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ART. 1.—THE VISION THEORY OF THE RESURREC- TION OF JESUS CHRIST.

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[Continued from No. XIX, page 277.]

We return, now, to the the narratives of this fact in the Gospels and the Acts. It is difficult to repress a feeling of indignation at the unfair criticism these books have received under the pretense of historical research. Ewald, Schenkel and others, hold a theory which corresponds nearer to Mark than to the other Gospels. Therefore, the second Gospel—not the copy which we possess, of course, but the “Urmarcus” of which this is a later corruption—is the original document from which all the others are derived.* Schleiermacher and many of his pupils, with Hase, find their theory of miracles more in accord with John, than with the synoptists; so they hold fast to the fourth Gospel as the work of an eye-witness. Beyschlag, and many of the most determined opponents of the mythical school, seek to avoid the dif-

* Schenkel, Vol. I, 21.

ART. III.—REPORT TO THE EVANGELICAL
ALLIANCE.

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The reorganization of the American Branch of the Evangelical Alliance was completed at a meeting held in the City of New York, Jan. 30, 1867. The Honorable William E. Dodge, of New York, was elected President, with a large number of Vice-Presidents and Councillors, representing all the leading evangelical churches, and, so far as practicable, all parts of the country. A copy of our Constitution, with the names of the various officers, is subjoined to this report. At a subsequent meeting, the Executive Committee of the Alliance directed the undersigned to draw up a Report on the State of Religion in our American Churches, and transmit it to the Fifth General Conference of the Alliance to be held in Amsterdam.

We rejoice in the revival of these Christian bonds, by which, we trust, the Protestant Churches of the old and the new world may be more closely linked together. We are glad that the misunderstandings, which, for a time, seemed to separate us, have now spent their force. These were chiefly two: at first, the existence of slavery in this country, which was made a bar to the reception of some of our ministers abroad: and then, by way of contrast, the apparent want of sympathy with our Republic during its recent struggle for our national unity, and for the abolition of slavery. Our national constitution now forbids slavery throughout all our states and territories. And the course and results of our war have demonstrated, what many even good men doubted, that slavery was its chief cause, as the extinction of slavery was its grand result, neces-

sary alike to our national unity and to our future progress and prosperity. For, as even Aristotle long since said: "It belongs to the essence and aim of the State, that citizens by their union should seek to become better and more perfect men in deed and in truth." (Pol. iii, 6.) And this can not be so long as power, in the name of law, tramples on human rights.

The Foreign Secretary of the Holland Branch of the Alliance, in his letter to us, alludes to the ties of union and sympathy between the Netherlands and our Republic. He happily associates our two countries, and two great names, when he says, that you mourned with us in the sad loss of our venerated President Lincoln, "falling as another William of Orange, victim of his virtues, and martyr for a great and noble cause." Yes: these two martyrs, one in a common tragic end, are henceforth conjoined in the memory of mankind, and unite us more closely in love to that immortal cause for which they died! But other ties bind us to your land. You, like ourselves, have been a refuge for the persecuted and oppressed from other lands—a European asylum for liberty of thought and freedom of worship. When John Robinson, two hundred and fifty years ago, fled from Scrooby, he found refuge, first in Amsterdam and then in Leyden; and there, shielded by your hospitality, he taught his emigrant church, until they were ready to embark at Delft Haven, in the Mayflower, on their way to found the colony of Plymouth, in Massachusetts, from which has sprung so much of our liberty-loving and God-fearing population. Eleven years before this colony was established (in 1609,) your Hendrik Hudson, in his Half Moon, had discovered and named our lordly river, the Hudson. Adrian Block's ship, the Unrest, came to New Amsterdam (Manhattan) in 1623; and in 1626, Peter Minuit bought for twenty-six dollars the whole island, which is now called New York. Here, too, under your auspices was planted your Reformed Church, with Domine Jonas Michaelius for its first minister, sent over in 1628; and the Collegiate Church

to which he ministered still survives, orthodox and vigorous, though now speaking another language ; and it sends to the mother country, through our Alliance, its cordial Christian salutations. The memory of your heroic conflicts for the Reformed faith, the inspiration of your sacrifices for religious freedom, and even the very frame-work of your civil institutions, have worked among us for our good, and ally your land with ours. And your States General, first among the European nations, declared the great principle of religious liberty, "that not only ought all religions to be tolerated, but that all restraint in matters of religion was as detestable as the Inquisition itself."

Your Secretary also assures us, and his words demand and receive our grateful recognition, that "Holland has been unanimous on the side of what was felt to be the cause of righteousness and liberty." In the very midst of our struggle, too, when the proud waters had well nigh gone over us, we received similar assurances and encouragement from the French Branch of the Alliance, ever faithful to the cause of freedom. To be with us then called for faith and insight ; for such insight as anticipates the verdict of posterity. We were struggling with a gigantic rebellion : it was a question as to the life or death of this Republic ; it was a question of slavery or liberty for a whole continent. What we needed from abroad was, not material aid, but moral support.

There were two grounds on which we felt justified in expecting such sympathy ; on the ground of constitutional law, and on the ground of human liberty : for we were contending for liberty under the sanction of law. On the other hand, the revolted states stood upon the right of secession, which undermines the possibility of a stable government ; and on the rightfulness of human bondage, which is at war with the primary instincts of humanity, the political well-being of the state, and the essential principles of the Christian religion. On these points the issue was joined and submitted to the dread arbitrament of war. The political form which the con-

test assumed was, primarily and necessarily, that of subduing a rebellion and maintaining the rightful authority of the national government; but the moral forces at work were those of freedom and slavery; and so the victory of the Union was identified with the abolition of slavery. For the first, and we trust, for the last time, in human history, the question of freedom or slavery, as a national question, was made the turning point of a civil war.

The conflict assumed gigantic proportions, for it was a contest of law and of ideas against the strongest and most compact material interest of the country, which had hitherto been paramount in our national councils, representing a slave property valued at about 3,000,000,000 dollars, which was also about the amount of the debt incurred by the nation in carrying on the war. The whole population of the United States in 1860, was 31,443,321. The number of slaves was 3,953,587; of slave-holders 384,884. At the breaking out of the rebellion the whole army of the United States consisted of only 16,404 men. The enlistments during the war, on the national side, rose to 2,688,523—allowing for reenlistments at successive draftings, the number of men enlisted was probably not far short of one and a half millions, of whom 186,917 were negro troops. Eighty per cent. of the enlistments were from our native born population. Of the whole number enlisted in the rebel states there is no official account; the largest number at any one time on their rolls was about 550,000. The whole white male population of the Southern States, between the ages of 18 and 45, was 1,064,193. It would be a large estimate to say that three-quarters of these (750,000) were enlisted during the war. This would make the whole number of men enlisted, North and South, about two and a quarter millions (though the current popular estimate is much greater, but probably incorrect). The navy of the United States rose to 684 ships of war, with 4,477 guns, and 51,000 officers and men. The whole number of battles and minor engagements was about 225. In these

battles, the official record of losses in the army of the United States, as given by the Provost Marshal, James B. Fry, makes a total of 280,739 officers and men, of whom 96,606 were killed or died of wounds, and the remainder were the victims of diseases incident to war. This is doubtless a low estimate. The loss on the rebel side must have been nearly as great. The number, still living, but maimed or diseased through the war, can only be conjectured. Calling these 150,000, the whole number, on both sides, who were the victims to this rebellion, cannot be less than 750,000 or 800,000 men,*—not to speak of the wasting grief and agony of half a million bereaved households. At the close of the war, the United States had in the field over a million of men; and in six months afterwards it had disbanded a million, who went peaceably back to the occupations which they had left for a time to save their land. The other burdens which remained have been cheerfully borne. The debt of the United States, on June 1st, 1867, is left at \$2,515,615,936; the revenue for the past year was over \$540,000,000, 209,000,000 of which went to the extinction of the principal of the debt. Besides this national indebtedness, the state debts for war purposes amount to 500,000,000 more: the loyal states paid in bounty money to volunteers \$284,805,400, in addition to the three hundred millions paid by the United States for the same object. The pecuniary losses in the Southern States can hardly be estimated; in addition to the amount of some three thousand millions for what was called slave property, the other pecuniary losses can not be less than two thousand millions, and these losses are total. But the debt of the United States is a sacred trust, held all over the land. Next to the patriotic self-sacrifice shown in the marvellous levying of

* Many accounts of this War represent it as almost unparalleled in carnage. But this is far from being the case. The yearly average of losses was certainly not greater than in the European wars from 1792 to 1815; not larger than the yearly average in the Crimean Campaign, in which the losses are put down at over half a million.

our hosts of war, was equally the patriotic zeal shown in placing the wealth of the land at the disposal of the government. For now, more than ever, is money one of the chief sinews of war.

