

DR. M'LEOD'S REPORT

ON THE

PARIS CONFERENCE, AUGUST, 1855.

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(Published by order of Synod. See Minutes, May, 1856.)

It is said that the idea of the Westminster Assembly originated with Alexander Henderson. It was the great conception of a great mind. A mind that loved order, that lamented over the fragmentary condition of the Church of God, that was filled with benevolence for men, and largely expanded by the love of Christ. The thought was worthy of the man who penned the "Solemn League and Covenant," who presided over the famous Glasgow Assembly of 1638, whom Scotland chose, in preference to all her civilians, to treat with Charles the First, and who, more than any other, moderated, directed, and gave tone to the Westminster Assembly when it met. Standing in the midst of this convention of great and good men, whose works still "praise them in the gate," he towered above them all. The object that filled his eye was a *Protestant Union for the world*. A union to oppose the Man of Sin, to magnify the truth, to purify the Church, and to carry the Gospel to all the nations of the earth. For nothing short of this was the ultimate end of the Assembly's efforts. The day for this had, however, not yet come. The project but partially succeeded; its realization was postponed till later years, but it will one day be effected. The Church shall be one and her name one, over all the earth. "For the mouth of the Lord has spoken it." After this object, evangelical Christians over the world are again beginning to feel. And even this is one of the signs of the times of marked encouragement.

On Wednesday morning, August 19th, 1846, some eight hundred Christian men sat down together in Freemason's Hall, in London, to deliberate on the proposal to form an *Evangelical Alliance* for the world. They had come from all parts of Great Britain and Ireland, from various nations on the continent of Europe, from several missionary stations in the Heathen world, and from the United States of Republican America. They were ministers of the Gospel and distinguished laymen from some forty denominations of the Church of Christ; and they represented together the Christianity of half the globe.

They organized; they conferred together on the interests of Christ's kingdom; they adopted a declaration of religious principles, and a platform of consistent co-operation among themselves; they prayed together; they enjoyed the communion of saints; they fostered the spirit of love for Christ and for his body the Church; and they went forth, understanding each other better than ever they had done before, to labor anew in the Redeemer's service.

There was much in which the Evangelical Alliance of 1846, and the Westminster Assembly of 1643, are seen to differ; but there is much also in which they agreed. Their common object was, to declare, exemplify, and promote the essential unity of the one true Church of our Lord Jesus Christ.

The London "Evangelical Alliance" was a fine exemplification of Protestant unity. It was from this the *Paris Conference originated*. The scene, however, is now changed. It is transferred from the 'metropolis' of Protestant England to the metropolis of semi-Papal, semi-infidel France—for here Antichristian superstition and blank infidelity are struggling for the mastery. And what is this but the house of Satan divided against itself, and which must consequently fall?

The Conference of Paris was called by the French branch of the Evangelical Alliance; and yet was not formally a meeting of the Alliance as a whole. Perhaps, however, it was as near it as the circumstances of the case would at all permit.

The place in which the Assembly met was France, whose whole population is now estimated at thirty-two millions. Of these the Protestants of all descriptions number a little over two millions, and of these again a very large proportion have declined into formality, rationalism, and lifeless disregard of the vital truths of the Gospel, which show that they are Protestants only in the name. Still there is a true Church of Christ in France—a "Burning Bush" in this moral wilderness, which neither the fires of Papal superstition have been able to consume, nor the cold water-floods of rationalistic philosophy to extinguish. And it was around this *Little Burning Bush* of French Protestantism, and French saintship, as its pure light amidst the surrounding darkness showed them the way and attracted them to it, that the Christian men of various nations, and of various tongues that formed the Paris Conference, came together in love and sympathy. Here they rallied. Here they learned to know and love one another, as the light shined upon their countenances, while they prayed and talked together. Here they warmed themselves into a delightful glow of sanctified activity. And from this fraternal gathering around the unconsumable Bush, they passed away, resolved to value their own religious privileges, and to do more than ever for France, for truth, for Christ, and for the world, in peril of its life.

