

draw together in presence of a common danger. When the ark is in danger, we forget our tribal standards and close up our ranks about the tabernacle of God, until we touch shoulder to shoulder and forget our tribal allegiance in our anxiety for the treasures of our faith and hope. Macaulay says that in presence of men that worship a cow, the differences between evangelical disciples become positively insignificant. We add that to magnify and emphasize them till they become separating barriers and dividing lines, in the presence of foes that, like Herod and Pilate, become friends for the sake of crushing Christianity, is positively criminal. I take no merit or credit to myself that in this great conference I have forgotten my own country and my father's house, and almost lost my own identity and denominational connection. In the presence of issues so vast, and perils so tremendous, and work so herculean, and foes so colossal, all has been driven from my mind save the fact that I am a servant of God, and am standing with other servants of God, watching the imperative signals of His hand in the crisis of the opportunity of the church and the destiny of the world. And if, in presence of such an enemy on the one hand and the Jehovah of the covenant on the other, I could not forget all else but this, that we have one Lord, one faith, one baptism, one common cause, hope, and home, I should doubt whether, after all, I am a disciple. A man who, in such a presence, magnifies his denomination is only a fossilized ecclesiastic—a mere mummy.

In connection with this necessity of closer fellowship, one other impression this conference has graven on my heart, and that of many others, as with the pen of iron and the point of adamant: The voice of God to-day commands *active co-operation among disciples in mission work*. Here for ten days we have met from every quarter and every evangelical branch of the great Church Catholic, and not a discordant note has been sounded. Brethren may dwell together in unity, may talk freely and frankly of things in which there is wide difference of opinion, and yet feel one heart-beat of responsive sympathy. This harmony of feeling and concert of action would continue if the *contact* and *fellowship* could continue. But there is danger that when we separate, diversities of sphere, denominational view and practical working may leave the way open for misapprehension and possible conflict. Can we not perpetuate this contact and preserve this fellowship? The conference has bound itself by wholesome restraints not to open the door to resolutions. But even wholesome restrictions must not become a yoke of bondage.

I am fully persuaded that there is at least one way in which we may preserve certain links of contact and co-operation. We have spent hours upon the discussion of missionary comity, and in it we were touching the very core of practical mission problems. Now the only