in His human or superhuman?

But let us not argue from what is not said; let us take some specimens of the communications made by these writers. And here we venture to say that the Decalogue as a generalization of human duty could not have originated in the human intellect. We have nothing like it in all human legislation. And if any thing can be regarded as superhuman, it is the minute and accurate knowledge of distant future events; such knowledge these writers abundantly evince. Take a few familiar examples.

They foretold the birth of Jesus and the circumstances of it, as well as the details of His life and death. I know that it has been manderously said that these were no predictions; that the biographers of Jesus agreed to apply these ancient utterances to their hero; but that we have no reason to believe that the writers of the Hebrew scriptures had any special insight into future events. No assertion could be more groundless than this. And, happily for our argument, but unfortunately for this reckless mode of dealing with prophecy, we have in these same Old Testament writings declarations respecting kingdoms and cities for

the proof of the fulfillment of which we are not dependent upon the testimony of four Evangelists who might be accused of collusion in order to assault and defile their Master. We have in these instances the incontrovertible testimony of the ruins of these cities which have broken silence in the very hands of the infidel and have declared that the sacred writers, ages before, minutely described their doom.

Then, in the New Testament we have predictions as to the destruction of Jerusalem, the dispersion of the Jews, the diffusion of the Gospel, the conversion of the Gentiles, and the rise and progress of the Papacy.

What proof have we that the persons making these announcements possessed a full and accurate knowledge of future events? We point to seven millions of Jews scattered over the whole world, and to millions upon millions of Gentile converts, ourselves among them, and to millions of blind and abject slaves of "the man of sin," as witnesses in this case.

But not to multiply instances of this sort, we now press the sceptic with the question: Does not reason, does not common honesty, compel you to confess that these elements of the Book are superhuman? Account, then, for their origin. If they are not from the human mind, whence are they? Our account of them is short and simple. They are God-given. And this being so, we do not care to perplex ourselves as to how God gave them, whether by dreams, or visions, or words addressed to the ears of men, or by revelations conveyed in some inexplicable manner to human consciousness. The mode of Divine operation in giving us truth is not what we wish to determine, but the great fact that this volume is the record of the revelation which He has given.

But suppose it conceded that there are certain Divine elements in this volume, how are we to reach the plenary inspiration of the whole? We answer, by a very simple and conclusive method which will be made apparent by our third proposition, viz.:

3rd.—That Jesus Christ was neither deceived nor a deceiver. If he was what he professed to be. To enter upon the discussion of this question would lead us far beyond the proper limits of this paper. Suffice it, therefore, to say that we have risen from the patient examination of very much of what has been written by friends and by foes touching the life and character of Jesus, with the proposition just announced thoroughly established in our mind. What follows from this? If Jesus was what He professed to be, then he was infallible. If He was not mistaken or deceived, then His testimony in this matter of inspiration is final. And He did most assuredly accept, not certain portions of the Old Testament, but the whole of it, as given by God, as the Word of Jehovah. In this sense He set His seal distinctly to the Law, the Prophets and the Hagiographs; and He promised that His Apostles who were to complete the canon of Scripture, should be guided infallibly by the Spirit in their apostles and writings.

Thus we reach the plenary inspiration of the whole volume. We have the doctrine from the lips of Jesus. And here we might end our argument. But, instead of doing so, we submit a fourth proposition, which is usually, but unfortunately, as I think, placed on the foreground, viz.:

4th.—That the writers of this Book claim to have been inspired. To begin with this declaration seems to me a begging of the question.

The very thing which we desire to ascertain is, were they inspired; and surely, as a matter of argument, this should not be taken for granted at the outset. But, having discovered that there is nothing improbable or impossible in the mode required in order to inspiration, and having been forced by our examination of the Book to conclude that it is not the product of the human intellect, or that it must be from God; having found that Jesus Christ was what He professed to be, Divine and infallible, and that He testified to the Divine origin of this Book; and being well assured that these men were no enthusiasts, but calm and honest, men of high

moral character and thoroughly trustworthy, we think it now quite fair to ask, did they claim any such supernatural endowments as we establish in their behalf? And you know the answer. They did. You have the answer given in *excessu* in any ordinary treatise on inspiration.

And now I have only time to enumerate, without illustration, the remaining propositions of my argument.

5th.—The scientific and historic discoveries of the present day, instead of unsettling our doctrine, are daily affording strong confirmations of it.

6th.—The living power of this Word is not diminished. It is felt and acknowledged more at this day throughout the world than in any former period of history. Felt by all, by peasants and princes, by barbarians and scholars. There is confessedly a universal influence diffused by the book throughout the nations, and if you ask its opponents what is the character of this influence, they are bound in honesty, in the light of history and reason, to say that it is more than human, that it is divine. The most bitter and determined among their ranks feel now unable to argue that conformity to the life and character of Jesus disqualifies a man in any way to be a most happy and useful citizen. They feel unable to furnish proof that the fullest subjection of the human soul to all the laws and principles of the Gospel is found to operate injuriously to the individual, to the community or to the nation—they feel that none of the evils which afflict society are to be traced logically and legitimately to the direct influence of this book. They can, indeed, point to the blood-stained pages of Ecclesiastical History, to strifes, discords and persecutions flowing from the perversion of Christian principles, but they have discernment enough to see that these things are traceable to human depravity, and that they are distinct from a consistent and correct compliance with the principles of this word. And if the influence of the Book is good and that only, are we not by this fact greatly strengthened in the conviction that it is from the Fountain of all good?

7th.—And finally, the Spirit of God has never before testified more manifestly in favor of the Word than at the present day.

What do we see? The heathen casting their idols to the moles and to the bats, slandering and destroying the temples of the false gods at the instance of this Word? Yes. And the common people everywhere hearing this Gospel gladly. And more still. The most cautious, staid, and cultivated people on earth moved and awayed in multitudes by the words of a plain man from the prairies of this Western world. We see people who have been taught by refined but erratic scientists to believe in the utter uselessness of prayer and the non-existence of spiritual power, bow before the power of this Word. What is this? It is the decisive rebuke of God the Holy Ghost to the cultivated sceptics of the Old World, and His emphatic testimony in favor of the truth which He indited.

Mr. President, it is not possible for me, in this brief paper, to enter upon the discussion of alleged discrepancies and historic or scientific inaccuracies which have been ascribed to the Bible. These have been repeatedly disposed of, and do in no degree invalidate the views just advanced. I have now partially indicated the method, but not the details of the method, which I should pursue in establishing and defending the doctrine of inspiration, and I trust enough has been said to leave the impression that what we have to contend for is a book, a revelation from heaven, a whole Bible. It is true that the wants of the individual soul are met by possessing a personal Saviour; by telling of the guiltless blood shed for the guilty, of a sufficient and perfect atonement made by a Divine Saviour, and a free pardon and complete sanctification through His blood; but these great, peculiar, and central doctrines of the Gospel are revealed only in the Word of God—not expressed by the sublime science of astronomy, not taught by natural theology, not uttered by the

brooks and rills that adorn our earth, not discovered by *pure reason*, not exhibited by natural laws; they are found only in the Book of God, and, therefore, we must contend earnestly for the Book as containing the faith delivered unto the saints.

And let us not be timid, or halting, or uncertain as to the estimate we make of its origin, its value and its power. It is from God, and mighty through God, and destined to prevail. Amid all the din and confusion of the Babel of modern scepticism we see it rise and assert its own Divine majesty and power—

"Like some tall cliff that lifts its awful form,  
Swells from the vale and midway leaves the storm;  
The rolling clouds around its breast are spread,  
Eternal sunshine settles on its head."

SECOND SECTION—BAPTIST CHURCH.

After religious exercises, the Rev. JAMES BENNETT, of St. John, N.B., read the following paper on

CREATION AND DEVELOPMENT.

Creation is either primary or secondary. Considered as primary, it is the production of a universe from nothing. In this sense it is originally opposed to the self-subsistence and eternity of matter. There may be held one of two theories regarding primary creation: First, that matter was created by God, but without adaptations; second, that matter was formed with all the adaptations necessary to future developments. "Brute matter" is a phrase which may describe it according to the former idea. It is difficult to find a phrase properly descriptive of the other. Let us call it *adapted matter*, by which term we may mean either: 1st, That in the ultimate molecules of matter as at first created, there were such relations that in their combinations they necessarily evolved the universe as we now see it; or 2nd, That while possessing certain relations and qualities which fitted them for use in building the universe, they yet needed an intelligent hand to produce the order and beauty we now see. From the former of these suppositions we have development in its widest sense; from the latter we have secondary creationism. Let us consider shortly the reasons for original creation *versus* self-subsistence, and then place in contrast, secondary creation and development.

1. Creation or self-subsistence. If matter in its original state had no quality which to an intelligent observer gave any note or promise of future order it would appear that there could hardly from its bare existence be deduced any reason for its being the result of a creative mind. But considered as raw material, with adaptations out of which was to be spun and woven the web of the universe, we would think it as plain that it was the work of a designing Mind as that the spangled heavens' shining frame proclaim their great original (I hold that the argument from design, however many and great its difficulties, is yet valid and may be employed to do good service). Let us hear, however, the proponents of the self-existence of matter—what account they give of it—not merely of it as *brute*, but of it, for this requires the explanation—with all "its promise and potency," to produce out of itself "every form and quality of life." How did it come into being with all its promise and potency? It may be said, "It is eternal, with all its potencies? Surely." Well I think it would not be difficult to show that though immense periods of time are necessary to give it its present complexity from absolute simplicity, that time is not inexhaustible in thought; that is, it is not infinite. As we go back we even find the condition of matter more simple, until at last we come to the simple or dual condition. I do not say that matter was ever absolutely simple or dual; for it may be that we come to direct creation, producing it in a greater number of elemental forms—say those beyond which chemical analysis cannot go; but sup-

posing chemistry only as fault, and that a higher chemistry could go on to show that all were resolvable into one or two elements—we say, in travelling backwards, this condition will at last be arrived at, and what then? If time be anything more than a metaphysical necessity of thought—then boundless time must have preceded this the simplest supposable condition of matter. Two thoughts are possible here: 1st, That *this* matter with its promise and potency first came into being; or, 2nd, That from all eternity preceding this point to which we have reached as the beginning, it had existed in an absolutely simple condition without giving any symptoms of development into a higher complexity; or, perhaps, a variation of the latter alternative may be proposed; viz., that it was trying, during all the preceding eternity to form itself into such arrangements as would be suitable, but failed. Well, if it now for the first time came into being, what gave it its "promise and potency"? Assuming that it had always existed with such "promise and potency," the question is pertinent: What moved it then to begin a development to which it had from the *previous eternity* been unequal? Evidently, some power, *ab extra*, was needed to fulfil either of these conditions. The supposition of Lucretius of the interaction of the atoms, rendering all combinations possible, and that having tried an infinite number of unsuitable combinations, the molecules at last hit, by chance, of course, on the right combinations,—is only calculated to produce a smile. We do not know whether any one in the present day really supposes that in the infinite past the particles of matter did "not, after sage deliberation, station themselves in their right places; nor did they bargain what natures they should assume; but that from all eternity they had been drawn together, and after trying motions and unions of every kind, they fell at length into the arrangement out of which this system has been formed." We clearly see that had they had any fitness to become an orderly system, they would from the very origin of their being, have begun the arrangement out of which order was to spring, and that those trials, intelligence being absent, would never have taken place. Well, then, such trials being impossible, the question still arises, By what power or influence did they begin to arrange themselves? Not by any power which was in them from eternity; because, in that case, the order to which the world has arrived would have come to pass,—we might say an eternity ago. It must then have been by some power of intelligence which can pause, and wait, and then act; in other words, God is needed, either to create or to quicken matter. This is the great point. But one that is still to be settled is, Where does creation end, and where does development begin? This is an important question, but one whose determination is, perhaps, overrated.

2nd. With regard to indirect creation and development we have now to speak. The question is, Did God, in the beginning, so create matter that it became a self-evolving power from the very origin of its existence? Did *He* give it, "the promise and the potency of every form and quality of life;" or did *He* at various successive stages in the history of the universe put forth and exercise on matter a power, special and particular,—that is a power at one time different from the power by which *He* always, as we believe, sustains all? Now considered theistically, I should consider it unimportant whether God endowed matter at first with all its promise and potency, or did so at successive stages. If Paley's argument from design in the watch found by the person who had never seen one till he casually picked it up, would be increased in strength if he found that it was capable of producing other watches, so does the argument for a first intelligent cause *gain in power*—the further back we can go, and still find evidences of that intelligence acting, even at the very sources of life—we may say in matter in its *incipient* condition. Let it be that matter has "the promise and potency of life." What does that

mean? Simply that there is already in it such adaptations and arrangements as are calculated to originate life. Without doubt in the action of heat, and cold, and electricity we do find such images of living forms as are a sort of prophesy, at least, of organisms which are capable of being used by that subtle spirit which eludes all analysis—life. In the frost work of the window, in the silver trace of the chemist's bath we see such promise of organisms. But in all this we do not discern life. What we see is inorganic and organic nature is law—and the law of the former seems to develop into the law of the latter. But, according to Tyndall himself, we see nothing, and can see nothing of life in itself.

Now, 1st, Science cannot and does not propose to account for the arrangements or properties of inorganic matter out of which organization is evolved. It not only does not account for the existence of matter, but it does not account for the laws by which its molecules combine. And philosophy cannot account for them save on the assumption of the eternity of both the matter and the laws; for on that of creation of all things by a being who can give laws and adaptation. Between these two origins we do not hesitate. "Through faith we understand that the worlds were formed by the word of God."

We do not quote Scripture as settling anything, because in this controversy Scripture goes for nothing; but we submit that the Scripture account is the more rational one. It is more consonant with the human understanding to think that an intelligent mind gave birth to matter, with all its propensities, and out of which is to be evolved intelligence, than that such matter, as a self-existence, should have naturally and actively possessed the power of producing intelligence. The question is, Is matter the all? Is there no original, infinite, eternal mind, will, power? And is it not independent, and is not matter, and its organization, the dependent thing? I hold that reason affirms, and will ever affirm, to man the originality of mind and the dependency of matter. The question is, How the originating mind works, whether by direct creationism or indirect creation, that is development. Perhaps it might rather be stated thus. The question is, Where does direct creation, and where does development begin? Tyndall has placed the beginning of development a step farther back than it was pushed by Darwin, but he cannot go farther; for development is a process which must by the very nature of the case begin—that is, you go back to the absolutely simple, or at least, dual elements beyond which it is impossible to think of previous development.

Then, 2nd, science does not and cannot account for *life* in any of its infinite manifestations and developments. We have on this point sufficient acknowledgment by Prof. Tyndall to set the matter at rest for ever. After speaking of the objectivity of the external world, and yet of its dissimilarity in itself from the common conception, he says: "Our states of consciousness are mere symbols of an outside entity which produces them, and determines the order of their succession, but the real nature of which we can never know. In fact the whole process of evolution is in the manifestation of a power absolutely inscrutable to the intellect of man. As little in our days as the days of Job can man by searching find this power out. Considered fundamentally, it is by the operation of an insoluble mystery that life is evolved, species differentiated, and mind unfolded from their prepotent elements in the immeasurable past." And then again he says: "When nascent senses are spoken of, when the differentiation of a tissue at first vaguely sensitive all over is spoken of, and when those processes are associated with the modification of an organism by its environment, the same *parallelism without contact or even approach to contact is implied*. There is no fusion possible between the two classes of facts, no motor energy in the intellect of man to carry it without logical rupture from the one to the other." Here is a confession that though as a matter of fact and observation,

organism are parallelism without contact or even approach to contact is implied. There is no fusion possible between the two classes of facts, no motor energy in the intellect of man to carry it without logical rupture from the one to the other. Here is a confession that though as a matter of fact and observation,

organism and sensation are found together— are parallel—yet there can be rendered no valid reason for the connection. Now, though this be true, yet we may surely form some rational hypothesis on the subject. And if we should say that this nexus is the power of God, we do not see that Prof. Tyndall could object. Indeed just here is the mystery—not that there is *organism*, but that life should be the result of organism or be manifested by it. Man can make organisms too, but all his efforts will fail to produce life. Let us then look just here for God—not the artificer, for as such the whole universe proclaims Him, but—the Life Giver, the Creator. I think just here is the Holy of Holies, where God is enthroned, and we see Him not, yet we know that life is there.

Theology is then safe here. This is her domain. Science proclaims her ignorance of the why, the wherefore. True it is that Tyndall, in a previous statement in his lecture, had said that he saw "in matter itself the promise and the potency of every form of life." In view of the subsequent statement that there is no bond or nexus of the organism with the sensation, we might suppose that the word potency was intended to qualify *form* and quality, but was not intended to qualify *itself*. He discerns in original matter an organic form without life, and he sees in it the "potency" of all the forms in which life is manifested. If they be all, there is nothing certainly very terrible in it. But we get frightened when we think of life itself as the necessary outcome of matter, which yet Tyndall declares it is not—there being no "power" in the human mind to bridge the hiatus without logical rupture. Well, as science has nothing to say on this point, we leave it's resolution to theology. This is safe ground for us as far as the scientists are concerned.

We now are at liberty to deal with the question of evidence for creationism direct, versus development, or rather how far we find evidence of development. That there is development of species into forms varying more or less is acknowledged. There are many varieties of almost every species, with which we are acquainted. Pigeons, bees, dogs, monkeys, cattle, grasses, have, without doubt, all sprung from, in each case, some present type. Science has, however, failed to show any well authenticated instance of the passage of one species into another—or the production of any new fertile species. There are several reasons assigned for this. The time for the required differentiation, it is said, is too limited; the circumstances now are not as favorable to such differentiation as once obtained. In the remoter periods it has been assumed matter was in a favorable condition for such differentiation. In those unknown indefinite periods, during which the struggle for life went forward, the individuals to which birth was accorded, which were best qualified to resist, lived, the others died out. Some organ was developed in one or more individuals of our species which enabled it to resist all the others and fill by their progeny the hiatus. As the Norway rat has killed out the old English rat; as the English fly has destroyed in Australia the Maori fly, and as the catamount in New Brunswick has taken the place lately of the *leopard*, so in all the previous ages the destruction of the less capable has gone forward. And so we are asked to believe, that, in indefinitely long periods, what we might call accidentally or providentially favored individuals—that is favored with some superior organ or organism—have taken their place in the economy of life; and this process has been repeated so often that entirely new species has been the result. And if this has ever once taken place there is no reason why it should not have taken place an indefinite number of times. The differentiation of species is similar to the differentiation of varieties. It has that at least in its favor. We can grasp the idea—we can in imagination follow the process. But it is too much to ask us to concede that this must have been the process because the mind can conceive it. We can also conceive the idea that God at first, by more direct and instantaneous

method, should have produced the various representatives of species. There is nothing out of accord with reason in the thought. Here, indeed, we seem in as bad a position as the evolutionists in that we cannot produce an instance of direct creation—perhaps in a worse position in that we cannot supply any process bearing the most distant similitude to creation, as it is argued the evolutionists can. This is true. But the nature of the case does not admit of any similitude. God has rested from all His work. But though this be so, we hold that it is after all quite as rational for religious beings to ask belief in direct creation as for scientists to ask belief in the production of all the different species from a few original globules of organized matter, or rather from the particles of inorganic matter. Still the question is one which may yet be decided in favor of evolution. While the doctrine of a first intelligent Cause is left, I do not feel as though great hurt could come to religion by the establishment of the general theory of development. Let it be that we have anthropomorphosed too much—that we have made God too much of an artificer, that because man works by fits and starts we have erred in translating the analogy to God's operations. This should not upset our equanimity. We have only to confess that we have not duly understood the working of His hands.

But it may be asked with some alarm, How will this admission affect the account of the creation as given in Genesis? I would say, nothing much further than it has been already affected by geological science. A less anthropological interpretation will have to be given. And I rather think that the language itself in which creation is expressed will suffer no violence in its adaptation even to development thought. Read the sublime account, and just see whether it does not with one exception suit fitly enough the development theory. It will be remembered that our scientists have not said that they can say any word regarding the origin of matter nor of the endowment of matter with its prepotencies, nor of the power itself which forms the nexus between organism and sensation. Nay, they say reason is incapable of bridging the gulf.

Well let us see whether Genesis anthropomorphoses. See how it does the very opposite. "He created the heaven and the earth." "He speaks and it is done." God said, Let be, and it was. No hand work, no mechanism. But creation "by fits and starts," so to speak, is objected to as similar to man's mode of working. I am not sure that you will find *this* in the account, properly construed. We all know that day means an indefinite period. There is no indication in the account that there was any cessation of creative power during the whole period. The phrase "evening and the morning" means, probably, a waxing and waning of the activities, or it may be a period brought to a close by some cataclysm, or other catastrophe. Certain it is that the Mosaic account describes well the order of things as displayed by geology. If objection be made to God resting from work of creation, we may say that as yet evolutionists have not shown any instance of the development of new species since the appearance of the human form on the earth. Evolution, we may say, has taken a long rest, if objection be taken to the rest of God. The only thing in the whole account which has the look of man work, is the second account in the second chapter, evidently by a different author, of the formation of man. A kind of manipulation has been thought to be here expressed—as though God fashioned a form of clay, like Pygmalion, and then breathed life in answer to His own prayer into the senseless form. But may this not be only the figurative and sensible expression of the true idea that God is the author of the human, and of that society which springs from the marital relationship; that as the highest and noblest of his works he was at special pains in his creation. But here we come to a special difficulty in trying to reconcile development, not merely with the Scripture account, but with those innate ideas which we have of

such a superiority of man over the other creatures of God, that we feel we cannot derive our genealogy from them. This is the great and insuperable objection of the soul to development. Not the Bible alone refuses to be coerced to speak the language of development of the human, but we feel a shrinking from the alliance which is by it demanded of us with the brute creation. Hence, until irrefragable proof be given of the Alliance we shall refuse to acknowledge it. Rather opportunely here comes up the account of the fossil man exhumed by M. Riviere from 20 feet beneath the original floor of a cavern near the town of Mentone, surrounded by bone and flint instruments, and remains of various extinct animals, indicating that he lived far away in the past. The skeleton when compared with the most recent specimens of the human, presents no difference whatever, showing that humanity has neither progressed nor retrograded. The arms, legs and feet furnished no unusual proportions, either in ratio to the body or their own constituents. Every part was normal, presenting no differences which would have distinguished it from a skeleton exhumed from one of our graveyards. The man was just like his European successors. It is certain he had no ape-like characteristics. Nay more, he was man in excess. He had a brain equal to the brain in our own day, and was superior far to many presently existing races. At present the affirmation that man derives his origin from any of the ape tribe, or is a relative, is based simply on wild speculation, in opposition to zoological and paleontological evidence. We need not disturb ourselves with these speculations till we find something more tangible in the form of evidence than has yet been given.

