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- ART. I.—1. *The Directory for the Worship of God in the Presbyterian Church in the United States of America, as amended and ratified by the General Assembly in May, 1821.*
2. *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America.*

IF any feel amazement at the variety of forms in which the religious sentiment of Christians seeks expression in mental and bodily exercises, while, in all the cases, the God who is worshipped, the end of the worship, and the spirit which guides the worshipper are the same, they have but to consider this obvious and significant fact: That the spirit of God in the mind of man expresses itself in the various languages, and the various forms of thought and of actions familiar to the persons who are the subjects of his operation. The different forms of Christian worship are different languages employed to express one and the same sentiment of religion.

The people of different nations, under their various forms of social organization, differing from each other in their climates, their education, and their occupations, and having little assimilating intercourse with one another, have their various forms of expressing respect and disrespect, love and hatred; while the

of unity and even homogeneousness, which in a systematic work would be intolerable, and which even here can be regarded in no better light than that of a necessary evil. That it is necessary seems to us however no less clear than that it is an evil. Between such a work, with all the disadvantages arising from this cause, and the consistent uniform production of a single individual or *clique*, without the benefit of varied labour, no enlightened student of the word of God can hesitate. All that is necessary to prevent the evils which may be anticipated, is to bear in mind the general fact that this work owes its literary merit, in a great degree, to the number and variety of its compilers, who belong to different nations, churches, schools, and parties, and that every part must therefore be received with due consideration of its source, although, as we have said, the exceptions to the general harmony of principle and spirit will probably be found few in number and by no means of an aggravated character.

With this qualification we are free to recommend the Cyclopaedia of Dr. Kitto, as a marked improvement upon all preceding works of the same kind, and as the most convenient means, accessible to English readers, of securing the valuable fruits of modern biblical investigation. If this be so, the variety of pens employed upon it rather adds to its value than detracts from it, by justifying the assertion of the editor, that the English language has no other book which eminent foreign scholars have co-operated with our own in producing, and certainly no other which embodies the combined labour of writers who are of different communions here, and are known by different names among men, but have the same hope in this world and but one name in heaven.

ART. V.—1. *Historical Sketch of the Evangelical Alliance*, by Rev. David King, L. L. D.

2. *On the Evangelical Alliance*, by Rev. Dr. Chalmers. Edinburgh.

WE propose to give in the present article a brief historical

sketch of the remarkable movement to which these two pamphlets refer. The Evangelical Alliance which has just been formed, may be said to be the offspring of the Bicentenary commemoration of the Westminster Assembly, which took place in Edinburgh, in July, 1843. The object then in view, gave to the proceedings, no doubt something of a denominational character; but the spirit which pervaded them was enlightened and benevolent, and the allusions to other bodies of evangelical Christians, were all in the way of lamenting their absence. Among the thousands attending that great meeting, there was one gentleman present upon whose mind and heart the exercises of the occasion, and especially some expository remarks on Phil. iii. 15, 16, by the late Dr. Balmer, made a deep impression. There is now no indelicacy in saying that we refer to John Henderson, Esq., of Park,—a gentleman distinguished alike for his wealth and his Christian excellence—a most enlightened and munificent friend of Christian union. He was roused to consider whether any means could be devised for the removal of the many unhappy divisions existing within the visible church of Christ. His first measure was to get up a volume of Essays on Christian union, by ministers belonging to different portions of the church. The authors of these essays were handsomely remunerated, and many copies of the work were gratuitously circulated in Great Britain and America, through the munificence of Mr. Henderson.

In one of these treatises, the idea was thrown out of a convention of Evangelical Christendom, for the purpose of considering and promoting the visible union of the friends of the Redeemer; the suggestion proved not to have been in vain. After much prayerful and deliberate consideration of the subject by brethren in Scotland, (among whom Mr. Henderson's name deserves to be mentioned with special honour,) it was resolved to make an experimental effort. Accordingly a circular was addressed to "the Evangelical church in England, Wales, and Ireland, inviting them to hold a conference at Liverpool, to devise measures for the promotion of Christian union among themselves, and if possible, to prepare the way for a convention of evangelical Christians from all parts of the world. The document is in the following terms:

"GLASGOW, August 5th, 1845.