Thus have we purchased at a great price our national unity, and the boon of freedom for the oppressed. Such a sacrifice of blood and treasure is defensible, only as the object is worthy of the cost. God's Providence laid the burden upon us, and that same Providence is permitting us already to see, that they who sow in tears shall reap in joy. We were called upon to sacrifice what was best and dearest to us for the sake of the Republic, for the sake of humanity ; the higher race was called upon to lay its costliest gifts upon the altar for the sake of the lowly and oppressed, for whom our Heavenly Father cares ; and in such sacrifice, which is a part of the inmost and vital law of Christianity itself, we have learned lessons which have rebuked our pride and vainglory, checked our inordinate pursuit of material well-being, fostered our sympathy for the down-trodden, deepened our sense of the reality of a divine government and of the justice of retribution for our national sins, and taught us more clearly what our beloved country was meant to be and do among the nations of the earth. Accepting this war, fully and humbly, as a retribution for our national sins, foremost among which is the guilt of slavery, we find in its results, as in all the Divine dealings, justice tempered by mercy, and the good hand of our God, causing the wrath of man to redound to His praise and to promote the welfare of the kingdom of his Son. For through all the stages of this contest, even in its most disastrous days, the Christian people of this Republic were animated and upheld by the profound conviction, that they were not living unto themselves ; that they were contending for a cause of unspeakable moment to the welfare and progress of mankind ; and that the success of our nation would help on the victory of human rights and freedom all over the earth. And this terrible Civil War has been so overruled by a wonder-work-

ing Providence, that these States are now one nation as never before; that the one great overshadowing evil of our political and social system has been done away; that new fountains of charity have been opened; and that new life and vigor have been infused into our religious, educational and philanthropic institutions, laboring for the welfare and progress of mankind.

Our National Unity has been preserved and secured. It was not a war for aggrandizement, but for self-preservation; and even those who condemn the former might approve the latter. It was a war, not for territory, but for a Republic; to decide the question whether a republican government was really safe and strong, as able to overthrow a rebellion as to repel a foreign foe. In and by the war the nation came to its self-conscious majority, to the full sense of a common and indestructible national life. Its resources had been quietly accumulating, and the fullness of its strength was never known until its very life was at stake. Then the latent forces were disengaged, as by the magician's touch, and shaped themselves into order, and made the nation for four years a vast organized host. And this was not the doing of the government, it was rather the instinct of the people.

This unity is mutely foretold in our very geography. The great German geographer, Karl Ritter, says, that the very "configuration of this country allows civilization to penetrate without obstruction every portion of the land;" and adds, "that the past ages have given man the means of gaining the victory over nature; the New World, now in its infancy, is to apply these means." Sagacious rulers and statesmen bear witness to the same fact. Louis Napoleon, before he assumed the empire, in his *Idées Napoléoniennes* (1848,) said of us: "Providence has entrusted to the United States of America the care of peopling and acquiring to civilization all that immense territory that stretches from the Atlantic to the Pacific, and from the North Pole to the Equator." This prophetic hint surpasses even our Western ambition, for it

includes the new Dominion of Canada and the late Empire of Mexico. But within our rightful boundaries, it was essential that our unity should be maintained, because thus alone could our Republic fulfill its destiny; thus alone could the thronging population from other lands be fused into one people; thus alone could a free, Protestant Christianity have full opportunity for its development and application; thus alone could European powers be kept from a continual revival of projects for the colonization and subjugation of this Western world; and thus alone could we prevent the establishment of a republic, with the rightfulness of slavery for the corner stone of its policy, in the very heart of this continent, and in the middle of the nineteenth century of the Christian religion.*

And we were enabled to vindicate our national authority without running into either of the opposite perils of anarchy or despotism. The republic was securely poised between these two, and hence its power. The fears of our enemies and the hopes of our friends were equally fulfilled. The majesty of law was made supreme. While the safety of the Republic was the supreme law of the exigency, yet the public and written law was observed, and the right of self-government was also made a duty. No fear of military despotism ever disturbed us. The army, after the war, subsided as peacefully as the waves of the sea after a storm. And we may here quote the noble eulogy of an eloquent French statesman, Count de Montalembert, whose sympathies, like so many others of the best of his nation, were with us, because he is a lover of justice and freedom, and who impartially testifies (in his *Victory of the North of the United States*), that "this civil war might have made of the American democracy a Cæsarean and military democracy; but the contrary has

* The fact that the South was contending for slavery could not be denied even by those who protested that the General Government was not fighting for liberty: and this fact, chiefly, prevented the recognition of the Confederate States by foreign nations. Only one European ruler (the one who, as Dante says, "mixes two government, that ill assort"), the Pope of Rome, sent words of sympathy to President Davis.

occurred. It is still a liberal and Christian democracy. It is the first great fact, which, in the annals of modern democracy, without reservation, strengthens and consoles ; the first which is worthy to inspire confidence in its future ; limited confidence, humble and modest, as all human confidence should be ; but an intrepid and severe self-reliance, as that of free hearts and honest consciences ought to be. America has just shown, for the first time since the beginning of the world, that liberty can coëxist in a democracy with war, and moreover with an extent of country almost unequalled."

The triumph of National Unity has also secured the Abolition of Slavery. By the sure logic of history, as the slave power culminated in secession, and secession in rebellion, so the national instinct culminated in the vindication of the national supremacy, and that supremacy, established by victory, buried secession and slavery in a common grave. Peace meant abolition. The war was made strong by an idea ; and that idea was a moral principle. We fought for national unity, not for its own sake alone—though that were as defensible, to say the least, as any modern European war ; not even for the sake of empire, though that has been the moving cause and reason of the most bloody contests of history ; but also because we believed and knew that the preservation of the national unity was essential to the progress of freedom. Slavery was the one great hindrance to the realization of the essential idea of our Republic, and the success of the Republic was the doom of slavery. Secession gave us the legal right of abolishing slavery in all the revolted states. When, by force of arms, we prevented the establishment of a slave republic within our borders, we also acquired the right, as a war measure, of extending the bounds of freedom. Such was the logic of war ; it made the impossible possible. In giving us unity and peace, it also gave us liberty through all our borders. President Lincoln, though he had said, "I am naturally anti-slavery ; if slavery is not wrong, nothing is wrong," hesitated, as President, on constitutional grounds, to

issue the Proclamation of Emancipation, until it became plainly necessary. By that proclamation, on Jan. 1st, 1862, 3,405,015 slaves were emancipated. An amendment to the Constitution, declared on Dec. 18th, 1865, by the Secretary of State, to be duly ratified, provides, that "neither slavery, nor involuntary servitude, except for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction." The civil rights of the emancipated have been duly protected by subsequent legislation. And in the plan of reconstruction, now in progress under the restraints of a temporary military guardianship, it is expressly provided that none are to be excluded from ballot on account of their color. Practically, the choice was between arming the negro with the ballot, or keeping a standing army at the South to secure the civil rights of freedmen. On the 31st of June last, in Washington itself, negro suffrage was carried into effect, without disturbance. The work of the registration of the whole Southern population is now going on; and when that is consummated, and these States are all restored to their harmonious relations with the General Government, we shall witness the unexampled and sublime spectacle of a whole race, long oppressed, elevated at once to the full rights of freemen. The one great anomaly will then be eliminated from our political system. It will be the victory, not only of the nation, but of humanity itself, and of Christian civilization. Under God's blessing we may then, a purified and regenerated nation, reap the fruit of our costly sacrifices. God has saved us from ourselves. He has not destroyed us, because we trusted in Him, and cared for those for whom He cares. In the hour of our victory He also quelled in us the spirit of revenge. He has led us forth with a high hand and an outstretched arm, and, in giving us new trust in Him, has also given us new confidence in the power and perpetuity of our Republic, founded in the doctrine of human rights, and thus adapted to promote and speed human welfare :

"Vital in every part,
"It can but by annihilating die."