It has been suggested that the present home of the anthropoid apes in Africa and Asia has not yet been explored; and that, till that is done, we cannot quote the negative evidence as proof that no such transformation as development demands has ever been effected. But certainly the general negative evidence against any development of one species into another should make scientists pause, before making assertions of such an absolute kind as those hazarded by Prof. Tyndall, when he looked across the gulf of separation between living beings and inanimate matter and found in it "the promise and the potency of every form and quality of life." We do not say that the theory of development will never be established. We do not say that no missing link will ever be found giving continuity to species; rather, we at this point, would be inclined to think that there is no missing link to be found; but what we do foresee is that the fascinations of the theory are such that the growing generation will be taken by it; and that we will need to be ready to drive it from the field, or to accept it with its logical consequences. I do not think these would be of such an awful kind as many suppose. The illogical consequences are more to be feared. Let me mention some of these: 1st. The eternity of matter. That is, as we have already seen, an illogical consequence. We need not fear that men will ever accept the teachings of Lucretius, that through all eternity, the atoms of matter were trying, without intelligence, arrangements by which an orderly universe should be produced, and having failed an infinite number of times, at last succeeded in producing that most orderly world which we inhabit. The very foresight of Tyndall of prophecy and potency in matter, precludes this thought of the poet. 2nd. The non-necessity of God. We hold that, according to Tyndall, God is still a being necessary, if not to produce matter, at least to endow it with "promise and potency." 3rd. We hold further, that all that Tyndall could discern in matter of promise and potency would be organization, not life; and that if he had said that he discerned in matter itself the promise and potency of the various forms of the organism in which life manifests itself, he would have been more accurate and consistent with himself. But, after having admitted so distinctly and positively that there is no necessary

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connection between the organism and the sensation, we think he should have so limited his previous statement as to leave the endowment of the organism with life to the Great Being who upholds all things by the word of His power. There may be an analogy between the organization of the metallic tree of the field; but where is the analogy which could lead to the influence of life? Between death and life there is no similarity—nothing but direct antagonism. 4th. It may be deduced as a consequence, but a false one, of development that the living powers die with the organism which they possess. We hold that this is an utterly illogical and false conclusion. All that we can conclude is that the organism is no longer in a state suitable for the abode of the living powers located in it for a time, and not say to what unknown region or condition of being. 5th. Another illogical conclusion is, supposing it to be the doctrine of development, living powers must die if these of the beast perish; but (2) if it does, are there no reasons in the higher nature of man why the Being who so endowed him should exempt him from the general fate of those endowed with life in its lower forms? May not the distinction between the responsible and irresponsible be such as to require a difference of treatment, so that while the spirit of the beast goes downward, Husley read a paper in Belfast on the question, "Are Animals Automata?" in which he arrayed of eminent names in science and theology on his side, with some reasons for the truth of his theory—professing to think that the logical consequences are not opposed to the continued existence of the soul of man, whatever may be his real sentiment, and that in the freedom of man, in the making of him, so that he may be his real sentiment, capable of initiating a series of independent causes, in this especially being formed in God's image, we have such a distinction between him and the irresponsible brute that a continuance of his living powers would be in perfect accord with this being so, we have abundant room for the whole system of natural and revealed religion; wonder, and faith; for all the doctrines of sin and redemption, and reward and punishment. Let us observe and collate facts and nature, and refrain from theorizing beyond her province, bringing doubt and dismay to cherished faiths; and there will be less need for the strong protests of men of science against the opposition of theologians and churchmen. Our feeling is one of approbation of them while they keep within their own province, of strong disapprobation when, leaving their proper sphere, they utter the vaticinations of a philosophy, falsely so called, to the dismay of those who have been taught of God, and who specially to instruct us in those things which science, by the mouth of its most eminent exponent, professes itself incompetent to teach.

Professor DANIEL WILSON, LL.D., of the University of Toronto, read the following paper:—  
**THE ATTITUDE OF RELIGION TOWARDS SCIENCE.**

Among the many features which tempt us to revert with ever renewing interest to the age to an era of life from the dead, one has a special significance now, viz., the harmony which then prevailed between philosophy and vital religion. It was a great battle of light against darkness; of truth against falsehood; of an intelligent faith against blind superstition; and in the triumphant claim for liberty in the exercise of private judgment, the sympathy was little less with the martyrs of science

than of divine truth. The men of that day rejoiced no less than a Galileo, than that a Luther, might thenceforth believe and teach the truths which each had to proclaim.

Nay, more, it is the living fruit of that emancipation of the human intellect, that absolute that all are alike free to set forth whatever they may believe to be true,—whether in philosophy, in science, or in religion—subject to no other tribunal than that of honest reason and intelligent faith.

The triumph of Mohammedianism, by the fall of Constantinople in 1453, might well seem to herald the return of chaos and old of Al-Mamoun, the Augustus of Bagdad; of Haroun Al-Raschid; or the enlightened Sal-bruto fore, who were displacing the effete Christianity of the East. Yet in reality the fall of Constantinople accelerated the Reformation. The long-buried learning was dis-entombed from Imperial clove and monastic cloister. Much perished in the process; but born printing-press, and forthwith the new recovered treasures of Greek and Roman science and letters.

Medievalism was thenceforth associated with the barbarian spoiler of the empire, and the term *classico* expressed whatever was highest in letters and in the arts.

In the struggle which followed all learning was on the side of progress. An Erasmus and Melancthon, or a Knox, sympathized with the freedom of thought which was destined to revolutionize the civil as well as the ecclesiastical institutions of Europe. For a time, also, for the struggle of which Luther and Leo X. were considered the representative men on opposite sides, was even more that of earnest faith against faithlessness, than of the old

The Fathers of the Reformation were champions of much more than theological truth or consistency. Reason had risen in revolt against prescriptive absolutism. Not only the right but the binding duty of individual judgment and personal responsibility does, had flashed on the world as a new revelation. In truth, the Reformation was reconquered on all hands as the protest of the unrelenting superstition. Reason and faith united their forces against its incredible dogmas, which, under the forms of a gross and life, and substituting what could be seen temple, and on the altars of Christendom, in temple and altar in the heart of every spiritual worshipper.

There was thenceforth to be no infallible guide assuming to relieve men from responsibility in belief, and only dictating to them the im-tree of knowledge in its own infallibility. The chose to gather of its fruit; and we need not wonder if some have found that it bears the fruit of the knowledge of both good and evil. Yet we look back none the less with admiring gratitude to that great revolt against the powers of darkness, when, in the legitimate alliance between an emancipated reason and an intelligent faith, England and Protestant Europe received the priceless boon of an open Bible. What England has owed to this, shows; and if now in the broad sunshine of her matured liberty, studious attempts are being made to demonstrate that the Bible cannot stand the light of modern science, let us consciously of our impregnable position.

In an age like the present, so rich in novel revolutions of science, and of matured learning in independent isolation, even were it possible, Truth must be dear to both classes of

students. And yet it seems at times as if the modern student of science questioned the truths which stand so far apart from those which command his interest, as though truth were a misnomer when so applied. Is there then, a reality and certainty in the disclosures of science to which religion has no parallel? Is human reason weak and fallible moral and spiritual being, and his relations supremely judicial when dealing with scientific research? Spiritual truths are not, indeed, to be tested by a process of mathematical demonstration; for example, neither the significance nor the value of prayer can be tried by any such crucial experiments as have been proposed. "He that cometh to God must believe that He is,"—must begin by an act of faith, which would be no faith if admitted of subjection to such a process as Newton applied to the physical mysteries which he solved. Yet will mastery of mathematical himself has to assume his axioms as propositions which he accepts as self-evident.

But there is an ill-concealed contempt in some of the leaders of the most modern school of science for all who venture to hold by any older philosophic faith than their own, which is unworthy of them, and indeed recalls the student of nature has diligently investigated dogmatism of priestly infallibility. The its phenomena; traced effects to causes, and those he deduces certain laws. But he is not content to say, for example, that the combined doctrines of evolution and natural selection furnish a system which satisfactorily accounts for certain phenomena. He goes below this, and says it is the demonstrated applies his philosophy to determine the character of God; the foundations of his own resurrection, and his faith in the incarnate Son of God, who "spoke as never man spake;" and in an age when the world was sunk in all that Socrates or Plato could imagine—its relegated, at best, to the uncertain assumptions of fallible reason, if not of more emotional superstitions.

The Christian believer and the student of science may unite in acknowledging the fallibility of all that rests on human reason. The history of all that rests on human reason. The too plainly the liability to a like in doctrine and in practice. Yet none the less may fallible man as surely say that the facts of God's providence, or of human history, lead him to certain conclusions as to the character of God and certain other facts and reasonings lead to the recognition and of laws of natural selection and so far as both rest on an origin of species. In an endeavor of fallibility affecting the one or less than the other. But beyond this there is a region of faith in which science claims no part. In its paths the wayfarer, though a fool, cannot err. It is a region wherein the individual Christian, appealing to his own experience, claims to say not only "I believe," but "I know," as he reposes in the assurance of its vain to appeal to the materialistic philosophy of the Greek foolishness; or to employ anew the words of the Apostle of the Gentiles, wise though he was in all the learning of Greece as well as Hebrew sages: "Now faith is the substance (or the assurance) of things hoped for, the evidence of things not seen." But whether he will recognize it or no, we claim to enter with an assured sympathy into the comprehensive meaning of the Apostle's words, when, on the verge of the unseen world, he exclaimed: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day." But leaving aside such elements of an individual and personal

faith as the veil before the student immortal that this inadequate to grasp the universe which the boundless ground triumphantly demonstrates life; a this moment light of into the But his the classifying; though into the unknown ingly in the says, I Eye ear the tered man, hath that I upon God unto In pract our, aistis many scien prise have been cry logical bion the vol the line duc has trea one pric ches sec me au mtt fo in sh ry au fo a h th d q s r c w

faith as pertain to the inner sanctuary, behind the veil,—rent though it be,—which stands before a blood-sprinkled mercy-seat—how can the student of science, any more than the student of God's Word, doubt in the life and immortality which both proclaim, seeing that this little span of mortal life is so utterly inadequate for the mastering of that which, nevertheless, the human mind seems adequate to grasp? When I contemplate the vastness of the universe which expands before us with every new achievement of science, and the boundless capacity of the human intellect, which finds in every discovery a fresh vantage ground from which to press onward to new triumphs, it seems to me that immortality is demonstrated by the very straightness of this life; and only when we shall have cast off this mortal coil will the soul *soar* into the light of life, as the crawling caterpillar bursts into the fly.

But the modern positivist has formulated his theory of existence, and classifying all that human thought would deal with into the *knowable* and the *unknowable*, he unhesitatingly places the *heretofore* in the latter category. He says, in fact, with St. Paul, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him"—only the apostle adds to this, "But God hath revealed them unto us by His Spirit."

In an age of wondrous practical energy such as ours, in which the physicist has led the way in so many of the triumphs of science, it need not surprise us that the material and the physical have, to so large an extent, been displaced by the physical and material. Geology, chemistry, electricity, biology have pre-occupied the scientific activity of the age; until, amid marvellous progress in certain lines of research, the pendulum of intellectual action has oscillated to an extreme, and we witness a one-sidedness in the materialistic dogmatism of a predominant school of science, little less un-philosophical in this nineteenth century than the transcendental materialism of mediæval priestcraft and superstition. But what, meanwhile, has been the attitude of Religion? The Reformation emancipated the intellect of Europe from the shackles of mediæval bigotry and superstition. Men, thenceforth, asserted and freely exercised the right to judge, each man for himself, on the grand questions of faith and doctrine, which pope and priest had hitherto determined for him; involving all that pertained to his immortal nature and destiny, to God and to eternity. In that age questions of civil right and personal liberty seemed very secondary as compared with such momentous issues. No wonder, then, if the emancipated intellect dealt with all boldness with physical science; gauged the heavens; weighed the earth; ransacked its bowels; read anew the chronicles of paleontology and geology, and turned at length its curious inquisitiveness in search of "Vestiges of Creation," origin of species, and beginnings of life itself. Unhappily, meanwhile, the revolt of puritanism against a revived ritualism and superstition led, for a time, to a divorce, to some extent at least, between intellectual culture and earnest faith. England's great Christian poet, though

his "Paradise Lost" was the work of the Restoration era, is in reality one of the last of the giants of that age which followed the Reformation. Milton belongs scarcely less to the Elizabethan group of poets than Spenser and Shakespeare, and is imbued alike with the philosophy and the devout spirit of the Father of inductive science. But the most influential religious work of the age of Hobbes is the wondrous allegory of the unlettered tinker of Bedford. The revival of the old alliance between a devout faith and true learning had begun when the author of "The Task" anew wedded evangelical piety to refined literary culture. Yet the spirit which still determined the attitude of Religion towards Science finds apt expression in the familiar lines:—

"Some drill and bore  
The solid earth, and from the strata there  
Extract a register by which we learn  
That He who made it, and revealed its date  
To Moses, was mistaken in its age."



REV. ROBERTSON RYERSON, D.D., L.L.D.

It appears to me not unmeet that, as a student of liberal-minded Christian men, we should calmly ask ourselves the question whether the presumption involved in such an attitude of religious thought towards free scientific enquiry during the past century has not wrought incalculable evil—has not tended to bring about that divorce between science and true faith which at the present time we cannot but deplore? Religious men, reading the Bible and devoutly accepting it as an embodiment of divine revelation, and therefore of indisputable authority, have too often made their own erroneous miscomprehensions the standards of faith as well as of science.

They have forgotten that "we have this treasure in earthen vessels," and that no infallibility rests with any private interpretation.

The Council of clerical sages which met in the Dominican Convent of Salamanca in 1486, and propounded to Columbus that this Ameri-

can continent was an impossibility, and the very theory of its existence anti-Scriptural, was perfectly honest in its decision that the idea of the earth's spherical form was heretodox; and that the assertion that there were inhabited lands on this side of the Atlantic would belie the Bible. Nor have we less reason for believing that the Dominican inquisitors who compelled Galileo to foreswear the motion of the earth, were thoroughly persuaded that they were upholding the Scriptural doctrine of the universe against a false philosophy.

Wherein, then, do we differ from them, when, in the very same spirit, modern astronomy, geology, and ethnology are arrested in their honest researches, lest the seeming disclosures of science should prove to conflict with our renderings of certain texts? No doubt scepticism has eagerly laid hold of the results of scientific research when they have seemed to contradict Scripture; but the weapons of the sceptic have often been forged by such blundering defenders of Scripture as the Dominicans of Salamanca, than by the Columbus and Galileos of modern science.

If we are disposed to challenge the dogmatic spirit at times indulged in by the modern physicist in reference to all that is immaterial and spiritual, it is well that we should bear in mind the tone of theological science. Little more than a century ago the Rev. Alex. Calcott, a learned vicar of Bristol, produced his "Treatise on the Deluge," in which he undertakes to prove "the certainty of an abyss of water within the earth; that during the Deluge the whole earth was dissolved, all the mineral and metallic matter being reduced to its original corpuscles, and assumed up into the water," with much else of the like kind, any criticism of which he resented as a profanation of Scripture and rank infidelity. Nor can I think that matters were greatly improved when the Christian physicist—believing that he was doing God service—undertook with more accurate scientific knowledge to bring the Mosaic narrative into harmony with the received geological systems of the day. So early as 1814, Dr. Chalmers had produced a schema of reconciliation between the Mosaic and Geological records. Another learned and pious divine, Dr. P. Smith, undertook not only to deal with the vexed questions of Mosaic geology, but to harmonize more difficult problems in relation to pre-Adamic races and the antiquity of man. Then came Dean Buckland with his "Bridgewater Treatise," and Hugh Miller with his "Two Records" and his "Mosaic Vision of Creation," neither of which I venture to think satisfied either the Biblical or the Scientific student.

Science is and ever will be progressive. Each new discovery is a vantage ground revealing over wider fields of research. There are no bounds to the universe of thought, any more than to that visible universe which expands with every effort of science to gauge its limits or count the star-dust which spangles its illimitable depths. God's truth is absolute, if we can but understand it aright; and in the great volume of this visible universe His hand has traced myriad lessons from which the Christian student must derive pleasure and may learn wisdom. As for that

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other volume of inspired truth, does any one seriously believe that the Bible was designed to teach us electricity, chemistry, physiology, or philology; and why then systematic cosmogony, astronomy, geology, or ethnology? It is profitable for "instruction in righteousness"—not in science. Let us fancy that a scientific commission had been named in the seventeenth century, with Bacon at its head, to reconstruct the Bible in harmony with the philosophy and science of his day. How sorely would it have perplexed Newton before another century had passed!—like the Miltonic astronomy which the archangel Raphael is represented as teaching to Adam, and which Defoe reproduces as the actual doctrine of Scripture when his Robinson Crusoe undertakes to enlighten "Friday" as to the universe and its creator. The homely illustration may help us to comprehend the stumbling-block which well-meaning natural theologians make of the Bible to many a simple mind.

But for such science the Bible must not be held responsible. When we turn from the Brahminical cosmogony of the Vedas, or the puerile legend of Deucalion and Pyrrha, which was all that the wise Greek had to account for the reappearing of the undeluged Hellenic world, it is impossible to evade the contrast between the "wisdom" of Greece, and the sublime simplicity of these words, read in all the light and science of this nineteenth century: "In the beginning God created the heaven and the earth; and the earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters; and God said: 'Let there be light,' and there was light."

No more there seems a truer philosophy, and a simpler starting-point for science, in such a beginning, than in all the profoundest physical theories of creation or evolution, which,—prolong the vision backward as they may,—alike start with an assumption, or an evasion, of this needful initiation.

Yet with all this, let us clearly perceive the manifest wrong which we do to the Book of Inspiration when we attempt to make it the test of truths which rest on wholly different evidence, and so pervert it from its one grand design, as a revelation of God's purposes to man, as a moral and responsible being. Rightly studied, the discoveries of natural science, of archaeology, and philology, have led to a reconsideration of the interpretation of Scripture, and have begun to smother methods of biblical interpretation. Let us, then, welcome the freest discussion. Let us not prove traitors to that untrammelled right and responsibility in the exercise of private judgment, which is the grand Protestant doctrine, and was one of the chief triumphs of the Reformation. Still more, let us not appear to students of science as though our faith were no more than an unreasoning adherence to the stereotyped formulae of an orthodox creed. There seems to me, in the jealousy with which the scientific searcher for truth is assumed to be the natural enemy of revealed religion, a cowardly lack of faith in the divine power of Christianity.

All seekers after truth are natural allies, not antagonists; did they but understand their common aim; and the wisest of them are ever the most modest. The record graven on Newton's tomb speaks of him as he "who by an almost divine power of mind" mastered laws of the universe which rose before him had even suspected, and "by his philosophy vindicated the majesty of the Most High." But his own comment, as life drew to a close, was this: "I know not what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of Truth lay all undiscovered before me." Neither the progress of the student of scientific nor of Christian truth will be the less sure for examining the modesty of Newton. Here, in all ways, "we see through a glass darkly,"—"we know but in part," and the grandest truths that science

can master are but glimpses of a larger truth yet to be revealed. No sooner do we accomplish a fancied harmony in the disclosures within the little arc of our scientific vision than some unexpected revelation in a wholly novel direction, requires the whole work to be done anew. The harmonies will not harmonize, and either sacred or scientific interpretations must bear the discredit. Already the schemes of Chalmers, Fye Smith and Hugh Miller are obsolete. I can but compare their labors to the patching of a leaky canal, banked in as a short-cut across some irregular gap through which no river could find a natural channel. It has seemed to supersede the river-highway for a time; but it is already out of date, and no sooner has it been made secure at one point than it breaks out at another; while the great river which it was designed to supplant is calmly flowing as of old, in its natural course, to the ocean. Yet, when it is asked, What is the true attitude of the believer in the truths of the Christian religion in the presence of modern science? the answer is not to be given in a word. This much, however, may be unhesitatingly affirmed: that it should not partake of that jealous antagonism which is calculated to suggest that his own faith is neither well-founded, nor sincere. "God is not the author of confusion;" neither can the truths disclosed by His works conflict with His revealed word, when rightly understood. True religion has everything to gain from growing knowledge. It welcomes the dawn, lives in the light of truth, and anticipates the triumph, when all superstition, and error, and ignorance shall have passed away. We have no right to demand of the earnest, modest seeker after scientific truth, that every new revelation of science he shall apply the orthodox theological tape-line and gauge its harmony with the assumed interpretations of Scripture. For, what then? Is he to stop, perchance, the truth he is in sight of shall prove such interpretations to be worth no more than those of Archbishop Boniface or the Doctors of Salamanca, when they showed from the Bible that no Christian could tolerate so unscriptural a heresy as that this American Continent existed? You will, no doubt, remember, that the very first thing which Pope Alexander VI. did, on learning of its actual existence, was to issue a bull of partition, which claimed it as his own! Let us be sure that we have taken the requisite steps for qualifying ourselves to pluck the mote out of another's eye. Such fallacies and inconsistencies did not come to an end with that 16th century. If Protestant schools of divinity had had their own way, the Ptolemaic system of the universe, with the earth for its centre and planets and fixed stars revolving round it in their crystalline spheres, would be the scientific creed of Christendom still. The tyranny of orthodox creeds can beget a time-serving sycophany as inimical to truth as the intolerance of Dominican inquisitors. When Copernicus had matured his system,—the demonstration of which marks an epoch in the intellectual world,—he shrank from the odium of publishing a theory so contrary to any received interpretation of Scripture, and it appeared under the guise of a mere hypothesis for the more simple calculation of the motions of the heavenly bodies. And has it been otherwise with Werner or Hutton, Cuvier, Sedgwick, Lyell, and others of our modern geologists? "There are two books," says Sir. Thos. Brown, "from whence I collect my divinity; besides that written one of God, another of His servant Nature, that universal and public MS. which lies expanded into the eyes of all. Those that never saw God in the one, have seen Him in the other." But if theologians had had their way, those palaeographic records, the tables of stone on which are graven by the finger of God the wondrous story of our globe throughout countless ages, during which it has been the theatre of His reactive power and wisdom, would have headed the list of our Protestant *testes scripturales*, as anti-Scriptural! It cannot be imagined that true religion has anything to gain by thus saying: "Let there be darkness!" where God has so

clearly said: "Let there be light!" If it be the condemnation in relation to the highest of revealed truths: "that light is come into the world, and men loved darkness rather than light;" it must be applicable in a lesser degree to every rejection of truth—to every barrier in the way of its progress. Ignorance, not knowledge, is what religion has to fear; it is by the partial glimpses of half-truths that the present collision arises between faith and science. It is to be removed, not by obscuring the dawn, but by hastening the zenith of amplest revelation in all that helps us more clearly to comprehend the laws by which God governs the universe. As a humble scientific enquirer, I claim for myself and my fellow-workers untrammelled freedom in our researches; and in following out one of the most startling enquiries of the present day—that of the antiquity of man, which, according to all recent disclosures of scientific evidence, unquestionably conflicts with received opinions. I conceive it to be the simple duty of every honest believer in God's word to encourage research; to follow out every new disclosure; and be ready to welcome the truth. No one who really believes the Bible to be the Word of God can fear—"whatever record leaps to light"—that it will be discredited.