"DEAR BRETHREN:—You are aware of the proposal which

has emanated from various quarters, that a great meeting of evangelical Christians belonging to various churches and countries should be shortly convened in London, to associate and concentrate the strength of an enlightened Protestantism against the encroachments of Popery and Puseyism, and to promote the interests of a scriptural Christianity. To us it appears that a preliminary meeting comprising delegates from the various denominations in Great Britain and Ireland, might, with advantage, be held this summer, in some town in England. This subordinate measure has been submitted to various sections of Scottish Christians, and has obtained their cordial approbation; and most of the subscribers to this letter have been appointed to use their best endeavours for carrying it into execution. We earnestly and respectfully invite you to join in the movement. On your co-operation its success depends; for, if limited to Scotland, it would be diminutive and ineffectual.

“As to the objects of the preliminary meeting, we think it better not to speak with precision. The delegates will shape their own course; and we abstain from any remarks or suggestions which might appear to invade the freedom of their deliberation. To any, however, who might object to the want of a defined aim, we would reply in general, that there is, in our opinion, no want of work for the combined energies of evangelical Christians. The very fact of meeting together would be a feast of charity to themselves, and would present an exemplification of brotherhood highly honouring to their religious professions. By this would all men know that they were Christ's disciples, because they loved one another.

“When assembled, they might engage together in devotional exercises; hear strong appeals to their individual and collective duties; indicate the basis of the greater meeting to be called at their instance; and organize, or even set on foot, a series of measures, whether by books, tracts, or lectureships, or otherwise for diffusing through all European countries, a scriptural knowledge of the salvation of Christ, and exploding the sceptical and superstitious system so lamentably prevalent, by which the doctrines of the Cross are expressly denied, or buried under a heap of inventions and delusions.

“We sincerely hope that you will give the subject your favourable consideration. It is easy to anticipate objections, but

the end is too great and good to be abandoned on slight grounds. We suggest the 1st of October as a day of meeting, and Liverpool as the place."

This requisition was signed by ministers and elders belonging to the Free Church of Scotland, the United Secession, the Relief, the Reformed Presbyterian, the Original Secession, the Congregational and the Baptist churches; and the response given to it by those to whom it was addressed was in the highest degree cordial and gratifying. A large proportion of the persons invited to join in the movement, complied with the summons; they were joined by others to whom the circular had not been specially sent, but who felt a deep interest in the cause of Christian union, so that not less than two hundred and sixteen persons drawn from seventeen different denominations of Christians, assembled in Liverpool on the 1st day of October, 1845. Of course the Liverpool meeting was a purely experimental one, it being impossible to determine beforehand how far its members could proceed together, or what would be the issue of their deliberations. However, the spirit of brotherly love seems to have been poured out upon it in an eminent degree; indeed all who had the privilege of attending it, unite in testifying that it would not be possible to convey to those who were not there, an adequate impression of the spirit and tone of that surprising assembly—an assembly in which churchmen and dissenters, Episcopalians, Presbyterians, Methodists, and Baptists, the representatives of parties but a few years ago engaged in the hottest controversies, now sat side by side, owning each other as brethren, confessing their past sins against each other, and giving utterance to expressions of mutual and fraternal love. Some confessed that they had come to the meeting with no sanguine hopes of a happy result; others came full of anxiety and apprehension; but when, upon the unanimous adoption of a basis of common truth, the whole assembly rose almost instinctively, and with one consent sang a hymn of praise to their common God and Saviour, there was produced in every heart the deep and joyful conviction, that the set time had arrived for a general and vigorous effort to remove the alienations so long existing in the church of Christ.

The opening exercises of the meeting were, with great propriety, wholly of a devotional character;—these services would scarcely fail to elicit a conscientiousness of mind and heart. No dis-

inction of sects could be discovered from the songs or the supplications in which they joined, and thus at the very outset, a beautiful and impressive proof was given that amid all the diversity of names and opinions, there existed a real and precious unity. "There has been," said Dr. Leifchild, "a singular unity in our devotions; in the prayers we this day presented, no one could have told to what body of Christians those who offered them belonged. I made an observation of this at the time, and I feel that it must have been made by all of us; this fact demonstrates the existence of a real unity of heart."