God has not preserved the "Burning Bush" of French Christianity, of the French Reformed Church—once a burning and shining light among the other churches of the Reformation—to permit it to be extinguished now. There is light enough there, only let it be diffused, to illuminate all the thirty millions of the French people now "sitting in darkness, and under the shadow of death." And it shall be done. For the time is at hand when the voice of her and our Redeemer shall be heard proclaiming to our French Protestant Zion, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

Nor was it in some distant corner of irreligious France, some isolated spot in its far-off valleys, or among its southern mountains, where the blood of martyrs had been shed by the relentless persecutor in bygone days, that the assembly of Evangelical Christians, of which we are speaking, met and acted. But it was in the heart of the capital. In Paris itself. In that great city of some two millions of people, which knows no Sabbath; whose temples are devoted to superstition, whose God is itself, and whose bloody revolutions, perpetually occurring, are the punishments of its own transgressions.

Nor was the time on which the Conference assembled less remarkable than the place of its meeting. The British Monarchy and the French Empire are now in amity, though ancient enemies. A special alliance bands them together against the Russian Autocrat, and in token of their friendship, the Emperor of France has invited the English Queen to visit his capital, and receive its hospitalities. Paris has put on its gayest attire. The season of the visit of her Majesty of England is a grand holiday. The streets are filled with strangers from the other side of the Channel, and from all other parts of the world, and mirth and jollity rule the hour. But there is mingled with the mere seekers of pleasure from the British dominions, a large number of the people of God, whom the expected meeting of Christians has brought together, rather than the "Palace of Industry of all Nations," or the presence of their lady sovereign. Some of these are of the nobility and gentry of the land. And there is no doubt that Queen Victoria knew that the Conference was proposed before she came to France, and that it was in session while she was enjoying the hospitality of its metropolis. It is a matter of fact that one of the Queen's maids of honor was in attendance at the sessions of the Conference, and it was generally believed that her presence there was not only to gratify her own Christian tastes, but also to convey authentic information of its proceedings to her royal mistress. The government of France were doubtless well aware that the allowance of such assemblies was a part of the religious liberty of Great Britain, and they could not refuse, at least for the time being, to permit the citizens of England to mingle and act with their own in a religious convocation of a similar character. The right of their citizens, too, to worship God, and practise the duties of their religion when in foreign lands, had also been affirmed by the government of the United States,

and the attention of the Continental monarchies had been called to the subject, as one of public policy. It was, indeed, a wonderful crisis that now existed in the affairs of the nations, an opportune moment for the contemplated meeting. And it was improved. The Conference assembled. They worshipped God in freedom. They gathered information. They declared their sympathies with the brethren of France in the serious disabilities under which they labor, and they prepared their memorials to the French Emperor, and other crowned heads of Europe and Asia, asserting the principles of civil and religious freedom, and asking that their subjects might not be hindered from practising their religion according to their conscientious convictions.

Nor is that a coincidence of times unworthy of notice, that brought the principal meetings of the Conference on the anniversary of the Massacre of St. Bartholomew. Those three days of infamy during which the persecutor reigned over France, and drenched the streets, and pavements, and even the palaces of the capital with the best blood of her martyred sons. To be even suspected of a preference for the Reformed Religion was a capital offence, and sufficient to bring death in its most terrible forms.

"How the times are changed!" said Pastor Grand Pierre, of the National Reformed Church of France, when opening as President the sitting of the Conference for August 23d. Some three hundred years ago, a potent monarch fired a pistol-shot through a window of the Louvre, and the great bell on a magnificent church rang out its fearful tones amid the darkness of a wild night. Then there was weeping, and the blood of multitudes flowed, because they would have for themselves the inalienable right of worshipping God according to his word and their own convictions of duty. On the three hundredth anniversary of that dreadful slaughter of the saints of the most High, more than two hundred servants of Christ, from almost every part of Christendom, met in this very capital to confer about the diffusion of that same Protestant Evangelical religion, for which, then, many were called to lay down their lives. Nearly three centuries have passed away, and now an Emperor Napoleon receives into his palace, as an honored guest, the Protestant Queen of a great Protestant nation; while we, descendants of the persecuted Christians of those days, are assembled in this capital to meet our co-religionists, not only of France, but of the entire world, and that without fear."

