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I. SOME POPULAR MISCONCEPTIONS OF PRESBYTERIANISM.

There is about the title of this article a faint and somewhat unpleasant suggestion of the old play upon the words orthodoxy and other-doxo, my doxy and your doxy. Bigoted though the paronomasia may sound, yet the gist of the jest is just; no one would willingly hold aught but the truth, or yet, aught less than the truth; any man's real creed, therefore, must necessarily be the truth, the whole truth, and nothing but the truth, as he sees it; so, then, to a writer sincere in his purpose, and true to his conviction, every conception other than his conception is misconception. If, however, one readily recognizes and candidly confesses his limitations, repudiates all pretence to speak *ex cathedra*, disavowing any individual illumination to see, or any special authority to declare, the truth, perhaps there will be nothing presumptuous in an attempt to set forth, and to set right, what he believes to be certain very prevalent misconceptions of Presbyterianism in the popular mind.

Of course the writer recognizes the fact that Calvinism and Presbyterianism are not synonymous terms; yet as the Presbyterian Church is, more than any other, thoroughly and generally identified with this system of faith, and inasmuch, moreover, as the chief objections obtaining against Presbyterianism are directed against its Calvinistic doctrine, we may be pardoned in an article designed to be popular for using the terms somewhat interchangeably.

Abuse of Calvinism has long been the favorite resort of igno-

den; that our Lord called it "the fruit of the vine;" that our standard lexicons define "fruit" as "a vegetable growth;" not the product of decay or fermentation; and that he sublimated and fixed this element far above and beyond the idea and possibility of an intoxicant when he declared to his disciples that he would drink it with them in the kingdom of God. This argument was not answered then, and Dr. Witherspoon has failed to notice it in his review. And we submit to the mind and conscience of enlightened Christendom that unless the learned advocates of intoxicating wine can remove, or explain away, the inhibitions and condemnations of Scripture bearing directly upon it, and give some plausible version of the language and conduct of the Saviour by which fermentation or its effects can be admitted into the spotless, sinless and deathless kingdom of the everlasting Father, the minority will be justified in standing firm for the use of the literal "fruit of the vine," as the Scriptural emblem of the pure, life-giving blood of the world's Redeemer.

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THE TORONTO COUNCIL OF THE ALLIANCE OF THE REFORMED CHURCHES HOLDING THE PRESBYTERIAN SYSTEM.

Nearly a score of years have passed since the first efforts were made towards the formation of an Alliance of the Reformed and Presbyterian Churches throughout the world. After several years of earnest conference between leading men in Britain and America, the Alliance was formed on the general basis of the *consensus* of the Reformed symbols. Sixteen years ago the first Council was held in Edinburgh, the national and religious metropolis of Scotland. It was fitting that the first Alliance gathering should be held in the city where John Knox did so much for the cause of the Reformation. Nor was it inappropriate that the meeting should be held so near the place where Jennie Geddes bore her vigorous testimony against the imposition of Prelacy upon an unwilling people.

Since that memorable meeting in Edinburgh, where earnest and able men from many lands met to look each other in the face, to clasp each other's hands, and confer together concerning the Lord's work, meetings have been held every four years. The second council of the Alliance was held in America: and the city of Philadelphia, where Presby-

terianism is so strong, had the honor of first welcoming the Alliance to the New World, and the City of Brotherly Love did herself honor by the cordial and hospitable manner in which she entertained the delegates. Then the third Council met in Belfast, that city of the north of Ireland, and the Presbyterian metropolis of that quarter of the Green Isle, which at one time proved a haven for bands of loyal Presbyterians who were driven from their native Scotland by cruel persecuting hands, but who were again soon compelled to cross the stormy Atlantic in order to find homes in the wild wilderness regions of America, where they might enjoy civil and religious liberty in this New World. The fourth Council was held in London, England, the great metropolis of the British Empire, and in the heart of a population which has only a small percentage of Presbyterianism in it; and yet the Alliance could claim with special propriety that it had a right to meet near that time-honored abbey where the Westminster Assembly met to frame the Confession and Catechisms, which form the doctrinal symbols of nearly all branches of the Presbyterian family. The fifth Council met in Toronto, Canada, a very suitable place for the second visit of the Alliance to the continent of America.

