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ARTICLE I.

THE INTERNATIONALS.

“The Catechism of the International.” Editorial—*New York Journal of Commerce*, Dec. 11, 1873.

No apology is needed for presenting this topic to the consideration of the Christian people of this land. The principles upon which Communism are builded, are very imperfectly understood; and the prominence given to the general subject by recent events, is due rather to a combination of circumstances that brought the Society itself into view, than to any change in or aggravation of those principles.

In all countries where Communism has obtained a foothold, the proceedings of the society have been secretly conducted. It is not possible to give any authentic or trustworthy account of the birth and growth of the theories of those misguided men, except so far as their public deliverances have revealed their true animus. The general statements they have promulgated are based upon worn-out proverbs, like that which declares that “the world owes every man a living,” whereas no truth is clearer than that the world does not owe any man anything. Another favorite maxim asserts that “property is robbery,” whereas none but robbers would dream of assailing the rights of property. Another proclaims the doctrine that labor, by some natural law, must be confined to so many hours of the twenty-four, and not only denounces the capitalist who requires more, but also the laborer who gives

ARTICLE IV.

THE EVANGELICAL ALLIANCE CONFERENCE OF
1873.

The great Protestant convocation which took place last autumn in the city of New York, has made such an impression as would seem to warrant, if not to call for, some notice and memorial of it in the pages of a periodical like this REVIEW. We Americans are accused, and not perhaps without some justice, of being a sensational people—though the imputation might lie also somewhat against our trans-Atlantic kinsmen who bring the charge against us. But making any due deduction on this score, in forming our estimate of the influences proceeding from it, the Conference was certainly, in some respects, a great success. No religious occasion ever made such an impression on the intelligent population of our great, driving, hurrying, commercial metropolis, and on the larger public of our country, if we might not say of the Protestant world. Such a paper as the *New York Herald*—not very religious in its character, and willing to conciliate Roman Catholics and infidels—remarked, in regard to it: “This Evangelical Conference will mark an epoch in the history of this country. In the far distant future it will be remembered as a distinctive landmark; and it may be that, to the open discussions of these meetings, and the free ventilation of difficult questions in the fine free air of this republic, it will be possible to attribute some of the blessings of that happier time to which the Christian Church has reason to look forward.” Such veteran and respectable journals as the *Journal of Commerce*, the *Evening Post*, and the *Commercial Advertiser*, besides the *Express*, *World*, etc., spoke of the affair in like terms of respect; and the *Tribune* occupied its columns, during the ten days of the Conference, with full reports of its doings and productions.

The most sober and conservative of our religious papers, too, throughout the country, so far as we know, united in a most favorable expression of their impressions. A like impression seems to have been produced abroad, both by the essential features of

the occasion, and by the incidentals of American hospitality, and the energy and liberality displayed in the conduct of the occasion.

The effect of it was equally visible and remarkable in the feeling which it excited on the part of opposers. The *Freeman's Journal*, and other Roman Catholic papers, though professing to regard this Protestant demonstration as one of not much potency, were much exercised, nevertheless, in regard to it; while "High Church" Protestants, and outright infidels, exhibited a sympathetic dissatisfaction. This coalescence of heterogeneous elements, drawn together by a common force, was more extraordinary than the union exhibited in the Conference which these parties, forming the un-"holy Alliance" of opposition, affected to sneer at. One morning, during the Alliance sessions, there appeared in the *Herald* a communication from some High Church Episcopalian, deprecating the doings of the occasion, and specially the procedure of the Dean of Canterbury, whose participation in the communion at Dr. Adams's church had taken place the Sunday before. The very next article in the *Herald* columns was a communication of the vilest infidel stamp, entitled "Is the Alliance a failure?" in which the writer argued as one who had well studied Voltaire and Paine, and imbibed their spirit, to show that the Alliance was a failure, because Christianity itself is such. Whether the editors designed it or not, the juxtaposition of the two articles was a good satire upon the first one. The *Herald* itself undertook, on some points, to criticise the Conference. On the morning after the day on which the body had employed itself on topics relating to the Papacy, that paper came out in an article which perhaps indicated the broad, facile indifferentism of its Christianity, gravely stating that, on the day preceding, the Protestant divines in council, had made their grand assault on the Roman Church; and proceeding to give said body of divines a lecture on the impotency of all such attacks on the moss-covered towers of the Roman hierarchy—"the oldest bulwarks," the *Herald* suggests, "of the Christian faith"—which postulate, however, all Oriental Christendom would utterly and truly deny.

The American Branch Alliance was organised in the United States soon after the establishment of the general one, and prin-

cipally through the exertions of that excellent man, Dr. R. Baird. But everybody was not so conservative as Dr. Baird. The anti-slavery agitation, which was then making all waters turbid, got into that body; and though all Northern men did not then sympathise with the abolition movement, the organisation was broken up, and so remained until after the war. In the year 1867, it was revived, and is now in active and efficient existence. Nothing appears in its constitution that can create any difficulty on the part of any of us in coöperating with it. Nor has there been anything in its proceedings to give it a sectional character. In fact, there is little temptation or occasion for it now; and there has seemed to be a disposition on the part of those most concerned in it, to extend the hand of cordial brotherhood toward their Southern brethren.

The recent Conference was the first meeting of the Alliance in the twenty-seven years of its existence that has been held in America. Its activities and usefulness, in most respects, find their field more in the "Old World" than on our continent. Besides this, certain circumstances that occurred in connection with one of the first meetings of the body—in which the Alliance itself, however, as such, never participated—in regard to slavery—alienated from it the feeling of almost the entire body of the Southern Christian people of this country. Even since the close of our internal war again brought us into communication with the outer world, we have known little of its position and course on subjects of painful interest and memory to us.

The circumstances just referred to have operated to keep most of us in America, and especially in the Southern States, from knowing much about or feeling much interest in the Evangelical Alliance; and the writer of the present article is obliged to confess that, in going to be present at its meeting in New York, he went as a mere spectator; and if not with any distinct feeling of distrust, yet without that feeling of confidence which must have a knowledge of the case for its foundation. And any one can see how hard it is to manage such an association so as to steer clear of difficulties and abuses, and make it work out good results. But as the operations of the Alliance have hitherto been

