

ca 6-1144

REPORT OF PROCEEDINGS

OF THE

SECOND GENERAL COUNCIL

OF THE

PRESBYTERIAN ALLIANCE,

CONVENED AT PHILADELPHIA, SEPTEMBER, 1880.

PRINTED BY DIRECTION OF THE COUNCIL.

EDITED BY

JOHN B. DALES, D.D., AND R. M. PATTERSON, D.D.

J. C. McCURDY & CO.

PHILADELPHIA:
PRESBYTERIAN JOURNAL COMPANY,
AND
J. C. McCURDY & CO.,
PHILADELPHIA, PA.,
CINCINNATI, O., CHICAGO, ILL., AND ST. LOUIS, MO.

BX
8907
A6A3
605389
1880

Copyright by
J. ELLIOTT CONDUCT.
1880.

~~~~~  
FERGUSON BROS. & CO.,  
PRINTERS AND ELECTROTYPERS,  
PHILADELPHIA.  
~~~~~

UV

meanwhile the surest way of union is for each Church and each Christian, to live at the great centre of blessing—Christ himself. In him we are one. Through him we shall be one in a resolute and holy war against the devil, the world and the flesh; one in the longing to labor for the perfected kingdom of God; one in the response of the redeemed: "Even so, come, Lord Jesus."

Commending you to God and the word of his grace, we bid you farewell. "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

REV. CHARLES READ, D. D., of Richmond, Va.—I desire the honor of moving the adoption of this paper. I rejoice, before God and the presence of this brotherhood in Christ, for the privilege of having listened to many papers, and most of all of having listened to this one.

You find in Ps. l. 5, these words, which contain the doctrinal law of Christian union: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." This is addressed, as you will perceive, to persons who are infirm, and whose infirmities and sins are rebuked. They are expectant saints. The word "saint," if I understand it, stands always connected with the fall and depravity of our race. But for the fall, the word "saint" would never have been placed in the nomenclature of the world. But take the second characteristic, "those that have made a covenant with me by sacrifice." What a field of thought is opened here! Two modes of clothing, sin early introduced into the world: the one the clothing of fig leaves, and the other clothing at the cost of God. When these garments were received by our first parents in Paradise, if I understand it, there was the making of a covenant with God by sacrifice. That was the beginning of the system of vicarious sacrifice, and of justification by faith.

Among the very first acts of worship are those which took place when Abel came with his sacrifice of blood, and Cain, a free thinker, and perhaps a man of very æsthetic tastes, may have brought his flowers; but the sacrifice by blood was accepted, and the sacrifice without blood was not accepted. Thenceforth human history is diverted into two streams, the one the Cainite stream and the other the Abel stream. The one, de-

veloped all through the sacrificial system, conveys and sustains that grand idea of covenant by sacrifice. To the man who repudiates all reliance upon personal righteousness, and who trusts solely in the righteousness of the Lord Jesus Christ, and enters into covenant with God by sacrifice, here is my hand, and my heart is in it. I care little for architecture, little for dress, if this one great feature is realized, covenant with God by sacrifice. Here is the foundation of union among Christians. Things that are like the same thing are alike to one another; and the nearer Christians get to the Lord Jesus Christ, the more they are imbued by Christian spirit, the nearer should they come to each other. Names are little; life power is everything. Very little is the shape of the loaf, but the quickening power of the leaven is everything.

Then there is another aspect of the case. It is not good for a man to be alone. Man was not made to be alone; sociability was stamped upon his very constitution. I find it in the nerves of my hands. Those nerves will never thrill as they were meant to thrill until I grasp the hand of a fellow-being—not simply a human being, but a Christian fellow-being; never will the nerves of my ear thrill as they are made to thrill until I hear the voice of praise to God, the highest use of the ear, and the highest enjoyment of the soul; and never will the nerves of my eye thrill as they were made to thrill until it sees down in another human eye wells of joy or wells of grief springing up responsive to my own. If I meet a brother, whether from India or Africa, and find him entering into the covenant of God by sacrifice, trying to get nearer to Christ, here I find the perfection of our nature, and the whole soul vibrates under this principle of united fellowship.

We stand upon the old doctrines. These have been evolved and asserted over and over again. Adherence to them runs through this letter, which is now, I trust, to be sent to the Churches.

Dear brethren, this is my first utterance. Do you enter into the covenant of God by sacrifice? We of the South meet you on that ground. Are you striving to draw nearer and nearer to

the Lord Jesus Christ under the power of faith and sanctification? We greet you upon that ground. Do you find your feelings thrill under these influences of union with God and union with one another in the covenant of Christ? Then we of the South, in the providence of God, greet you upon this ground. I rejoice to move, as I have moved, the adoption of this Letter to the Churches.

HENRY DAY, ESQ., of New York.—I second the motion.

PROF. STEPHEN ALEXANDER, of Princeton.—In the remarks which have just been made, as well as in the Letter itself, there is implied the apostolic rule of Christian fellowship and recognition. It is found in 1 Corinthians i. 2. It has been properly quoted several times in this Council. It tells whom we are to recognize as a Christian brother. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." It is very simple and beautiful—all that in every place call upon the name of Jesus Christ our Lord. Whoever does that according to the apostolic rule is my Christian brother.

The Letter was then adopted by the Council.

REV. DR. PRIME.—I move the publication of the Letter. Of course, that will be done in the volume of Proceedings; but I move also that the Council request the pastors of all the churches represented in this Council to read it publicly to their congregations.

REV. DR. BROWN, of Fredericksburg, Va.—I second the motion. It has been my privilege, as it has been of others, to hear many good letters of a pastoral or friendly character; but I never heard one that more completely came up to my idea of what a communication of that kind should be than this has done. While I rejoice to hear the doctrine of the inspiration of the Scriptures so clearly—though briefly, as it must necessarily be—presented in that letter, I cannot but remember that there is another, though a lower, kind of inspiration, and I felt that the brethren who drew up that letter had it, and wrote under the guidance of the Spirit of God. It cannot fail to accomplish a blessed

work among all who read it. I rejoice in a resolution that will encourage the circulation of it, not only in the newspapers, but from the pulpits to congregations.

DR. PRIME.—I am requested to add a clause to this resolution, to the effect that a particular Sabbath be appointed for the reading of the Letter. I would suggest the first Sabbath of January next.

REV. DR. PIERSON, of *Détroit*.—The sooner that Letter follows the adjournment of this great Council, the more effect it will have.

DR. PRIME.—Name an earlier Sabbath.

DR. PIERSON.—If we could present it to our congregations about the middle of November, it would be far better than to wait until the first of January. There is no reason why it cannot go before all our congregations by that time. I would suggest the third Sabbath of November.

DR. SCHAFF.—That is impossible. The document has to go to South Africa, to Australia, to India, and the ends of the earth. It cannot be received by that time. I doubt if it can be read by the first Sabbath in January.

DR. PRIME.—I have no doubt that the first Sabbath in January is the earliest possible time in which we can accomplish it. We want it read at the antipodes as well as here, and we cannot have that done before the first Sabbath in January.

Dr. Prime's motion was agreed to.

RESOLUTIONS OF THANKS.

The REV. DR. KNOX then introduced the following resolutions, calling on various members of the Council to move and second them severally, which they did, with brief addresses :

This General Council cannot adjourn without recording its deep sense of obligation to the local committees. All the arrangements have been made with consummate skill and taste, and with the most delicate regard for the comfort of the Council and the efficiency of its proceedings.

The Council desire very specially to thank the gentlemen connected with the press for the fulness and the accuracy with which the proceed-