There is meaning in these coincidences. The Divine Head of the Church, in whose hand our times are, has himself arranged them. And the meeting of such a convocation, at such a time, and in such a place, is itself a glorious forshadowing of the blessed day when France shall rank with the evangelized nations of the earth, born, it may be, in a day, and when Paris, with its Notre Dame, and Madeleine, its Louvre, and its Pantheon, shall constitute a mighty temple, in which its renovated millions shall worship the only living and true God. Much of the character and power for good of the Parisian Conference are derived from the time, place, and circumstances in which it met, and to these, therefore, it was necessary to make an extended allusion.

It is time, however, that we should now come to a consideration of the Body itself, and its proceedings.

The card of admission which was put into the hands of the members, as it had been prepared by the Committee of the French branch of the Evangelical Alliance, entitled the intended meeting

"AN ASSEMBLY OF EVANGELICAL CHRISTIANS *from the whole world.*" In another printed paper the basis of admission to membership was presented in the following words, both being in the French, German, and English tongues.

"The Conference admits to the number of its members all Christians who wish to live in fraternal love, and desire to confess with it, conformably to the inspired Scriptures of God, their common faith in God, their Saviour; in the Father who has loved them, and who justifies them by grace, through faith in his Son; in the Son who has redeemed them by his expiatory sacrifice; and in the Holy Spirit, the author of their regeneration and sanctification, one only God, eternally blessed, to whose glory they desire to consecrate their lives."

Upon this platform, but mainly upon the ground of their known and avowed character as Evangelical Protestant Christians, the members came together. All was confidence and hope. There was no suspicion, and no conflict. But all was love, kindness, forbearance, and mutual esteem. While each heart was filled

with zeal for the glory of the Saviour, and earnest desire for the extension of his kingdom, no man was pledged to approve of anything to which he did not cordially agree, nor relinquish any part of his profession for the truth of God. A beautiful Christian courtesy reigned continually over the Assembly, and had the enemy been present, he might have truly said, as in times of old, "Behold these Christians, how they love one another!"

For some reason not explained, no roll of the membership of the Conference was made, as a whole. Over twelve hundred tickets were issued. And there could not have been less than two hundred and fifty or three hundred present from foreign countries. Of these, about one hundred were from Great Britain and Ireland, and thirty-seven from the United States. The countries represented were, France, Great Britain, America, Germany, Belgium, Holland, Switzerland, Sweden, Denmark, Hungary, Italy, Turkey, and Africa. All, or nearly all the Protestant Churches of the Old World, both National and Dissenting, were present. The United States were represented by ministers of standing, and others of at least seven different denominations; and the evangelized heathen world by some of its most experienced and well-beloved missionary brethren. The Moderators of the General Assembly of the free Church of Scotland, of the Synod of English Presbyterians, of the United Presbyterians in Scotland, and of the General Synod of the Reformed Presbyterian Church in the United States, were present. The King of Prussia sent his chaplain, in the person of the well-known Krumacher; and the King of Sweden, one of his chaplains, a distinguished minister of the National Church. There were present also many learned professors of Colleges, and Universities, and Theological Schools; authors known to the world; officers of Missionary and other Christian Associations; pastors of Evangelical Churches of various names; and influential and pious laymen of all occupations and professions. Seven different languages were spoken, and yet, one heart and one mind animated them all. They had come together, not as polemics to discuss their differences, but as one in the common truth and love, to provoke one another to love and good works, and especially to give sympathy and aid to the brethren of France and other countries, persecuted by a tyrannical State, or a still more tyrannical Church behind it. They held in their hands the harp of peace, which they swept with the fingers of love, and in blessed concord they praised the common God of their salvation. And it was the experience of many, as the business of the Conference proceeded, from day to day, that they were elevated often to the summits of the Delectable Mountains of holy Christian communion, from which they could, by faith, behold the dawns of that blessed day when "the watchmen on Zion's walls should see eye to eye, and sing with the voice together," the Lord having remembered Zion.