so much out of view to most persons among us, we will now give something of its history. This, under an organised form, dates from the year 1846. But, as claimed by the Rev. Mr. Davis, Secretary of the British Branch Alliance, "preparations were quietly but surely going on" for twenty years previous. In Liverpool, ministers of various denominations had been in the habit of coming together annually for united prayer; and a sentiment began to be more and more developed, in various Protestant countries, pointing to "a union of evangelical Protestants, for fraternal recognition, mutual aid, and the spread of the gospel in all lands;" which words briefly but clearly describe the objects and character of the association as it now exists. A "Conference" of ministers of different branches of the evangelical Church, held February, 1843, at the Wesleyan Centenary Hall, London, expressed itself in favor of the suggestion; and at a great public meeting at Exeter Hall, in June of the same year, the greatest enthusiasm manifested itself in favor of it. A meeting held at Edinburgh, in July following, in connection with the celebration of the bi-centenary of the Westminster Assembly, in the sentiment and feeling elicited on the occasion, gave an important impulse to the movement. A gentleman present ("the late John Henderson, Esq., of Glasgow,") was so much impressed by what he heard on the subject, that he conceived the idea, which was soon carried into effect, of procuring the publication of a volume containing essays on the subject, from the pens of pious and eminent men. This gave, as says the British Secretary, greater "point and force to the proposal, emanating," as he thinks, "from the Rev. Dr. Patton, [Sr.,] of America, for an Œcumenical Conference, to be held in London. The sentiment of Protestant Christendom showing itself favorable in all directions, the necessary steps were taken, and the proposed Conference, composed of delegates, 800 in number, from different countries, including Great Britain, and belonging to the various evangelical bodies, assembled in London on the 19th of August, 1846; and at its fourth session adopted a resolution in favor of forming an Evangelical Confederation," which should "afford opportunity to members of the Church of Christ of cultivating brotherly

love, enjoying Christian intercourse, and promoting such objects as they might thereafter agree to prosecute together ;” and the confederation was accordingly formed under its present name. The occasion is stated to have been one “of fervent prayer and praise, and of hallowed intercourse.”

With us, in these Southern parts of our country, it detracts from the pleasant interest which we would feel in the London Conference, that on this occasion the British members took such a course in regard to the reception of slave-holding persons in the body, as excluded all who came from our Southern States, and led, if we remember rightly, to the presentation of a protest, signed by Dr. R. Baird and most if not all the Americans who had gone to attend the meeting. But we believe the exclusive action was only an assumption on the part of that portion of the members above indicated, and that the Alliance never took any formal action on the subject. It certainly has nothing pertaining to it in its “basis” of union ; and, besides the fact that certain matters are now “dead issues,” every kind and appreciative disposition seemed to be exhibited in the late Conference toward brethren of the South.

The formal establishment of the Alliance was followed by the institution of branch organisations in various parts of the world, including one in this country, with some local auxiliaries. The very first meeting was attended by representatives from all parts of the world where Christianity has been planted ; and this has been more largely the fact in its subsequent meetings.

The formation of this Christian confederation was followed by its first regular meeting as a Council or Conference, which took place in London, during the great World’s Fair, held there in the autumn of 1851. It was composed of more than 300 foreign delegates, some from places as distant as the Cape of Good Hope, the East Indies, and China—beside the large number from different parts of the United Kingdom. At this meeting, the general course of proceeding was adopted which has been subsequently followed, essays being read, and addresses made on topics appropriate to the objects of the Alliance, prepared by learned and able men ; statements being made, and information produced as

to the progress of the cause of Christ, and the obstacles to it, in various parts of the world, and meetings being held throughout for Christian intercourse and social devotion—all with happy effect.

We give below the platform on which the Alliance was formed, and on which it now stands, as it is included in the Constitution of the American Alliance as reëstablished in 1867. Though out of time as to the latter, it will be satisfactory to us, in some respects, to see all together :

THE BASIS OF THE AMERICAN EVANGELICAL ALLIANCE.

Resolved, That in forming an Evangelical Alliance for the United States, in co-operative union with other branches of the Alliance, we have no intention or desire to give rise to a new denomination or sect ; nor to effect the amalgamation of Churches, except in the way of facilitating personal Christian intercourse and a mutual good understanding ; nor to interfere in any way whatever with the internal affairs of the various denominations ; but simply to bring individual Christians into closer fellowship and co-operation, on the basis of the spiritual union which already exists in the vital relation of CHRIST to the members of his body in all ages and countries.

Resolved, That, in the same spirit, we propose no new creed ; but, taking broad, historical, and evangelical catholic ground, we solemnly re-affirm and profess our faith in all the doctrines of the inspired word of God, and in the *consensus* of doctrines as held by all true Christians from the beginning. And we do more especially affirm our belief in the *Divine-human person* and *atoning work of our LORD and SAVIOUR JESUS CHRIST*, as the only and sufficient source of salvation, as the heart and soul of Christianity, and as the centre of all true Christian union and fellowship.

Resolved, That with this explanation, and in the spirit of a just Christian liberality in regard to the minor differences of theological schools and religious denominations, we also adopt, as a summary of the *consensus* of the various evangelical Confessions of Faith, the Articles and Explanatory Statement set forth and agreed on by the Evangelical Alliance at its formation in London, 1846, and approved by the separate European organisations ; which articles are as follows :

“ 1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.

“ 2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

“ 3. The unity of the Godhead, and the Trinity of the Persons therein.

“ 4. The utter depravity of human nature in consequence of the Fall.

"5. The incarnation of the SON OF GOD, his work of atonement for the sins of mankind, and his mediatorial intercession and reign.

"6. The justification of the sinner by faith alone.

"7. The work of the HOLY SPIRIT in the conversion and sanctification of the sinner.

"8. The immortality of the soul, the resurrection of the body, the judgment of the world by our LORD JESUS CHRIST, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

"9. The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

"It being, however, distinctly declared that this brief summary is not to be regarded in any formal or ecclesiastical sense as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance."

The second Conference was held in Paris, in the year 1855, advantage being taken, in consonance with the wishes of the French brethren, of the great World's "Exhibition" held there during that year. This contributed to make the attendance large, the number of members being as many as twelve hundred. It added to the interest of the occasion, that this Conference was held in a Roman Catholic country, in a city that is so much of an oecumenical capital as Paris. Many persons will remember the fact, generally published at the time, that in connection with the grand exhibition of arts and manufactures, there was a depository established for the occasion by Protestants, of Bibles and religious publications of every sort, in the different languages of the world, for exhibition, sale, and gratuitous distribution. The most prominent subject before this Conference, was religious liberty; and an able report being brought in by a large committee, in which many different countries were represented, a course of practical measures was entered upon, which has subsequently led to some good results in promoting toleration. On two occasions during the Conference, the Lord's Supper was administered, and the words of institution were pronounced in the administration in six different languages.

The third in the series of Conferences, took place at Berlin, in 1857. Frederick William IV., the then reigning sovereign of the

leading Protestant power on the continent of Europe, had manifested an interest in the Alliance hardly surpassed by that of any private individual, and had even, by private communications and a royal message, invited the body to hold its next general meeting at his capital.

