

character of these delightful meetings, pervaded by the spirit of a true liberalism, in the home of a church which has preserved, more than any other in Protestantism, the traditions of Old Lutheranism. The main object of meeting was the same at Copenhagen as at Amberg, notwithstanding the difference in the proposed solutions of the questions discussed. Both sides discerned and recognized the serious aspects of the religious conditions of our era. From the statistics presented with such irresistible force of evidence, as well as from the excellent report of Dr. Christlieb upon "Contemporaneous Religious Indifferentism," the following conclusions were drawn: That there is in reality no more "established" Christianity; that ancient Paganism, under the modern form of Naturalism, courses freely in the heart of baptized nations; that it is important for the Church not only to preserve her heritage, but also to regain her lost territory; that it is necessary to substitute what the Scriptures call "the Sword of the Spirit," the propagation of the Word for the pastoral crook in leading docile multitudes; that, without neglecting missions in foreign lands (concerning which very interesting reports were submitted), it is the duty of the Church energetically to support missions at home—i.e., in the heart of old Europe; in a word, to renew the traditions of primitive Christianity. This is what may be designated as the dominating tone of the Assembly at Copenhagen. We shall have finished our characterization of it by adding, that a truly liberal spirit was equally prevalent. *The Gospel and Liberty* was the motto universally accepted, and, as the outcome of this, freedom of religion with freedom of conscience.

Hence the Alliance decided to take a step in favor of the "Salvation Army," so odiously persecuted and abused in Switzerland, at the same time reserving its opinion as to their methods. *The Freedom of Science* was affirmed. No conflict between religion and science is to be feared, if each remains within its own sphere, and does not transcend its limitations. God has revealed nothing which man may not discover. Liberty, finally, for all who have been too long deprived of it. Emancipation by Christian charity freely applied and bestowed upon those who have disinherited themselves of life.

The final impression made upon us was, that the trials and difficulties of the Church of to-day would be turned to its advantage in causing the removal of the fictions and the chains of the State religions, and in leading the Church to conquer by a living faith and through the freedom of religion which it has lost by formality and intolerance.

The Thirty-first General Assembly of German Roman Catholics was held at Amberg, in Bavaria, under the presidency of Herr Von Huene, Deputy to the German Imperial Parliament. The presence of the Archbishop of Salzburg, assisted by two other bishops, and of the