The Great Teacher himself bids us "Consider the lilies of the field, and the fowls of the air;" and pointing to "the heavens, the work of his hands," has taught us the lesson of humility: What is man, in comparison with God's universe, that He should be thus mindful of us?

But if, with the author of the "Religio Medici" we recognize besides the written Word of God, that other of His servant Nature, we must clearly discern the very different message which each has to declare; so that, while we learn to guard against the Bible being perverted to the teaching of false science, we shall guard no less jealously against the perversion of the Book of Nature to the teaching of false theology. There is not only the deliberate application of scientific research to the uses of the sceptic, in the duty of opposing which we must be all of one mind; but there is also the teaching in the name of science, and as the deliberate—not do I doubt, the honest—belief of scientific men, of deductions and hypotheses destructive of the very foundations of religious faith. Research has been carried on so exclusively in the direction of pure physics, that metaphysical science is ignored. The material world has been explored with such all-absorbing devotion that its devotees have lost faith in the very possibility of a spiritual world. The visible universe has been gauged, measured, weighed, and analyzed, with wondrous additions to our intellectual wealth; but with such an utter abnegation of all beyond the domain of pure intellect, that it is regarded as no more than a self-sustaining piece of celestial mechanism.

The geologist has cast the plummet of science far down the buried strata of countless ages, to bring back the forlorn answer of "No God!" And now it would seem as if comparative anatomist and biologist are united in the demonstration that the stately temple of man's living soul is the mere latest evolution of some primordial, and it may be inorganic matter; its motive energies only transformed food-combustion; and its mental activities and volition no more than the latest development of the same stores of mechanical force. For "the doctrine of evolution derives man in his totality from the interaction of organism and environment through countless ages past." Such is the latest definition, rendered in strictly scientific language, of the origin of man. Strip of its learned phreology, it seems to me to bear a marvellous resemblance to the well-known philosophy of Tepey:—"I expect I grooved. Don't know how I never made me!"

Yet such utterances are presented to us in all earnestness as fundamental truths. Life is no longer mysterious or supernatural; for the physicist with the help of his microscope, and the chemist with his analytic researches following down life to its supposed protogenesis, have prolonged the intellectual vision until in

fancy the vital merges in the material; the gulf has been bridged between the animate and inanimate, evolution has found a starting-point, and the Creator is dismissed as a superfluity!

In reality this is just much another unscientific confusion of the physical and metaphysical, of the material and the spiritual, as the challenge to put prayer to the test of physical experiment. There seemed a puzzling plausibility in the illogical confusion that thus sought to test the deepest experiences of our spiritual nature by a cold, hard subordination to clinical therapeutics, which startled while it shocked the moral sense.

If, as the physicist practically assumes, pure intellect is alone needed for the apprehension of the universe, we might smile but for the momentous issues involved at such a report of fancy (or shall we call it *scientifica* *foi*?) as the gratuitous assumption of a self-existent matter, of "organism and environment" without an organizer.

Did time and place suit, I might be tempted to dwell on far other teachings of modern science; on geology reaching backward into the long night of time; and astronomy, with the novel aid which chemistry—in its spectrum analysis—now yields, gauging the infinite depths of space; and, with the allied sciences, returning to tell us that "the same law which moulds a star" guides every motion of the universe; and that the homologies in the structure of vertebrate life, on which doctrines of evolution have been founded so much, show to us an archetypal idea ruling in like manner throughout the vast duration of geological time; revealing to us the same infinite, unbroken, sustaining intelligence; a divine unity of thought and purpose evolving itself with unvarying consistency since the first beginnings of creation.

Science wholly forgets its legitimate bounds when it encroaches within the domain of religious faith, and, with self-sufficient dogmatism, pronounces on themes on which its verdict is valueless. The highest intellectual powers are limited. A Bacon or a Newton will penetrate into nature's mysteries with a keener insight than common men. But sooner or later the keenest intellect discerns how incapable its finite capacity is to gauge the infinity; and inductive science but repeats the words of inspiration, "Who can by searching, find out God? Who can find out the Almighty to perfection?" But it is not by mere angry denunciations that the student of science is to be led up to that higher truth. The champion of revealed religion must, with the broadest plate of faith, take also that shield of truth, which has not only its golden side, brilliant with the effulgence of the Sun of righteousness, but also a silver side, reflecting the borrowed splendors of the Creator in his works. Recognizing the vital interests involved, we look for another Newton animated by the modesty which highest wisdom confers; and for a Paul, rich in all learning and knowledge, to stand once more on Mars' Hill; and in the hearing of men wiser than the philosophers of Athens, still, in spite of themselves, roaring utters to the unknown God, proclaim: "Whom, therefore, ye ignorantly worship, Him declare I unto you."

There is something inexpressibly mournful in the aspect of an earnest searcher after truth returning on all the track of progress of more than 2000 years to take refuge in the creed of the heathen philosopher, Lucretius, that "Nature is seen to do all things spontaneously of herself without the meddling of the gods." Yet if science has accepted such a verdict, it is well that it should be proclaimed, and referred to some higher court of appeal. Nor can I doubt that the reaction against such a decision is near at hand. There is a wondrous difference between the capacious sceptic seeking for reasons to assail the tithe of divine truth; and the honest scientific inquirer who has allowed his mind to dwell so exclusively on secondary causes that he has come to believe in their omnipotence. We have listened recently to one of the high priests of science following up the history of

the work of the physicist, not only with speculations as to the origin of physical life, but with enquiries as to the evolution of that mysterious power,—as he acknowledges it to be,—which culminates in reason. Mr. Darwin has manifestly recognized, that whatever be the starting point of the evolutionist, the origin of life involves the conception of some creative power. But it is otherwise with the philosophic demonstrator of the mechanical equivalent of heat, who after a seductive presentation of *a priori* conceptions which lie beyond the reach of inductive verification, points us anew to matter as "the universal mother," discerning in it "the promise and potency of every form of life."

If such is really the issue, the questions so raised run no risk of being evaded. Because we accept his experimental evidence, there is no reason that we should put ourselves under the guidance of his fancy; and wander at its will across the boundary within which alone his conclusions can have the slightest claim to authority. Here, at least, this scientific Sampson is shorn of his locks, and he has become a weaker man. If, ignoring all teaching of revelation, and all the faith which we have hitherto rendered to the idea of an infinite Creator, from whose fiat all else has proceeded, we are to return to first principles, we find ourselves left to two alternatives:

—There is the eternity of matter, that "universal mother" who, by spontaneous generation, is assumed to "bring forth all things as the fruit of her own womb;"—or there is the eternity of mind, as presented to us in the idea of a self-existent spirit, the Divine soul of the universe, infinite, eternal, unchangeable—the only wise and true God; by whom all created things have been called into being. Mementoes as are the issues involved, the choice between such a material mother, and this divine, self-existent Creator seems easy. When once faith has laid hold on the "I am" of primitive revelation, all else is simple. When, on the other hand, we accept the potentiality of matter, we seem to have got no deeper than to the fabled tortoise of Brahminical cosmogony, on which stands the elephant that upholds the universe. Research, unsatisfied, will crave to learn on what this tortoise of material potentiality rests.

In thus contemplating the universe, and conceiving of its origin, from the religious point of view, and as the result of the Divine fiat, when, in the beginning, God said: "Let it be," and it was, it is none the less philosophical.

Of the two claimants to priority, matter is wholly secondary, and subordinate to mind; and the materialist who starts with his self-existent, potential matter, as the universal mother, calls on us to conceive of a self-existent rainbow without the eye which is one of the factors of its being.

That we exist we know; that external and material nature exists we believe; but our very relations to it are through our mental apprehensions. It must, therefore, be more rational to believe in an immaterial soul, and in the infinite, eternal, all-wise God, than to accept of impressions which we receive from without; and transmitting them in the kaleidoscope of our mental vision, to exalt them into a self-existent potentiality, the source alike of organic matter and of mind.

Let us not shrink, then, from following the leadings of science into all truths with which it has to do. The Christian teacher will only be able to grapple effectually with the false philosophy of the age, when trained to meet the scientific questioner on his own ground, and yet I would not advocate chairs of Natural Theology. They are too apt to beget the tone of the hired pleader, rather than the impartial judge, to start with a foregone conclusion, and end in timid harmonizings of religious and scientific creeds, to the discredit of both.

Let the minister of religion receive the same secular training as other students of science. Both will benefit thereby. United in a common search for truth, they will discern that

bigotry and ignorance, prejudice, passion and vice are the enemies of both. From among them we may look for a new generation, till those who have just passed away. For, let us not forget that we have had amongst us such men as Chalmers and Miller, Brewster, Simpson, Whewell and Faraday, leaders of thought, who found no difficulty in reconciling true science with the faith by which each of them was contented to enter heaven "as a little child." It is well, indeed, to remember that, however coldly some eminent men of science have regarded Divine truth, it is among a far inferior order of minds that the avengers are found, whose covert dislike to the spiritual teaching of the Bible finds vent in an eager catching at any apparent conflict between science and revelation.

But even when actuated by no such purpose, anti-science, it is impossible that the Christian can listen to modern teachings on the origin of life, as though it were no more than a product of chemical action, the synthesis of which lies within the future triumphs of science, without opposing to such the central doctrine of his faith. Unless the Bible be "a cunningly devised fable"—a deliberate lie—eighteen hundred years ago there moved among the sons of men, one who was the Master of life and of death; who stood by the bed where the little daughter of Jairus lay, and said to her: "Arise!" and the dead lived; who stopped the bier on which the widow of Nain's only son was being borne to the tomb, and at his voice the dead son was restored to his mother; who commanded to take away the stone from the cave within which the body of Lazarus was already hastening to corruption; and at his command the dead came forth, wrapped in the cerements of the grave,—One whose own resurrection has taken away the sting from death, and is the central doctrine of the Christian faith. All this we verily believe. And when,—passing wholly beyond the legitimate province of science,—the very foundations of our faith are assailed with a deceptive materialism, the fittest answer is in the words of Paul to Agrippa: "Why should it be thought a thing incredible with you that God should raise the dead?"

We seem anew to hear the same voice in warning to ourselves: "Beware lest any man spoil you through philosophy and vain deceit,"—and true though it be that "not many wise, not many mighty, not many noble are called;" yet when a gifted Paul is commissioned in the service of the Master, the wisdom of Athens is as nothing to him. The philosophers of the Epicureans, and of the Stoics, encounter him in vain. He proclaims the very truth in that first century which has to be repeated now: "God that made the world and all things therein;" "He who giveth to all life, and breath, and all things; and hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation"—that same God had in these last days revealed Himself to us in His Son, and in the doctrine of a risen and over-living Saviour, we realize no longer the dread majesty of an omnipotent, but unapproachable Deity, but our reconciled God and Father in Christ.

MODERN CHRISTIANITY FROM THE STANDPOINT OF MODERN SCIENCE.

Principal Dawson delivered an address, of which the following is an abstract, on the above subject:—We have heard a good deal in the Alliance meetings of the antagonisms to religion. It is not for religion to stand on the defensive; but to be an aggressive force, attacking systems of error wherever found. Still it is well to look occasionally at least at its antagonists, and if possible to learn from them where its weak points are. Two forms of antagonism have often been referred to at these meetings,—Ritualism and Infidelity. The former is trying to drag us back to the superstition of the middle ages; the other in its more recent form, is striving to bring us to the still older beliefs held by the Epi-

curse—the mere materialism of pagan antiquity. Ritualism may be the more irritating and troublesome, but at present it is not able to withstand the current of public opinion. It has no real foundation in nature or Scripture, and runs counter to the views of our times; so that when brought before the court of popular intelligence and common sense, it is summarily and decidedly condemned, as has recently been the case with Ritualism in the English Parliament, and Ultramontaniam in that of Germany. However, those medieval reactions are really very formidable in another way, for Christianity may be held responsible for them, or they may grow to such an extent as to be mistaken for Christianity itself. In this case their ultimate action is to force men to become infidels, or, at least, they sustain and advance materialistic infidelity, and so render the philosophy and literature of our time adverse to Christianity.

Confining ourselves to the question of atheistic and infidel science, as the more formidable antagonism, I may remark that science has more influence than many are aware of. In England, Galton estimates the eminent scientific men as being one in ten thousand of the whole population, and these are all men of great mark, mental power and literary influence. Their disciples and students may be numbered by thousands; while they have control to a great extent of the press, scientific and secular, the lecture hall, and the education of the country. They thus largely influence the whole public mind, while their authority is recognized in war, in politics, and in all social questions. In fact, they occupy a grand and leading position in the nation, working none the less successfully for not being organized. In our days of enormous achievements in the use of physical powers and in mastery over nature, science has taken a great hold of the imagination, and has produced among the masses of men a large amount of confidence in human power. The ignorant formerly looked with awe on Nature and her works, but now believe that we are the rulers, and there is instilled into their minds a strong conviction of the universality of natural law. Shall we say that all these things are necessarily hostile to Christianity? The question may be decidedly answered in the negative. As natural truths they should not be antagonistic to true religion, for they are at war with superstition, ignorance, tyranny, and all forms of social and moral evil. They are antagonistic to the corruptions and imperfections of Christianity, but not to a pure Christianity, whose aim is to bring men into harmony with a God whose moral laws are akin to His natural laws, and to elevate their spiritual nature by spiritual means, and which in its educational influence, and its intensely utilitarian character is perfectly in unison with natural science.

When, then, proceeds the apparently growing antagonism between science and religion? We cannot shut our eyes to the fact that unconverted scientific men are but natural men, and often actuated by one-sided and incorrect views, and by the pride and hardness of the human heart; but in no large part does it arise from the corruption of Christianity, and the inconsistencies of professing Christians and of Christian Churches. I will now suppose myself to be an outsider, or to be standing in his place, and taking a survey of religion as it appears to the scientist. He does not understand it in its spiritual aspect; he only sees it as it exists in practice, and as manifested outwardly. Still he should not be looked on as an enemy to be attacked in return; but it should be remembered that he is a fellow-creature with a soul to be saved or lost; and you should act accordingly; for there are numerous examples of great men, who have been equally prominent in religion and in science.

A scientific man can understand the idea of a religion based on a revelation; but he cannot understand the treatment by Christians of the revealed rule of faith. If it is their sole guide, he is surprised at not seeing

continual reference being made to it; he cannot understand how a body of men calling themselves Christians, do not in even minor details, live up to the mark. He sees Christians, in referring to the Bible, distort the truth to suit themselves, or put interpretations upon it not warranted; while in meeting men of the world, Christians generally come down to the former's plane and talk of expediency. It is a sad statement to make; but Christianity is in the eyes of the scientific man a failure. He looks naturally enough at the worldliness and inconsistency of people who professing Christians, and he sees a lack of that power in Christianity, which he is told it possesses. I lately had a conversation with an eminent scientist on this subject, who maintained that, however these things originated, they are the historical outcome of Christianity, and it is responsible for them. The scientist farther believes that Christians exert themselves individually very little in promoting the physical and moral welfare of the human race. He does not see any way of disconnecting the two; a man's body is the temple of the soul and is so regarded in God's Word. Scientists take especial objection to the action of certain Established Churches as seriously opposing the educational and sanitary welfare of the common classes of the people. It would be well if Christians followed the example of their Master in this matter; they ought not to be afraid of hard work and self-denial in the cause of suffering humanity, and should not leave these things in the hands of ungodly philanthropists.

Farther, the Church adheres too closely, to extinct medieval ideas, instead of those of its own inspired standards. Scientific men say we have got ourselves emancipated from such rubbish, and yet your Christian Church sticks to the old lifeless traditions, and there is nothing for us to do but to stand aloof. The Church's resort to forms, ceremonies and æsthetic surroundings to attract the unthinking, and thus degrading rather than elevating its adherents, is to be deprecated. We need to write a new book of the Acts of the Apostles to suit our modern religion. We may suppose this to be an extract:

"Paul suffered grievous things at Ephesus by reason of an insurrection of silversmiths against him; wherefore, he ordered that the silversmiths should have a little silver image of the Virgin Mary, and the doing of this brought over the silversmiths to his side, whose craft was previously in danger of being set at naught, and they were added to the Church; so they got up a great bazaar for him, and bringing plenty of all things, and giving liberally of their gains, they built a magnificent place of worship and furnished it gorgeously, and bought fine instruments of music for the church, and it became popular, and was filled, galleries and all; many rich people came there; the members raised an immense salary, and sent for John to become their pastor." Our scientific opponents say: If fashionable Christians are right then the primitive Church was wrong. If the teachings of the Bible are correct, then we, in our laboratories, are more Christ-like than you are in your churches.

The general failure of the Church to put forth the energies and gifts of its entire membership, is also noticeable, in contrast with modern science and primitive Christianity. The man of science says: "If I believed your doctrine, I would labor for the Church; I would be active and seek out those who needed my aid; I would despise cloth and ease; I now have more zeal for scientific truth than you have for the salvation of men." Nor can they see the warrant for complicated systems of Church Government, and for hierarchies which are of no practical use.

Another stumbling-block is that scientific questions are often treated in such a loose and incorrect way in the pulpit that scientists say they cannot believe what is said on the subject, as it is untrue, and that they have no grounds for supposing that what they hear on religious questions will be any more correct. They are also irritated and annoyed by the outcry raised against them from

the pulpit, and pass themselves off as persecuted men and actual martyrs, putting themselves on a par with old Galilee. On the contrary, the most unwise and unnecessary concessions are often made by Christianologists.

It would appear from a review of these causes of failure that, in order to come into harmony with true science, which is really the true interpretation of God's works, it is necessary for Christian Churches to fall back on the doctrines and practice of our Lord and His apostles, both as more in accord with true science than those of the middle ages, and, also, as giving it true spiritual power. Mr. Moody's revival work in Scotland has a far more powerful effect on the minds of scientific men than either pomp or declamation. They can appreciate energy and a manifest sacrifice of all personal considerations to carry on any work. Those organizations in the name of Christ which fail to act thus will probably be overwhelmed in the approaching deluge of scientific infidelity; and the attitude of the more ritualistic and fashionable religious bodies with reference to their increasing attention to forms and ceremonies and meretricious attractions of an external character, must be suicidal in the end; though it may lead to a temporary prosperity based on the more sentimental and unthinking part of mankind. A true and living presentation of Christ in the world is thus the only real safety of his Church now as in the time of its primitive struggles against the philosophy and superstitions of the first centuries.

#### MODERN LITERATURE IN ITS RELATION TO CHRISTIANITY.

This paper by Rev. President PORTER, LL.D., Yale College, was to have been read on Tuesday, but as President Porter was unable to attend in person, the paper was sent on for publication.

At the sixth General Conference of the Evangelical Alliance, held at New York, Oct. 2-12, 1873, the subject for an essay assigned to the writer was "Modern Literature in its Relations to Christianity." In discussing this subject he found himself able within the limits prescribed, to treat only of those aspects of modern literature which seem unfavorable to the Christian doctrine, history, and life, and to confine his attention to those of its phases which are of recent origin and present interest. He avails himself of the present occasion—at the suggestion of the Committee—to complete his discussion of the subject, and asks your attention to those aspects of Modern Literature which are favorable to Christianity.

Modern literature is not an isolated product of the present generation. So far as it is distinctive in its character, it is a growth which covers nearly a century. It is adequately comprehended it must be traced to its beginnings and followed through the successive phases of its history. It cannot be justly estimated, except as we consider the great forces which have formed it, and which are certain to prevail over any accidental influences which may arrest them for a brief season or turn them aside. It is but one of the manifestations of the great awakening of human thought and activity, which has made the past hundred years so memorable in the history of man. This awakening has been not spiritual only, but practical. It has affected the inner convictions and the strongest feelings of men, in respect to the most important of their interests. It has wrought sudden and violent convulsions in the social, political and industrial structure, and gradual but complete transformations in the faiths and aspirations of large communities. Changes of this kind must necessarily be felt and manifested in literature. It is in obedience to the law of action and reaction which holds good between literature and life, that a century characterized by movements of thought and feeling so profound must produce a literature both striking and energetic. Movements of such a character must necessarily affect the religious life. An



intense and energetic literature must have the most intimate relations to its religious faith and its Christian activity. Many of the important movements to which we refer, have significantly contributed to the enlightenment and elevation of man, and in so far have been favorable to the development and progress of the kingdom of Christ, if, indeed, they do not deserve to be regarded as the results of its working and the instruments of its power. This being true, we are prepared to find evidence that the literature which has been so conspicuous in manifesting and furthering the movements of modern life has, on the whole, been eminently favorable to the power and progress of Christianity.

I.—The external events with which this era begins are the war for the Independence of the United States and the French Revolution; each in its way the result of new political ideas. Following closely upon these were the frantic wars of the Revolutionists and the First Napoleon, which did so much to break up the traditional abuses and the conventional ways of Central and Southern Europe and were felt even in Moscow and Constantinople. These events with the conquest of British India all gave an impulse directly or indirectly, to the enormous expansion and the enlarged independence of the English Colonial system, and prepared the way for an unprecedented emigration from cultivated and Christian nations into new fields of enterprise for the development of material wealth and of the enjoyments of a freer and fresher political and social life. Closely connected with the convulsions under Napoleon was the breaking forth of a nobler life in Germany in its war of Liberation in 1813; with the revival of intellectual activity by means of its new universities and its new university; life on the one hand, and the discipline of its public school system and its enforced military service on the other. We name next the slow but certain rise of political and judicial reform in England, which resulted in the passage of the Reform Bill, the repeal of manifold restrictions upon trade and industry and other important changes in the institutions and spirit of the people as a consequence of the newly created, and the now-creating of Political Economy. The passage of the Reform Bill in England was nearly simultaneous with the second French Revolution in 1830, which secured for liberal ideas and liberal institutions a new foothold on the Continent and a renewed power to act for both good and evil. Their evil was manifest in the lawlessness and license which attended the Revolution of 1848, which convulsed all Europe for a series of excited months, and were everywhere followed by the sharp reaction that culminated in the Second Empire. We should not, however, forget that by means of this empire, Italy was delivered from its foreign masters and became a united kingdom, with parliamentary institutions and free education, nor that the king of the new Italy has taken his temporal sovereignty from the Bishop of Rome, and that this has been allowed, not merely because Italy had become so strong, but because Austria and France had become disabled from rendering effective resistance, and Spain was not strong enough to lead its own divisions or maintain authority in its own domain. More surprising than all—strangely, suddenly, but resistlessly—a first-rate Protestant Power in Central Europe is born in a day, and for the first time since the Reformation, which causes every one of its kingdoms to tremble at the tramp of its united hosts. The new spirit of reform and freedom which had been effectually awakened in England, achieved a signal triumph in the abolition of the slave trade and the emancipation of the slaves in the West Indies. After long delays and against formidable obstacles an end was put to domestic slavery in the United States, in a fearful struggle, which nearly cost the nation its life.