The Berlin Conference opened with devotional services on the 9th of September, at the "Royal Garrison Church," which continued to be used by special permission of the King; and for nine days the sessions continued, with the attendance of a large number of the most illustrious men of Protestant Christendom, and with a high degree of interest. One of the pleasant interludes was a visit, by the royal invitation, to the King. On Friday, the 12th, special trains went to Potsdam about 6 o'clock p. m., with some 1,200 Alliance members and visitors, who, after an elegant repast, were presented to the King and Queen. In answer to a brief address by the chairman of the German branch, the King responded in truly Christian words, and with emotion: "I have always felt the most earnest desire to promote such a union among Christians. Hitherto it has appeared impossible; but now I rejoice in seeing it. The first step is taken. The first days of this Conference are passed, with the joy and blessing of the Lord. My wish and most fervent prayer is, that there may descend upon all the members of the Conference, an effusion of the Spirit of God, such as fell upon the first disciples." Remarkable words, these, to come from a successor, and one sharing the blood, of the great but irreligious Frederick II! It was remarked by the present King William, in his communication to the late New York Conference, that this was "the last public act" of his deceased brother. And, while we must deprecate an undue reliance on the favor and aid of the great of this world, for the furtherance of Christ's kingdom, we are reminded by such instances as this, of the prediction of "kings and queens" as acting the part of "nursing fathers and nursing mothers" to the Messiah's Church.

That land of romantic beauty, Switzerland, and its literary and religious capital, Geneva—a country and a capital so illustrated by the historic association which connects them with the great

Reformation—received, in 1861, the next visit of the Alliance. It was opened 2d September, in St. Peter's Cathedral, with the reading of John xvii., and the hymn, "*Grand Dieu, nous te benissons,*" and other appropriate services. Among those present at this meeting, beside Merle d'Aubigné, Gaussen, Malan, Col. Tronchin, and others, from Switzerland itself, were Monod, De Pressensé, Grandpierre, Prof. Cuvier, from France; Baptist Noel, Earls Roden and Cavan, and Sir C. Eardley, from England; Drs. Guthrie, Cairns, and Thomson, from Scotland; Prof. Gibson and Dr. Urwick from Ireland; and Drs. R. Baird and Sawtell, from the United States. The relations of Calvin to the Reformation was the appropriate subject of one of the documents prepared for this meeting. An interesting feature of the occasion was the numerous open-air meetings—quite novel in that part of the world—held for the promotion of religious feeling among the masses, which were addressed in their own language, by various foreign visitors, and not without a visibly happy effect. The Lord's Supper, at the close of the Conference, is spoken of as having had a peculiarly eucharistic as well as international character.

The good "burgher" city of Amsterdam was the place of the succeeding Conference meeting, which was held there by invitation; and it was very meet that the little country and people whose name has been illustrated so gloriously by their doings and sufferings—so nobly portrayed by some American historic pens—in their long struggle in behalf of freedom and the Protestant faith, should be honored by a visit from such a body. On Sunday, August 10th, 1867, the inaugural service took place in the large cathedral church, which, notwithstanding its name, still retained, of "New Church," was first built in 1408, and therefore was long used for Roman Catholic services. It was now crowded to overflowing by 4,000 people. The hymns sung at the services of this Conference were printed, in parallel columns, in Dutch, German, English, and French. The feeling and effort of the pious Hollanders gave this Conference a peculiar and eminent character, in making the occasion one of immediate spiritual benefit to the community in the midst of which its sessions were

held. Twice the regular proceedings were suspended, and the great Park Hall was filled with a concourse of people, who were addressed on gospel themes and exhorted to adhere to the pure faith of their fathers. Still further, in various places of assembly through the city, crowds of poor people, and even some of the outcasts of society, listened to proclamations of gospel truth from Christian strangers, these being interpreted wherever necessary; and the effort was extended even to the soldiers. After the conclusion of the Conference by the celebration of the Communion, the members with visitors attended, by invitation, the annual gathering of the Dutch Missionary Societies. At the village of Vogelensing, a half-hour's distance by rail from Amsterdam, in a beautifully wooded park belonging to a private individual, some 20,000 persons spent the day in listening to addresses from the missionaries and others, on the world-work of the Church of Christ. Beside the provision which had been made of refreshments for the company at large, the proprietor, Mr. Barnaart, opened his house, with a princely hospitality, to the foreign delegates and their families.

At this meeting, the invitation was given, on the part of the American Branch, just reëstablished, that the Alliance should hold its next meeting this side the Atlantic. The invitation was agreed to with a degree of enthusiasm. The interference of various causes, especially the Franco-Prussian war, delayed this meeting until the past autumn.

We have given this sketch, not only as the history of a great religious movement of our age, and because the several Conferences exhibited so much that is of interest, but for the reason that the history of any institution sometimes shows its character as well as anything else, if not better. In the course of its existence, up to the period to which the present sketch has brought us, it had been the means, through a recommendation of the British Alliance in a meeting held at Manchester in the first year of the general body, (probably, therefore, in 1852,) of setting on foot the annual observance of a "week of prayer," the suggestion of which was afterwards repeated by some of our foreign missionaries, and which is extending to such a degree, and exciting in-

creased interest over the Protestant world, as a happy season of occasional reunion among Christians "who hold the Head," and as a grand concert of prayer for the world. From the Alliance movement, too, there has sprung up in Great Britain, the Turkish Missions-Aid Society, the German-Aid Society, the Continental Committee for Toleration, etc.; while it is claimed, in the historical paper presented at the late Conference by Mr. Davis, Secretary of the British Alliance, as to two important objects, "that the Madias in Florence; Matamoros and his fellow-Protestants, 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 Basuto Land, South Africa, as well as English missionaries in New Caledonia; the Lutherans in the Baltic Provinces of Russia, with others, have proved the value of Christian sympathy and the efficient aid which the Alliance, through its various British and foreign organisations, can render to our fellow-Christians throughout the world. The efforts of some of our Continental branches with reference to the observance of the Lord's Day in their own land, have also been signally blessed. In Prussia, labor in government works on Sunday, and the assembly of the militia on that day, have been stopped. In Switzerland a large number of manufactories have been closed, and the postal authorities are giving the whole or part of their employés rest on that day."

It will be seen, from quotations made in this article, that the Alliance has acted, and most wisely, on the principle of bringing together individuals as such, in its organisation, and not an official representation of denominations or ecclesiastical bodies. The Moravian Synod, it is true, and some other European Church Councils, have expressed their good feeling toward it, but it was a voluntary expression on their part.

It was, therefore, with its principles well settled and understood, that the sixth Conference meeting took place, of which we have now, in more of detail, to give an account. It is a fact which might give the more hope of good from them, that the General Alliance meetings were themselves, to a large extent,

made the subject of prayer by its members and supporters, in various countries. At a meeting of its French and Swiss friends, held in Geneva, an address was adopted and forwarded to the American Alliance, signed by the lamented Dr. Merle d'Aubigné and other well-known names, expressing the wish and prayer that the approaching Convocation in New York might be "*pour l'Eglise de Christ une Pentecote nouvelle.*" All complications and difficulties arising from the conflict between the two great continental powers, which had postponed the Conference meeting for a year or more, were now out of the way. The meeting took place with almost the entire world in a state of peace; and as being held in the "New World," it was looked to by Christians in the "old" hemisphere with somewhat peculiar interest. And it is not too much to say that the expectations of the brethren from beyond the waters, as well as the hopes of brethren on this side, were more than realised.

