

Theological Seminary, with another paper on the same subject. Prominence was given to the interest, vigour, and universal adaptability of Presbyterianism and its success in foreign missions, and concluded in a fine and comprehensive spirit of charity.

Rev. James Stalker, Kirkcaldy, Scotland, delivered a comprehensive address on the lessons to be learned from other churches.

THIRD DAY.

Rev. R. H. Lundie, D.D., Liverpool, presided at the morning meeting. The first business disposed of was the appointment of the next place of meeting. The Presbytery of London having extended an invitation to the Council to hold its next meeting in the British metropolis, it was unanimously accepted, and it was agreed to hold the next meeting there in 1888.

A letter was read from the Ecumenical Methodist Conference. It was agreed to insert the letter in the proceedings of the Council.

THE CUMBERLAND PRESBYTERIANS.

Principal MacVicar submitted the report of the Reception Committee regarding the application to be received into the Council of the Presbyterian Church of Jamaica, the Reformed Church of Austria, the Synod of the Irish Secession Church, and the Cumberland Presbyterians of the United States of America. He said that with respect to the Cumberland Presbyterians, the Church was organized in 1810. It was a body of great Christian vitality, as would be seen from the fact that it had 1,422 ministers, 224 licentiates, 197 candidates for the ministry, communion roll of 115,749, a theological seminary, three universities, and several colleges and academies. The committee in charge of the work of considering the applications for admission into the Alliance was composed of seventeen persons, and at the meeting held on the previous day sixteen were in attendance. He ventured to say that the members of committee represented all the shades of opinion that might be supposed to exist in the Alliance, and the report he was about to read was unanimously adopted—"The committee beg to report as follows:—(1) Respecting the Cumberland Presbyterian Church in the States of America, the following deliverance was unanimously adopted:—Whereas, the Cumberland Presbyterian Church has adopted the Constitution of the Alliance; whereas it was one of the Churches which were invited to assist in the formation of the Alliance in 1875; whereas it has now, as on previous occasions, made application for admission, and has sent delegates to the present meeting; whereas, further, as declared by the first meeting of Council, the responsibility of deciding whether they ought to join the Alliance should rest on the Churches themselves, your committee recommends Council, without pronouncing any judgment on the Church's revision of the Westminster Confession and Shorter Catechism, to admit the Cumberland Presbyterian Church into the Alliance, and to invite the delegates now present to take their seats."

The other Churches named were received and their delegates took their seats.

Rev. Dr. J. H. Martin, Kentucky, moved that the portion of the report referring to the Cumberland Presbyterian Church be not adopted. After giving a history of the Cumberland Presbyterian Church, he stated that the principal argument for refusing their application was that they were not in harmony with the doctrines held by the Churches composing the Alliance.

Rev. Dr. Briggs, New York, argued that as they had adopted the Constitution of the Alliance in their General Assembly they were entitled to admission.

Rev. Dr. Petticrew, Faughanvale, Ireland, opposed their admission on the ground that they had eliminated from the Confession of Faith all that was distinctly Calvinistic.

Dr. Chambers, New York, stated the difficulties involved either in receiving or rejecting the application and concluded by suggesting that the Council should add a statement something to the effect "that without becoming responsible for the omissions made in the Confession of Faith," and that the Alliance admit the church in question. A provision to that effect would relieve them. He did not think that if their brethren of the Cumberland Presbyterian Church were admitted they would do them any great harm. On the contrary, he thought it possible that they would do their brethren of the Cumberland Church a great deal of good.

Principal Cairns, Edinburgh, in an eminently judicial address advocated the adoption of the report, and concluded as follows. "While he was under a very deep sense that that was a question of great gravity and responsibility, and while he did not wonder from all the circumstances of the case at their great anxiety that no evil might happen to the Church of God from any step, such as has been proposed, still he would take the side of charity and accept the report with a very deep sense of sympathy with their dear brethren of the Southern Church, and he had the warmest sympathy with that branch of the Church in America as well as with the Northern Church. He had known the students of that Church to be highly respected and cultured, and, if he thought he should weaken the position, or impair a branch of their noble Church in America, he would be the last man to stand on that platform and take any such side.

Rev. Dr. D. W. F. Junkin, Charleston, S. C., spoke in opposition to the reception of the Cumberland Presbyterian Church, arguing that their organization was a standing protest against the doctrines of Presbyterianism, and that their admission was fraught with danger to the Alliance.

Professor Calderwood discussed the question clearly and calmly, favouring the admission of the Cumberland Presbyterians. He thought it was part of the duty of the Alliance to secure an acknowledgment of the Divine sovereignty in grace when a church made application for admission, and that wherever that was lacking they should reject the application; but when a church formally and by commission declared its acceptance of the consensus of the Reformed creeds, they ought to pause before they questioned the sincerity of that church, or regarded its members as having severed themselves from the Calvinistic faith.

Rev. Dr. Monod, Lyons, also spoke in favour of their reception.

Ex-Provost Campbell, while anxious to receive the Cumberland Presbyterians, was not prepared to pay so dearly for their reception at the elimination of their distinctive doctrines. He moved that the question be postponed till next meeting of the Alliance.

Principal MacVicar replied, that this was the third time this church had sought admission, and if not received now the time for receiving them would pass away.