The modern missionary enterprise began with the beginning of our new era, and was one of the most significant tokens that a better day had dawned upon Christendom. Efforts

for universal peace have been renewed again and again by men who have hoped against hope and have forced themselves upon the attention of publicists and diplomats. The Temperance reform has wrought wonders, whether it has wrought wisely or unwisely. Efforts to improve the discipline of prisons, to mitigate the horrors of war, to avert disease, and to dry up the sources of pestilence, have attracted public attention, have been responded to by the faith and zeal of multitudes, till new convictions in respect to what is obligatory and practicable in regard to all these evils have become almost universal. With the beginning of this era Physical Science astonished the world by the magnificent discoveries of the new chemistry, and in each successive decade has astonished it more and more by new triumphs. Many of its devotees have given new occasion for surprise, by claiming for matter the potencies of spirit and assuming to dispense with thought and love in the universe.

We have called to mind some of the most remarkable events in our era, because they will aid us in interpreting those spiritual characteristics which have been the formative elements in its literature. To some of these we ask your attention.

II.—The movements to which we have referred have been inspired by a strong and persistent faith in the reality and authority of Truth. This faith has often been misguided and fanatical in its expectations and enterprises. It has at times been fearfully destructive in effect, but it has always been constructive in promise and hope. It has led to emphatic protests against shams and abuses in philosophy, government, and religion—but these protests have been made in the name and for the ends of truth in principle and application. The era preceding the present was characterized by an era of scoffers and sceptics, who were satisfied to destroy existing faiths and existing institutions, and acknowledged no obligation to replace their ruins by substantial and permanent structures. Atheism in theology, scepticism in philosophy, wit and satire in literature, demoralization in private life, selfishness and sensuality in the social structure, characterized their aims and expectations. We do not deny that much of their spirit has remained and leavened our modern era, blending with and misdirecting its efforts for change. But still we contend that the new era has very largely been animated by faith in positive truth, and in the possibility of discerning and defending it. In speculative philosophy Kant and Reid were aroused by the destructiveness of scepticism to seek for solid foundations on which to build permanent structures of social order, scientific certainty, moral obligation and religious faith. Even Rousseau and his school, with all their vagaries, contended with a passionate earnestness that return to nature and truth was possible, and that only through such a return could man be happy or society be secure. As we trace the course of speculative science through all its negative excesses, we ought never to lose sight of the fact that its controlling spirit has been a faith in truth as attainable and as supreme. This faith has characterized the leading thinkers of our times. Those who have been simply negative or destructive, however able in thought or attractive in diction, have been only the idols of an hour. The devotees of physical science may have neglected and dishonored truths removed from their limited sphere, but they could not but be constrained by the vigorous severity of nature to believe in truth as possible and to seek after the secrets of nature with a fervent faith that they would be revealed. In Social and Political Science the laborers have wrought with unshaken convictions that certain fundamental principles exist and can be discovered. In literature and criticism it is more and more unanimously agreed that Truth is alone to be honored as the arbiter of every question. We do not overlook the fact that error has often been mistaken for the truth, nor that the wildest and most dangerous falsehoods have been propagated in its guise and name. We might even concede that error has never been

defended so ingeniously or set forth with such manifold attractions, and yet maintain that no age has been inspired by a profounder underlying faith that the truth may and must be found, and that, when found, it may be trusted in all its applications.

Our age has also been an earnest age. Faith involves earnestness and ardor, whether the faith is well or ill-placed. This earnestness has been equally manifested in its speculative researches, its practical enterprises, and its literary creations. The speculative zeal, the reforming Quixotism, and the imaginative darning of some of its thinkers, agitators and writers, have been matters of reproach and ridicule, but the earnestness of all has never been questioned.

This earnestness and ardor has been courageous, at times even to excess. This could not be otherwise. Faith and feeling are the elements of courage and heroism, even when these run to rashness. Our courage and heroism are proportioned to the strength of our belief, the value set upon our principles, and the impulse to manifest them in act or speech. No man who is acquainted with the history of our modern life will question that courage has characterized its actors and writers.

Our age has even been a passionate age. The enlightened emotions which are kindled and sustained by a rational faith may not always be as convulsive and agitating in their action or expression as those which characterize a less enlightened period. Their glow though less startling is more intense and enduring, kindling by the thought on which it feeds, and eminently fitted for the service of the poet and novelist, the orator and essayist,—indeed for all the uses of literature.

Our age has also been characteristically an imaginative age. The ardent faith and sanguine hope which have impelled its activities, the excitements of its development and progress, the romance of its emigrations and adventures, the stimulus of its revolutions and reverses, the whirl of its commotions, the dramatic interest of its spectacles, and the splendid aspirations of its reformers, have all excited the imagination of susceptible minds, and enabled multitudes to appreciate and not a few to produce the imaginative creations which are the highest achievements of literature.

Our age has been distinguished by a characteristic freedom from conventionalisms in literature, and a confident reliance upon Nature and her truth for inspiration and direction. That confidence in truth which has animated the speculation and action of our times, has trained its eye to yield itself to the guidance and inspiration of Nature in the matter and form of literature. This has been illustrated in the rise of the romantic and sentimental schools in England and on the continent; in the so-called "storm and pressure" period in Germany; in the slow growth but splendid results of the lake school of poets and critics, in the origination of modern fiction, with the immense range of its topics and the freedom of their handling; and in general in the assertion for every department of writing of a greater variety and richness of themes and a more pronounced individuality in the treatment of them, such as has augmented the power of literature a thousand-fold and exalted it to a place of influence over the opinions and conduct of man to which it had never before aspired, and certainly had never attained.

Simultaneously with the enlargement of the freedom of literature, a more profound and general school of philosophical criticism sprung up in Germany and England, which while it asserted for every nation and every writer the largest individual liberty, distinctly and emphatically recognized the eternal laws of form and diction which are prescribed by "the modesty of Nature," and in this way has brought back all that was lacking of the clearness and elegance for which the classicists have contended. Even France, always the devotee of finish and grace, has learned how to combine both with the freedom of nature, and has enriched and spiritualized her

previously somewhat monotonous literature. While nature and truth were never more supreme than at present in every form of writing and speech, culture and grace were never more honored by all truly thoughtful writers and critics.

III. It would lead us too far aside from our theme to enquire how far the peculiarities of our age are to be referred to the revival of religious faith and fervor. It is, however, pertinent to our conclusion to notice that before the now era began to take form and to assert its power, there were active religious awakenings in Germany, England, and America; that these movements affected and leavened all classes of society, and were preparing readers and writers to accept and produce a literature of greater boldness, earnestness and faith. The religious movements in England under Wesley and Whitfield, prolonged by the evangelical movement in the Established Church, and enforced by the aroused activity and the missionary zeal of the Nonconformists, the pietistic movement in Germany with its silently leavening power, the sudden awakening from pantheistic dreams and godless frivolity which the stern chastisements of war had at last accomplished, the slowly revived Protestantism in France at a later period,—all these have been active elements in the education of the last two or three generations, and by forming the thoughts and feelings of men have leavened literature with a higher and more positive religious spirit. This brings us to the application of our analysis of the external events and internal spirit of the present age—i.e., to the question how far modern literature is favorable to Christianity.

In answer to this enquiry, we observe, first of all, that the objects of religious faith have been treated by the majority of modern writers with a more uniform and profound respect than ever before. Though the speculation of these times has been searching and bold, as we have seen, it has been usually grave and respectful, if not reverent, in its attitude and spirit. The malignant atheism and supercilious deism of former days, which dismissed with a grin and a sneer, every enquiry and suggestion which might lead to God, are no longer in good intellectual repute. No writer who respects himself and the best thinking of the times would dare to deny that questions of this sort force themselves upon the consideration of the earnest enquirer, and awaken reflections which he must meet and dispose of. The acute Lessing, the critical Kant, the fervid Fichte, the imaginative Schelling, the exhaustive Hegel, with their many commentators and critics in Germany, their students and followers in England, pantheists with but few exceptions, rationalists of manifold types, agree in this: that God, and man's relation to God, force themselves upon every comprehensive thinker, and cannot be set aside by any other than thoroughly scientific and honest treatment. The moment a writer shows himself impelled by any other spirit, he falls out of literary respectability, as Strauss committed intellectual suicide before he died in the body. The same sentiment seems to be gaining in France, though such influences are less controlling. As examples of writers of the highest tone, we name De Biron, Cudin, Jouffray, Guizot, Vinet and St. Beuve. In England there has been a steady growth in the direction indicated from Samuel Johnson to Thomas Carlyle. The many brilliant English living writers of avowed negative opinions and manifested negative sympathies, are usually grave and sincere in their recognition of the seriousness of that truth which relates to man's deeper nature and future existence. The spirit which has been the legitimate outgrowth of physical science has usually been a spirit of reverence towards the mysterious Being whom nature manifests in manifold ways of wonder and order, and beauty. The genuine student may fail to recognize a personal God as a necessity for science, because the exigencies of his special field require only a scanty outfit of forces and laws, but he can never be otherwise than reverent and earnest whenever he extends a

thought beyond. It is the charlatan and trader in science who is flippant and contemptuous towards spiritual truths and their relations to man. It is in the outer courts of the temple, the show and trading places of science, that the charlatans and traders abound, while the shaven high-priest and devotees worship at the altar within. It is these last who control the thought and heaven the literature of the age. It is worthy of notice that the one writer who of all others claims the right to speak for science concerning what is beyond nature, Herbert Spencer, stands somewhat ostentatiously, perhaps, with bared head and reverent air before the Unknowable force which manifests itself in the protean forms of matter and spirit. His position may not be the most favorable to Christianity that is conceivable, but it is greatly to be preferred in its indirect influence to the narrow and positive atheism of other times. It is a great achievement, which has been effected for our more recent literature, that it has learned to recognize the seriousness of those truths which Christianity presupposes.

Modern literature has made advances upon the literature of all preceding ages in respect to its religious and ethical spirit. Not only is its attitude reverent towards the objects of religious faith, but its sympathies are positive and pronounced with the spirit of religious love and obedience. The time has been when literature was prevalently contemptuous or negligent towards the religious spirit; when trust and humility were despised as weak, or dishonored as irrational. It may be questioned still, by many masters in literature, whether positive truth concerning the divine can be conceded in thought or expressed in language, but it is no longer questioned that the feelings of man towards the divine are his highest and best. Modern literature is becoming less frivolous and profane towards the temple of God within the soul of man. Every form of literature which admits the recognition of worship, honors it as the highest and best activity of man. With respect to the sacredness and authority of duty, its attitude is more generally positive and earnest. Few writers hesitate to honor even the finest forms of duty, or to recognize its highest and best authority. It is interesting to notice how favorably literature in this reflects the conscience of the cultivated men of the present generation, and how confidently it expects a hearty response to its most fervent assertions of ethical truth.

Closely connected with this improved ethical tone, is its generally accepted estimate of the seriousness of human life. We observe that in novels, poems and plays, the sentiment constantly recurs, in stirring strains or rich undertones, "Life is real, life is earnest;" the present in act and motive, is certain to reappear in the future.

There can be no question that in the humane and philanthropic spirit, modern literature has made striking advances. In no one respect is its progress more noticeable than in its sympathy with man as man, and its recognition of the claims of man as man upon his fellows. The literature of philanthropy has become a separate department. The inculcation of the duty and dignity of living for one's kind, of alleviating human suffering, poverty, disease and death, is the aim of these classes of writings which were formerly devoted to amusement. Works of this kind may foster sentimental sympathy as a substitute for practical assistance, but their popularity and influence are proofs that they harmonize with the teachings of Christianity, and are more and more mindful of the words of its Master:—"It is more blessed to give than to receive."

It scarcely needs to be added that in respect of external morality and decorum in the social and domestic life modern literature is greatly in advance of that of previous generations. The literature of passion and indecency, *double entendres*, still survives and finds readers not a few. Productions of this class are not always recognized as literature, indeed. They are reckoned as such by too many of the rich and luxurious, as well as of the poor and squalid, but they rarely proceed from writers

of the choicest gifts or the most consummate culture.

We notice, also, that our literature is learning more and more to honor the virtues that are distinctly Christian, and the spirit which is pre-eminently Christlike. The stoic morality has always commanded respect from cultivated writers; the virtues necessary to family life and social comforts could never be openly assailed; the humane and philanthropic spirit would necessarily win the favor of the refined; but it is not till recently that the self-sacrificing humility which Christ exemplified has received any marked homage or cordial sympathy. Among our most brilliant and popular writers, then, not a few who, perhaps, hesitate to avow their personal allegiance to the personal Christ, yet recognize the Christlike spirit as that alone which can lift man's life above the lower level, or lend it dignity and comfort in its struggles with doubt or calamity. If many imaginative writers doubt whether Christ has risen from the dead, there are not a few among such who are willing to follow Christ in bearing the cross, and who find in His cross their most satisfying symbol and their noblest inspiration. In so far as literature is baptized with this spirit, we should hesitate long before we call it either *pro* or *anti*-Christian. Reader should we apply to it the words of the Master: "Ye that are not against us are for us." When George Eliot makes Dorothea in "Middlemarch," in the extremity of her own anguish and despair at the treachery of a friend, go forth to redeem others from guilt and shame, schooling her own heart by this resolve: "What shall I do—how shall I act now, this very day? If I could clutch my own pain and compel it to silence and think of these three?" she rises to a positive sympathy with the redeeming Christ, which illustrates what we mean. When, again, she makes her utter this memorable confession of her faith, "That by deifying what is perfectly good, even when we do not what is perfectly good, even when we do not quite know what it is, and cannot do what we would, we are part of the divine power against evil—widening the skirts of light and making the struggle with darkness narrower," she strikes another Christian key-note to which literature has only of late been turned. Even when she says, "I used to pray so much; now I hardly ever pray," and in seeming dishonors the Christian spirit, she honors it eminently by the reason which she gives: "I try not to have desires merely for myself, because they may not be good for others, and I have too much already." Examples similar to these might be cited from other eminent writers, to show that in much of our better literature Christian ideals are quietly gaining a strong hold on the convictions and sympathies of cultivated men, and that this gives promise that, through the reflex influence of literature, such a hold may become stronger in the future.

We observe, also, that there is abundant evidence that many of the great writers of the present era have been trained in a positively Christian school, and have derived from their Christian sympathies and tastes not a little of their power. The noblest elements of literary power have ever been ethical and spiritual. An early training in the ways of a Christian household, a practical sympathy with human life as elevated by Christian purposes, refined by Christian love, and comforted by Christian hope, has been shown to be a powerful stimulus to genius, enlarging its material, kindling its emotions, inspiring its imagination, and enriching its diction. Many of the leaders of German literature are witnesses of this truth. The affectionate tenderness and the sweet spirituality of a Moravian culture was a lifelong inspiration to Schleiermacher—Goethe himself, wayward pagan and undevout as he was in many of his moods, owed much to his associations with the unaffected piety of Lavater and the high spirituality of the latter whose spiritual life he has depicted with such power, albeit with a subtle irony. In English literature Cowper, Burns, and Scott, who

gave such an impulse to the new literature, were all men whose sensibilities were stimulated by a Christian education, the traces of which are seen in their sweetest and most stirring strains. All the members of the Lake School of poets and critics, Coleridge, Wordsworth, Southey, and Lamb, with Wilson, Crabbe and DeQuincy were nurtured in a positive if not a fervent Christian faith. Even Byron, the chief of the Satanic school, had early Christian culture enough to train him to feel "how awful goodness is," and see "virtue in her shape how lovely," and seeing, "to pine his loss." Thomas Carlyle, the hero-worshipper and image-breaker, who has left so strong an impress upon thinking and susceptible men of our times, was indebted for every characteristic excellence of sentiment and opinion to his Calvinistic education. Perhaps his characteristic faults may be ascribed to his unnatural falling away from the simplicity of Christian faith and feeling. Two at least of the three great leaders in modern English fiction, Thackeray and George Eliot, and a very large number of novelists of the second-class, give constant evidence of an active Christian sensibility in their childhood, to which they owe much of their power. The poems of Mr. and Mrs. Browning and of Tennyson are steeped in the religious associations of early childhood. It is not overstating the truth to assert that a very large share of the ablest first-class writers in England and Germany, and not a few in France, have drawn their noblest inspiration from their Christian education. It would be no hard task to prove that the revival of Christian zeal and spirituality has been the most potent agency in the quickening of modern literature through the stimulus given to individual writers. The large indebtedness of the best writers to Christianity becomes more manifest when we compare their productions with those from whom these influences have been withdrawn. The few writers of poetry, fiction, criticism, and essays, who are known to have lacked this Christian inspiration in their early history, uniformly betray their deficiency in many of the highest elements of imaginative power. We do not need to be told by Stuart Mill that he never had any religious belief or spiritual culture in his childhood.

Every page of his writings which belong to literature betrays this fact, in defects, matter and form and imaginative power. His vain attempts to awaken feeling and to stimulate his imagination without faith, enforce our sense of the value of faith in some sort as an element of literary power of the highest order.

We naturally advert to another thought, i. e., that the distinctively theological and religious writings of the modern era, give more and more unequivocal indications of literary superiority. We do not claim that everything which is written deserves to be called literature. Not every theological treatise, not every discourse, essay or poem on a religious theme deserves to be called literature for that reason. It ought, on the other hand, to be remembered, that writings of this description are not for such a reason necessarily excluded from the highest rank as literary productions. There are sermons, essays, poems, and arguments on Chris-

tian themes which are the noblest ornaments of the literature of England, Germany and France. Modern literature has done something for Christianity in the many contributions which it has made of superior works by distinctively Christian writers. The discourses of Hooker and Taylor, of South and Baxter and Bunyan, are counted among the treasures of the older English literature, and are cited to prove that in other days this was favorable to Christ and the Church. Ought we to say less of the writings of Robert Hall and John Foster, of Coleridge and Southey, of Isaac Taylor and Thomas Erskine, of Thomas Chalmers and Edward Irving, of Maurice and Robertson, of Bushnell and Channing? of any theologians and essayists who combine a devout and unquestioning Christian faith with a finished diction and soaring imagination?

We do not deny or extenuate the evidences set forth in our previous essay that anti-Chris-

tianism to our faith. It may seem to be a paradox, but it is not, to assert that modern literature is favorable to Christianity when it is most hostile in attitude and spirit, by exposing to itself and the community the unfairness of its judgments and the unreasonableness of its prejudices. We find no lack of ability in thought or of power in expression. We find abundant evidence of patience in research and acuteness of reasoning. We do not urge that the best writers of negative or skeptical opinions deliberately or unconsciously misrepresent the system which they combat, but we cannot disguise from ourselves the conviction that they persistently regard the system in its weakest rather than in its strongest sides, and avail themselves of the narrow and mean conception of its ignorant or unthinking adherents, rather than the more enlightened opinions and proofs of thoughtful and cultivated believers, and thus do greater injustice to themselves than to the system which they reject. It is becoming more and more obvious to the commonwealth of lettered men that the responsibility of understanding what Christianity really is, of doing it overhauled justice, does not rest upon its avowed adherents alone, but is shared by every man equally whom Christianity addresses,—that its critic, its rejector and assailant wrongs himself more than he wrongs Christianity, by misunderstanding or misrepresenting it. The indications are more and more decisive that the tribunal which literature is every day making more and more sagacious and impartial, will soon enforce these convictions. The arbiters in this discussion will say to such writers as the anti-Christian critics of the *Westminster* and *Fortnightly Reviews*, or the *Popular Science Monthly*—Really, gentlemen, this question of the truth of historical and supernatural Christianity is no longer or between partizan advocates and partizan assailants, but it is an affair of honest and candid judgments which concern the world's welfare and the world's sense of justice and truth. To this position the violence and one-sidedness in which any writers may have gloried, will only the sooner compel all fair-minded men of culture. If coarse and ignorant Christian polemics are certain to disgust and weary generous men, anti-Christian polemics inevitably tend to the same result. We urge that modern literature is favorable to Christianity in proportion as it is unjust or ungenerous. The power and resources of an anti-Christian literature reveals its internal weakness exactly in proportion to its wit and elegance, if these are unfairly used against its foe.

Again, the army of criticism and attack is not inexhaustible. If invention were never so active as now and the zeal to employ its devices were never so earnest the sooner will it be manifest that everything which can be urged against Christianity has been said, and with the utmost effect which genius can achieve. If, as the Christian reasonably believes, the faith to which he adheres has grounds which can never be weakened, in the essential nature and adaptations of Christianity itself, he may rejoice that the impotence



THE GOVERNOR HON. L. A. WILMOT, PRESIDENT DOMINION EVANGELICAL ALLIANCE.

tian principles and sentiments characterize much of the literature of the present time. We do not retract or abate anything from the positiveness of our statements, the force of our arguments or the earnestness of our apprehensions that modern literature is one of the most insidious and dangerous of the foes of the Church. But, on the other hand, we contend as earnestly that these anti-Christian influences are greatly weakened by the confessions of weakness, uncertainty and disappointment which are read between the lines in so much of this anti-Christian literature. We do not deny the power of some of these writers. We concede the justice, or at least the plausibility, of not a few of the attacks upon the vulnerable points in our creed, our spirits, and our lives. But we contend even the more earnestly, that the ablest and most eloquent of our anti-Christian *litterateurs*, are sometimes the writers who, of all others, unwittingly and unwillingly render the strongest

proof of the truth of our faith. We do not deny the power of some of these writers. We concede the justice, or at least the plausibility, of not a few of the attacks upon the vulnerable points in our creed, our spirits, and our lives. But we contend even the more earnestly, that the ablest and most eloquent of our anti-Christian *litterateurs*, are sometimes the writers who, of all others, unwittingly and unwillingly render the strongest

of the ablest demonstrations against it should be speedily and decisively proved. Let a succession of accomplished engineers expend the utmost of their skill and training in managing an imposing array of modern artillery against a strongly built fortress, and without effect; their science and skill will, by their failure, give the most decisive testimony to the strength of the defence. The day may not be remote when Christianity shall owe a large debt of thanks to modern literature for demonstrating that nothing can be said against it more witty or powerful than has actually been said and without success. The unblushing positiveness of our literary assailants in respect to points which are neither conceded nor decided, is a revelation of weakness which is conspicuous in proportion to the ability of the writer who exhibits it. The more justly a writer conceives and the more eloquently he sets forth "the sweet reasonableness" of the Christianity which he partially accepts or misinterprets, the more easy does he make it for Christianity to discover and reprove his failure in either sweetness or reasonableness, one or both. Christianity has nothing to fear from the confident attacks upon its spirit and its history by a writer like Matthew Arnold, for the reason that the spirit and force of the onset only serve to set off the want of solid resources in the assailant. The more gallant the knight and the more spirited his charge, the more complete and disgraceful will be his overthrow if he charges upon a foe of supernatural origin.

