

provision was made for *permanent and closer bonds of fellowship in missionary work*. During ten days of constant contact there had been no break of harmony, no really discordant note. It was a foretaste of heaven, the days of heaven upon earth. To part was inevitable, for duty called in different directions, and "tabernacles," even upon Tabor, are not to be expected. But there were certain bonds of comity and unity, of counsel and co-operation, which might have been perpetuated, and thus have given also a certain perpetuity to the conference itself.

After the lapse of a twelvemonth we do not see any good reason why a permanent Standing Committee might not have been created by that conference, that should have been thoroughly representative in character, and to whom might be referred many matters needing careful consideration from time to time. We would not have such committee legislative and authoritative, but simply advisory and representative, and in three directions principally they might have rendered efficient service :

- 1 In keeping up a certain living contact and practical fellowship between denominations of evangelical believers.

- 2 In adjusting matters of difficulty, preventing misunderstanding and collision, and promoting a true comity.

- 3 In providing for the proper division of labor and forces, so as to insure the impartial occupation of all mission fields.

There were many reasons why the blessed and delightful fellowship of that fortnight should be, as far as possible, made permanent. No name but that of Christ had been named ; contact not only served as an expression and manifestation of charity, but as a means of developing it. To have such contact broken and lost was more than a calamity—a disaster. Contact could not be maintained at every point, but it could have been at certain points like links in a chain, and such a committee would have served as such links. All questions involving the delicate matters of mutual comity, or the practical co-operation of disciples on mission fields, such an advisory board could settle in behalf of all the churches. Without claiming authority, their advice would become authority.

In reference to the occupation of the whole field, such a committee could at least wield great influence in three directions :

First, Where any local field is now fairly *preoccupied*, those who are working in it could be left unmolested. The valley of the Nile might be left for the most part to the United Presbyterians ; Turkey to the American Board ; Syria and Siam to the Presbyterians of America ; Burmah to the Baptists ; the Lake Districts of Eastern Equatorial Africa, the various islands of Polynesia, the openings in papal lands, to the various bodies already successfully at work—until help is needed and may be spared from more needy "regions beyond."