Toronto is a city of nearly 200,000, and is growing rapidly, having almost doubled its population during the last decade. It is the capital of the Province of Ontario, and a large commercial centre. Here many of the leading educational institutions of Ontario are located, so that it numbers among its citizens many people of learning and refinement. Presbyterianism is also a strong factor in the religious life and activity of the city. It is represented by over thirty congregations and several prosperous missions. The Presbytery of Toronto, which also includes a few churches in the vicinity of the city, has just sixty ministers and over seventy churches on its roll, with a membership of over fifteen thousand communicants. In such a centre of Presbyterianism, the Alliance was sure to receive a hearty welcome, and the proceedings of the Council could not fail to elicit a great deal of interest. This interest was shown by the large audiences which attended all the meetings, and the excellent reports which several of the leading daily papers gave of the proceedings. The hospitality of the people of Toronto was unbounded, and no pains were spared by the Presbyterians of the city to make the sojourn of the delegates pleasant. The committee of local arrangements deserve all praise for the admirable manner in which their plans were made and carried out.

A stranger visiting Toronto for the first time must be impressed

with the good order which prevails on the streets, and especially with the strict manner in which the Sabbath is observed. Not only is the noise of street traffic and pushing of trade in small shops entirely absent, but the sound of the street cars is not heard, and there are no Sunday papers issued or circulated, nor is there any delivery of postal matter anywhere in the city. And yet the city prospers in its trade and in everything which goes to make up solid advancement. Attempts have been made to have the horse cars run on Sabbath, but a year ago the people pronounced against the proposal by a large majority at the polls. To some people a Toronto Sabbath may seem Puritan, but to Presbyterians it is very precious.

But we must hasten to the Council and its proceedings. The opening services were held on the 21st of September, and the closing exercises took place on the 30th of the month. The religious services with which the Council opened were held in St. James Square Church, of which Rev. Dr. Kellogg was pastor almost to the time of the Council, but from which he had retired to enter on the work of translating the Scriptures into two of the leading languages of India. The subsequent sessions were held in Cooke's Church, of which Rev. Prof. Gregg, D. D., of Knox College, was pastor many years, but over which the Rev. W. Patterson now presides with great vigor and success. The church edifice was admirably suited for the Council meetings; and, with a seating capacity of nearly three thousand, was capable of accommodating many of the large masses of the public which thronged every day to attend the meetings.

The number of delegates present was about three hundred and fifty. Several of the European delegates were detained by reason of the cholera, which threatened to be so serious just before the time appointed for the Council to meet, so that the membership of this Council was less than was expected. The *personnel* of the body was an interesting study. There were many grave and reverend seniors, and yet there was a greater proportion of younger men than might have been expected. They presented the appearance of a solid, cultured, earnest and practical body of men. Holding fast by the well-defined outlines of Reformed doctrine, they were also alive to the practical needs and dangers of the church at the present day, and, above all, they were filled with devoted missionary zeal. From every quarter of the world delegates were present, which shows that the doctrines of the Reformation and the Presbyterian polity encircle the globe, and flourish in every clime and among all peoples. The

British churches were represented by strong delegations from four bodies in Scotland, two in Ireland, one in England and one in Wales. The Continental churches were not largely represented, but they had some exceedingly able men on the floor of the Council. Then the churches in the United States and Canada were quite fully represented, no less than twelve distinct bodies having delegates present. One of the most interesting contingents of the Council was that from the foreign mission field, for almost every great missionary centre was well represented, and these delegates had some stirring things to say concerning the Lord's doings in pagan lands.

Our own Southern Church was very fairly represented, there being twenty-six of her thirty delegates present at this Council, and the majority of them remained throughout the entire proceedings, and took a share in the work of the Council. They were also called on to do a good deal of preaching on Sabbath in various city pulpits. Two of the delegation were on the business committee, two presided as chairmen of the Council at its sittings, three read papers, and several made addresses from time to time, on the subjects under discussion. On the Executive committee of the Western section six were appointed from the Southern Church, and three other permanent committees of the Alliance have each members from our church.