Last, and most important of all, modern literature is favorable to Christianity, because of the sad and hopeless despair of the most gifted imaginative writers who either ignore or assail it. This sad depression, this brooding and moaning undertone is conspicuous just in proportion as these writers are earnest and sensitive and frank. Genius and culture, when they speak the secrets of the soul concerning its best aspirations and its profoundest needs, can utter but one testimony. The best of modern literature concerns itself most earnestly with the profoundest needs of man's emotional and moral nature, with the gravest problems of human life, the inscrutable mystery of human destiny, and the sacred law of human duty. And how sadly does it often speak, how hopelessly, of these themes! How evasive and unsatisfactory are its utterances when it denies or doubts the living and loving God! The vague and hazy substitutes which it devises for this truth so essential to the life of the soul, are but a prolonged feebly or hoarsely whispered refrain—"I thirst for God, for the living God. When shall I come and appear before God? My tears have been my meat day and night, while they say unto me, Where is thy God?" The fine sounding phrases, "Nature and the Divine; the beneficent and sacred laws; a stream of tendency making for righteousness; the unknowable and yet most reverend force; the unknowable One whom man must forever seek in vain to know and therefore ignorantly worship,"—all these are inadequate to express the honest human convictions or to satisfy the longing and loving human heart, however skillfully they are phrased or eloquently set forth. More melancholy still are the devices of such writers to satisfy the instinctive homage of a refined ethical nature for the personal Christ. How eloquent of conviction is the studied silence and evasion with which some of our literature leaves unanswered the one question for all the ages, "What think ye of Christ?" This significant silence, or more significant uncertain speech, even when most eloquent, are a confession that the musings of the thoughtful concerning this problem are not yet ended, and will never be at rest, except by a living and loving faith. The attempts to exchange the immortality of the human race as more than an equivalent for the immortality of the individual spirit, may illustrate the resources of ingenuity in figure and phrase, but it can never still the longings of the human heart. The more imposing the attempt the more impotent the failure. To drape a skeleton with folds of purple and gold

is more certain to reveal the secret beneath. Modern literature is a witness to the truth and need of Christianity, just in proportion as it eloquently and earnestly seeks to furnish a substitute.

We conclude in a word. Modern literature in all its noblest characteristics is the product of Christianity. It is the life which makes literature, although literature reflects and reacts upon life for good or for evil. The Church cannot depend on literature, because its springs are in Christ. But it should not despise literature, because a Christian literature is one of the fairest and richest fruits on the ripened tree. It need not fear though it may reasonably deplore an anti-Christian literature, for the Master of the Church can make all things new. If He lifts the faith and love of His people to Himself, then will follow everything human that is good, in the fairest forms of culture and eloquent speech, refined thought, graceful diction, noble sentiment, a purified and soaring imagination, till poet and prophets all muse and speak as those whose lips have been anointed with fire from the altar of the living God, and literature in all its human and divine forms shall glow as with the tongues of fire, which shall witness that the Holy Ghost has made this, as everything human, a consecrated instrument for His use, or a temple for His dwelling and glory.

President McCoson, D.D., LL.D., President of Princeton College, read a paper on the GRAND TRUTHS IN NATURE OVERLOOKED BY TYNDALL.

All throughout his address, Dr. Tyndall advocates the right of free thought, leaving the impression that this has been denied him somewhere or by somebody. I know of no one threatening to deprive him of his title to think. There are not a few, indeed, who, in the exercise of free thought, venture to doubt whether he showed any sense of propriety in opening the meeting of a purely scientific society with such a speculative paper, the more so as no one was allowed to reply to it in the Association. But we often find that those who claim liberty of speech for themselves are least inclined to allow it to others. For myself all that I claim is to review the reviewer in the same exercise of free thought as he claimed and used.

Prof. Tyndall is not a scientific man of the highest order—I am not aware of his having made any great discovery. But he is a brilliant experimenter and an elegant and plausible expounder. His address is the clearest statement within a brief compass of the combined views of the school of which he is an active member; the others being Mr. Darwin, Mr. Huxley and Mr. Herbert Spencer. I am not without hope that his exposition as disclosing the full development of his doctrine may lead to a reaction—just as the publication of Mr. John Stuart Mill's autobiography turned away so many from his philosophy, as showing clearly to what blank results it led.

Tyndall thinks he can derive the whole universe from atoms and their action. He finds anticipations of his doctrine in certain ancient philosophers such as Democritus and Lucretius. I am willing to admit that atoms may account for certain of the phenomena of the world; but there are others which cannot be so explained. The profoundest thinkers of ancient times have discovered other great truths in the universe.

Reflective thought as distinguished from spontaneous thought appeared all over our world about 600 B.C. From that time philosophers began to express what thinking men felt all along. In Greece the Ionians discovered elements; the Pythagoreans, forms and numbers, and the Eleatics that there was fixed Being underlying all superficial changes. In the following age Anaxagoras maintained that intelligence was necessary to arrange the elements of nature. Empedocles called in strife and friendships—in other words, repulsions and attractions, and Democritus, before Christ, Socrates stood up resolutely for

a Providence, as manifested, for instance, in the eye and ear. His pupil, Plato, argued that in the mind of Deity, in the mind of man, and in nature, there were ideas or patterns regulating all things. Aristotle showed that in order to explain the universe we must call in four kinds of causes. He takes as an illustration the statue of Hercules in a temple. We may seek for its material cause, it is marble; for its efficient cause, the workman and his hammer; the formal cause, the figure of Hercules; and the final cause, to adorn the temple. He shows that we must seek for like causes in nature: not only a material cause in atoms, and an efficient cause in force; but a formal cause in the order universally prevalent, and a final cause in the adaptation of means to an end. In modern times Bacon adopted the same fourfold division of causes and found in nature a formal and final cause carrying us up to God. Descartes dwelt fondly on the essential distinction between mind and matter; and Leibnitz pointed to a beautiful harmony through all nature. The Scotch philosopher, Reid, carried us down to self-evident mental principles; and the German philosopher proved that these were ultimate and necessary forms of thought. Profound thinkers thus discovered other principles, and deeper, than mere atoms, having a place in the constitution of the universe.

Let us admit the existence of atoms. Not that any one has ever seen them or handled them; but as an hypothesis they explain some of the phenomena of the universe. All that is known of these atoms is contained in a beautiful paper by Mr. Clerk Maxwell, a much more trustworthy authority on this subject than Tyndall. These atoms are unalterable in their mass and properties. As to weight they are so light that a million million million million of them would amount to four or five grammes. They are so small that there are nineteen million million of them in a centimetre. They are flying everywhere and striking each other. They diffuse matter momentum and temperature. Mr. C. Maxwell says that they have the essential character of a "manufactured article," which "precludes the idea of their being eternal and self-evident." Though in the course of ages catastrophes have occurred and may yet occur in the heavens, though ancient systems may be dissolved and new systems evolved out of their ruins, the molecules out of which those systems are built—the foundation stones of the material universe—remain unbroken and unworn. They continue this day as they were created, perfect in number, measure and weight, and from the ineffaceable characters impressed on them we may learn that those aspirations after accuracy in measurement, truth in statement, and justice in action, which we reckon among our noblest attributes as men, are ours, because they are essential constituents of the image of Him who, in the beginning, created not only the heaven and the earth, but the materials of which heaven and earth consist. But besides atoms there are other principles in nature:

1. *Intelligence.*—Atoms may be the ultimate constituents of the material universe, but they are quite as capable of working disorderly as orderly, of producing evil as good. There must, therefore, be a power to dispose them. They account for this by the fittest surviving. But if all things were left to chance the unfit might be as likely to survive as the fit, and it is a beneficent law of Providence that the fittest survive.

2. *Final Cause.*—The whole school are seeking to do away with the evidence of purpose. Yet, as naturalists, they are ever brought into the presence of it. Take a case described by Darwin and quoted by Tyndall, "A bucket with an aperture serving as a spout is forced in an orchid. Bees visit the flower; in eager search of material for their combs they push each other into the bucket, the drenched ones escaping from their involuntary bath by the spout. Here they rub their backs against the viscid stigmata of the flower and obtain glue; then against the pollen masses, which are thus stuck to the back of the bee, and carried

away." "When the bee thus provided flies to another flower, or to the same flower a second time and is pushed by its comrades into the bucket and then crawls out by the passage, the pollen mass upon its back necessarily comes first into contact with the viscid stigma, which takes up the pollen, and this is how that orchid is fertilized." Or we may quote the case mentioned by Huxley at the last meeting of the British Association. It is that of a frog deprived by artificial means of sense and feeling and put upon one's hand. "If you incline your hand, doing it very gently and slowly so that the frog would naturally tend to slip off, you feel the creature's fore-paws getting a little on to the edge of your hand until he can just hold himself there, so that he does not fall; then if you turn your hand he mounts up with great ease and deliberation, putting one leg in front and then another till he balances himself with perfect precision upon the edge of your hand; then if you turn your hand over he goes through the opposite set of operations until he comes to sit with perfect security on the back of your hand. The doing of all this requires a delicacy of co-ordination and an adjustment of the muscular apparatus of the body which is only comparable to that of a rope-dancer among ourselves." All this seems to me clearly to imply, not, it may be, such a mechanism as man is obliged to employ, but a designing wisdom above the frog.

3. *Ideas or Typical Forms*, in the mathematically exact forms of crystals, in the types of plants and animals, and in the orbits and regular movements of the heavenly bodies, and indeed in the universal prevalence of law, that is order.

4. *A Universal Harmony* reaching as far back as the geological ages go, and as far out into space as the telescope can reach.

5. *The Human Mind*. This cannot be accounted for by atoms. Those counted account for perceptions, for reasoning, for feeling, for revulsion, for volition. We can trace so far into the brain what takes place when the mother sees her son thrown out from a boat on the wild waves; we can follow the rays of light through the eye on to the retina, to the sensorium, possibly on to the gray matter in the periphery of the brain. But in the end as at the beginning we are in the domain of matter and motion; we have only the same action as takes place in the brain of the dog as it looks on. But when the mother's affection rises up, when she forgets herself in thinking of her boy, when she uses expedients for rescuing him, when she resolves to plunge into the water and buffets the billows till she clasps him in her arms, and lavishes her affection on him, we are in a region beyond that reached by the phrenologist, a region which I believe that he can never reach, and it is of importance to tell him so.

6. *A Personal God*. We know that man possesses a soul endowed with intelligence, personality and benevolence; and rising from effect to cause we believe that the Being from whom man proceeded must himself possess like attributes.

The whole school is ever falling back with Herbert Spencer on something unknown, as Tyndall expresses it, on "a power absolutely inscrutable to the intellect of man." But we hold that this God is known, so far as known, by his works. "The invisible things of God from the creation of the world are clearly seen, being understood from the things that are made, even His eternal power and Godhead."

Tyndall believes in a region outside of science, and admits the unquenchable claims of the emotional nature, "and that physical science cannot cover all the demands of man's nature;" but he and his school are doing as much as within them lies to undermine the convictions and beliefs from which our highest feelings grow, just as the glow of the evening sky fades speedily into darkness after the sun which produced it sinks beneath the horizon.

## OFFICERS ELECT.

Rev. GAVIN LANG, the Secretary, in both sections, at the close of the meeting made the final report of the Business Committee as follows:—

The Committee took up the question of a Constitution for the Dominion Evangelical Alliance, and, after full discussion, agreed to recommend, as such Constitution, the basis laid down by the Parent Alliance. The Committee also agreed to recommend the formation of local branches throughout the Dominion upon this basis, the formation of each of such to be reported to the General Secretary of the Dominion Evangelical Alliance. The Committee further recommend that the following be appointed as the officers of the Dominion Evangelical Alliance for the ensuing year:—

## PRESIDENT.

Hon. L. A. Wilmot, D.C.L., Fredericton, N.B.

## VICE-PRESIDENTS.

Rev. Dr. Taylor, Montreal.  
 Very Rev. Dean Bond, L.L.D., Montreal.  
 Rev. Dr. Jenkins, "  
 Rev. Principal Wilkes, D.D., L.L.D., Montreal.  
 Rev. Principal Douglas, L.L.D., "  
 Principal Dawson, L.L.D., "  
 Hon. James Ferrier, "  
 Mr. T. J. Claxton, "  
 Rev. Dr. Anson Green, Toronto.  
 Rev. Canon Baldwin, "  
 Hon. Oliver Mowat, "  
 Professor Daniel Wilson, L.L.D., "  
 Rev. Principal Cook, D.D., Quebec.  
 Mr. A. Mutchmor, Ottawa.  
 Hon. Dr. Parker, Halifax.  
 Mr. P. C. Hill, "  
 His Honor Mr. Archibald, Lieut.-Governor of Nova Scotia.

His Honor S. L. Tilley, Lieut.-Governor of New Brunswick.  
 His Honor Alexander Morris, D.C.L., Lieut.-Governor of Manitoba.  
 Rev. Dr. Cramp, Wolfville, N.S.  
 Hon. Judge Hensley, Prince Edward Island.  
 Hon. Judge Young, L.L.D., "  
 Very Rev. Dean Cridge, Victoria, Vancouver's Island.  
 John Moir, M.D., Kingston.

## GENERAL SECRETARY.

Rev. Gavin Lang, Montreal.

## HON. SECRETARIES.

Rev. J. M. King, Toronto.  
 Rev. F. H. Marling, "  
 Rev. A. Sutherland, Montreal.  
 Rev. Robert Murray, Halifax.  
 Rev. D. M. Gordon, Ottawa.  
 Mr. H. B. Scott, Quebec.  
 Rev. Canon Innes, London.

## TREASURER.

Mr. William Clendinning, Montreal.

## GENERAL COMMITTEE.

The President.  
 The Vice President.  
 The General Secretary.  
 The Hon. Secretaries.  
 The Treasurer.  
 Rev. Principal MacVicar, L.L.D., Montreal.  
 Rev. Theodore Lafleur, "  
 Rev. Canon Bancroft, D.D., L.L.D., "  
 Rev. R. F. Burns, D. D., "  
 Rev. George H. Wells, "  
 Rev. Charles Chapman, "  
 Rev. E. A. Stafford, "  
 Rev. J. F. Stevenson, "  
 Rev. Canon Baldwin, M.A., "  
 Rev. William Cheetham, "  
 Rev. Charles Rechenberg, "  
 Rev. J. ... Mack, "  
 Alderman Alexander, M.P.P., "  
 Mr. Joseph McKay, "  
 Mr. Henry Lyman, "  
 Mr. M. H. Gault, "  
 Mr. James Court, "  
 Mr. J. C. Becket, "  
 Mr. James Croil, "  
 Mr. Robert Anderson, "  
 Mr. S. H. May, "  
 Mr. George A. Young, Hamilton.

His Honor Judge Jones, Brantford.  
 Rev. Dr. Hogg, Guelph.  
 Mr. Robert Lennie, St. Catharines.  
 Dr. Holden, Belleville.  
 Rev. V. G. McGillivray, Brockville.  
 Sheriff Patriek, Prescott.  
 Lieut.-Colonel Inulstain, Peterboro'.  
 Rev. Dr. O'Mears, Port Hope.  
 Rev. Principal Nelios, Cobourg.  
 Rev. Dr. Bains, Perth.  
 Sheriff Thomson, "  
 His Honor Judge Pringle, Cornwall.  
 Mr. H. P. Webster, Kentville, N.S.  
 Hon. S. L. Shannon, D.C.L., Halifax.  
 Rev. George M. Grant, M.A., "  
 Mr. John Boyd, St. John, N.B.  
 Rev. Dr. McCulloch, Truro.  
 Captain Clements, Yarmouth.  
 Principal Allison, L.L.D., Sackville, N. S.  
 Rev. M. Harvey, Newfoundland.  
 Rev.—Jamieson, Westminster, British Columbia.

The Committee kindly recommend that the General Committee be instructed and empowered to appoint out of their number an Executive Committee. The resolutions were put to both meetings and unanimously adopted. The benediction was then pronounced at the meetings closed.

## FAREWELL

## CLOSING EXERCISES OF THE ALLIANCE CONFERENCE.

Last Tuesday evening at eight o'clock the closing or far-well meeting of the Dominion Alliance Conference took place in St. James street Wesleyan Methodist Church. There was a very large attendance, the body and galleries were filled to overflowing, the aisles even being crowded. There were present on the platform: Hon. L. A. Wilmot, President of the Dominion Evangelical Alliance, in the chair; the Earl of Cavan; Major-General Burrows, B. A.; Rev. Dr. Fraser; Rev. Dr. Ryerson; Very Rev. Dean Bond; Rev. Canon Baldwin; Rev. Dr. Cramp, N. S.; Rev. Dr. Black, of Scotland; Rev. Gavin Lang; Rev. Dr. Muir; Rev. Canon Bancroft; Rev. Dr. Taylor; Rev. Dr. Burns; Rev. Principal Douglas; Rev. Principal MacVicar; Principal Dawson; Rev. Mr. Dobbs; Rev. A. Wilson; Rev. W. B. Clark; Rev. J. F. Stevenson; Rev. Charles Chapman; Rev. Geo. M. Grant; Rev. G. H. Wells; Rev. W. Cheetham; Rev. Robert Campbell; Rev. G. Patterson; Rev. A. Sutherland; Mr. Henry Varley; Mr. H. Thano Miller, and Mr. T. James Claxton.

After the singing of the following hymn,

All hail the power of Jesus' name!  
 Let angels prostrate fall;  
 Bring forth the royal diadem,  
 And crown Him—Lord of all.

Ye seed of Israel's chosen race,  
 Ye ransomed from the fall;  
 Hail Him who saves you by His grace,  
 And crown Him—Lord of all.

Sinners! whose love can ne'er forget,  
 The worm-wood and the gall,  
 Come, spread your trophies at His feet,  
 And crown Him—Lord of all.

Let every kindred, every tribe  
 On this terrestrial ball,  
 To Him all wondrous ascribe,  
 And crown Him—Lord of all.

O that with you I sacred throng,  
 We at His feet may fall,  
 Join in the everlasting song,  
 And crown Him—Lord of all.

Rev. Dr. CRAMP, of Nova Scotia, offered up an appropriate prayer.

President WILMOT said:—I have been requested by the Rev. Gavin Lang to give the key-note to this meeting, as President. As our mission has been one of love, this farewell will necessarily be one of love. My heart is very much delighted at the success of these gatherings, where we are all one, in that we

belong to the Church of Christ. The government, essence, and spirit of that Church is love—infinite love, for as we dwell in God we dwell in love. May such be our dwelling-place for evermore! Never let us forget that, amid all the oppositions and trials incident to a Christian life, that our love must be seen. Scarcely had the gloom settled over the garden of Gethsemane, than that matchless love was poured down on men, and it has passed on through the ages, and exhibited in all the woe of religious experience. Let us love one another for Jesus' sake; so that, being one in Christ, if we part this evening never more to meet again on earth below, we shall meet in Heaven above, never to part again.

The Right Hon. the Earl of CATAR was received with applause. He said: I can only repeat what I have already said in another place, that I exceedingly regret to have been absent during the early sessions of the Evangelical Alliance, but unavoidable circumstances hindered me. But my heart has been in all the work which the Lord has given this Alliance and His true Church to do, and I hope we may all be able to say that the Lord has been present here indeed. The spirit of union is becoming a feature of the present day in which our lot is cast. How good the Lord is to break down all these divisions and dissensions—in a great measure—so that hearts may be kind to hearts, and that we may realize and recognize one another as brethren and sisters, as all members of one family, with the Lord our God our Father. What is needed is a more realizing sense of the Lord Jesus, as being united to Him. And so I cannot help thinking, and do hope, that this rejoicing which has been in the minds and the hearts of God's people, may be but as the "noise among the mulberry trees," the noise of His chariot wheels. He may be approaching, it may be a voice has gone forth announcing His coming. And when He comes He wants to see His people more united in oneness with Himself. Oh, let us look into the face of Jesus, for then we lose all our denominational differences at once. May it be here as it is in Scotland, where there is such a wonderful breaking down of all divisions. The Lord is working marvellously now, not only in Canada, and Scotland, and England, but over the whole world, drawing His people closer together by the ties of love. That we may come out of self and get nearer to Christ—that is the point. I desire to express to the Lord's people of this Dominion my gratitude and thankfulness for the kind hospitality here enjoyed. I cannot but be touched with a sense of the goodness of God in putting it into the hearts of His people to receive us in such a manner. Think of the twenty-eighth verse of the second chapter of 1st John: "And now, little children, abide in Him, that, when he shall appear, we may have confidence, and not be ashamed before Him at His coming." Aye, abide in Him to realize our union with Him. We can realize better the truth of it when we remember from whence we have been taken—the darkness from whence we have been taken and brought into the light of the God of glory. And we have got now into that state. We can realize that we are in Christ, that we are accepted in the blood—aye, chosen of Him before the foundation of the world. Now then, Oh, may God give us to abide in Him, as subjects of that kingdom to which He has brought us at the costly price of His blood. Let us remember that we are not only citizens of this heavenly kingdom, but that we are to be the guests of that King, to sit down with Him, and to partake of the marriage supper of the Lamb; not only so, but also to be sons of God, for a believer in Christ is a son of God, and an heir of God and a joint heir with Christ. May we understand deeper the one-ness, the identification of the believer with the Lord Jesus Christ. If we can get hold of that we shall see that all those that are the Lord's are members of this mystic body. Oh, may we abide in Him, that when he shall appear, we may have confidence. May the Lord give us to recognize more and more those who

are Christ's as members of the same family. Let us seek to promote the cause of Christ in helping one another, building one another up in our most holy faith, so that we may exhibit to the world the oneness of those who are Christ's, and the oneness of his people, of whatever section they may belong. How wonderful, in Scotland, to see Episcopal, and Baptist, and Independent and Presbyterian denominations united with one desire in the work of gathering in souls to Him, no matter through whatever channel, or through whatever instrumentality. I would for myself just say once more that I thank the Lord's people of this country for the kind way in which they have received those from distant lands at this happy conference. (Applause.)