Our most solemn national trust has respect to that down-trodden, yet patient, African race, so long held in cruel bondage. We neither ignore, nor deny, the magnitude and the difficulty of the new problem in human history, with which we are now brought face to face. Can an inferior and long oppressed race, be thus suddenly brought to a condition of civil and political equality, without endangering the social fabric? This is an untried question. It is the one we must meet and solve. In this dim and perilous way, our light must come from faith rather than from experience: but this is also the condition of all civil and moral progress, for progress implies trust in the future rather than in the past. The prime necessity in respect to the four millions of negroes, thus suddenly invested with new rights and duties, is that they be educated into complete fitness for their new position. And this work must be speedily accomplished. For the immediate exigency, the national Government has made some provision, in an exceptional way, by establishing the Freedmen's Bureau, under the intelligent and able management of Major-General O. O. Howard. This Bureau protects the freedmen in their civil rights; gives rations to the needy, both white and black; and has a certain supervision over the schools for the negroes. It expended last year over four millions of dollars, issuing some thirteen and a half millions of rations, and giving hospital treatment to 170,000 persons. For the present year, the estimate of extra rations, in consequence of the failure of crops, is over two millions. The last Report of this Bureau (June) in respect to Freedmen's Schools, at the South, gives the number of teachers as 1,744, and of pupils 95,987. Of the 1,200 schools reported at the beginning of the year, 333 were already self-supporting, and 290 were partially supported by the freedmen; of the teachers, 453 were colored and 972 white. There were also 17 Industrial Schools with 1,279 pupils; 575 Sunday Schools, with 52,409 pupils; and 11 Normal Schools (for teachers) with 581 pupils. The funds for the support of these schools come from private

charity. Two large associations are especially engaged in this work: the American Missionary Association, and the American Freedman's Union Commission. The receipts of the Association last year were \$253,000; it has 508 missionaries and teachers among the freedmen; scholars 38,719; in Sabbath Schools 18,010. This Association imparts religious as well as secular instruction. The American Freedman's Commission, of which Chief Justice Chase is the President, was formed by a union of various societies, and it has some three thousand branches and auxiliaries in this country, and in France, Switzerland, Germany and England. It has established 301 schools, taught by 773 teachers and having 40,744 pupils; last year it distributed supplies to the amount of half a million of dollars; its money receipts were \$280,768. The whole number of freedmen, who have learned to read and write, during the past two years, can not be less than 200,000; the whole number of teachers is about 2,000. This is a great advance; but there are probably no less than a million who need instruction. Other societies,* besides those named, are laboring in the same work; most of the religious denominations have made some special provision for this object, the whole amount of which can only be conjectured. The interest of Mr. Peabody's noble fund, of more than a million of dollars, also aids in part in the same work. The call for increased effort is urgent, for the need is vital. The Southern States have never been able to carry out any general system of public instruction, so that the work has to be done from the very foundation. And it now seems probable that the whole South will at last obtain the blessing of general education indirectly through the freedmen themselves. The progress of the pupils in these schools is eminently gratifying. Many of them have had some of the very best and most self-denying teachers in the land, who have

* The African Civilization Society is an association of colored persons in New York, acting on the principle that the blacks can best train the blacks. It has 19 schools, 32 teachers, and 1,367 scholars in Md., Va., etc.

gone to them from the North with a truly missionary spirit. As to the desire and the capacity of the negro for education, there can be no reasonable doubt.* The training of the coming generation will produce decisive results. Several colleges are already started for giving still higher instruction. The Lincoln University (at Oxford, Pa.) has just been endowed with four professorships (by W. E. Dodge, J. C. Baldwin and others), and had 90 students the past year, a large part of whom will go into the sacred ministry. Arrangements are making for the training of colored preachers in the different denominations at the South; and the conviction of the Southern people, in most of the churches, is rapidly tending to the conclusion (still resisted by some,) that color should not be a bar to the sacred office. There will soon be rivalry among the different churches for receiving this race to their respective folds.† Black men already act on juries throughout the South. And Southern politicians are already showing eagerness to gain the negro vote. Competition may confer the boon which selfishness might withhold. These social, political, religious and educational influences are at work upon this great problem. And it is our firm trust, that the same Divine Providence which broke the fetters of the slaves, will exalt them to the dignity of freemen; and that the freedom of the Gospel will purify and confirm all their other rights. There need be no fear of a Christianized negro population.

In such a juncture and crisis of the national life, as that

* One freedwoman, Nashville, Tenn., Frances E. W. Harper, is noted for her poetic gifts; she recently published a little poem, in which she writes of Freedom, that

"White robed and pure her feet shall move,
O'er rifts of ruin deep and wide,
Her hands shall span with lasting love
The chasms rent by hate and pride."

† In 1860 there were reported 468,000 colored church members at the South: Methodists, 215,000; Baptists, 175,000; Presbyterians, 18,000; Cumberland Presbyterians, 20,000; Campbellite Baptists, 10,000; Episcopal, 7,000; all others about 20,000. The whole number of persons of African descent in the Western hemisphere is about 14,000,000.

through which we have been passing in this decisive olympiad of our history, all the great powers of society are aroused to their full activity, for all its interests, political, social, moral and religious are at stake. Not only was the State imperilled, but also the Church. Not only were our republican institutions tested, but also our American Christianity. The question here was, whether the special form which Christianity has put on in the growth of our Republic would be able to meet the shock and stress of civil war, and come out strong and triumphant? Could the Church meet the emergency as well as the State? This question was not on the surface of the conflict, but it was at work in the very heart of our life. And, in general, we may say, with devout thanksgiving to the Great Head of the Church, that He has led us, and cared for us, and bound anew the chaplet of victory upon the brow of his contesting bride. Our American Christianity, with whatever there is distinctive in it, has not become disintegrated, nor has it succumbed; but it has rather been an effectual aid to the State in the saving of the land; it has held up full high advanced the great moral issues of the strife; it has helped to swell, beyond all previous measure, the sum and volume of philanthropic labors and contributions for the relief of the sick, the suffering and the dying: while at the same time it has largely increased its collections for its own special objects, strengthened and compacted its organizations, remained steadfast in its faith and order, and is left, at the close of the war, more strong for its vast future work, and making larger preparations for that work, than ever before. And in all this we recognize and adore the good hand of our God upon us. The War of the Revolution left the churches, eighty years back, enfeebled and distracted, for they were then entering upon the untried career of separation from the state. Our distinctive American Christianity has been built up on the basis of that separation, and now, after a sterner trial than ever before, we are more than ever convinced, that for the churches of our land this is the way of safety and of

growth. There was here no precedent and no analogy. Those accustomed to the compact, external unity of a state-church might easily hope or fear, that our many external divisions were signs of internal weakness, and that we should be disintegrated by the violence of the civil commotion and strife. Of this fear we were not ourselves conscious; and the progress of events has shown that the ecclesiastical tendencies, in the midst of our civil strife, have looked in the direction of reünion rather than of increased subdivisions.