Without entering into a full account of the Liverpool conference, we would observe, that to all its members the way seemed quite open for summoning a convention of Christians, not of the British empire alone, but from all parts of the world, to carry forward the work so auspiciously begun. It may also be mentioned that at an early period of the Conference, the following important resolution was unanimously adopted:

"That, in the prosecution of the present attempt, the Conference are clearly and unanimously of the opinion, that no compromise of their own views, or sanction of those of others, on the points on which they differ, ought to be either required or expected on the part of any who may concur in it, but that all shall be held as free as before, to maintain and advocate their views with all due forbearance and brotherly love. Further, that any union or alliance to be formed, should be understood to be an alliance of individual Christians, and not of denominations or branches of the church."

The principle embraced in this resolution, and which is now embodied in the constitution of the Evangelical Alliance, is well fitted to remove a host of misgivings. There is nothing which a good man values more highly than his religious belief. The matter may be minute, but if he believes it to be a part of the revealed mind of Christ, he cannot sacrifice it without feeling himself guilty of a sort of treason. Every scheme of union which demands such sacrifice is eventually vicious. But in joining the Alliance no man is asked either to surrender or conceal his conscientious convictions; the strictest member of the strictest sect, may feel at ease about his doctrinal peculiarities, for there is to be no compromise of his own tenets or sanction of another's. All are free to maintain and advocate their views, on the

single condition that such advocacy of them be conducted with all due forbearance and brotherly love. And if the Evangelical Alliance can only be instrumental in recommending this article to the adoption of Christendom, that the expression of religious views shall be at once frank and affectionate, and that when so conducted it shall be held inoffensive, its formation will not have been in vain.

But a great point yet remained to be determined, viz: who should be invited to the Conference to be held in London,—a question, which under the circumstances of the case, was just equivalent to this—who should be admitted as members of the Alliance. It seemed manifest that there must be discrimination of some sort; accordingly the Liverpool Conference resolved that “the persons who shall be invited to the future meeting shall be such as hold and maintain what are usually understood to be evangelical views” in regard to sundry matters of doctrine which we shall presently mention. We shall only add in regard to this Liverpool meeting, that it is determined to call a more general assembly to be held in London, and at the same time appointed a large provisional committee, comprising four divisions, viz: one for London, a second for Liverpool, a third for Glasgow, and a fourth for Dublin.

Meanwhile the project of an Alliance on the proposed basis encountered in various quarters, the most decided opposition. Evangelical Episcopalians deemed it a Jesuitical scheme to entrap the church of England; Scottish Freechurchmen declared that by such an union, the recent testimony of their church respecting the headship of Christ would be compromised, while English Dissenters were afraid that if they entered into it, their mouths would be shut upon the subject of establishments. In various judicatories of the Free Church the matter was canvassed; and particularly in the last General Assembly there was an earnest and able debate on the subject. Besides this, domestic opposition to the proposed Alliance, other clouds arose to darken the prospect of its formation. As the day fixed for the London Conference approached, the idea seemed to prevail that those with whom the measure originated, had gone too far and too fast in proposing an Ecumenical Alliance, and that the actual result of the Conference would be the organization of a British Alliance, with a view of concentrating the energies of churchmen

and dissenters against the growing power of Popery in Britain. Then there was the ill-judged resolution of the Provincial Committee in April, to the effect that no slave holder should be invited—a resolution, which not only awakened the fear that the American delegation would be virtually excluded from the Conference, but which also gave great offence to some of the most eminent and able friends of the movement. On this point Dr. Chalmers, in the pamphlet mentioned at the head of this article, very justly observes: “We must regret the resolution at Birmingham, of April 1st, withholding invitations from those ‘who, whether by their own fault or otherwise, may be in the unhappy position of holding their fellows as slaves.’ If not by their own fault, the laying on of such a stigma is an act of cruelty and injustice to those ministers, of whom, we doubt not there is a number in the southern states of the American Union, who mourn over slavery in all its abominations. These form the very class who were most likely to send over their representatives to this country. But even as to those who are in fault, the more of them the better. By this resolution then, we have thrown away a glorious opportunity of holding converse with ministers who might otherwise have come to us from that tainted region. We should have greatly preferred the actual presence of these men, and to have held oral converse with them, rather than distant letter writing. The Alliance we hope will, by their open protest both against Popery and Puseyism, hold their face as a flint against the most powerful of this world’s hierarchies. But let independence have its perfect work. There is a party of injudicious Abolitionists in America who have greatly distempered and retarded the cause of emancipation; and let us not give way to the fanatic outcry that they are attempting to excite throughout the misled and deluded multitudes of our own land.” These clouds were happily dispersed; the proceedings at the final meeting of the Committee in August, the only one which the American and other foreign brethren were enabled to attend, were of such a nature as to make it evident that if an alliance was formed, it would be one of a comprehensive character, according to the catholic views of those with whom the thing had originated.

