

laymen of Basle, in Switzerland, referring to the great trials of the faithful in Switzerland at the present day; and hoping that the members of this Council may think in their prayers of those of their Reformed brethren and Churches who are distressed just now, and who look up to the Lord—to whom they also pray—that He may be present, and bless the Alliance.

From Professor Ebrard, of Erlangen, lamenting the fate of the old Reformed Churches of Germany drawn into union with the Lutheran, appealing pathetically on behalf of a very small remnant of the Reformed, with which he himself is connected, and hoping that our Council may overflow with blessings to others.

From Dr. Herzog, editor of the well-known "Cyclopædia," expressing sympathy and earnest desire that the Council may tend to the better establishment of the authority of Scripture, and the greater influence of the Christian faith.

From M. Coulin, Genthod, Geneva, who fully intended to be here, but was prevented by illness, and regrets "that he has had no opportunity of speaking among us of the sorrows of his Church and country."

Superintendent Dr. Newenhaus of the Dome Church of Halle, sends on behalf of the scattered German Reformed Churches of the Prussian province of Saxony cordial greetings to the Presbyterian Council, with a fervent prayer for its success in binding more closely together the branches of the Presbyterian family and in spreading the pure gospel to the ends of the earth. He regrets that home duties prevent him from personal attendance."

#### RESULTS OF THE MEETING.

One of the most marked uses of the Council has been to show that the Reformed Churches as a whole are perfectly satisfied with the theology of the Reformation. The Council is evidently not in sympathy with the Broad School theology that, in the person of a handful of young men, has been making recently so much noise in Scotland. If any of that miasma (the sure forerunner of Unitarianism) found its way into the Council-chamber, the free, fresh, healthy breeze coming up from the Atlantic ocean with the American delegates drove out the noxious vapour and filled the room with an atmosphere redolent of the bright brave times of old when "thus saith the Lord" put an end to all debate, and settled all controversy.

"The papers read," says a critic, "especially those by our American visitors, and the statements made, were of a character calculated to impart a most gratifying sense of satisfaction to friends of the old doctrines so valued in Scotland in its best times, as well as to give a salutary impulse in the direction of a return, in all our pulpits, to the full and forcible enunciation of those doctrines. The new generation of ministers—those who have been raised to the ministry during the last thirty years—some complain, do not give to what are known as the "doctrines of grace," the position and the prominence which they ought to have. The nickname "Calvinism" frightens some of our younger ministers, as is supposed. They would be held to be in advance of such old-fashioned preaching, it is thought. The progress which newspapers laud is too much an object of ambition with them. They may not be considered scholarly unless