Rev. Dr. BLACK, of Inverness, Scotland, said—It does Christians good to meet together and to be friendly one to another, for they are thus much encouraged. I once heard of a little girl, whose mother one day received a visit from a relation of hers, a gentleman who cultivated a large beard and moustache. The little girl seeming reluctant to go to him, her mother said, "My dear, why don't you kiss your cousin?" "Why, mamma," answered she, "I see no place to." If we had not such an alliance meeting as this Christians might be tempted to say they saw no place to salute one another, or of exhibiting their affectionate friendship. Such an opportunity had the present Conference been, in thus bringing us here to hold Christian communion and consult and pray together. We, therefore, feel very thankful for the Evangelical Alliance, and I will join you in thanking God and the dear brethren of the Dominion for having brought this Conference about. By our thus meeting together we are strengthened, and will go back to our respective homes feeling not alone, while we carry your prayerful sympathies with us. Yea, we are really one. Have you heard of the old ladies who lived in an almshouse, and of the two who occupied one apartment? They had some differences with regard to the fire. The arrangement was that they should keep up the fire between them. But they had not been long doing this before a dispute arose. "You take more than your share of the fire," said the one. "Why, you take far more of the fire than I do," retorted the other, and so they quarrelled. Eventually, as the last resort, they resolved to put up a slate in the fire place, when one could take her half of it, and the other the other half. This was done; they built separate fires, and thought they were going to get along very nicely; but, to their discomfort, the fires were not bright, the room was only half warmed, and they wasted coal; so after a while they took away the slate and enjoyed the fire-place in common. So this Evangelical Alliance teaches us to take the slate out of the fire-place (applause); and to feel and to love and to use our privileges in common. I believe we do one another an immense amount of good in this way, and will separate, feeling not alone. It was a grand thing to see Christians of all denominations join together in one community to study the Bible and dispense the Gospel of our Lord Jesus Christ. If time permitted me I would give some further incidents in connection with the revival in Scotland. There the people were rallying round the Bible and it was being read and studied in a manner never known before. Messrs. Baxter publish *fac-similes* of the Bible I hold in my hand. Their edition is of three sizes; the second size is called the "Moody" Bible in Scotland because he had spoken about it in his tours. It was impossible for Messrs. Baxter to supply the demand for it. If there are those in the church this evening who are not on God's side, I appeal to them to hesitate no longer, but join us and see that, although we have our differences and take separate paths, yet, after all, when we meet, it is to shake hands and pray together and as a united band to say to you, as friends, to come at once and join us and the Lord will do thee good. We would regret exceedingly to see the present occasion pass by without

witnessing an out-pouring of God's grace, and souls being led to Jesus; oh, come, dear unconverted friends, and be the Lord's; take Jesus as your Saviour and follow Him—do it now, not to-morrow, for delay is dangerous. I will relate the story of an English collier who was walking along the street of his village one evening when he heard a hymn being sung; he went to the place and found a religious meeting in progress. He was induced to go in and soon became concerned for his soul's salvation and sought the Lord. At the close of the meeting the minister asked him, "Do you see the truth?" "No," he replied and added, "Oh, please don't leave me; for I must stay till I find the Lord;" and they did stay. After a while light broke in, and the collier left rejoicing. He was on night duty in the pit, and on his return home, having some minutes to spare before he went down, he asked his wife to bring out the Bible and hymn book. She was somewhat surprised at such an unusual request on his part, but gladly complied, and read to him some passages, after which they sang a hymn. He then went to his little girl asleep in her cot, kissed her affectionately, and went to the mine to go to work. That night the men in the pit heard a crash and, running to see what had happened, found that a pile of coal had fallen on this man and buried him. They worked hard to rescue him, and took away the coal till they came to his hand,—then to the head—life was still in him, for he opened his eyes; just as they had him from the ground with his hand and said, "What a blessing all was settled last night." He expired shortly after and his corpse was borne back to that home which he had only a few hours before left in health and strength. Oh what a grand thing to have "all settled last night;" for if such is the case with you, you would fall asleep in Jesus forever. Farewell, dear friends, and may we all eventually meet around that throne where parting is no more.

MR. H. THANE MILLER then sang "Come to Jesus just now."

Rev. Dr. RYERSON was next called upon. He said,—Mr. Chairman and Christian friends, I have come to this meeting of the Evangelical Alliance, not to take part in the proceedings of the assembly, in its general discussion, but to bear my personal testimony and my official testimony to the principle of this great and this glorious institution. (Cheers.) Long since have I embraced the principles of the Evangelical Alliance. Some years since I prepared a book of religious instruction for the youth of the country, upon the principles of the Evangelical Alliance. The teachings it contained were found in the avowal that this Evangelical Alliance made in the first instance, a few years ago, at its general meeting in Philadelphia, and recently affirmed again in its celebration of the Holy Communion last Sabbath in this city. It affirms the principles of our common faith, the principles of our common union, the principles involved in the foundation of our common hopes, and the principles which are essential to the establishment and extension of the Christian Church, and the accomplishment of the great purpose of its existence. We are at last all where Luther formerly stood, who declared that justification by faith is the evidence of the standing or falling of a Christian Church. That doctrine which laid the foundation of the glorious Reformation, both in Germany and on the Continent and afterwards in England; that doctrine which is the ground of our faith, which is the common foundation on which we rest our hopes and by which we are united the one to the other,—that is the basis, as I understand it, of the Evangelical Alliance, that, whatever may be the forms of our respective ecclesiastical government, we are all agreed in professing. We are all agreed in heart in regard to the great doctrine that it is in faith in Christ alone, through the efficacy of His atonement, that we are accepted before God and adopted into the Divine family. Another later writer has stated

another mark of the existence of a living or of a fallen Church, and that is the recognition, the profession, the avowal, and the maintenance of the influence of the Holy Ghost in the work of human salvation, in contradiction to that ritualism, to that ceremony, to that sacramental salvation, and to all external appliances which put far away from the heart the knowledge of the Divine Spirit and the power of the Holy Ghost to convince of sin. Now, these two great principles, those two great doctrines, are the characteristic doctrines of the Evangelical Alliance. Everywhere we proclaim the doctrine of salvation by faith in our Lord Jesus Christ; everywhere we recognize the supremacy, and the reality, and the office of the Divine Spirit, in the enlightening of the mind, in the renewal of the heart and in the sanctification of the nature. On this ground I come before you. I am with you on this occasion in behalf of the body which I am permitted to represent, and I shake hands with every member of the Alliance in my heart, and bid you God-speed in the name of the Lord. I come as the representative of a religious community which has practically carried out in this country the motto of Him with whose name it is especially connected and with whose labors it originated—the friends of all and the enemies of none. (Applause). We therefore unite with the Evangelical Alliance in all its branches, all its operations, and we pray for its prosperity and its advancement throughout the Dominion of Canada as well as throughout the continent. I recognize in this community of faith, in this community of affection, in this unity and co-operation in the great work of our common Christianity, an agency potent in its character, and destined, under the Divine blessing, to accomplish, during the next half century, a work of which we have very slight suspicion at the present time. There is another ground on which I have felt it my duty to come and participate in the proceedings of the Evangelical Alliance, and that is to bear my personal testimony to the fidelity of that divine Christianity which constitutes the real work of God in the soul of man. You, as well as myself, were deeply impressed with the address the other evening on the "Spiritual Life," and what it is in the soul. Not, as it has been expressed, not an essence, not a creed, not a theory, but the very life of God in the soul of man. I rejoice to know, I rejoice to bear testimony here, that fifty-nine years ago I was made a partaker of that divine life, quickened from dead works to serve the living God, rescued from the bondage and darkness of sin, and adopted into the Divine family. And I was enabled fifty-seven years ago to bear public profession of my faith and my love in Christ; and when this profession was made in the public assembly, I recollect an old mother in Israel exclaiming aloud, "Lord God, bless the boy and make him a blessing!" I rejoice that during that protracted period I have experienced, and I have felt the reality of the truth, that the strength of the Lord is the strength of His people; that the wisdom of God is the wisdom of those who devote themselves to His service, and that we are strong, and only strong, in the Lord and in the power of His might. With that divine life of God in the soul of man, we can say, in the passage on which we have often discoursed, "I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me; and the life which I now live in the flesh I live by the faith in the Son of God"—not by the ceremonies of ritualism, not by the mere appliances of external institutions of Christianity, but by that divine life which is revealed in the soul that makes us new creatures in Christ. But when every member of the Alliance shall experience the soul life, when we shall all realize it as a divine revelation of God to the soul of man, it is then that the very essence, that the very spirit—that everything involved in the extending of the spirit of the Alliance shall fill the hearts of its members, and shall make us one body in Christ Jesus, to be joined in the same heart and in the same life. I rejoice to see my Christian brethren of the various religious persuasions assembled in

this great work. I anticipate with them a time when all these little dissensions shall be forgotten in the all-absorbing principle and power of divine love, and in the all-completeness and glory of God's everlasting kingdom. At the period of life at which I have arrived—as a man, once said "considerably on the bright side of seventy,"—I have but a narrow horizon in this state of existence, but that horizon is bright. The day star appears in view, and there is a glorious hope of immortality and of eternal life in the everlasting kingdom of God. I stand before you coolly, deliberately, and from long experience, and I bear testimony as one soon to appear before my Judge, to the divine reality of the doctrine of Christianity. I have no more doubt of the life of God in the soul of man than I have of the rational or the animal life of which I am a partaker. I thank God that in my earliest years he enabled me, first, to be a Sunday-school scholar, and then, for eight or ten years, a Sunday-school teacher, before I entered into the more public work of the Church. I commend this religion to my young friends. I commend it to the boys and girls of this vast assembly, and I tell you, my children, that there is nothing that will brighten your countenance more, nothing that will cheer your heart more, nothing that will adorn your character more, than to be allied to the image and loveliness, to be united to that divine Saviour, to consecrate your hearts and your lives to Him. You will never regret it. It is the joy of my heart that in my childhood I was brought by parental prayer and instruction under this Divine influence, and made to partake of this great salvation. And I pray that every boy and every girl in this assembly may become a member of this Evangelical Alliance by a spiritual birth and a spiritual renewing. I pray God to grant that His divine blessing may rest upon this great institution, that all its members may be prospered in their labors, and that its influence may extend throughout Christendom. (Applause).

Mr. VANLEY said that he wished to express his thanks for the kind way in which he had been received. Some of them had, perhaps, heard of him, but he was unknown to them. He was a stranger, and they took him in. He wished especially to thank Mr. Claxton for the kind letter of invitation he had sent him to be present at the meetings of the Alliance. To those not yet saved the Evangelical Alliance represented the triumph of Christian feeling. In the 2nd chapter of 2nd Corinthians, at the 14th verse, the Apostle Paul says, "Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place." A better reading for "causeth" would be "leadeth." I think that when the Apostle wrote this the figure he had in his mind in thus illustrating the work of the Holy Ghost was the old imperial triumph after a successful campaign,—when the conqueror was borne along in a magnificent chariot preceded and followed by bands of soldiers with glittering arms, and accompanied by two lines of slaves carrying aloft vases filled with spices, some of which were burning, thus giving forth a sweet odor and incense, and others of which were not kindled, but gave forth fragrance without. As this grand pageant went along bands of music played tunes which would answer to "See the conquering hero comes." That was a pageant of war, but he devoutly thanked God that this is a pageant of praise. He devoutly thanked God for the distinction of taking part in it. Thanks be to God also for his triumph with earthly trappings, not a showing forth of earthly wonders—but a triumph in Christ. May it be distinguished in that a great many may be awakened in your midst through the instrumentality of the Evangelical Alliance. You must be united to Christ. Everything else will be of no avail. To his young friends he appealed with all the love of a flowing heart to come to Jesus now, this very night. It was the very best step they could take; let them take it just now

and face the indifference, the coldness and the ridicule of those outside. Oh, that hundreds might be united to Christ this night! He had sometimes thought when comparing the Evangelical Alliance to the ancient imperial triumph that the place he would like best to fill would be that of a slave, as Paul expressed it—a slave of the Lord Jesus Christ, to bear aloft a vase of precious spices, or this heart first emptied of itself and then filled with love and joy and peace and exuding an odor, the sweet savor of Jesus Christ. Oh that something of this may be left behind when all else is gone!

Mr. THANE MILLER was the next speaker. He preceded his remarks by singing beautifully, the hymn beginning:—

"Reach me thy hand, my child, I am thy Saviour."

At the conclusion he said: Farewell!

"Farewell is a lonely sound and always brings a sigh."

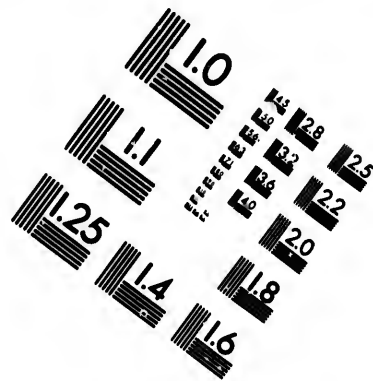
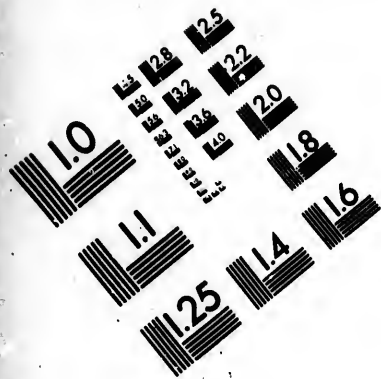
Oh, give to me when loved once part, that dear old word, good-bye."

Good-bye, beloved; God be with you. He has been with you and is with you. Here, in this building, on the twenty-third of June, 1867, when the concourse was so immense that not only the aisles and the doorways were occupied by listeners, but also hundreds stood in the street waiting to fill the place of any one who would leave, then I among others tried to say "good-bye." God in His mercy has permitted me to visit you again, and again I must say good-bye. Christ be with you, O ye people of Montreal. What is it that has brought you here together in such numbers? It has not been the expectation of eloquent addresses, but the sentiment of loyalty to Jesus Christ. But is it to stop with this holding up of the benign spirit, and when this is all over will things go on as formerly? Once a man on coming into a meeting very late met another going out; said the first: "Is all done?" The other answered, "It's all said, but nothing done yet." (Laughter). It is all said in connection with this movement.

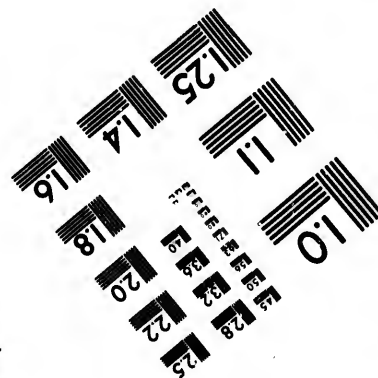
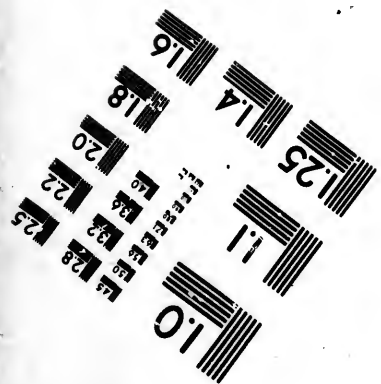
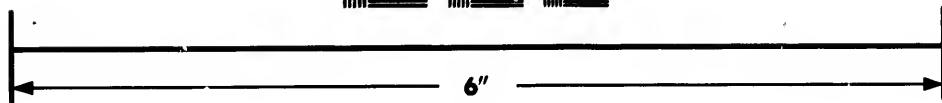
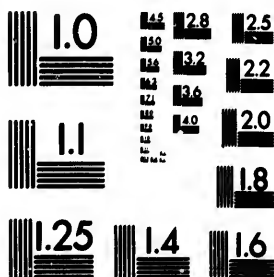
What are you going to do about it? The whole of the United States and all the Christian world know what you have done. They know the principles of the Evangelical Alliance. You have come out of your trenches. Are you going further? We all expect glorious work from you. Are you prepared for it? Don't merely talk about it, but go on working; striking all small insignificant points of difference out of sight. The husbandman does not always talk and think about his wife and children. Perchance if you asked him when he was at work how they were, he would say, "Why I don't know. I never thought of them since breakfast," but he works for them all the same. His whole soul is full of them, and for their comfort or convenience nothing would be too great to do for them that he could by any means accomplish. That is just the spirit we want; not so much talk, but more real unity and real work. Do you want this spirit, then feel the Spirit of God. A speaker, who spoke so eloquently last night, when a boy going away from his home to do for himself went to his mother to receive her blessing. She had said, "When you go away, my son, I won't hinder you or discomfort you by weeping;" but when the time came she could not keep her word, but had to give vent to her tears. He says: "She embraced me and with the tears in her eyes said 'Live near to God, my boy; live very near to God,' and kissed me and I went out from her. When I returned to the place she had gone forever, but the feeling of her hand on my head never left me, and her words, 'Live near to God,' kept constantly ringing in my ears." O ye unconverted men of Montreal give your hearts to the dear Saviour. Clement L. Vandingham, in a case in which a man was accused for murder, while showing how the murdered person was killed, accidentally shot himself. He was brought to a hotel and his wounds attended to. It was seen that he had not long to live. He sent for his son,







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a boy of eighteen years. In the morning after the first interview, when his life was fast ebbing away, he called his son back to him again to give him his parting advice and blessing. He didn't tell him then how to make a fortune or anything of that kind, but "Be a good boy" were the last words of that successful man, Clement L. Valandigham. Be good, be true, be loyal to Jesus. Make this a welcome meeting indeed, and welcome Him to your hearts. Give your hearts to Jesus Christ and He will save you by His grace.

Rev. G. M. Gault, Halifax, was the next speaker. He said—Mr. Chairman, this is a grand night for you and me. Long ago when you in New Brunswick and I in Nova Scotia talked for and urged on the union of the Provinces of British North America, it was with the prospect of such meetings as this in view. It was not so much a political unity we wanted as a social, moral and religious unity, and we see it realized in such meetings as this. It is a good thing to feel the spirit of unity, because no man can stand by himself; he is nothing, a mere bubble in the river, or a petty thing unworthy of notice; but, as a member of a nation, he thinks of all, and works for the good and honor of all, as well as of himself, and because he is part of a great people, a great life throbs in his veins. I am glad, Sir, that you have just come from the Conference of the United Methodist Church in the Dominion of Canada. That in the short space of two years the churches from the seven provinces could be brought together and united in one, was something to rejoice at. The Anglican Church has done the same, and the Presbyterian Church goes to follow the example so nobly set. I see in this very Conference—the first of the Dominion Evangelical Alliance—the chance out of which unity is to be evolved, and it is right that it should meet in this city, which gives the tone to the whole Dominion, and is its true capital. (Applause.) It is met at this time—the close of the Alliance—we should take stock of the whole thing, and see what has been the gain. What are the results of this Conference? I shall divide them into seven points, because seven is the perfect number.

1st.—We certainly must have obtained more light—and we need it—as to the difference between essentials and non-essentials. We need to know this difference, because heretofore we have not known it. We have been placing too much importance on non-essentials—too little on trivial things—and too little importance on matters of real moment. I don't see why a man should devote eleven hours of his day to blacking his boots and one to walking in them. Do you? You have said that various points are essential and those only, and, my brothers, I dare not cut off from myself any one who believes in them and sets up to them. I hope you won't forget this. I know some of you will, because we are such poor despicable creatures, rising to the sublimest height in one moment and grovelling in the dust in the next.

2nd.—We have got more liberty in joining together and declaring the fullness of Christ. There is one thing we declared necessary, which is to acknowledge the supernatural Christ; that He has come to seek and to save, and is God's Son, our Saviour. Any one believing this we accept him, love him, and command him to speak out what he has got in him. If he holds views we don't believe, we want him to speak them out, just because we don't believe them. I want him to say something I can't say myself. I want to profit by his experience.

3rd.—We have secured more love; more love to one another; and to whom besides? Not love to people like us, merely, but to people not like us. I don't believe in Spurgeon's idea of dancing, when he says he sees no evil in it if the men dance with the men and the women dance together. I believe in the old way if they dance at all. We see this principle of taking to those different from us running all

through mankind. A tall man marries a small woman, or a small man a tall woman, and a man of one disposition a woman of another disposition. It is not like to like, but like in difference. We Christians love those of our own denominations, and have no, or but little, religious intercourse with those of other Protestant Churches, and fancy that we love all others. But it is not so; we are merely looking in a glass and loving ourselves. The true test of love is to love those with different views from us. We have got more love to one another. It is impossible to have met as we have with one another, and conversed as we have, without obtaining more of this love. It is simply impossible to have partaken of one loaf and one cup, the body and blood of Christ, and cease to respect and love our fellow Christians.

4th.—We have obtained more life. This life must be manifested in our duty to others. We should remember that others must live as well as ourselves, and you cannot get hold of a man unless you let him realize that you recognize and set up to this law. In Glasgow as an inducement to get together persons to receive the Word of Life, there was established what was called a "Gospel Tent." Here the enquiring ones were fed with earthly food before the spiritual was presented to them. As a consequence the tent was always crowded at the proper hours. One day two youths came down to the tent and when the Lord's Prayer was about being repeated one turned round to the other and said "I ask, you can't say the Lord's Prayer, because your mother is a Catholic." Replied the other, "Mon, I can say anything when I have had my breakfast." (Laughter.) You may laugh, but you would have said exactly that same in these circumstances, if you had the courage to do so. A short time ago an emigrant came to Halifax. I had not time just then to visit him, and one of my deacons went instead. Shortly after I visited him, and before going away I mentioned the deacon's name. Immediately the man's face brightened up and he said with the greatest enthusiasm, "Mr. Lindsay's a perfect gentleman. He promised to get me a job." You must get hold of men if you get hold of their necessities. "O how I hate Christians," one said a little girl; "they do nothing but talk." Don't let us come under this condemnation, but adopt the motto on the SS. "Nile,"—"Let us have deeds not words," life not talk. We must prove our Christianity in our lives. We must live simpler, truer, and more honest lives than we have been doing. I wonder how much money is uselessly spent in this city! There is more spent in equipages, silks, useless amusements, rum and spirits, all together, and each of them separately, than is given to the cause of Jesus Christ. I wonder if it were possible for us to adopt John Wesley's plan? When he received £50 a year he used £30 and gave away £20, and when he received £300 he used £50 and gave away £250. Many a man in this city works hard, and for many years, to obtain money. He gets it, but then what does he do with it? He builds an enormous house; furnishes it in the best style, and lives in the kitchen—or at least he should. He lives pampered and self-indulged, and forgets all about Him who gave him the means which he uses so vilely. Is it honest? If you believe in Christ is it consistent? Let us make much use of our money that others may be benefited, and then they will recognize the law that we must not live to ourselves alone.

