

S. When we were under condemnation, God sent his Son to die for us, and work redemption for us.

Mr. A. Do you think that God, who gave his Son for you, will give you strength to stand in the Church of Christ?

S. Yes.

Mr. A. Has God given you a promise that he will keep you?

S. Yes: "Come out from among them, and be separate, and touch not the unclean thing, and I will receive you."

Mr. A. Yes, and if God receive you once, he will never cast you out.

**SOUTH AFRICA.**—In our last number we alluded to the disturbances which have for the present interrupted the work of the missionaries. These disturbances still continue. But such things should not discourage Christians in the work of spreading abroad the knowledge of Christ, but only make them more zealous and more diligent and more earnest in pleading that the Lord would hasten the blessed time when such scenes shall be unknown, and men shall study war no more.

**CONVERSION OF THE JEWS.**—Ever since the conversion of the Jews has engaged the attention of the Free Church, God has granted to their exertions a remarkable measure of success. In the last Missionary Record there is a letter from the Rev. Mr. Allan, who is laboring at Constantinople along with Mr. Schauffler. He mentions that he had baptized one young disciple named Mendal, and hoped to have the privilege of baptizing other two individuals on the following Sabbath. Great opposition is made to the Gospel by the Jews, but this may be regarded as an evidence of the life and power of the word of God. Whenever the word begins to take effect, the opposition of Satan is increased. May the veil soon be removed from their hearts.

**CONTINENTAL CHURCHES.**—We have occasionally noticed the remarkable movement going on in France and other parts of the continent. Evangelical error is disappearing with extraordinary rapidity. Thousands of Roman Catholics are calling for Protestant Pastors to come and instruct them. The most remarkable desire for the word of God is manifested. The meetings are crowded. Whole villages, and even districts are calling out for the bread of life. We give some extracts from the Journal of Limoges.

..... The Church of Rome throws out most furious anathemas against us. Daily prayers have been appointed for the destruction of our work; excommunication is pronounced against every one who reads our books, attends our preaching, or talks about religion with us. The person who has sold the ground on which our church is built, in vain implores absolution from his confessor. But the excommunication of the clergy is little feared in our days. A timid Catholic woman has felt that the threatenings she hears ought not to hinder her from hearing the Word of God, which she reads with joy; and since the day she heard of excommunication spoken of, she has resolved to go to the church.

I value very highly the feelings expressed by an old woman, a constant attendant on our preaching, who came to see us, and spoke in these terms: "Sir, I have come to beg you to write my name on the books of the Protestants. I am of that religion. I am seventy years old, and for fifty years I have not been a Roman Catholic. People laughed at me, and said to me, the Church says so and so. The Church has said nothing good; it has not spoken to me as the Word of God has spoken, for I have there what my heart requires. ...."

I visited, in a miserable cottage, a poor old woman, whose heart is, I hope, open to the Gospel. Alone, abandoned by her only son, she had much need of consolation. To obtain it she prayed to the Virgin, and all the saints whose names she remembered, but in vain. Her heart was always sad, and her soul a prey to the judgment of God. After much explanation and many illustrations, she at length understood that we are saved by the free grace of God without our works. When she understood that we can obtain everything through

Jesus, and by him may approach God himself without fear, she was very joyful. "What a happiness," she cried: "I may then tell him all that is in my heart." She thought that, old and infirm as she was, she would have been able to go to her cottage, and would not need to regret that she was not able to go to church; and this thought was also very sweet to her. God has been sought by her in her solitude, and I hope to find her near him; for she has received like a child the Gospel of the Lord Jesus.

At C— I have had discussions with a priest, which have done good. The priest lived in the house I was in, and had learnt who I was. One evening in the chamber where the neighbors were assembled, he addressed me thus: "It is said, Sir, that you have changed your religion, and that from a Catholic you have become a Protestant. Will you tell me why you are no longer a Catholic?" Willingly, I replied; but only on condition that you will tell me why you are one still. "Ah! I am willing," said he, with an embarrassed air. Then I brought forward some of the innumerable motives why we should leave the Church of the pope. We continued to a late hour, before twenty people, examining the serious things of religion. The audience was deeply interested, and several begged that the discussion might be resumed the next evening. The priest consented, and at the appointed hour there came as many as the room could hold—about forty or fifty people; the most of them of little education. During five evenings we had these conversations, in which the Word of God was glorified, and showed itself strong to overthrow the strongholds of the devil. Several times, when the priest wished again to defend a doctrine which I had attacked, the people called out, "It is enough: this question is exhausted—this doctrine is dead."

