

opening address, in which touching reference was made to the loved and honored dead, who had taken so active an interest in the Alliance, and since its last meeting have fallen asleep.

The afternoon proved that neither theology nor Presbyterianism glooms or clouds life's outlook, for it took the form of a grand social reception in the grounds of Hon. Mr. Cosby, with welcome speeches by the Lieutenant-Governor, Premier of Ontario, and others, and responses by members of the Alliance. Old hearts were young again, and all went happy, if not merry, as a marriage bell.

Thursday, September 22nd.

After the opening services and the report on statistics by Dr. Matthews, the first paper of the Council was read by Rev. Prof. Lindsay of Glasgow, on "The Protestant Reformation; its spiritual character and its fruits in the individual life." The Reformation was characterized as a great spiritual revival, due, not so much to the immediate actors in the Reformation scenes and times, but to Reformers before the Reformation, the godly men and women of whom the world knew not, who in different sections of Central Europe, where the Reformation afterwards took deepest hold, met in quiet worship and prayer for Pentecostal blessing.

In the afternoon there were three papers upon a wider phase of the same subject, viz., the influence of the Protestant Reformation upon communities and nations; first, upon their moral and religious condition; second upon their intellectual state and progress; third, upon their political and civil institutions. The summing up of the papers and discussion may be given as follows. With regard to the first, the Calvinistic element in the Reformation, basing all, not on mere human will, but upon the sovereign will of a sovereign God, developed, wherever that feature prevailed the grandest national character; with regard to the second, it is sufficient to compare the intellectual progress of the countries that accepted the Reformation, England, Scotland, Germany, with those that rejected it, such as Italy and Spain; and as to the third, a glance at the freedom and stability of the civil and political institutions of Reformation lands as contrasted with those remaining subject to Rome, *e. g.*, the United States on the one hand and the Republics of South America on the other, not to speak of the old world, suffice to show the beneficent effect of the Reformation upon such institutions.

In the evening the subject was narrowed down, from the Reformation in general, to "Our Reformed and Presbyterian Churches." Three able and interesting papers looked at these churches along three different lines, first, their characteristics and mission; second, their strength and weakness; third, their unsolved problems and unemployed resources. With re-

gard to the first, the characteristics of these churches were given as maintaining the supremacy of Scripture, simplicity of worship, the rights of conscience, Scriptural church government, Christ the only mediator, and the Holy Spirit the renewing agency and power, while their mission is to maintain and teach these characteristics until the end come.

The second theme was treated along three lines, viz., the strength and weakness of the Church; 1, in relation to Christ; 2, in relation to herself; 3, in relation to the world, and vividly pictured to the large and deeply interested audience.

The third phase of the evening's discussion was that of the "unsolved problems and unemployed resources" of our churches. Some of the problems mentioned were, caste, as between rich and poor, the relations of capital and labor, the scepticism of the day, and the drink problem, while the unemployed resources were the large number of consecrated young men, the great number of unmarried women, the eldership, the unconsecrated wealth of the Church, and its social power.

If we might be allowed to interject a thought, it would be, that-if these unemployed resources were used to their utmost the problems would soon solve themselves. The great cause of these unsolved problems is these unemployed resources.

Such is the bill of fare to which the eager throngs were treated on the opening day of the Council, but the partaking of that fare, tastefully served as it was, must be left to the memory of those who were present and the imagination of those who were not.

Friday, Sept. 23.

This was missionary day. Christ's last prayer for His people was "that they all may be one"; His last command was, "Go ye into all the world and preach the Gospel to every creature." In proportion as the prayer has been realized the command has been obeyed, and, as was fitting, the spirit of unity in the Alliance gave an early and prominent place to Foreign Missions. In the forenoon there was the presentation and consideration of Reports from the Eastern and Western Sections, which means, from the old world and the new. The former report being by Dr. Swanson of London, the latter by Dr. Ellinwood of New York.

The afternoon and evening were devoted to papers and addresses. The scope of the discussion may be seen from the following subjects "Native agents and their training" by Dr. Dennis of Beyrut, Syria; "Native Churches and self-support," by Rev. C. M. Grant of Dundee, Scotland; "The Relation of Native Churches to the Home Church" by Rev. Griffith Ellis of North Wales; "Cultivation of a Missionary Spirit at Home," by Dr. Moses Hoge, Virginia; while in