On the 19th of August, there was gathered in Freemason’s Hall, London, a vast and unique assembly, such an one, in certain

respects, as Christendom had never before witnessed. In that splendid hall there met brethren from many and distant lands from England, Scotland, Ireland, France, Germany, Switzerland, Canada, and the United States—brethren who represented nearly all the branches into which the Evangelical church of Christ is divided. The exercises of the first sitting were very properly of a devotional nature, while the remainder of the day was taken up with the appointment of officers, and of various standing committees.

The business of the meeting was not fairly entered upon until the third session, when the following resolutions were proposed and unanimously adopted, viz :

“ I. That this Conference, composed of professing Christians of many different Denominations, all exercising the right of private judgment, and through common infirmity, differing among themselves, in the views they entertain on some points, both of Christian doctrine and Ecclesiastical Polity, and gathered from many and remote parts of the world for the purpose of promoting Christian union, rejoice in making their unanimous avowal of the glorious truth, that the church of the living God, while it admits of growth, is one church, never having lost, and being incapable of losing its essential unity. Not, therefore, to create that unity, but to confess it, is the design of their assembling together. One in reality, they desire also, as far as they may be able to attain it, to be visibly one ; and thus, both to realize in themselves, and to exhibit to others, that a living and everlasting union binds all true believers together in the fellowship of the church of Christ, “ which is His body, the fulness of Him that filleth all in all.”

“ II. That this Conference, while recognizing the essential unity of the Christian church, feel constrained to deplore its existing divisions, and to express their deep sense of sinfulness involved in the alienation of affection, by which they have been attended, and of the manifold evils which have resulted therefrom, and to avow their solemn conviction of the necessity and duty of taking measures, in humble dependence on the divine blessing, towards attaining a state of mind and feeling more in accordance with the word and spirit of Christ Jesus.

“ III. That, therefore, the members of this Conference are deeply convinced of the desirableness of forming a confederation, on

the basis of great Evangelical principles held in common by them, which may afford opportunity to 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."

The next point that came up for consideration, and which produced a protracted discussion, was the basis as set forth in the following minute, viz:

"That with a view however, of furnishing, the most satisfactory explanation, and guarding against misconception in regard to their design, and the means of its attainment, they deem it expedient explicitly to state as follows:—

"I. That the parties composing the Alliance shall be such persons only as hold and maintain what are universally understood to be Evangelical views, in regard to the matters understated, viz:

"1. The Divine Inspiration, authority, and sufficiency of the holy scriptures.

"2. The unity of the Godhead and the Trinity of Persons therein.

"3. The utter depravity of human nature in consequence of the fall.

"4. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.

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

"6. The work of the Holy Spirit in the conversion and sanctification of the sinner.

"7. The right and duty of private judgment in the interpretation of the holy scripture.

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

"9. The immortality of the soul, the resurrection of the body, the judgment of the world to come by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

"It is however distinctly declared: First 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. Second—That the selection of certain tenets with the omission of others is not to be held as implying that the former constitute the whole body of important truth, or that the latter is unimportant.

“II. That the Alliance is not to be considered as an Alliance of denominations, or branches of the church, but of individual Christians, each acting on his own responsibility.”

As we have already stated this basis gave rise to a very protracted discussion. Some were of opinion that as the proposed design of the Alliance is to manifest the unity actually existing among the true followers of the Lord Jesus, by whatever name they may be known, there should be no doctrinal basis, since some part of it might and probably would exclude from the Alliance persons respecting whose Christian character, no reasonable doubt could be entertained. Such is the view of the subject expressed by Dr. Chalmers in his pamphlet. “We hold that we should abandon every idea for the present, of an initial declaration of faith, however brief or however general. We would have no articles of agreement save one, or at most two,—the first a willingness to co-operate in all such present measures as themselves might deem advisable for defending a purely scriptural religion against the encroachments of Popery: and secondly, a willingness to co-operate in all such prospective measures as themselves shall afterwards deem advisable for perfecting and making palpable to the world that union which ought to subsist among true Christians of all denominations. No other qualifications should be exacted for an entry into this Alliance than a simple approval of these two specific objects.” Others again objected not so much to a basis of doctrinal views, as to particular expressions and particular articles of the one before the Conference. In particular the 5th was objected to because it would exclude evangelic members of the Society of Friends; and the 9th—which was introduced into the basis at the instance of the American brethren—was objected to because it would exclude many excellent persons on the continent, who while they adopted the evangelical system as a whole, at the same time

doubted or disbelieved the doctrine of the eternity of future punishment.