The special and determining characteristic of our American Christianity, growing out of the very necessities of our history, is found in the separation of Church and State—which separation, in its last grounds, rests, on the one hand, upon the principle of religious liberty, and, on the other, upon a confidence in the self-sustaining power of Christianity itself.* We believe that no external power, be it ecclesiastical or secular, has a right to invade the sacred province of religious freedom. We also believe that Christianity does not need the support of the State. As faith in human rights is at the basis of our republican institutions, so, and with still stronger emphasis, is faith in Christianity at the basis of our religious growth and order: we are willing to trust its inherent truth and power against all the assaults of its foes, against an infidelity born of passion or an infidelity born of speculation, being well assured that the State can not repel these, if the Church can not. Such religious liberty is necessary to true civil freedom; the latter has ever followed the former: where there is no religious, there can not be a fully developed civil freedom; and where religious and civil liberty are fully and equally recognized, there will also ensue a separation of Church and State. Not that we claim to have fully solved the vast problem of the relation of the Church to the

* On this and kindred points, I may refer to Dr. Baird's well-known work on *Religion in America*, prepared for the Evangelical Alliance; and also, particularly, to Dr. Philip Schaff's Report to the Alliance in Berlin, and to his work on *America*, published in 1857.

State ; but we allow all the elements of the solution free and full course, in this transition stage of human history ; confident that we are approaching the solution nearer than is possible where either of the elements is unduly restrained. It is an unsolved problem, the greatest problem of history ; and we are trying to work it out in the sphere of freedom—freedom both in Church and State ; and this is, at least, as reasonable as to try and work it out by means of external fetters and restraints. Our separation of Church and State may be provisional ; but is their union any less so ? Our apparent confusion of sects is, in one aspect, a sign of the fullness of a growing life ; as it is also, in another aspect, an indication that we are at work on a problem not yet fully solved and reduced to scientific order. But the science will follow the experience. Both in Church and State, we have great questions and trials before us ; but we are beyond the complications which come from that union of the ecclesiastical with the secular power, which underlies so many other questions of modern history, and

“ twilight sheds
On half the nation, and with fear of change
Perplexes monarchs.”

And the separation itself may be well, and needful, to bring about that better time, which we can now only dimly imagine, when the two shall be really one, because animated by the same spirit—when the State shall be penetrated in all its laws and acts by the vital principles of the Christian system.

This separation does not imply indifference, still less, opposition. Legally it means simply the non-recognition of any form of Christianity as established by the State. But the State still guarantees to all our churches their legal rights. The General Government also recognizes the Christian religion in various ways ; it administers oaths of office ; it honors the Christian Sabbath ; both Houses of Congress are daily opened with prayer ; it appoints chaplains for the army and navy—500 were under appointment, at one time, during

the late war ; President Lincoln issued an army order for the observance of the Sabbath, and he repeatedly appointed days of fasting, and supplication and thanksgiving, which were solemnly observed by all our churches. A movement is now on foot to procure a more express recognition of the Christian religion in our Constitution. The individual States, too, aid in various ways institutions and objects, not only of a benevolent, but also of a specific Christian character. And as society is more and more penetrated by the Christian system, the laws and institutions of the State will come into more entire accord with the fundamental principles of the kingdom of God.

This separation of Church and State, has left the Church entire freedom in doing a work, which could not otherwise so well be done—which in this land could not have been done at all, if this union had been continued. That work was and is the direct personal application of Christianity to a rapidly increasing population, doubling itself with each generation ; largely fed by immigration, in some years to the extent of 750 per day ; of the most diverse origin and beliefs ; spread over a wide territory, advancing westward on this continent at the rate of twenty-five or thirty miles a year ; and filled with the instinct of freedom, and thus especially impatient of restraint, above all in their religious concerns. Working in the midst of such a population, the Church must use all possible instrumentalities and develop all its resources. It must reach men as individuals, and follow them in their wanderings. And not only must it strive to renew the individual, but also to bring the habits and institutions of social life and order under the influence of the Christian faith. For the real work of Christianity is, and can be, achieved only as it reforms society. Our very freedom allows us to apply Christianity directly to the individual and to society ; it compels us to do this. And in the doing this by means of the rivalry and progress of the different denominations—no one of which can fairly set up any exclusive claims—we find

the most prominent external characteristic of our American Christianity.

The time-honored European lines and divisions of the Christian Church are no longer applicable here ; we can not bring the facts of our Christian life under the rubrics of Lutheran and Reformed, and call all the rest, "sects;" nor can we speak of "dissenters" in any proper sense. The "sects" of the Old World are the leading churches of the New World. Most of our sects came to us from Europe, to get rid of state coercion ; and they have here had free scope. Our Christian history is not that of the conversion of a new and civilized nation to the Gospel ; but of the transplanting of the Christianity of Europe, freed from its local restrictions, to a new theatre ; it is Europe itself developed on a new continent. Our leading denominations still stand on the substantial basis of the confessions of the Protestant Reformation, many of them adhering to the old symbols with a tenacity which is now rare in the lands from which they came. Notwithstanding the diversities of name and external order, we are agreed on the main articles of our common evangelical Christianity ; and the sense of this unity is increasingly felt. At least three-fourths of our entire population are under the dominant influence of the chief Protestant churches—the Presbyterians and Congregationalists, the Methodists and Baptists, the Episcopalian, the Lutheran, the German and Dutch Reformed—to name no other. And as a simple matter of fact, the largest development and increase of Christianity in the nineteenth century has been found in the United States. The Methodists have increased in communicants from 15,000 to about 2,000,000 ; the Baptists from 35,000 to about 1,700,000 ; the Presbyterians from 40,000 to 700,000 ; the Congregationalists from 75,000 to 275,000 ; the Lutherans number over 300,000 and the German Reformed more than 100,000. And each of these churches reaches a population about four times as large as the number of its church-members.

That the voluntary principle, which is the necessary logical result of the separation of Church and State, is favorable to our progress, appears from the following statistics. According to the United States Census for 1860, there were then 54,000 church edifices in the country, erected wholly by voluntary contributions, at an estimated value of \$171,390,432; and the number of these churches had increased 50 per cent, and their value had doubled, in the previous ten years. There was an average of one church to 544 persons. The total church accommodation was 12,875,119, or about one sitting to every two and a half of the total population. (Of these edifices the Methodists had 19,883, at an average value of 2,000 dollars; the Baptists, 11,211, of the value of 1,700 dollars each; the Presbyterians and Congregationalists, 8,953, of the value of 5,500 dollars, etc.)* The increase in church membership has outrun, in spite of the influx of foreign population, the relative increase of the population. In 1800, the total population was 5,305,935, and the number of church members was 350,000; in 1832, the population was 13,614,420, church-members 1,348,948; in 1860, the population was 31,429,801, church-members, 5,035,250. That is, the ratio in 1800, was one communicant to about fifteen of the population; in 1832, it was one to ten; in 1860, one to six. While

* The number of churches and church accommodations for all denominations in 1860 was as follows: 1. Methodist, 19,883 churches, with accommodations for 6,259,800; 2. Baptist, 12,150, for 4,044,218; 3. Presbyterian, 6,406, for 2,565,919; 4. Roman Catholic, 2,550, for 1,404,437; 5. Congregational, 2,234, for 956,351; 6. Episcopal, 2,145, for 847,296; 7. Lutheran, 2,128, for 757,637; 8. Christian (Baptist), 2,068, for 681,016; 9. Friends, 726, for 269,084; 10. German Reformed, 676, for 273,697; 11. Universalist, 664, for 235,219; 12. Dutch Reformed, 440, for 211,068; 13. Unitarian, 264, for 138,213; 14. Jewish, 77, for 34,412; 15. Adventist, 70, for 17,120; 16. Swedenborgian, 58, for 15,395; 17. Moravian, 49, for 20,316; 18. Spiritualists, 17, for 6,275; 19. Shakers, 12, for 5,200; 20. Union Churches, 1,366, for 371,899; 21. Other Sects, 26, for 14,150. The total is 54,000 churches, with accommodations for 19,128,751; in 1850, ten years before, there were 38,061 churches, with accommodations for 14,234,825. The total value of church property was \$87,328,801, in 1850, and \$171,398,532, in 1860, or nearly double.

the population increased six-fold the church membership increased more than fourteen-fold. And this, too, notwithstanding the fact that during the last period, (from 1832 to 1860,) the number of aliens arriving at our ports was over five millions ; and Texas, New Mexico and California were added to our territory. The proportional increase, since 1860, has probably been greater, for the immigration has been much less. This estimate does not include the Roman Catholics, who may number three and a half millions. A larger proportionate increase is also found in our benevolent and missionary contributions ; as will be more fully stated in another part of this Report.