During the twelve days that the Conference continued together, twenty public sittings were held, and in the intervals numerous meetings of a more retired character, for prayer, conference, and public religious instruction.

The noble mansion of a Christian female of large wealth, of deep and earnest piety, and full of all good works, was thrown open to all the members of the Conference during its sessions. Here they often met to exchange their Christian salutations, to speak of what God had done for their souls, and of the extension of his kingdom, and to encourage one another to love and good works, while all was sanctified with the word of God and prayer. They who enjoyed these happy "reunions," as they are styled by the brethren of France, will not soon forget Madame Andre's hospitable house.

"Gaius, mine host—salute!"

Let a sketch of two or three of the meetings suffice as a specimen of them all.

After a variety of meetings of a preliminary character given to the Young Men's Christian Associations of France, England, the United States, and other countries, to hearing reports of the state of religion from several branches of the Evangelical Alliance on the continent, and to prayer and praise, "*The Great Conference was inaugurated*," to translate the language of the French report, by an assembly for prayer in the Church of the Redemption. There are but three or four church edifices proper, in Paris, for Protestant worship. Of these, the Church of the Oratory is the principal. It was once a Popish temple, and falling into the hands of the government in one of the civil revolutions, it was assigned to the National Reformed Church for their worship. We worshipped there one

Sabbath evening, and found that a small section of one of the great aisles of the vast building was all that was needed for the accommodation of those by whom it was frequented. A large curtain of rough green baize was stretched across the aisles; a pulpit of the plainest wood was placed against it. The marble floor was covered with strips of the homeliest straw matting, and the audience generally sat upon the simplest kind of chairs, disposed in rows and capable of removal. The apartment thus awkwardly constructed would hold, we presume, some three hundred people. Here the eloquent orator Coquerel perverts the truth, and dishonors the Saviour by his Socinian philosophy; and here, too, in strange conjunction, Adolph Monod,\* who is said to be the most eloquent preacher in France, proclaims and urges the truth by which he himself gives evidence that he is sanctified. On the occasion on which we were present, Dr. Urwick of Dublin, preached the Gospel with point and power. None of the sessions of the Conference were held in the Chapel of the Oratory.

"The Church of the Redemption" is a small, neat, but coarse and unpretending edifice of brick. When we entered it, we were struck with the exceeding plainness of material and arrangement by which it is distinguished. There is no ornament of any description. No window, but in the roof, no cushioned seats, no choir, or altar. Like our own ordinary churches, it was arranged with pews and galleries, and yet all was comfortable for the spiritual worshipper who came to pray and receive instruction. It seemed to be the effort of all concerned to draw the line as distinctly as possible, between the simple Church of Christ, and the gorgeous, imposing, and deceptive temples of the Antichristian superstition around it.

There was one object only which attracted the eye, and furnished an exception to this general rule of extreme simplicity. It was a small, but as a work of art, highly beautiful and finished image of the Saviour on the cross. The image was of ivory, while the cross to which it was affixed was of some jet black material, which brought out its points with great distinctness. It stood in a very conspicuous place, on a table beside the pulpit, which was in a corner of the house, and before it lay, on a velvet cushion, an open Bible. Surprised at this sight in a Protestant place of worship, we asked an explanation from Pastor Cuvier, one of the ministers of the church, a man of venerable appearance, and a nephew of the great naturalist of the same name. "We keep it there," was the amount of his language, "as an evident testimony to our belief in the supreme Godhead of Jesus Christ." The Roman Catholics around us class us all with the Unitarians who deny the Saviour's divinity and atonement. "*We keep that image there, to show that we worship not Mary, but Christ, and God through him.*" The excellent pastor did not profess to justify its presence there on any other ground than the supposed expediency of the case. The Church of the Redemption belongs to the Lutherans, who are somewhat numerous in France, and we saw no paintings or images, of any kind, in any of the other Protestant Churches.