It is impossible, in a sketch like this, to describe many of the leading members of the Toronto Council. Perhaps the four most influential members of the body were Dr. Blaikie, of Edinburgh, the retiring president; Dr. Chambers, of New York, the president-elect; Dr. Caven, of Toronto, who preached the opening sermon, and was chairman of the business committee, and Dr. John Hall, of New York. These four men are in many ways unlike each other, but the opinions of each had great weight with the Council, and all had the wisdom neither to speak too often nor too long. Dr. Mathews, the General Secretary of the Alliance, deserves special mention for the exceedingly able service which he has rendered since its last meeting, and Dr. W. H. Roberts, of Cincinnati, the secretary of the Western section of the Alliance, proves an able and efficient officer. To name others worthy of mention would be to fill a whole page, so we refrain from further remarks of a personal nature.

The Council opened with religious services, at which a sermon was preached by the Rev. Dr. Caven, the eminent principal of Knox College, Toronto, and moderator of the General Assembly of the Presbyterian Church in Canada. His theme was "the Holy Ghost, the

Church's great teacher." No outline of the sermon can be given. It was heard with the closest attention, and it struck the true key-note for the proceedings of the Council. The audience was, we may suppose, a critical one, and yet the sermon was received with the utmost satisfaction. It was able and devout, it was learned and spiritual, and, in view of the attacks made upon the Christian system, it breathed a spirit of hopefulness tempered with seriousness, which was admirable.

At the conclusion of the sermon the president, Dr. Blaikie, offered a fervent prayer in constituting the Council. The roll was called, and Dr. Blaikie then read his address. In this he set forth briefly the work of the Alliance, and pointed out some of the good purposes it had served. His allusion, made with delicacy and tender sympathy, to those who were members of the London Council, but had been called home since that meeting, was affecting, and it deeply moved the whole audience.

It was a happy arrangement of the programme that the first day's papers and discussions should be devoted entirely to the "Protestant Reformation." Various aspects of this great and many-sided subject were ably discussed in a series of papers and addresses. Professor Lindsay, of Glasgow, opened with a fine paper on the spiritual character of the Reformation and its fruits in the individual life. Professor Bavinck, of Holland, discussed the influence of the Reformation on the moral and religious condition of nations. Professor Leitch, of Belfast, treated of its influence on their intellectual state and progress, and Professor Baird, of New York, dealt with its influence on their civil and political institutions. These papers were all able, but that of Professor Bavinck, who spoke the English language publicly for the first time, was perhaps the ablest paper read before the Council. It commanded close attention, and elicited much applause. At night, addresses of a more popular nature were given by Dr. Van Horne, of Ohio, Dr. Gibson, of London, Dr. Van Slyke, of New York, and Dr. Eschback, of Maryland, on various topics bearing on the Reformed and Presbyterian Churches. The address of Dr. Gibson stirred the audience as the strength and weakness of these churches were discussed by this racy speaker.

The third day was a field-day for Foreign Missions. Admirable reports were presented by Dr. Swanson, of London, for the Eastern section, and by Dr. Ellinwood, of New York, for the Western section, of the Alliance. Home training of foreign missionaries, native agents and their training, native churches and their self-support, and the relation

of the native churches to the home churches, were the topics considered during the day. At night two meetings were held, one in Cooke's Church, and another in Knox Church, a few squares away. At both places the same addresses were given, the speakers passing to and fro and speaking twice during the evening. The speakers were: Dr. McKichan, of Bombay; Dr. Laws, of Livingstonia; Dr. Paton, of the New Hebrides; Rev. W. A. Wilson, M. A., of India; Dr. Mateer, of China; and Philip Cousland, M. D., also of China. These meetings were of great interest, and could not fail to make a lasting impression on the members of the Council and upon the large audiences in attendance. The address of Dr. Paton, of the New Hebrides, coming from one who has braved so many dangers and has seen such great results during over thirty years of faithful service, was exceedingly impressive, while each of the other speakers told of many things in their respective fields which gave much encouragement to those concerned in the welfare of mission work. The subject of missions most fittingly followed the discussion of the Reformation; and no doubt we may safely say that had there been no Reformation there would not have been the modern advance in Foreign Missions in which our hearts now so rejoice.