This general working of our ecclesiastical principles and institutions was not retarded, but rather invigorated and accelerated, during the period of our great Civil War. In such a crisis the deepest instincts and needs of the soul struggle for expression ; and the real elements of national strength and character show themselves—all its higher as well as its lower powers and passions, each struggling for supremacy. Especially will this be the case, where it is a struggle of a lower against a higher form of civilization, of a material interest against a moral idea, of a strong yet unrighteous institution of the past against the higher forces that are to sway the future.

And so this war called out and deepened our general religious needs and convictions, and our sense of the reality of Divine Providence. It quickened the sense of the inviolability of the divine law, of the justice of retribution for national guilt. It made the general conscience more quick to discern between right and wrong, more ready to succor the oppressed and help them to their rights. It made the heart quick to feel, and the hand strong to aid the sick, the wounded and the dying, on innumerable fields of battle ; so that while sons and brothers fought and bled, another army of mothers and sisters, all over the land, ministered to their wants with loving and sleepless vigilance. Every town had its society,

and every family its appointed hours, for these deeds of mercy. Ministers from all our churches left their parishes, and met on the battle-field, offering the same prayers, and pointing the suffering and dying to the same Saviour. More than a hundred millions in money are known to have been given by private benevolence for the relief of our soldiers; and who can estimate the innumerable gifts that were never told, or the costly love which itself is priceless? A superficial view might ascribe all this development of justice and humanity to man's moral nature alone, without respect to religion, or to Christianity; but where have such results been seen, except under the fostering and benign influence of the Christian faith? The victories of right over wrong, of humanity over barbarism, of freedom over slavery, of law over anarchy and rebellion—especially when won by self-sacrifice—all progress in human rights and welfare, all advance of liberty under law—these are not foreign to the Christian faith, but born of its inmost spirit; they are signs and indexes of the real progress and triumphs of the Christian religion. In the political and social sphere, the growth of Christianity is indicated by the growth of justice and love; the triumphs of civilization over barbarism, of social justice over social wrong, the elevation of the masses to their rights and their duties—these are proofs of the progress, and auguries of the final supremacy and success of that Christian faith, which was heralded by the annunciation of peace on earth and good-will towards men. It is vain and idle to put morality into opposition to Christianity; for Christian faith worketh by love, and so overcometh the world. It is a reproach to Christianity to say, that it is, or can be, most prosperous, where human rights and man's freedom are unknown or disregarded.

Among the voluntary, charitable organizations called into being by the war, two assumed such large proportions as to call for special recognition: The United States Sanitary Com-

mission, and the Christian Commission.* The Sanitary Commission, Henry W. Bellows, D.D., of New York, President, was organized for the relief of the sick and wounded, especially at times of great exigency. It had branches, and indefatigable workers, through all the Northern States. Its total receipts were over \$15,000,000 in stores, \$5,000,000 in money, besides over \$1,000,000 expended at local offices. During a large part of the war, it had 400 men in constant employment on the field, and in 40 hospitals under its care. Besides medical aid and treatment, it gave two and a half millions of meals to stray soldiers; it kept records in its books in respect to a million and seven hundred thousand soldiers; it collected some fifty thousand soldiers' claims, amounting to over two millions of dollars. All this was effected by the spontaneous contributions and efforts of the people; and was supplementary to the large and even generous provisions of the Government for the comfort and healing of the sick and wounded. The general sanitary result of these measures is seen in the fact, that, while in the European campaigns of this century the proportion of deaths by disease to the deaths from wounds is as four to one, in our campaign it was reduced one half, two to one—a net saving of some 200,000 lives.

The United States Christian Commission, George H. Stuart, Esq., of Philadelphia, President, was organized Nov. 15, 1861, and continued its work till Jan., 1866; its object was to provide for the spiritual as well as the temporal wants of the soldiers. Its total receipts in money and other donations amounted to \$6,264,607; its commissioned delegates numbered in all 4,859; it distributed \$3,700,000 in stores, over a million of dollars worth of publications, including over a half million of Bibles and Testaments, and a large number of books, news-

* See the four Reports of the latter; and the Bulletins, (3 vols.) and Reports of the former, with its History, by Stille. The Sanitary Commission has in preparation several other volumes, illustrating the philanthropic, the medical and the sanitary history of the war.

papers, magazines, etc. Through its active delegates, the Gospel was preached in all our armies, and its consolations administered to the sick and dying. And all this service was in addition to that of the regular chaplains.

Besides these larger organizations, there were Ladies' Associations, Soldiers' Aid Societies, Soldiers' Homes and Rests, Volunteer Refreshment Rooms for Soldiers, scattered all over the land. In one such room in Philadelphia, 317,000 meals were provided for soldiers in transit; in another in New York, over 200,000. Voluntary contributions at several hospitals amounted to over two millions of dollars. One lady in a Western town raised \$20,000 in money and \$300,000 in supplies. Wherever battles were fought, the U. S. Commissions, and hundreds of volunteers, including often the best surgeons from our large cities, flocked to the field. Zealous evangelists and preachers of the Gospels, and colporteurs without number, labored constantly in the armies both North and South; and in many a camp, and many a chapel, souls were born again, sometimes in large numbers, into the kingdom of God. There were revivals of religion in tents and by the wayside. Many a soldier in battle saw, as one of them said, "the figure of Christ in the sky." And thus the horrors of war were mantled over by the veil of Christian charity. Fountains of charity and of Christian activity were opened which have not yet ceased to flow.

This heightened Christian benevolence also assumed, and in the very midst of the war, another and an almost unexpected form, which is full of the best promise for the future; and that is, in the voluntary contributions made, on a larger scale than ever before, for our higher institutions of learning. And thus the benevolence showed itself to be not merely sympathetic, but far seeing—not only a sentiment, but also a principle. Our General Government has but little to do directly with the cause of education; though it has recently established a Bureau for the collection of facts, and three years since made the offer of liberal aid in lands to all the States that should

establish agricultural schools. The States, individually, make laws and appropriations for public education; and, at first, they established and aided universities, colleges and other seminaries of learning. But these higher institutions came for the most part under religious or ecclesiastical control, and the consequence has been, from the rivalry of the churches, that of late years their support has been chiefly dependent, as is that of the churches, upon voluntary contributions and donations. This change entails far-reaching results. It seems to leave our higher instruction dependent upon fluctuating influences. And it might well have been feared, that when the country was absorbed in a vast war, laying strong hands on all its resources, the more remote interests of education, (which is essentially a provision for future needs and well being,) would, at least for a time, be neglected. But the contrary has been the fact. Never have our spontaneous offerings for higher education been as large, never have they increased in such proportion, as during the years in which we were struggling for national existence. And this is another evidence of the safety of the voluntary principle among a people trained thereto. The total amount thus given during the past four years, can not be less than seven or eight millions of dollars.* Among the amounts given are over \$450,000 to Yale College, Conn., (one donation being of \$150,000, one of \$80,000, one of \$50,000, etc..) and over \$100,000 to the Yale Theological School; Amherst College, Mass., \$250,000 in one sum, and Tufts College, in the same state, \$400,000; Harvard College, \$250,000; Brown University, \$160,000; Princeton College, \$160,000, and Princeton Theol. Seminary, \$130,000; Rutgers College, \$140,000; N. Y. Univ., \$160,000; Union Theol. Seminary, New York, \$150,000; Madison University, N. Y., \$160,000; Chicago University, \$200,000; Philadelphia Divin-

* A summary of donations to collegiate and theological institutions, alone, is given by Dr. Baldwin, in his 21st, 22d and 23rd Reports of the Society for Promoting Collegiate Education at the West. He makes the total to Nov., 1866, to be over \$6,500,000; there has been quite an increase since.

ity School, \$200,000; Waterville, Me., \$150,000; Marietta, O., \$100,000, etc. Mr. Cornell, of Ithaca, N. Y., has given \$500,000 for a college, in addition to \$100,000 for a public library; Judge Parker, of Bethlehem, Pa., has founded a college there with the same amount; Mr. Vassar, of Poughkeepsie, N. Y., has also given half a million to a Female College; Mr. Crozer has founded a Baptist Theol. School in Penn., with \$270,000; Mr. Drew, a Methodist of New York, has given over half a million to education, the largest part of which is for a Theological School. A college in Constantinople, and one in Beirût, Syria, have been established by New York merchants, at about \$100,000 for each. Mr. George Peabody, now of London, has given over three millions of dollars to various colleges and literary institutions, besides the million he recently funded for educational institutions at the South. The Lutheran Church has raised about \$300,000 for its institutions during the past three years; the German Reformed over \$100,000. The Methodist Centenary Collection amounts to more than three or four millions of dollars, a large proportion of which will be devoted to education. It is becoming more and more the custom of our rich men to bestow their gifts while living, so that they may see and enjoy the results of their benefactions. This increase of private donations to our higher public institutions, in our time of trouble, seems to indicate yet better possibilities in times of peace. And, in fact, hardly a week now passes without a good report of something done in this way.

