

tion, "Where are all these to study Divinity!" In the past our young men have studied at Queen's, Princeton, or in Scotland. What have been the results, we may now ask, for we have the record of more than twenty years to judge from? Simply these. None of those who went to Princeton, though aided by the Y. M. B. Fund, have returned to us. Of those who went to Queen's, only one or two have returned to their native Province. Of those who went to Scotland, most have returned, but, alas, in not a few cases only to go back after a longer or shorter sojourn with us. Unless we have a place here to receive our young men when they have finished their course in Arts, we need expect only a small percentage even of those whose present intention is to study for the ministry in their own Church and land. The reasons that bring about this result are irresistible, but we need not debate reasons, when the clear teaching of experience can be appealed to. This subject is so important that we invite communications on it from the friends of the Church.

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## Articles Contributed.

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### Historical Sketch of the Evangelical Alliance.

The Conference of the E. A. in New York last month has attracted so much attention, has made so profound an impression on all engaged in it, and is likely to be productive of such good results throughout America, that our readers must be anxious to know something concerning the previous history of the Alliance and its professed aims and objects. An address by the Rev. James Davis, the British Secretary, supplies us with the necessary facts, which we now give.

The formation of the Alliance dates from August 19th, 1846, when 800 professing Christians of various nations met in Freemasons' Hall, London, to consolidate efforts which had been made for several previous years to associate Christians in some visible and effective union.

At the fourth session of this meeting the following resolution was passed:—"The members of this Conference are deeply convinced of the desirableness of forming a confederation on the basis of the 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 proposal became a fact; and on the Lord's day following, more than 80 pulpits in London were occupied by members of the Alliance preaching the same glorious doctrines of our common faith in English, French, German, and other languages.

The brethren who thus laid the basis of this good work, when dispersed to their respective provinces and countries, formed branches everywhere in order that "Christians might realize in themselves and exhibit to others that a living and everlasting union binds all true believers together in the fellowship of the Church of Christ." After much correspondence—pleasant and productive of good in itself—the first General Council of the Alliance subsequent to its formation was held in London in the autumn of 1851, the year of the first Exhibition of the Works of Industry of all nations. 200 delegates from all parts of the Continent, and 22 from the United States, attended, and it was felt then that if the Alliance did nothing more than bring together, periodically, Christians of all nations to avow their union, exchange affectionate greetings, survey the state and progress of the whole Church, and strengthen one another for greater devotion and activity, this would be an object sufficiently important to justify its existence. But it was doing, and has since done, much more.

The next General Conference was held in Paris in 1855, when a great Exposition of Arts and Industry was also being held. Some 1200 persons came from fifteen different nations to be present on this occasion. They cemented their fellowship with Christ and with each other by meeting at His table, when the service was conducted in different lan-