

man united with Christ by the indwelling of His Holy Spirit. The Church is a body of such men, really such, and by credible profession such, who are organized for the worship of Christ and the diffusion of His gospel. That is a church. I don't see how you can altar that. It seems to be the Scriptural idea of the Church, and therefore wherever there is an organized body of credible, professing Christians, organized for Church purposes, there they have a right to be recognized by every other denominational church as a true church. There is involved in this inter-communion, [applause], as in the Apostolic Church, a man who was a member of the Church of Jerusalem was a member of the Church of Antioch and of Rome. And then it is involved in the recognition of denominational churches; the one and the other of them should regard as valid the sacraments and orders one of the other. [Applause.] If the validity of the sacraments depends upon the virtue of the man who administers them, then none are valid but those who have this supernatural power to render them efficacious. But if it depends upon that being done that Christ demands, under the authority of the Church and with the sincere intention of obeying the command of Christ, then the sacraments of the Church are valid, and should be valid in the eyes of one another. [Applause.] So for ordination. If it be as Rome has it, the confirmation by supernatural power, then no man is really ordained, except by those who have the exclusive power of giving this. If ordination be analogous to an appointment to office, as a king or president appoints a man, then no man is a minister who has not been commissioned by due authority. But if as we Protestants believe, I think I may safely say all Protestants do believe that the call of the minister is by the Holy Ghost, and no Church can make a minister any more than it can make a Christian—[Prolonged applause]—then the office of the Church is simply to authenticate and testify to this divine call given by God. I know that there is a theory of the Church very different from this. It makes the form everything; but if nothing external be essential for a man to be a Christian, then nothing external is essential to the being of the Church.

Another duty of these denominational churches to each other is non-interference. The field of the Church is the whole world; it is great enough. They have no right to interfere with each other. Lastly, the duty of such churches is coöperation, joining each other as brethren in Christ in promoting Christ's cause and kingdom in the world. [Applause.]

If these principles be correct, it is of the last importance that they should be carried

into practice. If we are all of one mystical body, in a sense we don't yet understand, if all local bodies constitute a visible Church of Christ on earth, if all these bodies are bound to recognize each other as churches, and their sacraments and orders as valid, and to avoid interference and to exercise coöperation, then instead of conflict we should have harmony; we should have mutual respect and confidence, and the whole Evangelical Church throughout the world, of every name and denomination, would appear in the sight of man, as it does in the sight of God, as one great sacramental host, marching in different corps, all under one great head, and all devoted to one great object.

It will be seen that due prominence was given to Home and Foreign Missions, the support of the ministry, the training of the ministry, Family Religion, and such-like practical subjects.

The hospitality and kindness of our friends in the United States cannot be too highly spoken of.

We hope and believe that thousands have gone to their homes from the great Conference with stronger faith in God, warmer love to Christ, livelier zeal in the cause of the gospel, and kindlier feelings towards all who are members of the body of Christ. There will be more earnest doing, more generous giving, and a firmer grasp of the great realities of our religion. The press, secular as well as religious, has helped to diffuse the influence of the Conference all over the world. They all spoke of it as the most remarkable in history.

The following statements by Dr. PRIME are by no means too strong:

Compared with the Councils of the Church in former ages, and with previous Conferences of the Evangelical Alliance, this Conference in New York towers above them all in its vast proportions, as it does in the variety, magnitude, and importance of the themes that commanded its attention.

It did not propound doctrines or opinions in the form of resolutions, or propositions, or deliverances. It relied only on the Spirit of God to give efficacy to the truth set forth, defended by Scripture and reason, and so commended to the human mind and heart. These truths have already gone forth into all the earth, and they commend themselves to the understanding and conscience of men.

The power of this Conference is visible in its proclaimed reception by the enemies