Meanwhile, the public school system in the several States also exhibits tokens of prosperity and increase. A republic lives only in the intelligence and virtue of its citizens. It can not prosper where the bulk of the people is ignorant, vicious and lawless. The education of all its youth is a primary condition of its well being and perpetuity. Education is but a name for the process by which each generation trains its successors to take its place, imparting to them, in an increased measure, what it has received from the past, and

itself accumulated, of knowledge and virtue and religion, that thus the safety of the future may be insured. It is a vital process : it hands down the life, intellectual and moral, of the present to shape the coming times. It is the most sacred trust and debt which each generation owes to its successor ; and no generation has played well its part, that does not give a richer legacy to its posterity than it received from its ancestry. The individual man is immortal, because he can be educated, and because the possibilities of his increase in wisdom and virtue can not be limited. And a nation can not be free and prosperous, if it neglects its primary duty of training all its youth for the duties, as well as the rights, of citizenship.

The last Census of the United States, 1860, reports the whole number of colleges, academies and schools in the country, at 113,006, in which were employed 148,742 teachers, with 5,417,880 pupils. The annual expenditures amounted to \$33,990,482. Of these institutions, 445 were called collegiate, with 54,969 students ; the academies numbered 6,636, with 455,559 pupils. The number of public schools was 106,915, with 4,917,552 scholars. The number of libraries in the country was 27,730, with 13,316,379 volumes, of which 8,149 were private, 6,205 were Sunday School, and 213 were collegiate. The increase between 1850 and 1860, was 26 per cent. in the number of schools, 40 per cent. in the number of teachers, 48 per cent. in the number of pupils, and 110 per cent. in the income. The average number of pupils was one in six of the entire population ; the average annual income for each pupil was \$6.27 ; the total cost of education was \$1.26, to each "free white person" then in the Union. The income for public schools was \$22,297,865, an increase of 133 per cent. since 1850.

The largest grant made by any government at a single time, for educational purposes, was that of our Congress, during the war, of 30,000 acres of land to each state, for each of its Senators and Representatives in Congress, the proceeds to

be applied to the founding of institutions for the promotion of agricultural and mechanical education. This grant was restricted to the loyal States. Their Senators and Representatives numbered 234; which would make a donation of 7,020,000 acres. At \$1.25 per acre, the government price, the sum total would be \$8,775,000. Extended to the other States, the total value would be over eleven millions of dollars.

In most of the States and large cities, reports on the condition of education are annually published.* From some of these we extract and condense various facts to show the general condition of our public schools. In the State of New York the number of school-houses is 11,780, of the value of ten millions of dollars; these are furnished with 1,183,017 vols. in school libraries, valued at \$600,000. The number of children between the ages of 5 and 21 is 1,364,967; the number attending public schools, (the attendance is voluntary,) is 938,000; there are also 97,000 in academies and 1,541 in colleges. The number of teachers, is 26,469, 4,452 male, 22,017 female; average salaries in cities \$563, in the country \$169. The total amount raised for schools in the

* Among the most voluminous and valuable of these Reports for the current year, are :

The Thirtieth Annual Report of the Board of Education, Massachusetts. Joseph White, Secretary. pp. 528. Boston, 1867.

Annual Report of the School Committee of the City of Boston, by R. C. Waterston. pp. 350. Boston, 1867.

Seventy-Ninth Annual Report of the Regents of the University of the State of New York. John V. L. Pruyn, Chancellor. pp. 500. Albany, 1866.

Thirteenth Annual Report of the Superintendent of Public Institutions in the State of New York, V. M. Rice. pp. 306. Albany, 1867.

Report of the Superintendent of Common Schools of the Commonwealth of Pennsylvania, J. P. Wickersham. pp. 334. Harrisburg, 1867.

Thirteenth Annual Report of the State Commissioners of Common Schools, Ohio, Jno. A. Norris. pp. 174. Columbus, O., 1867.

Sixth Biennial Report of the Superintendent of Public Institutions of the State of Illinois, Newton Bateman. pp. 240.

Annual Report of the Board of St. Louis Public Schools, for 1866. St. Louis, 1866.

State in 1866, was \$7,378,858, or about eight dollars for each pupil in attendance. In the 268 public schools of the City of New York, there are 219,000 pupils; the amount expended is \$2,298,508. The New York Free Academy, (or College,) with 819 pupils, receives annually from the State \$125,000. The schools of the cities are entirely free, the pupils being supplied with books, stationary, etc.

In the State of Massachusetts there are 255,323 children; the attendance at schools is 231,685; the amount expended is \$2,574,974—about \$10 for each child. The school fund is two millions. In the City of Boston, \$776,375 are expended for schools, with 27,723 pupils. The primary schools number 256, the grammar schools 78, the high schools 3—with 703 teachers. The State of Pennsylvania expended in 1866, \$4,195,258 on public schools, with 478,056 pupils; Illinois, \$4,439,238 for 614,659 pupils in a population of two millions; Wisconsin \$1,190,289 for 234,265 pupils. Ohio has 11,256 school-houses, 728,990 pupils, 332,641 vols. in the school libraries, and raised in 1866, \$5,059,938 for instruction. The State of Indiana has a school fund of over seven millions. The State of Michigan, not yet 25 years old, has already the richest university in the country, with 1,225 students, to whom the institution is free. In Minnesota, still further West, one eighteenth of the land in each township is reserved for education; the school fund is already over a million of dollars, and if the remaining lands are sold at no higher rates, the fund will be over twenty millions of dollars; its population is now 340,000. The City of St. Louis expended (1866,) \$340,770, on its excellent schools with 16,228 enrolled scholars. California raises for each scholar \$6.58; the school children since 1863, have increased twenty-five per cent. These are but the gleanings of a few facts to illustrate the interest taken in our public schools and their growth. During the war the number of pupils, and the expenditures constantly increased. According to the Census of the U. S. for 1860, the whole amount then raised for education, in the six

States of New York, Pennsylvania, Massachusetts, Ohio, Illinois and Wisconsin, was \$12,717,289; the Reports for these same States, for 1866, give the amount at \$24,838,555, or nearly double. To make the system fully effective two things are still needed: one is, the compulsory attendance of all children who are not elsewhere taught: the other is, that the system should be extended into all the Southern and South-western States, and there embrace all the children, both white and black.

There has also been a like advance in the receipts of our chief philanthropic and missionary associations during the past few years. Into all the details connected with these organizations it would be impracticable to enter. I have compared the aggregate receipts of about 25 of them, as given in the Reports of 1866, with the amounts reported in 1860—the year after and the year before the war. And the result is, that about two and a quarter millions were given in 1860, and something over five millions in the last year.