During the third day for regular discussions, at the morning session, the American churches and their work among the Negro races and the Indian aborigines engaged attention. The work among the Negro races was described by Dr. Saunders, president of the Biddle University, North Carolina, and by Rev. A. L. Phillips, the secretary of the work among the colored people carried on by our own church. Dr. Saunders was the only colored delegate present, and his paper, which was a good one, was well received by the Council. Mr. Phillips read an excellent paper, in which he described in a general way the work among the colored people of the South, and told briefly what the Southern Presbyterian Church is seeking to do on their behalf. During the afternoon, the American churches and their work among European immigrants and among the Asiatics was the theme. Three papers were read and both branches of the subject gave rise to some vigorous discussion. Some of the Continental and American delegates had a brisk passage at arms concerning the European immigrants, who come in such numbers to the shores of the New World unevangelized; but all parties agreed that the Chinese were severely and unfairly treated on this continent, and that the opium trade in China was a great evil. The Council subsequently passed strong resolutions regarding some of these practical evils. At night the Council was engaged

in discussing the work of the churches in the British Colonies. Canada was represented by Dr. Robertson, and Australia by Professor Rentoul, both of whom had many interesting and important things to say.

The fourth day was devoted to the condition and work of the Reformed Churches on the European continent. To an American audience the papers and addresses of the Continental delegates gave a vast amount of most valuable information, for as a general rule we in America have but little knowledge of the state of our sister churches on the continent of Europe. But the story is a somewhat sad one. Many of the churches of the Reformed order are very weak, and all the weaker because of their divisions on the one hand, and their alliance, in some cases, with the state on the other hand. The Alliance has already aided some of these churches in a substantial way, and proposes to continue, and, if possible, enlarge this work. Dr. Mathews during the past year or two has visited several of these struggling churches, and in his Alliance report gives a great deal of useful information, as well as a carefully compiled table of statistics. The afternoon of this day was assigned to a free conference on spiritual life. An address on the Holy Spirit was given by Dr. Henderson, of Scotland, and this was followed by other addresses on personal and family religion, and on revival. This conference was one of the best things of the whole Council. At night the relation of the church to outside societies doing christian work, supplied a subject which gave rise to one of the most vigorous discussions to which the Council was treated. The speakers were Dr. Burrell, of New York; Dr. Edgar, of Dublin; Dr. McKibbin, of Ohio, and Dr. Muir, of Edinburgh. These addresses were all of a high order, and Drs. Burrell and McKibbin crossed swords in a manner which entertained the audience in a high degree, if it did not greatly edify the Council. Dr. McKibbin on this occasion, as on others where he spoke, showed that he held clearly defined opinions and was able to defend them effectively. The general trend of opinion in all of the addresses, except perhaps that of Dr. Burrell, was towards the conclusion that all these societies should be under direct control of the church courts. The Council also evidently agreed in general with this view.

The fifth day was also a busy day. Three sessions were held, and each was devoted to some phase of practical church work. Dr. McVicar, of Montreal, read a paper on the Biblical Idea of the Ministry, Dr. Oliver, of Glasgow, one on the Minister as a Teacher, and Dr. Taylor, of Glasgow, another on the Minister as Organizer. These

papers were pithy and practical. Professor W. W. Moore, of Virginia; Principal Hutton, of Paisley; and President Black of Missouri, had papers on different aspects of ministerial training. Professor Moore's paper was justly pronounced one of the best read at the Council. Its subject was the "The Drifts of Theological Thought in Apologetics and Criticism." It gave rise to considerable discussion, and one or two of the few members of the Council who seemed to regard with favor advanced Higher Criticism, found fault with the paper for being so conservative. This fact may very properly be regarded as a compliment rather than a criticism. The night session was devoted to Sabbath-School and Home Mission work. Dr. Cochrane, of Canada, and others took part.

The sixth day had a varied programme. In the morning Christianity in relation to social problems was the general subject. The wage question, the land question, and the opium question were discussed by Principal Grant, of Canada, Alex. Watt, Esq., Glasgow, and Dr. McDonald, of Calcutta, respectively. An interesting discussion followed, during which great variety of view was expressed. At the afternoon session the recreation question and the drink question gave rise to a breezy debate. Dr. Park, of Belfast, spoke on the former question, and Dr. Hill, of North Carolina, opened the discussion of the latter. No definite conclusion was reached concerning the recreation question, but the sense of the Council was strongly against the traffic in strong drink. "Aspects of Romanism" was the theme for the night meeting, and an overflow meeting was held again in Knox Church. Both places were crowded. Addresses were given by Pastor Choisy, of Geneva, Dr. Kerr, of Glasgow, Dr. Laing, of Canada, and several others, on different aspects of Romanism and its attitude in various countries. These addresses produced considerable impression, and were variously discussed in the daily newspapers afterwards.