As our design in the present article is to give a narrative of the measures of the Alliance, rather than to discuss their merits, we go on to say that the basis contained in the preceding articles, and explained in the accompanying statements, was adopted by the meeting *nem. con.* A few who could not vote for it, declared that they would not vote against it. The discussions, as we have said were protracted and earnest—yet we are bound to add, that they were in an eminent degree imbued with the spirit of faith and love; in fact they come nearer to our idea of Christian discussion, than any to which we ever before listened.

In addition to the article explanatory of the basis, it was further resolved,

“III. That in the prosecution of the present attempt, it is distinctly declared, that no compromise of the views of any member, or sanction of those of others, on the points wherein they differ, is either required or expected, but that all are held as free as before to maintain and advocate their religious convictions with due forbearance and brotherly love.

“IV. That it is not contemplated that this Alliance should assume or aim at the character of a new ecclesiastical organization, claiming and exercising the functions of a Christian church. Its simple and comprehensive object, it is strongly felt, may be successfully promoted, without interfering with or disturbing the order of any branch of the Christian church to which its members may respectively belong.

“V. That while the formation of this Alliance is regarded as an important step toward the increase of Christian union, it is acknowledged as a duty incumbent on all its members carefully to abstain from pronouncing any uncharitable judgment upon those who do not feel themselves in a condition to give it their sanction.

“VI. That the members of the Alliance earnestly and affectionately recommend to each other in their own conduct, and particularly in their own use of the press, carefully to abstain from and put away all bitterness and wrath, and anger and clamour, and evil-speaking with all malice; and in all things in which they yet differ from each other, to be kind, tender-hearted,

forbearing one another in love, forgiving one another, even as God for Christ's sake hath forgiven them; in every thing seeking to be followers of God, as dear children, and to walk in love as Christ also hath loved them."

The next great subject which came up for consideration was the objects of the Alliance. These as provisionally adopted and proposed by the conference at Liverpool were: "The counteracting the efforts of Popery, and other forms of superstition and infidelity, and promoting the common Protestant faith in this (Britain) and other countries; and with this view it is deemed necessary to obtain correct information on such subjects as the following, viz: 1. The facts bearing on the growth of Popery; 2. The state of Infidelity, and the form which it assumes in the present day; 3. The facts relating to the public observance of the Lord's day; and 4. The amount of the existing means of Christian education."

In the course of the somewhat protracted and animated discussions to which this subject gave rise, it became very manifest that the diversity of opinion existing among the members in relation to it was too great to admit of any very definite statement of the objects of the Alliance. Some of the English dissenting members were afraid of its becoming a mere anti-popery society, or a Lord's day protection society, yet with singular inconsistency, they were not only willing, but laboured hard to make it, as we shall presently see, an anti-slavery association. The statement of the objects, as finally adopted is as follows.

"I. That inasmuch as this proposal for union originated in a great degree in the sense very generally entertained among Christians, of their grievous practical neglect of our Lord's 'new commandment' to his disciples, to 'love one another,' in which offence the members of the Alliance desire, with godly sorrow to acknowledge their full participation—it ought to form one of the chief objects of the Alliance to deepen in the minds of its own members, and, through their influence, to extend among the disciples of our Lord Jesus Christ generally, that conviction of sin and short coming in this respect, which the blessed Spirit of God seems to be awakening throughout his church; in order that, humbling themselves more and more before the Lord, they may be stirred up to make full confession of their guilt at all suitable times, and to implore, through the merits and interces-

sion of their merciful head and Saviour forgiveness of their past offences, and Divine grace to lead them to the better cultivation of that brotherly affection which is enjoined upon all who, loving the Lord Jesus Christ, are bound also to love one another for the truths' sake which dwelleth in them.

