

II. The Working Power of the Church—How best to Utilize it.—Rev. W. Fleming Stevenson, Dublin, Ireland.

III. Intemperance and its Suppression—Prof. Henry A. Nelson, D.D., Lane Theol. Sem., Cincinnati, Ohio.

IV. Crime, Criminals, and Prison Discipline.—Rev. E. C. Wines, D.D., New York. Rev. E. Robin, D.D., Paris.

V. Christian Aspects of the Labor Question.—Hon. W. H. Allen, LL.D., Girard College, Philadelphia, Pa.

VI. Christian Philanthropy—Hospitals—Deaconesses—Refuges—Ragged Schools.—Rev. Thomas W. Aveling, London. Rev Wm. A. Muhlenberg, D.D., St. Luke's Hospital, New York. Rev. W. A. Passavant, D.D., Pittsburg, Pa.

A paper by the late Count Agénor de Gasparin, of Geneva, prepared for the Conference.

SUNDAY, OCT. 12TH.

*Morning and Afternoon.*—Sermons in various Churches in New York, Brooklyn, Philadelphia, &c.

*Evening.*—Final Service of the Conference at New York in the Academy of Music, at 7½ o'clock, with Farewell Address by Rev. Noah Hunt Schenck, D.D., and Addresses and Prayers in different Languages.

The absence of some expected Delegates was deeply regretted; but there were enough present to make the occasion ever memorable. Above all, the Lord Himself was present; and tens of thousands were benefited by what they saw and felt and heard.

Space will not allow of our giving a detailed account of the proceedings; much less can we give even an abstract of the papers read and the addresses delivered. Our readers will, however, thank us for laying before them in full the following memorable speech by Dr. HODGE—the Nestor of American Theology—as a Methodist brother well called him. Dr. Hodge's subject was, "Union with Christ the Basis of Christian Union." He said:—

The Church of Christ is one. There is one fold and one Shepherd, one King and one kingdom, one Father and one family. In this sense of the word the Church includes all the redeemed in Heaven and those now on earth, as well as those who are hereafter to be born. Our present concern, however, is with the Church on earth. It is one body in Christ Jesus. The unity of the Church, as existing here on earth, may

be viewed in three distinct aspects. First, in relation to scattered believers in every part of the world, without any reference to ecclesiastical organizations; second, in regard to those local churches or congregations which are assembled and organized in every part of Christendom by believers living near together; third, in reference to national and denominational churches which from the earliest ages have been organized in the different parts of Christendom.

First, with regard to the church considered as consisting of scattered believers in every part of the world. They constitute one body. With regard, my hearers, to the two points already mentioned, the church is one, and it is one in virtue of the union of Christ with Christians. As to the third question, as to what constitutes union with Christ, it is impossible to give a categorical answer, because our union with Christ is manifold. We were in Him before the foundation of the world, as we were in Adam before we were born. So we were in Christ before the worlds were made. This is a union in idea, in thought and in purpose, which antedates all union, which is real and actual. Those thus in Christ before the world began, come into life, however, as the church on earth universally believes, in a state of sin and condemnation, and they so remain until they are renewed by the Holy Ghost, the becoming dwelling place of the Spirit of God. Then they are united by Christ as members of his mystical body. They are as really one with Him and with each other as the hand is one with the feet and feet with the head. This is the mystical body of Christ as it here exists on earth. The very first exercise of the renewed soul, as soon as the Spirit of God opens the eyes of the renewed sinner, he sees at once the glory of God in the face of Jesus Christ. He falls, as Paul fell, at the feet of Jesus Christ. He says, "Lord, what wilt thou have me to do?" It is faith; faith therefore is the conscious as well as the living, the persistent bond of union between the soul and Christ. Every believer therefore is in Christ, not only in the foreknowledge and the all-comprehending vision of God, not only as an infant even is by the renewed indwelling of the Holy Ghost, but by that voluntary, conscious act of taking Christ as his God and Saviour. His faith, however, is one of the fruits of the Spirit, this indwelling of the Holy Ghost, who dwells without measure in Christ, and is communicated to all his people, and is the real, essential bond of union with Him and of the unity of the Church. Just as the soul is one, because it has a common life, and as the human body is one because animated by one and the same soul, so, my hearers, really in one