The closing day was devoted largely to routine business, and at night the valedictory meeting was held, at which addresses were given by members of the Council representing various sections of the Alliance. The delegates from Glasgow invited the Alliance to hold its next Council in their city, and the invitation was cordially accepted, so Glasgow will be the meeting-place of the next Council, which will convene (D. V.) in 1896.

During the course of the business part of the Council proceedings, several things emerged which gave rise to some discussion, and led to more definite statement of the functions of the Alliance in its Council

meetings. We can allude to only two points at present. The first had reference to the powers of the business committee, through whose hands all resolutions must pass before they are discussed by the Council. A resolution was submitted by a member of the Council, bearing on the observance of the Sabbath and the Chicago Exposition. This resolution went to the business committee and was reported back to the Council in an amended form. The author of the original resolution, and others, took the ground that the business committee had no such power. The discussion upon this point was earnest, and resulted in the appointment of a committee to consider the duties and functions of the business committee and to report at a subsequent meeting of the Council.

The other question had reference to the powers of the Council to define doctrine. This was raised by the following resolution, which was submitted by a member of the Alliance: "The Alliance hereby affirms its belief in the historic and supernatural character of the Scriptures of the Old and New Testaments, and does not know of any sufficient reason for rejecting the uniform testimony of the church as to the authorship of these books. The Alliance also affirms its belief in the perfection of the work of the Holy Spirit, who so inspired the sacred writers that the original Scriptures were in very truth the word of God. This word of God, as delivered by him to holy men of old, is free from error, and is the only and all-sufficient source and seat of authority in all matters pertaining to the salvation of sinners." The business committee, into whose hands this resolution went, after most careful consideration, submitted the following finding to the Council: "That inasmuch as the Alliance of the Reformed Churches is based on the consensus of the Reformed confessions, this Council deems it outside its province to formulate definitions of doctrine." The time for business did not allow the Council to discuss this resolution when it was presented, and at a later stage in the Council proceedings, Dr. Caven, the chairman of the business committee, asked leave to substitute a more carefully worded resolution, as follows: "The Alliance of the Reformed Churches is based on the consensus of the Reformed confessions, and in these the doctrine of Holy Scripture is set forth in its proper place; but inasmuch as the churches composing this Alliance have conferred upon the Council no power to further define doctrine, it is resolved to take no further action on this resolution dealing with the authority of Holy Scripture." Dr. Caven made a few explanatory remarks in support of this resolution, and thereafter it was adopted by the Council without any dissenting voices.

It is proper to add, that it was not because the Council did not agree with the views expressed in the original resolution that it declined to take any action upon it. The business committee and the great majority of the Council were no doubt in hearty accord with the terms of that resolution. It was simply because the Council felt that it had no power to frame or define doctrine that it declined to act on the resolution. The Council was almost a unit in this view, and those members of the Alliance who were opposed to the formation of a concensus creed by the Alliance could not fail to feel that their general position was confirmed by this action of the Council.

One who attended the sessions of the Council could not fail to receive certain impressions. Three of these may now be noted very briefly.

In the first place, one was impressed with the strength and numbers of the Reformed and Presbyterian Churches throughout the world. Sixty-six branches of these churches are now represented in the Alliance, and the statistical table prepared by Dr. Mathews gives the figures of upwards of ninety branches. Consider the following figures: Presbyteries, 1,249; pastoral charges, 23,479; ministers, 23,951; elders, 120,933; deacons, 69,805; licentiates, 2,549; candidates, 4,169; communicants, 4,092,965; Sabbath-schools, 25,708; teachers, 405,985; attendance, 3,820,765. This represents a population of about 20,000,000 round the earth.

A second impression was the conservative character of the Council. In the devotional services the Psalms only were used, and the sound of the organ was not heard. Then, the opinions expressed in the papers and addresses were conservative with a few exceptions. In the light of the present unsettled state of opinion on some questions the Council was unusually conservative. This did not arise from any effort to shrink from these questions, but from a calm and intelligent conservatism which is the only basis of safe and healthy progress. When in one or two instances advanced views were expressed, they were promptly challenged and repudiated by the vast majority of the Council.