“II. That the great object of the Alliance be, to aid in manifesting as far as practicable, the unity which exists among the true disciples of Christ; to promote their union by fraternal and devotional intercourse; to discourage all envyings, strifes and divisions; to impress upon Christians a deeper sense of the great duty of obeying our Lord's command to ‘love one another,’ and to seek the full accomplishment of his prayer, ‘that they all may be one, as thou Father art in me, and I in thee: that they all may be one in us; that the world may believe that thou hast sent me.’

“III. That in the furtherance of this object, the Alliance shall receive such information respecting the progress of vital religion in all parts of the world as Christian brethren may be disposed to communicate; and that a correspondence be opened and maintained with Christian brethren in different parts of the world, especially with those who may be engaged amidst peculiar difficulties and opposition, in the cause of the gospel in order to afford them all suitable encouragement and sympathy, and to diffuse an interest in their welfare.

“IV. That, in subserviency to the same great object, the Alliance will endeavour to exert a beneficial influence on the advancement of Evangelical Protestantism, and on the counteraction of Infidelity, of Romanism, and of such other forms of Superstition, Error and Profaneness as are most prominently opposed to it, especially the desecration of the Lord's day; it being understood that the different Branches of the Alliance be left to adopt such methods of prosecuting these great ends, as may to them appear most in accordance with their respective circumstances, all at the same time pursuing them in the spirit of tender compassion and love.

“In promoting these and similar objects, the Alliance contemplates chiefly the stimulating Christians to such efforts as the exigencies of the case may demand, by publishing its views in regard to them, rather than accomplishing these views by any organization of its own.”

The third and last important subject of consideration was, the *Organization* of the Alliance. According to the plan proposed by the Business Committee, the members were to "consist of those, in all parts of the world, who shall concur in the principles and objects adopted by the Conference." It was moved by Mr. J. Howard Hinton, to insert the words, "not being slaveholders," after the words "persons,"—a motion which not only called forth a long and earnest debate—but for a time threatened to scatter the newly formed Alliance to the winds. We have neither time nor room to enter into any very minute account of this debate, and it is the less necessary, inasmuch as the motion was ultimately rejected. But we cannot forbear noticing the extreme inconsistency of these abolitionists. When the Basis was under discussion, Mr. Howard Hinton and others whose names we need not mention, were so strongly opposed to the insertion of the eighth and ninth articles, as to intimate their possible retirement from the conference, in the event of their adoption. Indeed they wished to have no doctrinal basis whatever, so that the door might be open for the admission of *every* Christian by whatever name he might be known. And yet the very persons who were so urgent for the admission of the Quaker and the Universalist, were just as urgent that the door should be peremptorily closed against every Christian who happened to be the owner of slaves.

Whether Mr. Hinton and those who acted with him, are prepared to affirm that it is impossible for a slave-holder to be a Christian, we do not know; but unless they do take this absurd position, their conduct in the conference can neither be explained nor justified. One thing seems to us very certain, that if this be their opinion, they are the last persons who should join in such a movement as the present, for the promotion of Christian union.

As we have already intimated, the Alliance when near the close of its session, was brought into deep waters through the agency of the abolitionists. The whole matter, after much debate, was referred to a large special committee, in the hope that some proposition might be framed which would meet the views of all. The deliberations of the committee extended through nearly the whole of one day, Saturday the 29th August. It was a day of profound and painful anxiety to all, but especially to the American and other foreign delegates; from time to time word was sent to the meeting that the committee had not yet

been able to agree, and requesting that united and earnest prayer should be presented on their behalf for divine light and guidance. At last towards the close of the day, a report was given in, which recommended that no branch should admit to membership "slaveholders, who by their own fault, continue in that position, retaining their fellow men in slavery, from regard to their own interests." Strange to say, this report was adopted by the Alliance, under the conviction, as we suppose, that something must be yielded to the clamours of fanaticism and bigotry. But on the next Monday, a better spirit prevailed; during the sessions on this day, the American brethren were allowed to state their views on the subject with great fulness; and the facts and reasonings presented by them were sufficiently influential to induce the Alliance to rescind the offensive resolution of Saturday, and thus to the great joy of all the dark clouds which had so suddenly collected, were as suddenly dispersed. The nature of the "General Organization" as finally arranged, may be learned from the following resolutions:—

"I. That, whereas brethren from the continents of Europe and America as well as in this country are unable without consultation with their countrymen to settle all the arrangements for their respective countries, it is expedient to defer the final and complete arrangement of the details of the General Alliance, of which the foundation has now been laid, until another General Conference.