5th. We must have obtained more unity, not uniformity; that would be distasteful. For four centuries Christians tried hard to get that, and couldn't, and they tried hard to get unanimity, but couldn't. We want something higher and better—unity. Not the unity of a church-yard or brick-yard, but that of nature. There are no two blades of grass alike; there is unity of design, but an infinite variety in detail, and we love nature because of this variety and dissimilarity. We don't want the uniformity of a Dutch garden, which to us would be distasteful and unnatural; nor unassimity, which is impossible. Unanimity—where is that to be found? A

donkey is the only animal that has got the privilege of not changing his mind. Every man should look at all sides of a question, weigh it carefully and form his opinions after careful study, and in such a case we cannot all think alike. On the platform we have persons with different views. But I have no doubt that we will all meet in Heaven. We will meet there and love each other there. What is this world for but to prepare for Heaven? How can we do it unless we get together here? We need unity and love more here. We have enemies to meet and conquer here, but none in Heaven. You cannot go to your home to-night without meeting at almost every corner gin-palaces flaunting their temptations into the eyes of the passers-by. We must unite on earth to accomplish our work. But we won't unite, we love ourselves too much. If I had in my church all the men on this platform to-night, what a grand church it would be! But the directors of the church would be, "Turn out that bad man ex-Governor Wilmot, he's an Armenian." (Laughter.) Turn out that wretch Thane Miller; he doesn't believe in infant baptism. (Great laughter.) Turn out that soldier Burrows; he uses a liturgy (renewed laughter). You Congregationalists, go forth; you don't accept the divine right of Presbytery. Henry Varley, go out! go out! we don't want you. What a church they would leave me! A pretty kettle of fish they'd make of it for me. (In a solemn tone, it is not a thing to laugh at, but to cry over; to be wept in dust and ashes. They say that this idea of a complete union is all Utopianism. I hope the next speaker will prove it before going home to anathematize Grant and his abominable comprehensiveness.)

6th. We have got more patriotism. (Applause.) I love my own country best; I am not afraid to say so before my dear friends, from other countries. I could not respect them if they were untrue to their country; and they could not respect me if I were untrue to mine. God gives us a divine feeling of patriotism. It is the fibre of a nation and national life:

"Breathe there a man with soul so dead  
That never to himself hath said,  
This is my own, my native land."

I cannot but love the Empire in which I was born and reared, and I must love this Canada of ours more than all others. This may be called selfishness, and why? You might as well tell me to love every woman as well as my wife, because of the injunction, "Love all men," as to love any other country as well as my own. I love all, but her most of all. This country of ours in which I was born, though more stern and more bleak in appearance than "Caledonia stern and wild," does it not deserve our patriotism, and do we not desire to see the love of it grow more and more in the bosoms of our young men? You know we love you all, but we love Canada best, because of its history and advantage and the Christian influence under which we have been brought.

Lastly, One of the results obtained from this meeting is, that there has been and will be more of Jesus Christ in each and all of us. In Jesus Christ there is neither Jew nor Greek, Barbarian, Scythian, bond nor free. Surely we have got more of Jesus Christ because of this conference. If Jesus Christ were on earth and I were to come to him I do not think he would say to me if I believed in the Catechism or not. I do not believe that he would reject me because I was not sound on predestination, final perseverance, or any other doctrine, if I loved Him. He never did so when He was on earth, and I don't believe He would do it when He is in Heaven. A man should attend to his business; it has the first claim on his time. But his first business is to find Christ, know Him and love Him. I tell you this is so. Go and teach children; go and write for a newspaper; be a farmer; go and be a chimney-sweep; do anything, else than be a minister if you do not feel entirely the love of Jesus. Jesus Christ was not only

in the world eighteen centuries ago, but is in it now. He not only walked the earth then, but walks it now. It is in us now. How in connection with this can we reject any follower of Christ, remembering that in rejecting him we may reject Christ in him; rejecting saints, prophets and martyrs?

Rev. Mr. MORROW, missionary to Trinidad, said: I have been for nearly seven years laboring among the heathen people, and I have come to see some questions that interest Christian people in the light that is thrown upon them from a residence with heathen people. I was laboring with the HINDOOS, and I will tell you the estimate which these people have of the Christian religion. They say that a Christian is a man who eats beef and drinks rum; and in some respects these are the most striking characteristics of some of the Christians which these heathen people have seen. For these people do not drink rum at all; they consider it abominable to eat beef, and they notice that these two things Christians largely indulge in. Now I wish to say: Imagine twenty-five thousand heathen people coming to the city of Montreal in general, acute, thinking people—and looking at the Christian religion just as they see it in your lives, and anxious to find fault with it. Do you think the conduct of Christian people in Christian lands gives to these heathen people a very strong proof of the reality of the religion which they profess? One of the greatest difficulties of the missionary of the Christian people whose conduct these heathen observe. On one occasion, dealing with two Brahmins who were coming out of the darkness into the light, one of them began to see the meaning of being a Christian, of what was implied in it, and he said, "Why, if this be true our whole system is false to the very foundation. If this be true our life has been a dream." I have sometimes felt this also when looking fairly at our own conduct, at the conduct of those who profess Christianity; and when studying the Word of God as to what manner of men we ought to be, I have said, if this be true, it is awful the way we are living. The heathen see these things; they mark them and bring them up before us sometimes in a very striking way which makes us feel that if we are going to answer the heathen and the sceptic we must answer with a consistent and holy life. Apologies may be written and arguments advanced to prove the divinity of our religion, but so long as heathen people and sceptics see that the lives of Christians are anything but what they ought to be, as a whole, that men do not set out their religion, we may preach and we may argue, but they will never believe. Another thing which strikes the heathen is this. They say—"Your people say that your religion is the only true one, that Jesus Christ died for sinners, and that there is no way of salvation but through Him

How is it you are so cold about it? How is it you are so intent on money-making?" They see many Christians do even worse things than the heathen do. That is a reproach to us. The want of enthusiasm, the want of earnestness, the want of real, persevering work in Christian faith, are very noticeable. Last Sabbath evening I had a most enjoyable meeting. I saw several people crying, and I was crying myself; I could not help it. I felt that I must resolve then and there not to let these feelings pass away, not to let those tears dry upon my eyes without resolving that I would do something more than I had done before. I wish every person who was there had made the same resolution. What a great company are here to-night! What a power they would be if they were only in earnest—not bound up in things that are mere trifles! Let us resolve that we will

great obligations to those who have so kindly received us here, and who have made this time so happy a one. I would tender my humble thanks to all those concerned in this great gathering, and to all those who have had so much trouble in making the excellent arrangements for this Alliance. I believe that the great essentials of Christian truth are those which will bind us most together as members of the Alliance. We know that the non-essentials are not to be considered. And I, therefore, think that the deeper we can come into Christian truth, the nearer we can live to God, we shall realize more this real union of the Evangelical Alliance. It surely should lead us all and individually to do something more for God than we have done before, in consequence of the privileges we have enjoyed in being present here. We should not receive such great kindness from others, and such blessings from God, without showing ourselves in some degree worthy of them by doing more than we have done before. It is said that when Nelson, before the battle of Trafalgar, gave out his famous signal, Lord Collingwood, who was second in command, was rather vexed at the delay, for they were all trying who should first arrive at the enemy. He then said, "I wish Nelson would give us no more signals; we know what to do." But when the signal was given—"England expects every man to do his duty,"—then cheers rang forth from every ship, and then it was known that the men fought more bravely because each one felt that England's eyes were upon him. Now I think, sir, that is the spirit which we should all act. We should all be trying to do something more, to experience more of that spiritual life of which we have heard so much. May God enable us so to do! I hope we shall hear, when far away from this, that some distinct and regular work has been undertaken by the Alliance as a consequence of this Conference. I would just whisper that it is said we have not yet entered into any distinct Christian work as a consequence of the Alliance. We have seen to-night that this is not the case, for we have really effected some distinct, thorough work as connected with it. I only throw out that suggestion, and, then, I would say, in conclusion, that the union we have here enjoyed will indeed, we trust, be a union in Heaven above. We know that the Word of God says that the foundation of the heavenly city was composed of many precious stones. There was the ruby, and the emerald, and the sardonyx and many other precious stones. The foundations of that temple that were laid were all different,—like the various Churches whose members form this Alliance,—all different, but all beautiful. And then, again, we remember that verse which says, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues," and they were all crying Salvation to God and the Lamb! Now we look forward



REV. GEORGE DOUCLESS, D.D.

come up to what we profess. When the name of a Bruce or a Wallace is mentioned, we all know how it stirs the heart of every Scotchman. Now I think that if it is so what a shame it is that, at the name of Jesus, our hearts do not throb with a more exulting devotion! We should honor Him above every man and every state upon the earth. He has done more for us, we should do more for Him. I wish you to take away with you to-night this one thought. Let us carry out what we have felt and heard in our every day conduct. Teach your children these things by your own conduct. Give freely. Let the Word of God be the guide of your life in its simplicity, and it will revolutionize the Church and regenerate the world in a very short time. (Applause.)

Major-General BUNOWS, R.A., of England, was the next speaker. He said: I feel under

to that time when all nations, kindreds and tongues, shall unite before God's throne. May we, as members of the different Churches, as brethren and sisters in Christ—may we form part of that great multitude where there shall be no more weeping, no more gathering together for a short time as we have done here, and then parting never to meet again. But in that blessed assembly above we shall all be united forever, happily and joyfully singing the praises of God. I would just state, before I sit down, that it will be such pleasure to me, on returning to England, to give an account to the Council of the Evangelical Alliance there, of the happy and successful gathering we have had here. I assure you it will cheer their hearts greatly, for they said to me when I went away that they rejoiced with me that this meeting was to take place. When I tell them of such a meeting as this to-night, where all are of one heart, all are united in this holy bond of Christian love, I shall be enabled to say that our last meeting here was a blessed one. And I trust each one in this assembly may join the Alliance as members, feeling that these blessed results we have been talking about will follow as they will if we humbly wait upon God and ask His assistance, for they are results which God desires should flow from this union. My friends, wishing you good bye, wishing you every blessing, ever happily, thanking you for this meeting that we have had together, remembering with regret very many here with whom I have enjoyed sweet Christian intercourse, I now wish you adieu. (Applause.)

The Rev. Dr. DONALD FRASER, of London, England, was the next speaker. On rising he was greeted with repeated cheers. He said: "Mr. Chairman and Christian friends, I shall not say good bye now, because I hope to speak to-morrow in this place, and to speak once again elsewhere before I leave the city, and I also because I have so many associations with Montreal, and even with this very place, that I cannot bear to adopt a strain so personal. Whenever I touch personal questions I am apt to play the woman or the child. No man has warmer feelings than I have toward the people of this city, or a more honest desire for the progress of the work of God and the cause of Jesus Christ among you. It will be my delight to report, as my colleague has just said, to the Council in London, the very high tone intellectually, and spiritually also, of this great Conference in Montreal. I do trust that as it is the first conference, it will give the cue to many conferences to come, that they will be held frequently, and that they will all result in spiritual power and saving grace. We have been hearing of High and Low Churchmen. For my own part I am a very High Churchman, like many others in England. I do not believe at all in societies going on the principle of Montreal. I am a High Churchman, and I am rather hurt when a speaker draws comparisons unfavorable to that church. It has been said that the Church on earth should be like a happy home. But when we find that the Christian people have got locked up in different rooms, so that they don't visit one another, or only pay ceremonial visits, that the Church as it is visible amongst us is broken up, then we do well to meet together, not as English churchmen, but as churchmen. And because we are churchmen, the Church of God is dear to us. We do well to come together to consider what are the causes of this separation, whether these causes can be reduced, and whether we may not discard this outward separation and express more vividly and clearly to ourselves the unity and love that really subsist among us. It has been asked more than once, 'What have you done now by this Conference?' Well we have brought this clearly out to ourselves; we have considered one with another, our position; we have brought forward points of unanimity, and put back points of rivalry. It is a mischievous thing that the strong should despise the weak, and the weak take umbrage at

what they consider the haughtiness of the strong. And we are bound to come together now, not as those who would obliterate or even discourage little legitimate church attachments, but as those who would cultivate a high and broad Evangelical churchmanship. We take counsel one with another, we pray with one another, and the seeds of thought and truth are sown, and they will bear much fruit after many days. The very fact of our meeting together thus is a pledge that we shall not be cool to one another hereafter. It is in vain to meet in conference like this unless we afterward exhibit the spirit of the Alliance. Moses said: "Smittest thou thy brother? Wherefore smittest thou thy brother?" Is it a smaller thing to be a Christian than to be an Israelite in the land of Egypt, and smittest thou thy brother, O Christian, and thinkest thou a greater than Moses will not ask thee by, and by, wherefore didst thou smite thy brother? I must not dare to smite my brother in the work of God, and my fellow soldier in the great warfare to which we are called in the Lord. We have been congratulating ourselves on the spirit of unity displayed; we have managed for four or five days to hold our peace upon certain points, and we call that union. Well, we have not held our peace very much; we have had but little alliance. But suppose it be true that we hold our peace on certain matters, I ask any man of sense, why is that imputed to us as a virtue? How is social intercourse rendered agreeable or possible among civilized men? It is on the well-understood principle that if I enter a neighbor's house or happen to become his companion on his journey, I talk to him on points of mutual agreement or interest, at least, and we avoid certain points of antagonism. What are we here for? We are here in the earth to be witnesses for Christ. Some brethren say we are here to convert the world. Some brethren say, No, we are here to witness to the world of Jesus and Christ. Still we all agree that we are witnesses. And let us take care that we are not seeking political power for the Church, or the world's favor for the Church, or that we use our weapons to carnal effect. The weapons of our warfare are not carnal. It is to a spiritual work and witness we go forth: it is spiritual power with which we are seeking to be endowed. I believe that we do not understand Christ if we understand Him only with our own set of saints. We are to understand Christ with all saints. The other saints understand something about Him that we do not understand, and we must get rid of this feeling of separatism and be willing to serve Him with all saints. You may depend upon it that sects and coteries seeking for power are not going to get it from God. It is by waiting on Him in union, hoping and praying in company with other saints, that we shall be able to obtain power from on high. I have heard much and to-day about the dangers of scepticism, and when the spirit of scepticism is abroad in the world you may depend upon it that it is not confined to the world. It is in the Church, it is working in the hearts of men who are speaking the Word of God. I doubt if there is any one of the brethren here who has not had a hard fight with the spirit of unbelief. He has been burdened with it, tormented with it again and again, for when the spirit of scepticism is abroad it is infesting the Church. O, brethren, we want to be renewed and strengthened in the faith like Abraham of old, for Abraham did not bring forth fruit until he was strengthened after long waiting on the Lord. The spirit we need is, as far as possible, removed from any self-vaunting to God and the people. It is the humbleness of the man that calls to God in Christ Jesus according to the promise, and then patiently waits in the knowledge that all things are possible to God. What we want for the work of God is good, steady, plodding patience. O, to be strengthened in patience and long-suffering with joyfulness! It is not he who cares most for conspicuous position and influence that

will come nearest to God—for people do all they can to spoil him for usefulness—but rather he who seeks more and more for patience, and privity, and humbleness of mind, a forgetfulness of self and deadness to the world. We should not care for *sets*, we should not care for eloquence, we should not care for the power of gathering people, but we should care for humble, Christlike work for the Lord that brought us. Let me speak to the brethren that may be comparatively obscure positions. Seek grace from the Lord, and do the work of your calling. Do not seek to have a prominent position with its cares, and risks, and temptations, and trials, nor be murmuring against the Lord if you are going away from this great city to some comparatively obscure place. Any position is dignified where you can serve Christ's Church, where you can wash the feet of the disciples, and shed abroad the sweetness of a Christian character, and the fragrance of a Christian example and influence. (Applause.) There is nothing sad or gloomy about a work of steady labor and patient endurance for Jesus Christ. But the sober suit in which that life is wrapped up is not without the fruits of hope and joy unwritten for you may have a joy, a very soft joy, like the joy of the lark that makes its nest in the furrow at night, but sings its morning song up to heaven's gate. There is a sluggish life like those poor, sluggish rivers that we have in England, that flow smoothly along in even beds, without stones, or cliffs, or cascades, through green fields and fat pastures. But more noble is the life that tumbles over rocks and sweeps through dark caverns, now and then shut out from the brightness of the sun by those overhanging cliffs or those shady woods, but all the while, whether flowing in the sunshine or in the shadow, are singing a sweet song to themselves, to the leafy trees, and to the God that made us all. (Applause.) Yes, patience, strength, to do what others rest; strength to watch when others sleep; strength to give when others grudge; strength to hold our peace when others talk; strength to stand when others reel and stagger in the day of trial. We go on our way, one to this city another to that. Our Conference breaks up. Thank God for all that has been blessed in it. Now, may the Lord lead us in the way—in the way that is good in His own sight. My dear friends, I know not whether, if ever, in this world—I suppose never—it is possible we shall meet again; but God keep you all that are His servants and make you glad in His salvation. Now, don't go away, my friends, in the expectation of some miserable and unsuccessful movement or revival, or some pitiful defeat. When an army expects defeat, it is demoralized; and I find many Christian people who are expecting nothing. They are demoralized. It is time we had new troops, or that these troops had new hearts, that they were strengthened in God and confident in Jesus and in the power of the Holy Ghost. May we not go off striking before the enemy, telling the enemy that we are weak, discouraged, frightened. But let us go to our God and say we are weak, and then we shall be strong. "When I am weak, then I am strong." Lord, make us strong in our work for Jesus! Lord, make us strong to serve and able to wait for Thee until Thy coming! God will give you a happy life, my friends, if you have the faith of a dutiful conscience before Him. He knows how to brighten our mind and our work with rays of brightness from Heaven, if only we proceed in the line of His holy purposes. Let us cast off that heresy of conscience—satisfaction with the past—let us cast off that miserable inertia which teaches men that it is enough for them if they do pretty much this year as they did last year, this heresy of conscience that keeps us always at some unhappy peace in our work. God will show us, I say, how to do His work if we desire and pray to be able to do His will in the earth. Let us draw together in Christian love and Heaven itself will draw nearer. Let us consecrate ourselves anew to the work of destroying by the power of the Gospel, the works of the devil, and to efforts to hasten

the glorious coming of the Son of Man. (Loud applause.)

Rev. Dr. FURNIS, of Montreal, moved the following resolutions, which were carried unanimously: That cordial thanks be tendered to the following parties:—

1st. To the distinguished friends from a distance, whose presence amongst us we have joyously hailed, and whose services have contributed so largely to the success of this first meeting of the "Dominion Evangelical Alliance."

2nd. To the various railway and steamboat companies which have granted reduced rates to the members of the Alliance.

3rd. To the managers of those churches in which the different meetings of the Alliance have been held, and to the Young Men's Christian Association for the many privileges extended.

4th. To the Press, for giving such full publicity to the proceedings of the Alliance.

5th. To those citizens who have extended hospitality to the delegates.

6th. To the Hon. Mr. Wilmut, for so ably presiding over the proceedings of the Alliance; and to our indefatigable Secretary, Rev. Gavin Lang, for his invaluable services.

The congregation then united in singing the hymn.

"Blest be the tie that binds."

after which the Rev. Dr. DOUGLAS pronounced the benediction, and the meeting came to a close.

MEETING OF THE FRENCH BRANCH OF THE EVANGELICAL ALLIANCE IN ASSOCIATION HALL.

[The following report, somewhat abridged, of the proceedings of the French Branch of the Alliance, is published for the benefit of English readers. A complete report of the same, in the French language, will be published in an additional number of the Extra, and will also form part of the pamphlet edition of the whole.]

MONDAY EVENING, OCTOBER 5TH.

After the opening exercises, the President, Rev. J. E. TANNER, opened the meeting with few remarks on the nature and objects of the Alliance by which this meeting had been called. He wanted to set before them three ideas which had been put forth during the meetings of the Alliance. First,—The object of the Evangelical Alliance was not to call people together, to make flattering speeches about each other. They were called together to speak the truth, and, in doing so, it was sometimes necessary to disagree with others, but the truth was to be spoken in charity. Another thought was: The Evangelical Alliance was not formed to create fraternal affection—no effort of man could do that,—man cannot create. God creates, and God had created fraternal affection in the hearts of his servants; only those who had it had any right to eternal life. The object of the Evangelical Alliance is to manifest that fraternal affection and to employ such means as would awaken and develop it. Not only do we thus manifest to each other our fraternal affection, but we show to the world outside that, though apparently so divided, we are all one in Christ. This was a very important work to which the Evangelical Alliance was called. It was constantly urged against Protestantism by Roman Catholics that it was composed of a great many different religions. This argument would have more truth if urged against Roman Catholicism, which was divided into a great many bodies. There were about sixty of these between whom greater differences existed than between the Protestant sects. Until the last Council they were not even agreed as to whether the Pope was infallible—but we are all one—all members of Jesus Christ, who is our Head. He loved the Church of God wherever he found it, and had always showed that love.

God permits that His children should not all receive the light in the same way or at the same time; and, therefore, though the light was the same, they did not all see it in the same degree. But all who believe sincerely in Christ are God's children, and he rejoiced that there were such not only among Protestants but in many other creeds. He rejoiced that there were such in the Church of Rome. The other object of the Alliance was to secure as far as possible to all people the exercise of religious liberty; and if in any Protestant country Catholics should be persecuted for their religion it would be the duty of the Alliance to interfere on their behalf. In closing he reminded them that all were but travellers on earth. Willing or unwilling, all must pass into eternity, and he wished each one to ask himself the question, whether he was going to meet a loving Father or an angry Judge.

The Rev. Mr. DOUGLAS, of St. Hyacinthe, was then called on to read an essay on the question,

A FRENCH PROTESTANT CHURCH—IS IT REALIZING ITS CANADA?