The third impression made was that this Council was eminently practical. It has been charged against some past Councils that the questions discussed were largely speculative in their nature. Such a charge could not be fairly made against this Council. Mission work at home and abroad, the aggressive work of the church, the care and training of the young, and perplexing social questions occupied the

chief place in the deliberations of the Council. And the whole tone and spirit of all the discussions was exceedingly earnest and intensely practical, so that good must result to the cause of religion in the world.

A few reflections upon the good purposes the Alliance with its quadrennial Councils serves may also be made. We pass by the advantages which may be deemed rather sentimental, though not entirely useless, in their nature, to mention a few of a more tangible character.

First, it is a good thing to have the real strength of the Reformed and Presbyterian Churches exhibited, as the Alliance is doing in connection with its work. It is inspiring to think that one belongs to any one of the large group of Reformed and Presbyterian Churches, with a membership of nearly five millions, and representing a population of about twenty millions. The lonely worker in distant home or foreign mission field may be cheered as he thinks of this fact. It is also an advantage to have it shown that the doctrines of the Reformed creeds are held by such a vast number. It declares most emphatically that Calvinism is not dying out, nor Presbyterianism going into decay.

In the second place, the Alliance has rendered valuable aid, both by counsel and contributions, to some of the weaker branches of the great family, especially on the continent of Europe. The members and office-bearers of these churches need aid and encouragement, and the Alliance has made it possible to give this in a practical and intelligent way. This reason alone justifies the existence of the Alliance. In this connection advantage comes to foreign mission work, as the workers of the various churches gather together and talk of the Lord's doings among the heathen.

In the third place, the Alliance is illustrating more and more the great fact that the Reformed or Calvinistic doctrine and Presbyterian polity are adapted to all the possible circumstances of mankind. All races, all conditions, and all ranks of men come under its sway. It gives solid religious instruction, it inculcates a high morality, it protects civil and religious liberty, and it proclaims to sinful men a pure and powerful gospel as their only hope. To have the strength and flexibility, the catholicity and aggressiveness, of these churches made manifest, as the Alliance is doing more and more, is an advantage of no little import.

In the fourth place, the Alliance is illustrating the radical difference

between the inner spiritual unity of all true believers, and external uniformity in ecclesiastical organization. There may be harmony without uniformity, and unity of spirit without outward union. Absolute uniformity may be the least desirable thing in religion, yet anything which reveals the unity of the Spirit in the body of Christ is of vast value. The Alliance, we believe, is doing much in this direction.

And lastly, each particular church which forms a branch of the Alliance receives a share in these benefits. The delegation which attends each Council cannot fail to bring back a blessing to its own particular branch. Views of the Lord's work in the world are enlarged, interest in mission work is increased, and new purposes of more devoted service are formed, and as these things become part of the working force of any church, that church is so much the richer and so much the stronger.

In closing this article, a few criticisms, made in the most kindly spirit, may be offered. The business arrangements of the Council, especially in the matter of changing the chairman at each session, do not seem to be in the interests of order and expedition in the transaction of business. Not every good and able man makes an efficient presiding officer, and each branch of the Alliance has its own ways of doing business, so when the chairman is now from one branch and again from another, confusion in procedure is sure to arise. Again, too much time in some cases was taken up in the reading of papers, or, perhaps, we had better say that there were too many papers and the time for each was too short. This is a difficult matter to arrange wisely. Sometimes free discussion is good, and sometimes it may be time wasted. Sometimes a paper is long at fifteen minutes, and again a paper is short at forty-five. The present Council is said to have been an improvement on any preceding one in this respect, and yet there is room for further study of this subject by the committee that prepares the programme. Another serious defect in the whole programme may be signalized, and that is the amount of preaching service held by the Alliance. Only one sermon was preached before the Alliance, and that was at the opening. Why should there not be a sermon preached every day, when veterans from all parts of the field are assembled? Perhaps no hour would be more profitable than one spent in this way. Then, too, one wonders why the sacrament of the Lord's Supper is not observed on the Sabbath embraced in the Council gathering. By this solemn service the spiritual oneness of the various members of the body of Christ would be set forth in a most vivid manner.

But this article must be speedily concluded. The Toronto Council is a thing of the past, and the members of it have gone to their respective posts of service. May the blessing of the triune Jehovah rest upon the several churches of the Alliance, so that four years hence their representatives may meet in Glasgow to praise the Lord anew for all his goodness to them and their work!

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