"Ah, Sir," said an old man, who for a long time has attended public worship with great regularity, what a long time I have been expecting you. Since eighty-nine I have not been a Catholic, but I needed something I knew not where to find. What, then, is the true religion? I always said to myself. When I heard you once, I said, Here is what I want, here is what I was seeking for." He wept when he told me this. I know, besides, that he reads his Bible with joy—that he prays and distributes tracts.

One of the Protestants of Limoges, who has been very zealous since the establishment of public worship, said, in recovering from a dangerous illness: "Before I was a Christian I feared death; but now I have been quite near it, and I had not the least fear."

A young Spanish workman gave the following account of the effect which the Gospel has produced upon his heart. "Formerly a fanatic in Spain, I submitted with eagerness to the law which obliges us to confess every year; but my religion consisted more in a blind submission than in true piety. When a refugee in France, I felt, far from my country, the need of approaching God. I attended assiduously on the services of the Roman Church; but the more I did so, the more senseless I became. However, my soul became more and more tormented by religious wants, and after seeking in vain by my religious exercises to calm the terrors of my heart, I became convinced that what I had hitherto believed and done was not the truth. Rather than be a hypocrite, I preferred to cease doing what I no longer believed. But my sufferings increased; I was disgusted with life, and had a great fear of death. I sought everywhere for consolation, but could not find it. I would have listened eagerly to any one who would have spoken to me of religion, though he had been a Mahomedan or a Jew. I was in this state of mind when I heard of your church, and ran to it, when I heard you say, 'Man is a sinner—man is lost.' I said, with my heart full of bitterness, 'Why should I remain here to be still further terrified?' I was absorbed by this thought, when the words, 'Jesus Christ, perfect Saviour,' which you pronounced, recalled my attention. I listened, and when you had showed that Jesus Christ has completely saved all who believe in him, I understood, and my heart felt something I could not express. Since then, all preaching has appeared too short." He very joyfully told me the other day that his wife, from whom he had till then concealed that he went to the church, came herself, and had much relished the preaching. Full of en-

ergy, and not without instruction, he already inquires how he could spread the Gospel in Spain. Who knows for what work God has reserved him?

## EVANGELICAL ALLIANCE.

The great meeting for organizing the Evangelical Alliance was held in London, at the time appointed. Many were present, not merely from all parts of Britain, but also from the continent of Europe and from America. And delightful it is to think of such a meeting. Even though comparatively little should be accomplished in the way of actual enterprise, much must be done towards introducing a better spirit among Christians, and making them not merely believe, but feel that one is their master, and they are all brethren. It is to be regretted that some esteemed brethren who have done much for promoting the cause of Christian union were unable to be present. We allude particularly to Dr. Candlish and Mr. Hamilton, of London, the author of "The Dew of Hermon," and other works which are deservedly in great esteem. Mr. Meze D'Aubigne, author of the History of the Reformation, was also prevented from attending. But still, many were present, whose glowing addresses bore testimony to their heartiness in the cause. There still are dangers in the way of the alliance. There are many difficulties to be encountered, one of the principal of which is American slavery. But, we doubt not many an earnest prayer will be offered up for light and guidance from above, and for the wisdom which is first pure, then peaceable. Did our space permit we should gladly give several of the addresses, in order to show the spirit and tone which generally prevailed. We must content ourselves with giving the articles which have been agreed upon as the basis of the alliance, and an address by the Rev. E. Bickersteth:—

1. That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be Evangelical views, in regard to the matters of doctrine understood, viz:

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 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 sinners 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 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 are unimportant."

The Rev. E. Bickersteth, Rector of Watton, being called to speak upon this topic, said—Blessed be our God, the Evangelical Alliance, for promoting the manifestation of Christian union, has at last been formed and established. God has graciously prospered our work. (Hear.) Our present duty is to bring before you those conclusions to which we have harmoniously come. We have seen more than ever that God has been with us in every step of this work. Glory be to his name alone, we have seen that, notwithstanding the differences of Christ's disciples, there is a deep real unity; though our differences in judgment have been most frankly expressed to each other, we have been drawn nearer and nearer to each other in mind and in heart in the whole course of our discussions.