He said it was a very delicate subject which had been given him by the Committee. Were we asked if the existence of a French Church in the spiritual sense of the word is possible in the midst of our converts from Popery, we would answer affirmatively, because it already exists. But if it is understood by that question that a church essentially French-Canadian, evangelical, which independent from all already organized religious bodies, would evangelize the population speaking our language, I hesitate—not that the object is not worthy of our most sanguine expectations, for it is rather a serious problem, whether the evangelization of the French-Canadians of this Province can otherwise hopefully be contemplated. In all lands the great work of evangelizing the people had been done by citizens of those lands themselves. France was indebted to a variety of organizations for earnest work in this cause, and much good had been accomplished by all of them, but the work there was mainly in the hands of the Reformed Church founded by the Huguenots. Spain was chiefly indebted to Caracas, and Italy to the Church of the Visitation. Missionaries to Hindoostan recognized that the evangelization of the 250,000,000 of Hindoos must be accomplished through the agency of native Christians and were using their best endeavors to prepare suitable men. It is necessary, then, that the French Church in Canada should become indigenous. Let us hope, for the sake of our country, that it may speedily become so. To an Evangelical French Protestant Church belongs the future of Canada. But is such a thing possible? During forty years four societies have commenced missionary work among the French-Canadians and have all left traces of indefatigable labors. Persecutions, even fire, have not discouraged our Baptist brethren. The threatenings and the most odious treatment have never disheartened the missionaries of the French-Canadian Society. Numerous difficulties have done nothing but stimulated the zeal of our brethren, Episcopal and Methodist. And, if ever the opportunity was offered, the French Protestantism of this land would be happy to raise its voice to thank all those religious bodies for having exhibited so great a perseverance in the furtherance of this great work. We see the work of union going on all around us, and why should it fail in our midst? The different Presbyterian schools have found a common ground where to lay the basis of their faith. The different sections of Methodism have rallied around the same thought and organization. Shall I say it? It is with reluctance that we, French-Canadians, sons of a nation eminently social, feel we are divided. After having been long united in death and superstition, why should we be divided in truth and life? That was what I express myself, and why? Save few exceptions, the people adopt the religious views of the instrument God has used to lead him to the

Gospel. One is Episcopal because he was brought to the knowledge of the Gospel by a member of that Church. Another is Baptist because he was enlightened by a man belonging to that view. Another is Presbyterian or Methodist for the same reason. For our part we would be willing to sacrifice our own particular views for the sake of union. The objection, if objection there is, does not come from us. But, permit me to express my full thought, it comes from the different committees now working in the field. Perhaps unity would be attained if we were not checked by the fear that those Societies, instead of working with us, would work apart from us. I, therefore, see no possibility of forming a French Evangelical National Church unless the religious bodies of the land will consent to aid with their sympathy and funds French-Canadian Protestantism, without interfering in the administration of said Church. But, it is asked, cannot such Church be formed in connection with some body already existing? However agreeable this proposition may be to us personally, we doubt very much if such a plan would succeed. Such a Church would become denominational and lose the sympathy of other Christian Churches of the land. And being drowned in the English population she would lose her autonomy, and, sooner or later, be Anglicized and hence lose her prestige as the French Church in the sight of our fellow Roman Catholic citizens. This plan would meet the views of those who wish to see the different races of the land merged into one. It appears to me that such would be an unhappy step in a social point of view, as we would thereby lose a powerful means of evangelizing the Roman Catholic population, and our efforts in their behalf would be paralyzed. May we not hope that in these days, when the spirit of union is manifesting itself in all denominations, when Presbyterians cluster around one centre, when Methodists unite, when Episcopalians struggle out of Ritualism—may we, French Protestants, not also hope that the Protestant societies will allow the union of the small congregations formed under their care? Then, we might have cause to look, not for isolated conversions, but for a strong Church rapidly recruiting itself from Canadian Romanism. Then, we shall have stripped our powerful adversary of the arguments he finds in our divisions, and shall realize the truth that union is strength.

The Rev. J. A. YANOR said they had many powerful enemies to combat, and they needed to aid each other, and drew nearer to each other in Christian love. The precious duty of all Christians was to advance the reign of Christ in the world, and to gain ground upon the forces of the enemy. He hoped the people would not let the pastors and missionaries do all the work alone, but that each individual would endeavor to do something towards spreading the light of the Gospel. He hoped they would not be like the crowds in Paris, who, when a policeman is endeavoring to capture a criminal, are more inclined to aid the latter to escape than to assist the representative of the law. In London it was just the reverse, for there the people assisted the policeman. And so the people in this country ought to aid the servants of God by their prayers and by their means. The Scriptures tell us that the Israelites were conquerors or conquered according as supplicating hands were raised to heaven or let fall. This fact was related to us in order that we might know that blessings come from God, and to teach us that those who cannot combat directly for the truth should sustain, by their prayers, those who take a more active part. He closed with an appeal for union and charity.

Rev. Mr. STARR said he rose to present the salutations of the Church at Rexton Falls. They had a sort of Evangelical Alliance at the place; there were two church buildings, but only one congregation. When he first went there he found the Baptists and Methodists holding service at the same time with perhaps half a dozen or a dozen persons in each.

He tried this, but did not like it, so he made an arrangement that the service should be held in the different churches, turn and turn about, because he thought that if that was the way God intended us to act on earth it would be difficult to find room for us all in Heaven. Hence then all had gone well with them. He urged them to love as brethren and be one in the same spirit.

Rev. Mr. DOUCE brought cordial relations from the little flock at St. Hyacinthe, who sympathized with the objects of their meeting and would learn with joy the details which Mr. Tanner and he would have to tell them on their return.

Rev. Prof. COURTESY, after explaining why he was the only representative of France to the Alliance, gave a brief description of the state of religion in that country, mentioning Judaism, Protestantism and Catholicism. Properly speaking, France was neither Catholic nor infidel, but indifferent. The French people do not reflect upon religious matters at all; they do not deny, like the Germans, nor affirm like the English; they simply ignore the question altogether. The work of evangelical Christians in France consists in *revivifying* the religious sentiment; while their work in Canada consists in *enlightening* the religious sentiment. Christians should have implicit faith in the triumph of the Gospel in both these countries, as throughout the world.

Rev. Mr. COZZI said his field was in the Saguenay district. There had been two con-

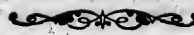
gregations there, Episcopal and Presbyterian, but now they were united, the laymen who had been conducting the Episcopal service, under authority from the Bishop, having given up cheerfully to him. They had, however, great discouragements, living in the midst of a population of Catholics who looked upon a Protestant as a dog and accused them of believing neither in God nor the devil.

Rev. C. ROUX said the Protestant population exercised a great influence upon the Roman Catholics. He could give the names of educated Catholics who had confidence in Protestants as such, believing them to be honorable. He said there was much thought among the Roman Catholics of Lower Canada at present, and if a Hyacinthe should come out from Laval University or from the Seminary of St. Sulpice or that of St. Hyacinthe, he would have many followers, among whom would be numbered not a few of the priests.

The Rev. Mr. LAUREN said that it was desirable that the French Protestants of this city and country should unite as much as possible in spirit and in fact. In the present state of the world and of their work, they could scarcely hope to see a union of all their Churches, because the several Protestant Societies which supported these missions were themselves of different denominations. Still they would cherish the hope of ultimate union, because such a union would probably sometimes be realized: They ought to labor for such a union in cultivating brotherly love,

for were they not all laboring for the same Master? When hearts are united, minds cannot differ much, and when Christians of various denominations loved and aided each other, the union of the Churches could not be far away. We could form but a very imperfect idea of what he believed the Church of Jesus Christ would one day be upon the earth. At present Christians labored often in darkness without being always able to distinguish one another; but a glorious morn was approaching when the Son of Man would reveal His glory in its fulness, and then Christians would see eye to eye. In that divine light we should be able to recognize all that is good in our brethren.

Rev. C. A. DOUGLAS said that it was too late at 10.30 to think of inflicting a speech upon any one, but he would express his great pleasure at seeing such a large and respectable French Protestant audience, and also his justified pride at the style and eloquence of the addresses he had heard that night. If any of our Anglo-Saxon friends still cling to the once cherished fiction of "inferior races" in connection with the French, he only wished they could have been present, for they would have gone home wiser men. He hoped that the French Protestants of this city would see the advisability of having such mass meetings at least every quarter, to keep alive the spirit of love and forbearance that had been so largely manifested this day. He had been able to realize in a small degree what the happiness of heaven must be, when brethren meet together in unity, and like the hungry child of a popular story "he asked for more."



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LE REV. T. LAFLEUR.

### ALLIANCE EVANGELIQUE DE LA PUISSANCE.

#### BRANCHE FRANCO-CANADIENNE.

Les réunions de la branche franco-canadienne de l'Alliance évangélique ont été inaugurées par un service religieux dans l'Eglise protestante de la rue Craig, le dimanche soir, 4 Octobre. L'assemblée était fort nombreuse: M. M. Vernon, Chisiquy, Borel, Coustrat, Dionne et Lafleur ont pris tour à tour la parole. Le père Chisiquy a mis en lumière, avec le talent qu'on lui connaît, l'amour infini de Jésus pour les pécheurs. Il aurait trop long de rapporter les discours qui ont été prononcés. L'attention de l'auditoire, l'expression des physionomies, les réflexions échangées à l'issue du service, tout atteste que cette soirée a produit sur les âmes de salutaires impressions.

Le lendemain, à 10 heures du matin, un certain nombre de délégués et d'amis, réunis dans l'une des salles de l'Union chrétienne des

jeunes gens de Montréal, se sont occupés des intérêts généraux de l'évangélisation française au Canada. M. Tanner, père, qui présidait, a ouvert la séance par une touchante allocution où il montrait la nécessité de marcher en bonne conscience devant Dieu.

M. M. Roux, Lafleur et Doudiet, dontent lecture de rapports qu'on trouvera ci-dessous.

L'un des membres du comité propose à l'assemblée d'exprimer le vœu suivant: " Il est à souhaiter que les pasteurs de langue française à Montréal se réunissent avec leurs troupeaux tous les dimanches soirs dans l'Eglise centrale et indépendante de la rue Craig, afin d'atteindre, par des prédications spéciales et des conférences, un plus grand nombre de catholiques romains. Ils auront à s'entendre pour les tours de prédication et le choix des sujets."

Après quelques remarques de M. Ch. Tanner, l'assemblée décide que le comité mettra cette proposition à l'étude. Le comité et le bureau renouvelés se composent de M. M. Lafleur, président; Vernon, vice-président; Coustrat

et Ch. Tanner, secrétaires; Doudiet, Fortin, Syvret, et Côté.

#### RAPPORT SUR LES ECOLES EVANGÉLIQUES FRANÇAISES DU BAS-CANADA, 1874.

PAR LE REV. CHARLES ROUX.

Je regrette sincèrement qu'une plume plus exercée n'ait été chargée de préparer le Rapport sur les Ecoles évangéliques françaises du Bas-Canada; au milieu de beaucoup de préoccupations, et environné d'infirmités, j'ai essayé de vous raconter les humbles, mais saints commencements de cette œuvre de Dieu, de vous en signaler les progrès les résultats et les besoins.

L'œuvre de Dieu parmi nous, comme presque toutes les grandes œuvres chrétiennes dont l'Eglise se glorifie à juste titre, doit son origine au grand réveil qui a succédé en Europe aux longues et sanglantes guerres de la Révolution et de l'Empire. "Priez-vous pour le Canada!













montré que la France n'est, à proprement parler, ni catholique, ni incrédule, mais qu'elle est indifférente. La religion n'a pas dans les préoccupations habituelles de la France, qui en vis point comme l'Allemagne, est l'élément même comme l'Angleterre, mais qui ignore et ne se soucie point de savoir. La Bible des chrétiens évangéliques en France consiste surtout à révéler le sentiment religieux. Le tâche des chrétiens évangéliques au Canada consiste surtout à élever le sentiment religieux. Pour ces deux pays, comme pour le reste du monde, c'est notre devoir de croire au triomphe de l'Évangile, malgré les obstacles, car le mal n'a point perdu sa faveur, ni le bien sa force, ni l'Éternel son absolu souveraineté.

Le Rév. R. F. DUGLOS présente à l'assemblée les salutations cordiales de son petit troupeau de Saint-Hyacinthe, qui sympathise de bon cœur avec les objets de l'Alliance Évangélique, et qui sera bien réjoui d'entendre le récit de ce qu'on a fait à cette occasion.

Le Rév. M. CÔRÉ dit que son champ de travail est dans la région du Saguenay. Il y avait là autrefois deux congrégations, des Épiscopeaux et des Presbytériens, mais ils sont maintenant réunis. Les Épiscopeaux qui avaient coutume de faire les services sous l'autorité de l'Évêque, ont cédé avec plaisir au Jêré général que les chrétiens des deux dénominations faisaient le culte ensemble. Nous avons beaucoup de difficultés à surmonter par le fait que nous nous trouvons en milieu d'une population catholique romaine dont les préjugés sont très-forts. Les catholiques romains traitent les protestants de chiens, et disent que nous ne croyons ni en Dieu ni en diable. Mais

nous ne nous hâtons pas d'être chiens, car nos forces et nos espérances sont en Dieu.

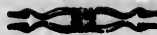
M. le pasteur LAFLEUR dit en substance ce qui suit : Il est extrêmement désirable que les protestants français de cette ville et en ce pays s'unissent autant que possible par l'esprit et par le cœur. Dans l'état actuel du monde et de notre œuvre, nous ne pouvons guère espérer de voir se réaliser l'union de toutes nos Églises en une, puisque les sociétés de leur sortent chacune le font d'abord à celles de ces Églises qui représentent leurs vœux. Mais si la dure réalité nous tient enchaînés à la terre et à des graves obligations, ce n'est pas une raison pour nous de renoncer à un idéal qui se réalisera peut-être un peu plus tard même sur la terre. Nous devons y travailler en cultivant tout d'abord l'amour fraternel individuel, d'un frère à l'autre, car nous travaillons à une même œuvre et pour le même maître ; tâchons d'y travailler dans le même esprit. Quand les cœurs se seront rapprochés, les esprits ne différencieront plus autant. Quand les chrétiens individuels s'aimeront et s'écouteront malgré leurs différences, les Églises se trouveront par cela même rapprochées. Cultivons donc ce saint idéal en nous rapprochant tous ensemble du divin maître qui le reproduit lui-même. En nous rapprochant de lui nous nous rapprochons les uns des autres.

Nous vivons et nous travaillons en sein de bien des imparfaites, nous ne connaissons que bien imparfaitement encore celui qui est la vie et la joie de notre âme ; nous ne discernons que bien imparfaitement à travers les symboles de la parole et du langage les biens que Dieu nous réserve dans les cœurs, et nous ne comprenons que médiocrement ce que sera un jour l'Église de Jésus-Christ sur la terre.

Nous travaillons souvent dans les idées sans rien accomplir, tout en travaillant à rendre à ceux qui ne font pas mieux que nous à côté de nous. Il se rapproche le matin glorieux et le fils de l'homme pendant pour nous faire sentir sa puissance et nous révéler son amour et sa gloire. Nous aurons honte de beaucoup de nos paroles et de nos œuvres. Dans cette divine lumière nous verrons ce qu'il y a de meilleur en nos frères et nous sentirons l'honneur de cette union qui sera indissoluble parce qu'elle sera fondée sur ce qui est du Père éternel dont nous serons tous les enfants éternels.

M. le pasteur DUBOIS ayant été prié de dire quelques mots, remarque qu'il était trop tard, à dix heures et demie, pour penser à lire un discours à l'audience. Exprimer le plaisir qu'il ressentait à l'aspect du nombre et de la qualité des personnes présentes, il ajoute qu'il serait aimé, si quelque-uns de ces gens qui parlent des Français-Canadiens comme d'une "race inférieure" avaient pu aussi être présents. Et cela, parce qu'il voyait autour de lui, des Français qui, même avec l'énorme désavantage d'une compétition en langue étrangère, avaient non-seulement égalé, mais plus d'une fois surpassé la "race supérieure" soit au collège ou sur la tribune et la chaire chrétienne. Il est permis de s'organiser d'un tel succès. De plus, il serait à désirer que de telles assemblées des Français protestants à Montréal, se renouvelassent au moins de trois mois en trois mois. Elles nous font pressentir ce que sera le Ciel, où tous habitent en unité et amour. Quand on y a goûté, on est comme l'enfant qui a goûté les confitures — on en veut encore.

L'heure étant alors avancée, l'assemblée se termina avec des actions de grâce.



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ADVERTISEMENTS.

**PROSPECTUS FOR 1875.**

In making kindly reference to the troubles through which Mr. Beecher has been passing, Mr. Bowen, the proprietor and editor of the *New York Independent*, defends himself from the imputation of entertaining jealousy against either of the parties concerned in the painful quarrel by stating the fact that in the year Mr. Beecher closed his connection with the *Independent*, the income of that paper increased by the sum of \$40,000, and in the year after Mr. Tilton had left it the income again increased by the sum of \$26,000. Mr. Bowen does not ascribe this success to the departure of these gentlemen; on the contrary, he says that a newspaper is an institution, which, when it has once established itself thoroughly, must with ordinarily careful management continue to progress independent of personal changes in its staff. Such has been remarkably the history of the *MONTREAL WITNESS* during the past three years, during which time the *DAILY WITNESS* has increased its circulation from 11,033 to 12,900, and the *WEEKLY* from 7,000 to 17,000, while the total income of the business has increased during these years from \$73,668 to \$97,995. The expenditure has, however, kept pace with the income.

The *WEEKLY WITNESS* was commenced twenty-eight years ago at less than half its present size at the rate of \$2.50 per annum; almost as much as is now charged for the *DAILY*. Its progress was sufficient to induce its establishment in a semi-weekly form in the year 1856, and as a daily in the year 1860. Most citizens will remember the small sheet that first bore the name of the *DAILY WITNESS*, which appeared at the time of the progress of the Prince of Wales through Canada. A paper of the character of the *WITNESS*, starting as a daily in such an insignificant form, was by most people looked upon as a good joke. Many of our earlier readers doubtless amused themselves by purchasing the news in connection with the pious and moral selections which appeared on the reverse of the sheet. As, however, a lively business had sprung up in the city during the Crimean War and the Indian Mutiny, then not long ended, in what were called extra-small fly sheets sold at one penny,—a whole newspaper at a half-penny stood a good chance of replacing them in public favor. The *DAILY WITNESS* thus had a fair beginning, and in spite of many prognostications against the probability of its success and the many misgivings of its proprietors, who looked upon it rather in the light of an experiment, and who at first held themselves free to discontinue it after a specified time, its circulation has steadily gone forward year after year, and although it has had many rivals in the field of evening journalism it has never suffered from this to any appreciable extent. As it increased in circulation, advertising business naturally followed and demanded increased space, so that we are enabled now to issue at a little over the original price of one-half-penny, a daily sheet of first-class proportions, and containing more reading than any other in the city, with an advertising patronage at the highest rate

which are asked in Montreal, and with a circulation which makes the extraordinary claim of being equal to that of all the other daily papers in the city put together.

The *WITNESS* ascribes its success, under Him to whom it owes and acknowledges its first allegiance, to the entire independence maintained throughout its history of any governing influences or interests save the good of the people of Canada. According to the best judgment of its conductors, it has sought without the bias of any political party or other restrictive constituency to further this end of its existence, without giving a thought to either hopes or fears of an interested sort. In following this course it has most naturally had to face assault after assault on the part of those who felt hurt by its animadversions, or who had deeper reason than they expressed to feel unfriendly towards it. Such attacks have, however, been far fewer, and have proved so far, much weaker to injure it than might readily have been imagined under the circumstances, while on the other hand, its conductors have been overwhelmed by many manifestations of appreciation and kindly feeling, which have been by their means evoked, and they look to the future with higher hopes than they have ever before indulged. They have learned to count upon the kindness of the readers of the *WITNESS*, old and young, to an unlimited extent, the past increase being very largely due to their exertions. Of such friends we have, we hope, an ever-increasing number, and to such we appeal, not omitting the young people, and even little children, to whose efforts we are largely indebted, and every one of whom can help us. If our readers believe that the *WITNESS* will do good among their neighbors, or that it will be for them a good investment of the trifle which it costs, we ask them, for the sake of all concerned, to commend it thus far to those whom they know, and if this is done during the coming three months as diligently as has been done at times in the past, we may hope to enter the year 1875 with a further and very large increase to our subscription list.

Our *DAILY* readers will have observed during this year a considerable increase in the number of special telegrams received by the *WITNESS*, bringing us European and American news, independent of that supplied by the Associated Press, and the news of other towns and cities in this Dominion. Many items of interest have also been added to the commercial information supplied, and country readers of all editions will be pleased with the farmers' markets telegraphed daily or weekly from the leading market towns of Ontario. Illustrations have been more numerous than in former years, and we hope to add to this kind of embellishment, as the facilities which the city affords for the production of pictures increase. We have but one improvement to announce for the coming year. It was our promise that if our friends would send us sufficient advertising patronage to fill the increased space we would again (for the fourth time within a few years) increase the size of the *WEEKLY WITNESS*, this time by adding a column to the breadth of every page. The advertising business already secured by that addition is not yet sufficient to occupy all

(the additional space already added on account of it, but as we have reason to hope for a more rapid growth of that business in the future, and as we have constantly on hand reading matter of interest which we are sorry that our weekly readers should lose, we are determined to begin the New Year with seven columns a page instead of six. The *WEEKLY WITNESS* will then be nearly double the size it was three years ago. Our friends will probably wonder at this constant increase in the amount given for the same money, and they will learn from it how much is gained to all concerned by the growth of our business. There is no reason to suppose that the *WEEKLY* has begun to reach the limits of its sphere. Although many of the three month subscribers will undoubtedly drop off, its general course should be onward till its circulation is five or ten times what it is now. If the *DAILY* is to continue increasing as hitherto it must make inroads upon the country parts to a much larger extent than ever, and many who have become acquainted with us through the *WEEKLY* may find, as time advances, that such a paper does not fulfil the requirements of this age of daily mails and daily telegrams. The *DAILY WITNESS* seems also to have a mission among the French-speaking people of this Province, as the avidity with which its French column is made use of proves.

Owing to the success of the three months' system with the *WEEKLY WITNESS*, we have resolved to extend it to the *DAILY* and *TRI-WEEKLY*, during periods of the year when it is possible for us to receive the large number of subscription receipts to be passed through our books. During two months from the date of this Prospectus we shall be willing to receive new subscriptions to the *WEEKLY WITNESS* for three months at 15 cents, new subscriptions to the *TRI-WEEKLY* at 40 cents, and if two are sent together, 75 cents; and new subscriptions to the *DAILY* at 60 cents. To new subscribers remitting for a year in advance we shall also give any of these editions for the remainder of this year, in addition to the whole of next year. These very favorable terms are of course offered as premiums to new subscribers, and will be of no benefit to the persons who secure them to us. We find that much more is done out of good-will than for the sake of the trifling advantages which can be gained as commissions on such cheap newspapers. In the formation of clubs, however, we offer the same advantages as before. To any person sending us at full rates \$8.00 in one remittance, we will give \$9.00 worth of our publications, or to any person remitting cash for eight subscribers to any one publication, nine copies of that publication will be forwarded. The rates of subscription, payable invariably in advance, to the various editions of the *WITNESS* will be as heretofore.

DAILY WITNESS.....	\$3.00 per annum.
MONTREAL [TRI-WEEKLY]	
WITNESS.....	\$2.00 .. ..
WEEKLY do.....	\$1.00 .. ..
All Subscriptions payable in advance	

Montreal, Sept. 15, 1874.  
**JOHN DOUGALL & SON,**  
 MONTREAL.