"II. That the members of the Alliance be recommended to adopt such organization in their respective countries, as in their judgment may be most in accordance with their peculiar circumstances, provided that no branch of the Alliance shall be held responsible for the proceedings of another; on the understanding that when an organization shall be formed, the brethren who have been present at the Conference, or have been enrolled as members, and corresponding members of the Provincial Committee shall act collectively for the formation of it. That, in furtherance of the above plan, it be recommended for the present that a branch be formed in each of the following districts, viz: 1. The United Kingdom of Great Britain and Ireland; 2. The United States of America; 3. France, Belgium, French Switzerland, and the Waldensian Valleys; 4. The North of Germany; 5. South Germany and German Switzerland; 6. British North

America; 7. The West Indies. And that additional branches be from time to time recognised as such by the concurrence of any two previously existing branches.

“III. That an official correspondence be maintained between the several organizations, and that reports of their proceedings be mutually interchanged, with a view to co-operation and encouragement in their common object.

“IV. That the next General Conference be held at such time and place, and consist of such persons, as by correspondence between the branches of the Alliance in different countries, and under the guidance of Divine Providence shall hereafter be unanimously determined. A Conference of any two or more of the branches may be held at the pleasure of the branches desiring it.

“V. That the Alliance shall consist, first of all such Members and corresponding members of the Provisional Committee as shall still adhere to its principles and objects, and secondly, of such branches as may hereafter be formed in consistency with them. That persons who may be hereafter admitted members of any Branch of this Alliance shall be regarded as members of that branch only to which they have been admitted until the occurrence of a general Conference, when they may be, by its authority, admitted members of the Alliance.”

Various other resolutions were passed expressing the sympathy of the Alliance with all Evangelical missionaries in all parts of the world, urging upon all the duty of offering special prayer for a Divine blessing upon this movement, and recommending that the week beginning with the first Lord's day in January of each year be observed by the members and friends of the Alliance throughout the world as a season for concert in prayer in behalf of the great objects contemplated. These, we have not room to insert, we cannot however forbear giving the Address presented to the Conference at the close of its deliberations, in the name of the American delegates, and which was ordered to be engrossed with the minutes:

“The undersigned, as a Committee of the American members of the Alliance, beg leave, on behalf of our countrymen, to say in these concluding scenes of our conferences, that they feel it proper to express the grateful satisfaction which they have experienced during these sessions. They have witnessed the piety, the intelligence, the benignity of European and especially of

British Christians, as well as their hospitality, their large hearted Catholicism, their steady pursuit of the objects and interests of our cherished Alliance, and also their self-denial, their generous expenditure to a very large amount, in preparation for our Conference, and in connexion with it; and their hearts have responded with divine delight, glorifying God in them. Accept these sincere utterances of their gratitude and fraternal feeling. They commend you all, and especially the Honorable Baronet, Sir Culling Eardley Smith, who has so ably and kindly presided over our deliberations, with all their hearts, to the covenant favour of God our Saviour; they will gratefully remember you when far absent, should it please God to reconduct them in health and safety over the vast ocean to their beloved native country, and to the incomparable endearments of 'home, sweet home,' in the circles of their own families; they ask a kind remembrance in your prayers; and trust that we shall all, and mutually strengthen the bonds of Christian amity and cordial appreciation between our two related countries, by all our proper influence in regard to them; and they conclude with the prayer, that our blessed Alliance may have and enjoy, the patronage and favour of God Almighty, in whom, through our Lord and Saviour, Jesus Christ, is all our hope: and with these sentiments they desire to bid you all a most affectionate Farewell." (Signed) STEPHEN OLIN, SAMUEL H. COX.

We have thus laid before our readers so much of the history and proceedings of the Alliance, as will enable them to form a judgment respecting this scheme for the promotion of Christian union. In some future number, we may perhaps enter more fully into the merits of the scheme; at present, we only add, that whether the Alliance is destined to experience an early dissolution, or a vigorous and useful existence—its first (and possibly its last) meeting in London from the 19th of August to the 1st of September 1846, will be remembered with peculiar delight by all who were permitted to attend it.