Among these Societies are the American Bible Society, \$734,089; the American Board of Foreign Missions, \$446,942; the Presbyterian Boards of Domestic and Foreign Missions, together over \$500,000; the Reformed Dutch Board, \$93,000—of which \$56,500 was from a single donor; the Methodist Boards of Missions, \$686,380; the American Home Missionary Society, \$212,567; the Board of the Protestant Episcopal Church, \$175,000; Baptist Home and Foreign Missions, \$368,537;* the Tract Societies of New York and Boston, \$679,617; various Education Societies, about \$125,000; American Sunday School Union, \$98,727; Congregational Union, \$130,000; Foreign and Christian Union, \$110,000; American Missionary Association, \$253,000; Seamen's Friends' Society, \$98,230; Female Guardian Society, N. Y., \$87,768, etc., etc.

* The Baptists have contributed over fifteen millions of dollars, during the last fifty years, for evangelizing purposes, of which about three millions were for foreign missions. See the Missionary Jubilee of the American Baptist Union, held in 1864, in Philadelphia, pp. 500. New York, 1865.

Besides these there are, e.g., in New York City, 24 Societies, which received last year, \$732,000 for local objects. The Public Charities of the city, paid by the State, amount to \$942,241. The Third Annual Report of the Board of State Charities in Massachusetts,* for 1866, gives the total amount expended in these charities in that State at about three millions of dollars per annum. The American Colonization Society, expended last year \$84,763, and sends this year to Liberia 1,200 emigrants; during the fifty years of its existence it has received over two and a half millions, and sent to Liberia 12,000 persons; in the Republic of Liberia, there are 150 churches and 200 schools, and it has under its control 200,000 aborigines. Among the most effective of the associations, laboring in a quiet way, is the New York Sabbath Committee, Philip Schaff, D.D., Secretary, which has had a great influence in promoting the due observance of the Christian Sabbath, and incidentally helping on the cause of temperance, especially in our metropolis. By a strict excise law, no liquor can now be sold in this city on the Sabbath. The National Temperance Society is reviving in its influence, as its need is increasingly felt. In Maine and Massachusetts, the policy of prohibition in respect to the traffic in liquor is successfully maintained. But in the country, as a whole, intemperance has been on the increase during the past few years. Our foreign population, as a general fact, are opposed to both our Sabbath and Temperance usages. One of our greatest moral and social problems is the assimilation of this population to the principles and methods of our American Christianity, a task which can only be slowly accomplished.

Young Men's Christian Associations, made up of the flower of our youth, are organized in all our cities, and doing a noble work. Their Conventions, like the one just held at Montreal, have assumed not only a national, but an international im-

* S. G. Howe, chairman. This is the most full Report published in the country.

portance. They reach far beyond the bounds of action of any one denomination, and bind our Christian young men fast together. The system of Sunday Schools has also been developed in this land in large proportions, and with wide ramifications. All our churches train, in such schools, their youths in precept and doctrine, and thus compensate, though in an insufficient degree, for the comparative disuse of strict catechetical instruction. The American Sunday School Union works beneficently, by multiplied agencies through the land, and reaches many youth who would otherwise be neglected and outcast. The children rejoice in these schools.

The undersigned had hoped to present a tolerably full account of the various churches into which our Christianity is divided. But the length of the Report, and the pressure of time, will allow only a condensation of the leading facts.

Foremost in numbers and zeal is the *Methodist Episcopal Church*. Last year it celebrated the centenary of its introduction into this country. Proposing to raise a thank-offering of a million, its receipts have actually come near to four millions, a large part of which is to be devoted to the interests of education. The Northern Church reports 64 annual Conferences; 13,172 preachers; 1,039,184 church-members, (an increase during a year of 102,925); 82,925 baptisms of adults and children; 10,462 church buildings, of the value of thirty millions of dollars; 25 colleges and theological schools; a Book Concern with a capital of \$837,000, and 56 official periodicals with a circulation of a million a month. The *Methodist Church South*, separated in 1844, with 1,345 ministers, 495,282 members, now has about 700,000 communicants. Other branches are, *Methodist Protestants*, 105,000; African Methodists, about 112,000; the Evangelical Association, (Albrights,) 56,734; Wesleyan Methodists, 25,670; Free Methodists, (since 1860,) 4,890; Primitive Methodists, 1,805. The total Methodist Church membership is over two millions. In Canada, there are 85,000. All this is the growth of a cen-

tury; in 1826, there were 360,800 members. No church in the country is moving onward with a more definite aim or larger plans. Among the German population it has 334 preachers and 30,000 church members. In Germany, it has 84 preachers and 5,370 members; in France, 119 preachers and 1,858 members. Its appropriations for foreign and domestic missions, for 1867, amount to \$1,030,978. Some of the subdivisions may soon be reunited with the main branch of this church; but the Southern Churches still stand aloof.

Next in number are the *Baptists*. Their total church membership is given at 1,689,845, with 17,220 churches, viz.: Regular Baptists, 1,040,303; Campbellites, (Disciples,) 309,000; Free Will Baptists, 56,258; Seventh Day Baptists, 7,014; Six-Principle Baptists, (Heb. vi, 1-3,) 3,000; Winebrennarians, (Church of God,) 23,800; Anti-mission Baptists, 50,000; Christians, (Unitarians,) 180,000; Dunkers, (Tunkers,) 20,000. The Northern and Southern Baptists act independently: the Southern number 645,551. The denomination has 23 colleges, 11 theological schools, and 23 periodicals. The Northern Baptist Home Mission Society, 1867, reports its receipts at \$176,889, (\$70,000 larger than last year); the Missionary Union, \$191,714; the Publication Society, \$199,727; the Bible Society, \$51,457. The Southern Baptists report, 1867, \$44,000 for domestic missions; \$22,000 for foreign missions, with 16 missionaries. The Baptists have a number of churches of Germans, and 200 missionaries in Germany and Scandinavia. Large subscriptions, amounting to more than a million of dollars, have been recently made for their colleges and theological seminaries. The Mennonites, numbering (1858,) 110 churches and 36,280 members; the Reformed Mennonites, 5,000 members, and the Hooker (Amish) Mennonites, are also Baptists. An attempt to unite the Campbellites with the regular Southern Baptists has failed. In Canada and the West Indies, the Baptists number 795 churches and 79,507 members.

The Presbyterian Churches. Outside of New England,

where Congregationalism has the ground, the Presbyterian churches extend, in various subdivisions, throughout the country. The main branch of the church was divided in 1838, on divers questions of doctrine and polity. The two main divisions are popularly, not ecclesiastically, known as Old School and New School. The *Old School*, 1867, reports 35 synods, 176 presbyteries, 2,622 churches, 2,302 ministers, 246,350 communicants, and contributions to the amount of \$3,731,164. In its foreign missions it has 40 churches, 330 ministers and teachers, 1,200 members. The *New School*, 1867, reports 23 synods, 109 presbyteries, 1,870 ministers, 161,539 communicants, 163,242 Sunday School scholars, and contributions of \$3,106,870 for all its objects. Its increase last year was 10,938 members, and nearly a million of dollars in contributions. The *United Presbyterian Church*, was formed in 1853, by a union of the Associate Presbyterian and Associate Reformed Churches. It reports, 1867, 7 synods, 54 presbyteries, 543 ministers, 717 congregations, 63,489 members, \$1,277,204 contributions. In the eight years of its history, it has increased in its ministry from 408 to 543; and in its contributions from an average of 41 cents per member to an average of nine dollars. It has missionary presbyteries in India, China, Syria and Oregon. It is anti-slavery and close communion in its character. The *Presbyterian Church in the United States*, (the style of the Southern Church,) was formed by a union of the Old and New School Churches during the war. They report, 1867, 10 synods, 46 presbyteries, 66,528 communicants, 829 ministers, 1,290 churches. The contributions are set down as \$409,282. There are 340 churches and 4 presbyteries, from which there is no report. The numbers given are probably much below the facts. There is no present prospect of reünion with the Northern churches. The *Cumberland Presbyterian Churches*, North and South, are reünited. They had before the war 588 ministers and 48,600 members. An effort to unite with the Southern church is in progress. The Associate Reformed Presbyterians of

the South also maintain an independent organization. The *Reformed Presbyterians* in the North have two synods, one of about 100, the other of about 60 ministers. The General Synod that met in New York, in 1867, appointed a committee on reünion with other Presbyterian organizations. The tendency to reünion, especially among the Presbyterian churches, is rapidly gaining ground. The Old and New School Assemblies have this year adopted a plan of reünion, covering all the questions in debate, which is published for further discussion, and will be acted upon next year. Now that slavery is abolished, one of the chief obstacles to reünion is taken out of the way. A united Presbyterian church, numbering some 700,000 members, would have a great and growing influence.