The service consisted in singing praise, reading the Scriptures, and four prayers, two of which were offered in French by Pastors Vallette and Fisch, a third in English by Rev. Baptist Noel, and another by Rev. F. W. Krumacher, of Berlin, and chaplain to the King of Prussia. In all, there was the most perfect simplicity of thought and manner. The singing was plain, solemn, sweet, attractive. No instruments of music, no choir, no leader to be seen. And all the congregation sang with hearty good will. The chief feature of the prayers was their simple earnestness. The French and Germans seemed to put out their souls, when they stood up to pray, as they always did. And their prayers seemed to abound with confessions of sin, repeated references to the three Persons in the adorable Godhead, and strong appeals to Christ and the Holy Spirit, as God. Reading, and offering remarks from the Scriptures would seem to have a very prominent place in the religious services of the French Protestant Church. Indeed, the whole service here and elsewhere is substantially the same as that which prevails in our own (the Reformed Presbyterian Church), and the reason is evident. They are of common origin. The service is that of the ancient Reformation Church, as she returned to the primitive model which Popery had corrupted. And to this, the churches will come back, when they have tried out all their experiments—only let men be patient. Thus, the meeting which introduced the sittings of the Assembly was purely devotional, as it should have been.

\* Deceased since this was written.

As we looked over the numerous congregation of prompt, earnest, engaged, and perfectly decorous worshippers, of both sexes, and of all conditions, we came to the conclusion that there are still very many of God's people among the down-trodden Protestants of France. And we saw here a fine exemplification of the communion of saints. The most of those who came from other countries were unknown to each other, but they had fellowship together, and with God in Jesus Christ.

On *Friday, 24th August*, at 10 o'clock A. M., the meeting for Great Britain took place, in the same Church of the Redemption. Sir Culling E. Eardley, an English Baronet and member of the present Parliament, presided. He is an intelligent, earnest, accomplished Christian man, of great wealth, and of greater weight of character, and devoting a large part of his time and means to the extension of the kingdom of Jesus Christ. He was supported as one of the Vice Presidents by the well-known Protestant Irish nobleman, Lord Roden, and surrounded on all sides by ministers and laymen of distinction. A letter was read from the Earl of Shaftesbury, the great champion of civil and religious liberty in England, apologizing for his absence, by tenderly referring to the recent death of his son. A report, of great interest, and in much detail, of the religious condition of Great Britain and Ireland, was presented. Prayers and praises were offered, and addresses, suited to the time and place, were made by the President, Mr. Dallas, Dr. Craik, Rev. Norman McLeod, Dr. Henderson, Mr. Johnston, Dr. Urwick, Dr. Bates, of Glasgow, and others, representing almost all the Protestant denominations of Great Britain and Ireland. While these proceedings of high interest were taking place, and while the spirits of all were stirred by the appeals which had been made to them, the President arose, and referred in touching language to the fact that this was the anniversary of the day when the great slaughter of the French Protestants was commenced in Paris, by the command of Charles the Ninth. He called the attention of the assembly to the altered circumstances in which they were now met, even within the sound of the same bell that had furnished the signal for the murder of God's saints, on St. Bartholomew's day, some three centuries before. And he ended by making the proposal, that after the meeting had adjourned, some of the brethren would go with him to the Louvre, and there, upon the very pavement where the massacre commenced, stand, and give thanks to God in prayer for his continued preservation of his cause in France, notwithstanding the efforts of the enemy to destroy it. The thing was done, though the passing crowd were ignorant of it, and the petitions and thanksgiving of his people went up from this place, so unusual, into the ears of the "Lord God of Sabaoth."

*Saturday, 25th, in the morning*, was devoted to what was familiarly called *the American meeting*. Mr. George H. Stuart, merchant, of Philadelphia, a Christian philanthropist whose praise is in the churches, was invited to preside. Prayer was offered, in French, by Rev. Mr. Presense and in English by Rev. Mr. Comingo, of Ohio. Some twenty-seven individuals, clergymen, physicians, merchants, and statesmen, answered to their names, and were introduced to the audience. A great interest was excited in the assembly by this presentation, and a warm and hearty welcome tendered to the brethren on the part of the French Churches, by Rev. Dr. Grand Pierre, in French, and Rev. Fred. Monod, in English.