The number of foreign delegates (according to a printed roll,) was as follows: from Great Britain, 75; the British Provinces in America and the West Indies, 56; Continental Europe, (to Italy,) 32; Greece, Turkey, Persia, and India, 9; making in all, 172. Another list, (perhaps later,) we observe, makes the number nearly two hundred. The delegates from the United States Alliance and its branches, numbered 280, to which are to be added upwards of eighty invited corresponding members from different parts of this country, (including several from the South,) and a number of foreign missionaries, besides some that appeared as delegates. The grand total of these divisions of the body was about six hundred and thirty. This is a smaller number than some of the former Conferences could show; but, considering that two of them had the advantage of being held along with the great world-exhibitions, and that this was held in a country so removed from the greater part of those represented in the body, the present meeting, even on the score of attendance, may be regarded as having been as great a success as any of the preceding. In case it be a matter of curiosity to any of our readers to know in what proportion the foreign denominational bodies furnished the membership of this Conference, (no denomination being represented

as such,) we would state that, according to a classification in the *New York Evangelist*, of the British members enrolled at the first sessions, the number of Congregationalists or Independents was 27; of Episcopalians, 21; of Presbyterians, 21; of Baptists, 5; Wesleyans, 7; beside some not known. The Continental members, of course, almost all belonged to the Lutheran and other "Reformed" Churches, all kindred to our own. By far the larger part of the American representation consisted of persons belonging to the Congregational and the various Presbyterian bodies, including the Reformed (Dutch) Church. This part of the membership included a considerable number of Lutherans, as well as a respectable number belonging to the Episcopal and other evangelical denominations of this country. They not only shared, all of them, in the composition of the body, but, through ministers and others coming from amongst them, appeared in the various discussions and religious services of the occasion.

Never, probably, has any religious convocation held on this continent drawn together so large a number of the most eminent divines of the different branches of the Church of Christ in this country, many of them grey-haired veterans in the Lord's service.

A building far above the new Bible-House, and beyond what were within our own memory the limits of the city, had to be selected as a central and convenient place for the Alliance sessions, the hall of the Young Men's Christian Association building, corner of 4th Avenue and 24th Street, being occupied in most of its sittings. But the vast number of persons of the city and from all parts of the country attending the meetings, rendered it necessary, on many days of the Conference, to open for their accommodation various churches and public halls, where addresses were made as at the central place of assemblage, and sometimes an address or the reading of a document repeated to a different audience. A 9 o'clock morning meeting for devotional services, held at the Madison Square (Dr. Adams's) Presbyterian church, was a happy and profitable daily reunion and preface of the day's common exercises. These latter were conducted according to a programme, copies of which, for the day, were circulated to the audience

from day to day. Beside services of prayer and Scripture reading in the order of the Conference sessions, occasional singing varied at intervals the graver employments—a small selection of hymns, in handbill form, being distributed for the purpose; and it was a good feature of the occasion that only such hymns and tunes were used as were both choice and familiar. No one who was present can forget the effect when such hymnal utterances as “From all that dwell below the skies,” or “Jesus shall reign where'er the sun,” to “Old Hundred,” or “Rock of Ages,” or “Blest be the tie,” or the “Coronation Hymn,” rose from hundreds, and sometimes more than hundreds, of voices and Christian hearts; or the demonstration that it afforded in favor of real hearty congregational singing, in distinction from the modern fashion of worshipping God in the sacred and delightful service of sanctuary song, albeit with very select and refined and artistic performance by a proxy corps, stationed in an end gallery.

Upon a review of the occasion, we cannot but think that the programme committee ran a risk, at least, in making the exercises of the Conference so numerous and continuous as they were; for beside the Sabbath services in various parts of the city, and the Alliance Sunday night meetings, three sittings were generally held on each of the other eight days, after the morning devotional meeting just spoken of. But it is itself a remarkable testimony to the character of the productions of the occasion that, being so many and so crowded into the hours of the successive days, the interest of the audiences did not wear out. This did not seem to be the case; or if it flagged in the least, on any day, it seemed to revive again, and continued to bring the largest crowds to the very last.

The topics were the ordinary ones of former Conferences: Protestant evangelical unity and recognition; the present aspects of Papacy; Infidelity in its various forms, and the relations of revelation to science; Sabbath observance; and the missionary fields and evangelistic work of the Church—being the most prominent. The speeches of the Dean of Canterbury and Bishop Bedell on the first of these topics were remarkable, not so much for the treatment of it, so admirable in itself, as for the sources

from which the sentiments of these addresses came. Everybody knows how nobly the Dean carried out, in practice, the principles he avowed; for he once led the Conference in extemporaneous prayer, besides the more important act of participating in the Lord's Supper as administered at the Madison Avenue Presbyterian church, which he has publicly vindicated and gloried in since his return to England, declaring that he "never took part in anything that more impressed his spirit, or made him feel more of a sense of premillennial joy," adding his regret "that any members of the body to which he belonged should be so narrow in their feelings as not to see that there is *something greater than any particular community or church, and that is the universal Church of Christ*;" saying further, that in the communion spoken of, the very idea of "the Holy Catholic Church" (of the Apostles' Creed,) was carried out. All this was the more significant and important in connection with the fact that the Dean brought with him a letter to the Conference from the Archbishop himself, over whose cathedral he presides, in which, while the latter states that he is not in the membership of the Alliance, he expresses his interest in its designs and operations. The matter is still further illustrated by the letter, which probably every reader of this has seen, from the distinguished Primate of England, in which he playfully refers to the similar case of intercommunion on the part of Dr. Smith's noble predecessor, Dean Alford, at Berlin, and clearly shows his approving sentiment. And all this is the more pregnant, as occurring about the same time that the Sovereign of Great Britain appoints a Church of Scotland (Presbyterian) minister one of her chaplains, and herself partakes of the Communion at the hands of a minister of the same Church. It shows, along with the parallel movement in the Episcopal Church of this country, that, while there is such a development in one portion of the Church spoken of in England and America, of hierarchical and ritualistic principles, there is going on in the same body, and synchronously, a very distinct and strong manifestation of sentiment in the opposite direction. It ought to be stated, as showing that the acts of conciliation and compromise in things non-essential, were not entirely on one side, that in at

least one of the meetings of the occasion, the members of the Conference and the entire audience stood up and repeated the Lord's Prayer, and the Creed was also thus repeated on the same or some other occasion. The Conference devotional services throughout afforded a most happy practical demonstration on the question of the practicability of all evangelical Protestants joining in common worship.