The Congregationalists. Churches, 2,780 ; ministers, 2,919 ; members, 267,453. Including Canada, there are 2,900 churches, 3,009 ministers, 272,974 members. The gain last year was 60 churches, 3,913 members, 28 ministers. Of the churches, 1,518 are in New England. The amount of contributions reported is \$1,024,720 ; but there was no report from thirteen states and territories. The American Home Missionary, and the American Board of Foreign Missions, the American Education Society, the American Tract Society of New England, and the American Missionary Association, are chiefly supported by Congregationalists. The great National Council, of 511 members, which assembled in Boston, in 1865, gave a new impulse to the denomination. No body of Christians was more earnest for the national cause throughout our late war. It is rapidly extending especially in the Western States.

The *Unitarian Congregationalists* have 289 societies, (of which 171 are in Massachusetts,) and 355 ministers. The contributions for various objects amounted to \$235,900.

The *Lutheran Church* numbers, in all, 421 synods, 1,644 ministers, 2,915 congregations, 323,825 communicants. Of these, there are connected with the General Synod, 23 synods,

695 ministers, 1,255 congregations and 110,450 communicants. The rest are embraced in other synods. There is a General Synod at the South. A new synod is projected, on the basis of a more strict adherence to the symbols; a convention for this object was held at Reading, Pa., in Dec., 1866, attended by representatives from 15 synods; but no further action has yet been taken. The two western Scandinavian synods number 40,000 members. The emigration from Scandinavia alone last year was 29,000, chiefly Lutheran. There are 29 Lutheran periodicals in the United States, (14 of which are in the German language,) 15 theological schools, and 17 colleges.

The Protestant Episcopal Church numbers 34 dioceses, 44 bishops, 2,416 priests and deacons, 2,305 parishes, 161,234 communicants, 151,819 Sunday School scholars. Its contributions in 1866, were over three millions of dollars. The Southern dioceses, separated during the war, are now restored. The Board of Foreign Missions expended \$71,000; domestic missions \$54,465. The receipts of the Evangelical Knowledge Society were \$40,998. Twenty-eight of the bishops of this church have published a protest against ritualistic innovations.

The Reformed Protestant Dutch Church, 1867. Churches, 444; ministers, 461; communicants, 57,846; Sunday School scholars 46,411; contributions for congregational objects, \$765,980, for benevolent objects \$277,209. Its last Synod, by a vote of 109 to 10, has submitted the question of dropping the word "Dutch" from its title, and adopting the name of the "Reformed Church in America."

German Reformed Church. Triennial Synod, 1866. Both classes from the late Confederate States, Va. and N. C., were represented. It has 2 synods, 29 classes, 476 ministers, 1,162 churches, 109,258 communicants, 11,088 baptisms; contributions for benevolent objects \$60,882; 5 colleges and 3 theological schools; 9 periodicals. The Tercentenary of the Heidelberg Catechism was duly celebrated, and an excellent

edition of the same was issued. In connection with this, more than \$100,000 were raised for the colleges of the church. It is proposed to drop the word "German" from the title of the church. A new Liturgy is under discussion, opposed chiefly on account of its high sacramental tendencies.

The United Brethren in Christ, (organized 1774,) is "Arminian in doctrine and Methodistic in polity." It has 4,255 preaching places, 3,297 societies, 91,570 members; contributions \$341,279.

The Moravians. 89 mission stations; 307 preaching places; 213 missionaries, male and female, and 882 assistants; expended \$120,189. Under the religious instruction of the Unitus Fratrum there are 177,669 persons in Europe and America. The adult communicants number 14,240.

The Roman Catholic Church in the United States consists of 43 dioceses, 3 vicariates-apostolic, 45 bishops—the diocese of Baltimore being the Metropolitan See. There are 3,795 churches, 2,317 clergymen, 49 ecclesiastical institutions, 29 colleges, 134 schools for girls, 66 asylums, 26 hospitals. The whole number of Roman Catholics in North and South America, is supposed to be forty-five millions; in the United States there are probably about four millions—much less than the immigration of Catholics with its natural increase. The Second National Council of this church was held in Baltimore, Oct., 1866; it professed anew the unconditional adhesion of the church to the papacy and its temporal power. The amount subscribed to the papal loan in the United States, to March 1st, was \$2,300,000. The power of Catholicism is here chiefly felt in the large towns, where foreigners congregate; its political influence is strong in a few localities.

The Universalists number about 600,000; they raised for their denominational objects last year \$1,665,000; they propose collecting \$100,000 for a missionary fund. There have been some attempts at a union between them and the Unitarians.

The *Friends* or *Quakers* of the orthodox side number 54,-

000; the Hicksites, 40,000. They contributed largely to the funds for the relief of soldiers during the war, and aid the freed-men liberally. In Philadelphia they have recently contributed \$125,000, for a school for colored youth. The *Shakers* number 4,700; the *Second Adventists*, 20,000; the *Swedenborgians*, 5,000; the *Mormons*, 70,000, recruited chiefly from Europe and now divided among themselves; the *Spiritualists*—an indefinite number, easily exaggerated.

Such is the marvellous commingling of churches in the midst of which we live and labor. But in all this diversity of tongues, there is still one language. We have one Lord, one faith and one baptism. Our differences are chiefly external and superficial; one union is internal and vital. The tendencies to reünion are growing in all the denominations. The centrifugal force has well nigh spent itself, and the centripetal is beginning to claim its rights.

We know that we have great difficulties, and that in respect to some of them we can derive but little light from the past. We have a vast social, as well as religious, problem to solve. A whole race, redeemed from slavery, is to be Christianized. The North and South are to be reünited, and only the Gospel can effect this. The Southern churches have suffered largely from the war; they still decline to work with us; but we hope the time is not far distant when these alienations will be forgotten. We have also a large and increasing emigrant population to mould into harmony with our national spirit and religious life; during the present year they have come to us at the rate of a thousand a day, and the land is broad and rich enough to hold many more. But they come chiefly for material gain, and we must win them to higher objects. Our material prosperity, our wealth, our mines, our rapid growth, imperil our future unless we have a new baptism from above.

Brethern of the Alliance! In the name of our Branch we offer to you our cordial Christian salutations. We are one with you in the common work of our evangelical Christianity

—against Romanism and infidelity—for freedom, religious and civil, everywhere; in all works of charity to help the weak and raise the fallen, and to speed the progress of the Gospel. Pray for us, as we also offer our prayers for you. We trust that our alliance with you may help us to do our work better, and bind us closer to Christ's people all over the Old World. In such union is strength.

[The Report concluded with an invitation to hold the next General Conference of the Alliance in the City of New York.

ART. IV.—PROGRESSIVE APPREHENSION OF DIVINE TRUTH.

BY REV. JULIUS SEELEY, Professor in Amherst College.

ON attending, a few years since, the Anniversary of a so-called liberal school in theology, and arriving late—the exercises having already begun—the first phrase which fell upon a visitor's ear was, "progress in religion." During the services these words were often repeated—the young speakers dwelling upon them with evident delight—though, from all their utterances, it was difficult to frame any clear and consistent definition for the words so freely employed. Lack of clearness and of depth might, in these instances, be easily chargeable to immaturity of development, but, among those not wanting either in years or in a certain kind of culture, progress in religion or theology is often obscurely and often erroneously apprehended. The terms themselves are well chosen. The plan which it has pleased God to adopt in the procedure of His kingdom, can only be accomplished progressively. This the Bible amply affirms and the history of the Church abundantly illustrates. But it behooves us to know distinctly what is implied in such an expression. When it is said that God's plans have a progressive development, we do not mean thereby that He is progressively adding to them anything new. "Known unto God are all His works from the