The President addressed the assembly in earnest and effective language, and at once communicated to his audience a large measure of the enthusiasm by which his own heart was filled. His theme was the work which American Christians have to do in giving the Gospel to their own rapidly increasing population, and to the world, and the instrumentalities by which they are doing it. He reciprocated the fraternal welcome which the brethren in France had given to his countrymen, and assured them of the lively sympathies of the American Churches.

Rev. Dr. Baird, the old friend of Evangelical Christianity in France, as one of the French papers styles him, read an elaborate and highly interesting report, in which the religious condition of the United States was described in detail, and in which the most valuable lessons of instruction, economical, political, moral, and religious, were conveyed. It excited the deepest interest, and often called for the approbation of the audience, who waited on its prolonged announcements with the utmost patience. Rev. Dr. Patton, of New York, Rev. T. W. J. Wylie, of Philadelphia, Hon. Mr. Goble, of New Jersey, and others, addressed the meet-

ing, and amidst the salutations of the French and other foreign brethren, and the earnest welcomes which were tendered by many a friendly hand, though no words were spoken, this, one of the most effective gatherings of this eventful week, was brought to its termination.

We never saw the practical argument for the capacity of men for self-government, and of the Church to sustain herself by the voluntary efforts of her members, more strongly illustrated and enforced, than in the telling statements of this meeting; and it was because of the deep interest they felt in these questions, that the brethren of other countries were so attracted by the information they were receiving. *Republicanism*, founded on and guided by the Bible, was in good repute that day, in Paris; and the self-sustaining power of the Church, with only the recognition and protection of the State, to give her countenance, was felt to be demonstrated.

The wise men of England, France, Germany, Prussia, Sweden, Denmark, and other monarchical countries, were there, and taking notes, and they will not soon forget the lessons which were taught them.

Another meeting, held on the 29th August, in the Church of the Redemption, was of special interest. Its subject, as announced in the programme, was "Missions Evangeliques" (Evangelical Missions). The writer of this was called upon to preside, and introduced the exercises with a brief address. After the reading of the Scriptures, and prayer by Rev. Mons. Blanc, a report, proposed by Dr. Barth, and read by Pastor Vallette, was presented. It gave an account of the progress of the Gospel for the past three years, through the world, and was full of most interesting fact and principle. This was followed by an address of great power by Professor Sardineux, of Montauban, where the school of Theology of the Reformed Church of France is established. Rev. Mr. Langa, a returned missionary from Africa, Rev. Messrs. Monod, Dr. Cook, Sir Culling Eardley, and Dr. Duff, also spoke. The latter had recently arrived in this city, anxious to give his countenance to the proceedings of the Convention, and although still in imperfect health, was enabled to come forth on this his own great theme, with his usual point and power. The Doctor spoke in English. When he concluded, Rev. Mr. Fred. Monod, one of the Pastors of the Free Church of France, translated the substance, and much of the manner of the speaker, into French words and French action. The effect was electric. Excitement became great; some could not refrain from speaking out their feelings, and many were bathed in tears. Dr. Duff's allusions to the past history of the persecuted Reformed Church of France, and to the difficulties under which she at present labors; his exhortations to the ministry and people to be faithful to their cause, although now in the minority, to preach and hear the Gospel in spite of the opposition of their rulers, and his energetic declaration, "that there must be more martyrs in France before religious liberty was universally enjoyed," aroused the audience to the highest enthusiasm. After a few stirring observations by Sir Culling Eardley, Professor Sardineux called upon them to rise and sing one of their own "Cantiques" adapted to present circumstances. This was done with great solemnity and emotion. The Professor then addressed them with great earnestness, and called upon them to pledge themselves, as in the presence of Christ, to be faithful to his cause. He called upon them to swear to the divine Saviour, to do a hundred fold more than they had ever done before for his glory, and, then, pausing, asked, What do you reply? At this moment many, both males and females, arose and held up the right hand, as in the attitude of swearing to Almighty God. Thus they literally complied with the demand of the speaker. We have never seen a more resolute, calm, and yet deeply impassioned set of human countenances than we saw before us in the Protestant Church of the Redemption on that memorable day. And we left the scene with the persuasion, that there is far more true religion in France than is generally supposed in our own country, and throughout the world. There is stuff for martyrs there yet. The good seed of truth sown at the Reformation, and watered by the blood of thousands of martyrs, has not all perished. Even in Papal and infidel France there is a remnant according to the election of grace, and it will show itself in the hour both of trial and of triumph. So we have written elsewhere, and here we repeat our impressions. On subsequent days similar meetings were held for Belgium and Holland, Germany, Sweden and Denmark, Italy, Switzerland, Turkey, Hungary, and the Jews, and, in all of these, reports were presented of commanding