We would be glad to give an analysis of some of the more valuable addresses, essays, and other documents previously prepared and produced before the Conference. Our space will allow of only a few notices; and all of these productions have now been placed within everybody's reach, in ways that we will presently indicate. It may be well here to correct an erroneous impression somewhat disparaging to the interest of the occasion, which may have been made by the language of newspaper reports, in regard to some of the productions referred to, as having been "read," when they were not; a mistake perhaps arising from the fact that they were sometimes furnished the printer as put in writing by the author. The greater part of the subjects brought before the Conferences were discussed in the form of addresses, many of which were pronounced with good rhetorical effect; and wherever reading was done, it was generally done in a manner not much less effective. Some section meetings were occasionally held in which the French and German languages, and in one the Welsh, were exclusively spoken. But these were used only a few times by individuals at the central meetings; enough to suggest how the telling of "the wonderful works of God" and the experience of Christian hearts is to consecrate all the tongues of earth. Most of the foreigners who were appointed to take part in the public central meetings, had the English well enough at command to use it in speaking, more or less perfectly. Some of them spoke it admirably.

Not undertaking, without further study of it, to endorse every expression contained in it, we can say that Dr. Hodge's address on Christian unity was one of the most important efforts of the Conference occasion. The subject, and the mind from which it proceeded, made it so. It was a most lucid and in every respect

masterly exposé of the important topic, and seemed, as one listened to the successive sentences, not so much like the effort of argument as successive oracular-like enunciations which no one could challenge. Dr. H.'s manner, on this occasion, was as ever with him, simple and unambitious, but the delivery was quite animated as to voice and gesture; and this effort of the venerable divine made one think that, at least under the inspiring influences of this great occasion, he had even more than renewed his youth. It made a manifest and profound impression. It was an expression used by Dr. H., in the latter part of his address, in substance, if not in words, that "no one ought to be excluded from Church communion whom God would not exclude," which drew upon him the animadversions of some of the Baptist papers in New York and elsewhere, with complaint against the Alliance for allowing, in this instance, matters of difference amongst the denominations to be introduced on its floor.

The present aspects of the Papacy, including the "Old Catholic" development, occupied the attention of the Conference for a day or two; and various important papers were read, and addresses made, during this specific discussion and at other times, giving important information as to the state of things in the Roman Catholic parts of Europe. Pastor Fisch, of Paris, and others, spoke of an increased tendency in the French mind toward religion—perhaps arising from their late national humiliations—as recently manifesting itself, and in connection with it, a reflux toward their old religion, which he and others who spoke of it styled a "revival of Popery." But it did not appear that the cause of Rome is gaining ground, relatively, in any important degree, anywhere else. The New York *Herald*, in an editorial, spoke of this in a somewhat sneering way, as the grand assault of the Protestant batteries on the moss-covered towers of the oldest Church of Christendom, and the one which had been, from ages long past, the conservator and bulwark of the Christian faith; as if the members of the Conference had looked for a result so like the fate of Jericho, from a day or two of discussion among themselves.

The subject that brought out the widest range of discussion,

and the greatest variety if not discrepancy of views, was the third in the list that we have given, and the one which is now so deeply agitating the mind of intelligent Christendom—the relations of human science to revelation. On this subject, President McCosh, of Princeton, delivered a very ornate elegant address, in which he adhered to old ground, except on one point, which we shall presently specify. Prof. Guyot of Princeton expressed it as his view, that the days of creation spoken of in Genesis, were “works,” or stages, or “steps of the organisation,” without reference (as we understood him,) to exact divisions of time; as the root, stem, leaf, flower, seed, may be said to be the days of the plant. Succession makes the history. Dr. McCosh, in a few remarks following, expressed his agreement with the views of Prof. G., and his belief that the seventh day “rest,” spoken of in the 2d of Genesis, did not come within a limited time, but was indefinite, except (we suppose he would say) in respect to its beginning, or its mere relation of succession to the preceding events. These expressions of sentiment on the part of distinguished and believing men, are here only given as a part of the history of the occasion and the times, without intending to intimate that they were the views of the body generally; for the discussions did not show this. The Rev. Dr. Brown, of Scotland, a grandson of “John Brown of Haddington,” and at different times a missionary in Russia and at the Cape of Good Hope, in an address made by him, avowed his belief in the “hypothesis,” as he preferred to term it, of development as not being inconsistent, in the way that he received it, with the Bible, or with the “Shorter Catechism,” in which he had been early taught, and the leading doctrines of which he topically rehearsed. Dr. Hodge challenged him with the question, “What is development?” Is it an intellectual process, guided by God, or a blind process of unintelligent, unconscious force, which cannot look to any end, or use means toward an end? Dr. B. said he would answer that question by the Shorter Catechism; but added that the question was not as to the fact, but “the how,” of God’s creating all things.

One of the most able discussions of this subject was by the

Rev. Dr. Dawson, Principal of McGill College, Montreal. Principal D. showed himself to be quite thoroughly a man of science, well acquainted with its present ascertained facts. We particularly recommend his speech to all who may possess themselves of the report of it, as worthy of study, for its valuable statements and suggestions. Amongst other things, he called attention to the fact, as having an important bearing on the question of evolution, that the oldest remains of man that are found, instead of showing a very low type, exhibit a finely developed human physique. He declared it as his belief, after investigation, that as yet it could not be established positively that any existing human fossil remains can claim an antiquity beyond what the Bible history seems to assign to man.

But the production which made a greater popular impression than any other of the whole Conference occasion, was the essay of Dr. Christlieb, Professor of Theology at Bonn, Prussia. It was a most masterly effort, containing the substance of some lectures on the subject previously delivered at Bonn, and will give the Professor, who looks like a man yet in the prime of manhood, a name throughout the Christian world. The essay has not only appeared in the printed newspaper reports of the Conference discussions, but has been brought out in separate form, and deserves the widest circulation. It places the subject on the highest, truest Christian grounds, without, as we think, denying to the modern advanced science anything that it can properly claim.

The question of the relation of the Church to the State was one that seemed to produce a slight jar to the pleasant feeling that prevailed to such a degree throughout. The Rev. Wm. H. Freemantle, of London, himself a minister of the English Established Church, made an address which, in its principles and declarations, was favorable to Church establishments; though he granted that some countries, *e. g.*, the United States, might be peculiar and exceptional cases. One of the English speakers who followed him, declared his dissent; but this part of the discussion was pleasantly conducted. It was not quite so much so at one of the simultaneous meetings held on Thursday, in which the Rev. Dr. Curry, President of (the Baptist) Richmond Col-

lege, made an address on Church and State, in very strong opposition to Establishments. At the expiration of the thirty minutes allowed for the precomposed essays and addresses, Dr. Crooks, who presided at this collateral meeting, struck his bell, remarking (in substance,) that, as a matter of courtesy to many of the foreign delegates, to some of whom he knew it was unpleasant, he thought the discussion ought to cease. Dr. Curry seemed somewhat hurt at the supposed intimation of discourtesy, saying that he had been invited, by the Programme Committee, to discuss the specific question which he had treated. But, though called for by some of the audience, he did not proceed. The fault lay with the Committee. We conceive that it was a fault to put this topic in the programme at all, since we Americans need no instruction or conviction on the subject; and it was, as we think, hardly decorous to bring our trans-Atlantic brethren here to receive instruction on the subject from us in public addresses.