Rev. Dr. John Hall, New York, made a fervent appeal for the reception of the Cumberland Presbyterians. While he was not at all insensible to the delicacy and, in some degree, difficulty appertaining to the case, he should not be in favour of deferring. He should not be in favour even of modifying the language, care-considered, of the report. He should be in favour of the charity that hopeth and believeth all things: the charity that speaks and is mighty through faith: he should be in favour of taking these brethren into their Association, which was only a loose and general bond of union. Admit these brethren, and instead of their dragging down the Alliance the Alliance should lift them up, and make them more and more powerful in the United States and in the land.

Professor Charteris, Edinburgh, urged their reception, and Rev. Dr. Herbert Storey, Roseneath, followed, commending the Cumberland Presbyterians for the course they had pursued, which elicited some dissent. He said of them: "They were bound by the general consensus of the Reformed Churches, and from what he knew of the change that had been made by their Cumberland brethren he saw nothing to prevent the Council from welcoming them in the freest and most cordial manner to become members of the Alliance. This question had been before the Alliance for nine years, and it would be a gross injustice and insulting to these brethren for the third time to postpone the settlement of the question so dear to them.

Rev. Professor Chancellor, in a pointed and logical speech, opposed the application. Dr. W. G. Blakie followed, stating that refusal to receive the Cumberland Presbyterians would be overturning the constitution of the Alliance.

Rev. Dr. J. S. Moore, Texas, did not wish to incur the responsibility of rejecting the application but he could not receive them on several of the grounds urged in favour of their admission. He supported Dr. Chambers' amendment, in favour of which Dr. Watts also spoke. The last to speak in the debate was Dr. E. D. Morris, who pled for their admission.

A vote was then taken on the motions of Mr. Campbell and Dr. Martin, which were lost.

The roll was called on the original motion and Dr. Chambers' amendment, with the result that 112 voted for the amendment and 74 for the original motion; majority, 38.

The Chairman then declared the amendment carried, and said he had pleasure in inviting the delegates of the Cumberland Presbyterian Church to take their seats.

Dr. Thomas Smith and Dr. Martin dissented.

FOREIGN MISSIONS.

Dr. Murray Mitchell submitted a brief report on British Foreign Missions. The report gave a survey of Presbyterian missions all over the world.

Dr. Irving laid on the table the report regarding American Foreign Missions.

Dr. Taylor, (Newark) and Dr. Brown, (Paisley) having read papers on the relation of Mission Churches to the Home Churches and each other, the Council adjourned.

The Council again sat at seven o'clock in the evening. Mr. James Croll, Montreal, presided, and after praise and reading of a portion of Scripture, prayer was offered up by Dr. Burns, Halifax.

Dr. David Irving, New York, read an interesting paper on "The Relation of Mission Churches to the Home Churches and to Each Other."

Rev. Dr. W. Fleming Stevenson delivered an eloquent address on "Missionary Consecration of the whole Church."

Interesting addresses pointing out the spread of the Gospel among the heathen, were delivered by the following missionaries:—Rev. Dr. Chamberlain, Madrid, J. G. Paton, New Hebrides, S. Swanson, Amoy, Dr. Henry Faulds, Japan, Dr. R. Laws, South Africa, Dr. Martin, Antioch, and E. Bassin, Roumania.

At the close Dr. Hall moved a resolution to the effect that the Council rejoice in the strong desire of the Presbyterian churches generally to secure as much as possible the unity of co-operation in Foreign Mission work, and hoping that this desire for union might assume more practical form, and the Council refer to the Business Committee to prepare a report founded on the resolution.

The resolution was seconded by Rev. Mr. Pagan, and was unanimously passed.

The Council then adjourned.

RELIGION AT HOME.

It is laughable to see one hunting high and low for his spectacles when they have been only shoved over his forehead. But it is not laughable to see Christians hunting for what they call opportunities to honour God, while overlooking such opportunities which they carry with them wherever they go. A slovenly carpenter was once heard at a weekly prayer-meeting to pray with great fervency for the spread of Christ's cause a cause which he disgraced and hindered in his sphere every time he stood at his work bench. When he ended his prayer, a hearty "Amen" came from a servant who puts his mistress out of temper a hundred times a day by his carelessness. A clerk also was there, who, although he taught a class in the mission school on Sabbaths, was always late at his employers store week days. He whispered "Amen!" too and meant it as far as he knew himself. A lady hearer, as she listened, resolved to join the church missionary society, and then went home and found un-reasonable fault with her cook. And others also felt warmed to do something for Christ, who never seemed to have thought that religion, like charity, begins at home. The mechanic who is powerful in class-meeting, and weak at his trade, is not a credit to the cause he professes. The servant who drops tears feelingly at religious services, and drops dishes unfeelingly in the kitchen, has her tenderness altogether too much on one side. And it is a poor kind of religion which seeks opportunities to set others straight, but overlooks its own crookedness.

THE United Presbyterian missions in Egypt report much success among the Mohammedans. The report to the General Assembly says—"Every year many of the children in the schools are Mohammedans. In 1882 over five hundred Muslims were in our schools. In 1883 there have been five hundred and thirty six pupils from the children of Islam. During the existence of the missions forty-nine persons of Muslim birth have been baptized. Of the forty nine there have been thirty-two ex-slaves, who had been brought from the Soudan; the remaining seventeen were native Egyptians."