

would come out of a week's talking about Him; it is but a repetition of the old story of the travellers to Emmaus, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures." It was a time of blessing: great blessing. We cannot tell how many hearts were quickened and enlarged; how many received new light; clearer and fuller light as to the teaching of the Word in relation to the Christian's position in the world and his relation to his Lord; how many were baptized with the spirit of separation from the world and consecration to Christ; how many were lifted up into a higher plane and into a clearer atmosphere, because they were brought nearer to God; we cannot tell; but all we were privileged to meet had received blessing—great blessing. As we think of the sacred week in which the Conference was held and of the fellowship enjoyed, the ancient Psalm expresses best the feelings of our heart: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, than ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments: as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

We believe the Conference was a time of seed sowing, the harvest of which shall be seen in days to come. It was a grand testimony, too, to the essential unity, the spiritual unity of God's people. It declared the Protestant Churches one in Christ. Men of widely diverse doctrinal sentiments spoke on themes where divergences could be most easily seen, but these were so small that they were hardly noticeable; and when *once* they were, it was because the teaching was couched in theological phrase rather than in Scriptural statement. It was cheering to see how both

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