In the department of what may be called miscellaneous productions, we may mention, among the excellent ones, the address of the Rev. Dr. Arnot, of Edinburgh, (the friend and biographer, we suppose, of the late lamented Dr. Hamilton,) on "Christian doctrine, as embodied in the Christian life." Dr. A., in his robust form and the cast of his face, as well as in his accent and the sturdy character of his intellect, presents a very decided representation of a man of the true and high Scottish type. Dr. Plumer was once more heard, in the city where in days of yore his voice had sounded for the Tract and Bible cause, in sound words about family instruction, and Dr. Hoge in his interesting setting forth of "the South as a mission field."

A subject was touched upon at one of the meetings, by the Rev. Dr. Simpson, of Derby, England, in his essay on "Modern Literature and Religion," which we regard as one of the most vital, and demanding the attention of the Church everywhere—fictitious literature in Sunday-school libraries. Dr. S. spoke of evils existing; and the Rev. Dr. Ormiston, of New York, dwelt more strongly on them; and it is worthy of mention, that the *New York Evening Post*, the senior editor of which is the poet and eminent literary man, W. C. Bryant, still living at a very

advanced age, expressed its strong concurrence in the sentiments of these speakers, and its conviction of the vast evils resulting from the connection of the two things above mentioned.

The general curiosity, of foreigners as well as others, to hear Mr. Beecher was gratified, in his giving, as well as Dr. Parker of London, (the author of the "*Ecce Deus*,") a discussion of the "Pulpit of our Age"—what it ought to be. Dr. P.'s was a manly, vigorous handling of the subject, in a high style of thought and diction. Mr. B.'s, in our opinion, was decidedly inferior to it. On some occasions the speakers delivered their addresses at more than one of the simultaneous meetings. It so happened that Mr. Beecher came in from another meeting just as Dr. P. closed his speech, in which he had treated "sensational preaching" somewhat trenchantly. The "Brooklyn pastor," probably without knowing this, himself, in the course of his remarks, took up and vindicated that kind of preaching. His egotism would probably, in any case, have prompted this. But many a person felt that, whether with his knowledge or not, he was well chastised beforehand. A certain kind of smartness, a readiness of thought and speech, great self-confidence, with a knowledge of human nature, and a daring audacity in the assertion of novel opinions, with a good rhetorical talent, may give a man a popularity which he does not deserve as a profound thinker or safe teacher. Mr. B.'s speech on this occasion certainly would not give him a high place as a man of ability. He could not let the opportunity pass while he served up the dishes, stale on his table, of "true manhood," "sympathy with humanity," etc., of making a fling at the old theology of his own forefathers, when he painted the picture of the man who, wearied and worried from the toils and cares of the week, has to go to church on Sunday morning and listen to "a sermon on the fall of Adam;" which sneer conveyed the detestably false insinuation that the old doctrine (old as the Bible,) of human depravity and the cognate ones, do not, in the faith and preaching of them foster sympathy with our fallen humanity, the very opposite of which all history and experience have shown to be true.

But not the least interesting part of the exercises of the Con-

ference occasion was the day (Friday, 10th,) given up in various meetings—some at the same hour in different places—to statements and addresses from foreign missionaries. Dr. W. Adams called it “the missionary day” of the Conference. Many missionary gentlemen from this country and Europe, coming from fields as distant as Persia, China, Japan, and Southern Africa, told “what of the night.” Many of the accounts given by them, especially as showing the progress of things within two or three or more decades, were highly interesting and even animating. The New York *Herald*, in the editorial already referred to, spoke of the efforts of centuries as resulting in little or no gain of Protestantism on the Papacy. Protestants may well say that the field has generally not been open to us; the Papacy has, until recently, been protected from our approach by the wall of exclusion which, in most Roman Catholic countries, at its own instigation, were erected from ages gone by for its defence; most Protestant countries meantime allowing them free ingress. The Protestants, too, are the hopeful, confident party, who rejoice in the free field now before them in the Papal countries. But, if the affirmation of the *Herald* holds true, which we do not altogether grant, as to any changes of the relative strength of these parties, it is certainly true that our Protestant Christianity, at the present day, is the great aggressive power of our age; and no one, we think, can cast his eye over the world without feeling that its influence is far more widely and powerfully felt than that of the Romish religion.

So far as the personal representation from foreign fields on this occasion was concerned, it was interesting to see and hear men born in Christian lands, who had been spending in those fields from ten to thirty, if not forty, years. But each of the great divisions of the outside world—that of Oriental nominal Christendom and that of the great heathen world beyond—had a native representative in the Alliance, in Dr. Kalopothakes, who bore an appointment from a small Branch Alliance at Athens, composed of a few evangelical Greeks, with some other resident Protestants; and in Narayan Sheshadri, the converted Brahmin, now a minister under Presbyterian ordination, (as well as Dr. K.,)

having been brought to Christ under the labors of Scotch missionaries. So intelligent, so pious, so efficient men as they both are, they furnished in their own persons the best illustrations of the power and value of the foreign missionary work. There can be no doubt that some of the interest thrown around this Hindoo convert was extrinsic, as arising from his wearing all the time his long Oriental garments and snow-white turban, which, with his dusky face, attracted all eyes to him as he sat on the platform. But the case seemed much more interesting, and even wonderful, when he arose at any time to speak, and in a pure, elevated style of English diction, and with a clear, strong voice, pitched on a somewhat high key, delivered the ideas and facts that he had to utter in a forcible and impressive manner, which, with only a slight foreign touch in the pronunciation, might well compare with the more respectable pulpit performances of English-speaking communities. Narayan Sheshadri was himself the best kind of a proof of what the missionary work can do.

The communications read to the Conference from absent persons, formed one of the not least interesting features of this Alliance meeting. We have already noticed the letter of the Archbishop of Canterbury. One of some length from the venerable Dr. A. Tholuck, of Germany, was read by the Rev. Leopold Witte, who was spoken of as having been a much-beloved pupil of Dr. T. In this paper the eminent champion of the evangelical doctrine in Germany, gives a most interesting historical sketch of its struggles and progress in that land of rationalistic power; and the production is one of greater interest for having in its introduction a short piece of autobiography, in which the venerated writer gives some account of his own early history, in its relation to the great topics discussed in his paper. His pupil and friend who read the document, and who will be remembered by all present at the reading of it, for his attractive face, modest bearing, and the admirable manner in which, notwithstanding his disclaimer, he delivered himself in English, spoke of his preceptor as one to whom even thousands in Germany look as their "father in Christ"—a remarkable and instructive counterpart to what

Tholuck himself says in the paper read, of his intense "longing for souls."