interest. Such were some of the transactions of this great meeting, whose importance, we believe, can hardly be overrated.

And is the question asked, what after all are the practical results of this strange convocation in the French metropolis? Our answer is, the ultimate results are known only to Him, who by a special providence brought together the elements of which it was composed, from various lands, over stormy seas, and to many who were present, in a way hardly known to themselves. The consequences immediately evident are these.

First—That the French Protestants have been encouraged and animated by the sympathies and fellowship of their brethren of other countries. Persecuted, down-trodden, discouraged, and in many places almost in despair, the proposal, and meeting of the Conference have called them out; brought them to know and act together; taught them the strength they really have, and given them the assurance that the rest of the Church of the one Lord Jesus, has not forgotten them. Of the two millions of nominal Protestants in France, a very large proportion have never heard a preached Gospel, because they have not been permitted to preach or hear it. They cannot, even now, meet for social worship, without express permission, in numbers greater than twenty, and this permission is often withheld on the most frivolous pretexts. A tract cannot be circulated without it bears the black mark of the Governmental Censorship. And the members of the Conference that did meet, were not allowed to come together, until an express permission was asked and received in writing from the Government, and one of its conditions was, that the whole should be supervised by the proper authorities. Thus oppressed, and these are only some of their oppressions, it was right and Christian, and approved of Jesus Christ, to go and speak to them, for their encouragement.

But, *second.* A vast amount of the most valuable information, statistical, moral, and religious, was brought together and diffused by the Paris Conference. The reports prepared, the inquiries answered, and the intelligence given in the written and spoken addresses that were delivered, embodied a mass of information. A volume is now preparing in Paris (we had expected to see it ere this) in which all this intelligence will be digested and given to the world. And we will venture to say that it will furnish information of the religious condition of the world nowhere else to be found. It will be a chapter in church history highly glorifying to God and encouraging to his Church. But, again—

*Third.* The Paris Conference brought together Christian men to know and love one another, and to offer prayer to God for the coming of the Kingdom of his Son. Were we to look at the assembly simply as a great prayer meeting, continuing for so many days, is there any good too great to be expected, as sooner or later to be found proceeding from it? Christians of every name brought to the footstool of the throne in the midst of irreligious Paris—and the incense of prayer ascending from the churches, and lodging houses, and even the pavements of the palaces where the blood of the saints had flowed! God will not refuse to hear prayer. It was to bless France, that this Christian convocation, meeting in the spirit of prayer, was assembled in its capital. But, again—

*Fourth.* The Paris Conference was an exemplification of Protestant unity—the unity, with all her circumstantial differences, of the true Church of Jesus Christ. The boasted unity of the Church of Rome is the unity of the iceberg—hard, cold, deceptive, dangerous. The unity of the Protestant Church is the unity of the living body. There are, indeed, many members, but the one body—and that body is warm, lively, and full of hope. We believe the arrangement of the French police, by which the Conference was broken up into fragments, and never allowed to come together as one grand whole, was an adroit device of the Church of Rome to prevent the effects of a great visible demonstration of Protestant unity. “*The Popish priests govern France,*” said one of the great men of the Conference, who was well informed upon the subject. And how they have governed let her past and present history reply. By and by the true Church will find all her divisions healed, and her own essential unity made visible to the world. In the meantime, hear the cry of the representatives of the Churches, as they stand upon the platform of the Paris Conference, high above the papal and infidel world around them. It is, *We are one—We are one!*