

be the crowning day of the Council. It was given up wholly to reports and speeches on mission work. Dr. Murray Mitchell, of Edinburgh, and Dr. Paxton, of New York, respectively, spoke of the foreign mission operations of the British and American churches. Dr. Leighton Wilson, of Baltimore, followed with a highly instructive paper, in which he discussed the functions of the foreign missionary, and the proper course to be taken in heathen lands for the spread of the Gospel, and the treatment of converts; Dr. Lowrie, of New York, spoke of women's work in this connection. Dr. John Marshall Lang, of Glasgow, perhaps the most eloquent of the Scottish delegates, read an admirable, practical paper on "Church order and Church Life." But the climax was reached in the evening, when no less than *ten* missionaries, representing seven different nationalities, took their seats on the platform, and one after another, at the call of the chairman, stood up to tell what great things had been done by the preaching of the Gospel of Jesus Christ in the lands from which they came. Mr. Stout, of Yokohama, testified that, while they had not yet succeeded in establishing a national Church in Japan, Presbyterianism in its three branches was practically a unit, and that closer cooperation was only a matter of time. Mr. MacKenzie, of Swatow, spoke hopefully of the spread of Christianity in China, and said that Presbyterianism was eminently adapted to the genius of the Chinese people; that there were now seven hundred places where Christ was preached in that land; that already there was a native presbytery at Amoy, and that the aim of the missionaries there was to create, as soon as possible, a native self-sustaining and self-propagating church. Mr. Neilson, of the New Hebrides, referred to the wonderful reformation that had been effected in the Islands of the South Seas, and to the fact that all the missionaries there cooperated with each other. Mr. Ewing described the work of the American Missionaries in the land of the Pyramids, and dwelt upon the necessity of raising up a native ministry as the best means of enlightening Egyptian darkness. Mr. Constantine, a polished Athenian, referred to the emancipation of Greece, and to the fact that Presbyterianism had introduced there a system of education so thorough that the ratio of Greeks who cannot read and write is less than in the United States. Mr. Mobbille, the delegate from Basutoland, told how, from small beginnings the good work had grown and prospered in South Africa. M. Hood—a negro from Siberia; took the Council quite by surprise, by his eloquent and earnest presentation of the claims of his country on the Christian regards of this Alliance. Africa had suffered longest and most of all the nations. She had been

lifted up in suffering that all men might be drawn to her in sympathy, "Nations," he said, "did not make Presbyterians, rather, it was Presbyterianism that made the nations." Mr. Beattie, of Syria, drew attention to the peculiar difficulties of mission work in Turkey and how under a system of cooperative agency it was being carried on successfully. M. Allan Wright, the Choctaw Indian chief and missionary, gave a touching account of his own conversion. It was a natural thing he said for the Choctaws to become Presbyterians "for they were great believers in predestination." Mr. Narayan Sheshadri, the high-caste Brahmin from Bombay, testified to the power of the gospel and the grace of God which had enabled him many years ago to abandon the superstitions of Hindooism and to embrace Christianity. Conspicuous by his white turban and flowing tunic, no member of the Council attracted greater notice than Mr. Sheshadri, and very few expressed themselves in better English or with greater effect. The last speaker on this memorable evening was the venerable Father Chiniquy, of Kankakee. The united testimony of the brethren who occupied the platform at this session afforded proof, if such were needed, of the adaptation of Presbyterianism, as a means of commending the truths of Christianity, to the circumstances of every kindred and tongue, and people, and nation that dwell upon the earth.

Friday the 1st October was the last day of hearing papers. The first was a report of the committee on "Modes of helping the Churches of the European Continent," which shewed that considerable progress had been made in carrying out the scheme inaugurated at the Edinburgh Council for aiding the Waldensian pastors, one half of the amount aimed at had already been raised in Scotland, and it was thought the balance of \$30,000 might easily be raised in England, the United States and Canada. Rev. J. S. Macintosh, of Belfast, read a paper on the same subject, and was followed by Rev. Adolphe Monod, from France, who presented a very hopeful view of the possibilities of Presbyterianism in the French Republic. Never had the situation been more favourable. In the last two years France had founded and fostered a liberal Government, which would not recognize Romanism as the State religion. Rev. A. Buscarlet followed with a similar paper on Switzerland. The Rev. John Jameson spoke for Spain. The Rev. H. J. Arrighi, from Italy, said he would like to invite the Council to hold its next meeting in Rome, and perhaps by that time the Free Presbyterian Church of Italy might be in possession of St. Peter's and the Vatican where there would be plenty of room for the delegates and their friends. Professor Mitchell, of St. Andrew's, read a report on "Desi-