No small degree of interest attached to two of the papers of this Conference, by reason of being posthumous—one from Count Gasparin, of Paris, the other from the great and good Merle d'Aubigné. The latter, which was prepared for the Conference when it was expected to be held in 1870, is addressed directly to the Alliance, and expresses not only his personal interest in it, which had always been active and great, but he delivers himself, in *prégnant* sentences and with a most solemn and tender tone, of his sentiments and counsels in regard to the state of the Church of Christ in our day. His utterances are most worthy of being read, especially as respects the advance of the ministry in the spirit of their work, in regard to which he quotes Calvin's noble words, "*L'Esprit de Dieu doit resonner en leur voix, pour besogner en vertu,*" and the stronger cleaving of believers to Christ as their living Head, not only for their own peace, but for the salvation of the Church. It seemed, while this testamentary paper was heard by the great assembly, as if it was the voice of that eminent servant of God speaking from another world.

Among the communications read, two others deserve to be mentioned as of extraordinary interest—one from Père Hyacinthe, and one from the "Old Catholic Congress," under date Constance, Sept. 12, 1873, and signed by the Bishop, Reinkens, and Prof. Von Schulte, President. The first writes, excusing himself for not fulfilling a formerly accepted invitation to attend the Conference, and says, in the course of his letter, "My ambition, I confess, is still higher than yours. Where you are satisfied with an Alliance, I would desire an organic and vital unity;" by which he means one established on the very broad basis advocated by the "Old Catholics." The communication from the representatives of the latter is itself an extraordinary exhibition of one of the most remarkable developments of our times, when a body of men who have not renounced their name and profession as members of the Roman Catholic body, approach such a Protestant convention as that in New York with the language, "We seize with joy the hand of fellowship extended to us," and the

declarations, amongst others of like character, "Every institution and custom which has crept in, hurtful to true Christian vitality, must be cast out; instead of justification by works, the justification by faith must be brought in;" "we frankly acknowledge that no branch of the Christian Church has exclusive truth," etc. They state that, since the decision at Munich, in 1871, to organise separate congregations, one hundred have been organised in the German empire, with 5,000 members. Whatever we may think of their idea of bringing "into close relations" "the evangelical, the Anglican, the Anglo-American, Russian, and Greek Churches," without a previous great change in some of them, we must certainly rejoice in seeing such a movement as that of the "Old Catholics" towards evangelical faith springing up in the heart of the Roman Catholic body itself. The fact of their speedy expulsion and separation, moreover, is suggestive; for it clearly shows that churches which have so far apostatized as the Roman and the Greek "Catholic" Churches, are never to be reformed in themselves. It is also one of the curious and not insignificant facts of contemporary history, that while there are such tendencies discovering themselves in Protestant countries and Churches toward ritualism and extreme churchism—a resurrection of old carcasses and dry bones, to decorate them with paint, and gold, and silk—there is just an opposite movement among the very persons who have been most thoroughly brought up in the religion of dead forms.

There was a striking interruption in the Conference proceedings on one day, when a telegram was announced from King William of Prussia. But owing, no doubt, to some mistake in the transmission, it proved unintelligible, though obviously designed as a friendly salutation. Dr. Schaff, however, communicated to the body what the great monarch of that great Protestant power of Europe had expressed, in declaring as the King and Emperor had done to him, in an interview at Berlin, that the sentiments in regard to the Alliance, so strongly uttered by his brother, the late Frederick William IV., were his own, and sending his friendly greetings to the coming Conference.

We can only take space, in closing this account of the occa-

sion—which even with its present length requires the exclusion of many things of interest—to say that the Christian feeling of the occasion seemed to rise to its highest pitch in the meetings of the two Sunday nights, which were occupied with addresses and devotional services. The hall of the Academy of Music, which is said to contain 4,000 persons, was filled to overflowing, and other places of meeting had to be opened. And when the vast assembly at the Academy of Music, containing a representation from so many parts of the earth and all branches of the true Church of Christ, joined in prayer, and swelled, with the voices of the thousands who filled the floor and galleries of that magnificent hall, the grand volume of sacred song, especially as they rose and sang, “All hail the power of Jesus’ name,” every Christian heart there probably felt that it was more like the grand congregation above, “of all the nations and kindreds,” etc., and the glorious notes of the anthem and chorus described in the Apocalypse, (Rev. v. 9–14,) than would ever again be realised by most of those present, this side heaven.

We have now given a succinct history of the Alliance, with some sketches of the more interesting discussions and proceedings of the late Conference. The former we have thought would be of some value, in view of the causes heretofore referred to, which have kept the Alliance so much out of our view; and because the history of such an institution will do much toward showing its character. As regards the latter, where more than one hundred and fifty essays, speeches, and documents, were the matter of review, nothing more could be done, even in the space that we have now taken, than to give some brief notices of the more interesting personages and subjects. Full reports are embodied in a volume (price \$5,) published by the Harpers; but they can be had much cheaper, in newspaper form, (for 25 cents,) as printed in an “extra” of the *New York Tribune*. The separate publication, also, of Prof. Christleib’s noble paper has been mentioned.

It gives us pleasure to say that, so far as the writer of this article heard, nothing that could be unpleasant to any one from this quarter, in relation to past and sad difficulties between

“North and South,” was uttered during the whole Conference, by any of the speakers or members from the former. It seemed, in fact, as if pains were taken to avoid anything of the sort. At an early stage of the meetings, Dr. J. Cohen Stuart, (a converted Jew, as we understood,) a delegate from Holland, who, by the way, was much the worst speaker of the whole occasion, made incidental mention of the insurrectionary fiend, John Brown, in a complimentary way: a thing perhaps not so amazing as might strike us at first hearing, when we consider that the North has had the ear of the world, mainly, all the time, and for four years exclusively, and that slavery arrayed the prejudice of nearly all the world against us of the South. As soon, however, as Dr. S. had finished his speech, Dr. Woolsey, President of the Conference, arose and remarked that the Conference must not be considered responsible for everything that might fall from the speakers who should from time to time address it. The remark was no doubt understood by everybody to point at what had dropped in the speech just closed. Not a word, we think, of any such character, fell from any speaker afterwards, except a reference on the part of one of the English delegates to the cessation of slavery in this country.

It is an important statement, which ought to have been made before, that Unitarians and Universalists did not claim to sit in the Conference, but complained of exclusion. The “Basis” shuts them out.

We have spoken of the impression produced in New York itself, by the late meeting. The *Tribune*, after its close, used the following language in regard to it:

“This meeting together—Alliance, as it is properly called—of the representatives of so many differing sects and denominations of Christianity—representatives as well of the culture and scholarship, of the best thought, the noblest endeavor, and the purest living of the universal Christian Church—has of itself set on foot inquiry and provoked thought. Even the men with muck-rakes, whose whole life is in the market they buy and sell in—an intense devotion of a pittance of time to getting a pittance of money—have lifted up their faces wonderingly, and in a dull way asked its meaning; while the brainless crowd, who grovel in sense and live in vacuity, have almost risen to a comprehension of the fact of a

higher life than vegetation, and some purpose in it nobler and more exalted than the eye of sense reveals. Taken out of the realm of the spiritual and moral, and viewed simply as an incitement to intellectual processes, a spur to thought, this Conference has been the most important ever held upon the continent. The subjects it aspired to treat are of infinite moment and universal application, and to their consideration the ripest scholarship and profoundest learning have been brought."

The *Staats Zeitung*, a German paper of New York, remarked upon the difference, in certain respects, between this Protestant convocation and the great Papal one of 1870. And certainly there was even a contrast between the one, with all its outward pomp and prestige, but brooding in secret conclave and issuing dogmas to be received on authority alone, and the other one sitting with open doors, relying for all its power simply on the truth and grace of God, and breathing an atmosphere of far truer and greater love and concord than really prevailed in the Vatican Council, with its boasted but compulsory "unity."

We conclude with the following remarks, which we trust will commend themselves, in the main, to our readers:

I. No humanly devised organisation or scheme, however good in its objects and intrinsic character, is to be allowed to trench upon the true and proper province of the Church, as constituted of God. And no church-member can rightly give to any such organisation or scheme the time, energies, or pecuniary means which are needed to be employed, or which he might employ, for Christ's cause, with any equal degree of usefulness, in connection with the Church wherever he holds his membership.

II. At the same time there may be, and we suppose almost all true and liberal-minded Christians will concede that there is, some ground on which those who belong to Christ's true Church on earth can sometimes meet, to give each other counsel and cheer, and to coöperate in some common efforts for the cause of Christ against common enemies. And if there be such ground for us at least occasionally to occupy, it is none the less valuable to us, but the more so for the very reason that all parts of the Protestant body seem to be coming, more than ever before, into the way of carrying on their various evangelistic efforts through denominational

channels—the Bible Society being the almost only one in which the evangelical body of Christendom now very generally unite.

III. The organisation now before us has most wisely avoided a source of difficulty and danger, in not being constituted, or aiming to be, by denominational representation. It is simply an association of individuals. Something different from this seemed to be indicated by a communication made by one of the officers of Alliance to our last General Assembly; but it was a mistake, which was subsequently corrected. Nor does the Evangelical Alliance, as will be seen from its own statement of principles which we have quoted, pretend to any authority in promulgating doctrine or inculcating Christian duties. Nor does it make it any part of its work to operate for the removal of those grounds of difference on which the denominations respectively stand. It aims to work outside of these. If the late Conference, in its influences, tended to give an impulse to a kind of sentiment and feeling in one of the Protestant denominations of this country, which has since led to a movement of “reform” actually amounting to a degree of schism, this movement, however good as regarded by most of us, was not one for which the Alliance was at all responsible.

IV. The good results of the efforts of the General Alliance in behalf of toleration and of Sabbath observance, have been indicated. They have certainly been of some value.

V. The indirect influence of the Alliance meetings, in the quickening of piety and the deepening of the feeling of world-wide living and effort for Christ's cause, has seemed to be of sufficient value to justify an occasional œcumenical convocation of the sort.

VI. The public sentiment of the world of Christendom calls on the professing body for more of the manifestation of Christian unity in some way and shape. The ungodly and nominal Christian opposers of the Roman and Greek communions challenge it at our hands. And the very existence of a bastard Broad Churchism may itself be a proper reason for our showing heretics and worldlings something better.

VII. The divergent tendencies which have manifested themselves toward Ritualism and Rationalism, seem to call upon those who adhere to the great fundamentals to renew the declaration of this adhesion, and to strengthen each other to the great conflict now upon us, in their defence.

VIII. We may affirm that there is a yearning, more or less, in every Christian heart, after more of the realisation of the actual unity existing among all true believers. If our differences are not to be solved and merged here on earth, why not, nevertheless, have some enjoyment, at times, in some ways, this side heaven, of "the communion of saints?" It has been the glory of the Presbyterian Church that, while she is so tenacious of doctrine, rightly placing this far above all questions of forms, yet she stands on the grounds of true catholicity, in setting forth in her written creeds that "the visible Church, which is also catholic or universal, consists of *all those* throughout the world who profess the true religion," and that the "holy fellowship and communion" in which the communion of saints consists, are "to be extended to all those who, in every place, call upon the name of the Lord Jesus"—which prescriptions remarkably coincide with the limits to which this Christian confederation extends its membership.

IX. If any one then asks how far we are to countenance and coöperate with the Evangelical Alliance, we answer, first, this is for individuals to determine, and each for himself; and next, that we suppose every Christian may well give this countenance and support, *so far and so long as he sees this institution is well conducted, and produces good results.*

It is a matter of some interest just at this time, to remember that, somewhat as a sort of antithesis to the great Roman "Propaganda," Oliver Cromwell devised the scheme of a Protestant organisation having some of the very features of this one of the Alliance, and that he made some efforts in one line at least in which the latter has been operating, in what he did toward procuring toleration for persecuted Protestants on the continent of Europe. His idea of the scheme referred to was in advance of

his times, and worthy of the man whom one of England's greatest modern writers (Lord Macaulay) has styled the greatest of England's rulers.

We have aimed in this article, with a great deal of labor, to place the Alliance organisation fairly, and as fully as possible in the space we could take for the purpose, within the cognisance of our readers.

ARTICLE V.

EVANGELIZATION OF THE COLORED PEOPLE.

This is a subject which is laid upon the consciences of the Christian people of the Southern States by the Head of the Church, and a work which, without controversy, is preëminently theirs. It is a subject, too, in which they have always felt and exhibited a deep interest. Of the Presbyterian Church in particular, the repeated action of its courts in the past, the labors of its ministry and of its private members, evince the attention and interest it has always awakened among us as a Christian denomination. And whilst we do not profess to have done all that it deserved at our hands, we think we may profess to have felt its claims, and to have sought amid its difficulties to discharge our duty therein with sincerity and fidelity. And whatever knowledge of God's truth and salvation these people possess, which we apprehend is underrated, evidently they have received from the Christians among whom they have lived. They were not a few who gave themselves to this Christian labor almost exclusively, and with a spirit of devotion not often surpassed, whilst the Church of God, in all its branches, has uniformly encouraged and aided it; nor has this labor in the Lord been in vain. It is therefore to us no new subject, or one in which it is needful to awaken an interest; but it is one which, by wise and prayerful counsel, we should seek to comprehend amid its present confessed