

—Presbyterians, of course, holding that there should be no Bishop higher than a Presbyter. In connection with this topic the Rev. Dr. brought forward arguments in support of the Presbyterian position, and in refutation of the arguments on the other side. Speaking afterwards of the manner in which they differed from Congregationalists, he said their arguments against the principles of that Church were more inferential than in the other case. They asked the Congregationalists to show any case in Scripture where a controversy was begun and ended within the limits of a single congregation, and to show where there was evidence that in the great cities of Ephesus, Antioch, and Jerusalem, there was a possibility of a single congregation accommodating or supplying the wants of the whole community. In conclusion he pointed out the advantages secured by synodical government; urged that the Arminian controversy might either have been avoided or rendered less injurious had this part of their system been then more fully carried out; and, quoting Dr. Chalmers' opinion as to the Presbyterian basis being one to which on the one hand, Episcopalians might lower themselves, and to which on the other, Congregationalists might elevate themselves, submitted that Presbyterianism might in this light be said to be a kind of

Midway station given

For happy spirits to alight between the earth and heaven.

Dr. A. A. Hodge, Princeton, in speaking of "Presbyterianism in relation to the wants and tendencies of the day," said that in modern times a triangular contest has been inaugurated between the Presbyterian principle of human equality subject to Divine sovereignty and liberty under the supremacy of the written Word at the apex, and the ancient foe of absolutism and the modern foe of license at the opposite angles.

Dr. Stuart Robinson, Louisville, next read a paper on the "Churchliness of Calvinism." Remarking on the distinctive theological opinions of Zwingli, Luther, and Calvin, he showed that Calvin advanced on Luther and Zwingli just as the later astronomical theories advanced on those of Ptolemy and Copernicus. The earlier Fathers made the centre of their theological system the Son of God, but Calvin showed that the whole system moved round another force—"the eternal purpose of God."

Dr. Irenaeus Prime, New York, read a paper on the "Influence of Presbyterianism in the United States." The Presbyterian Church in the States, he said, had shown as great capacity for division and sub-division as it had elsewhere. Presbyterians were the same set of men, and they were setting the same way—that was, their own way—always ready to give up when convinced, but never convinced, if they could help it—willing at any time to part with their best friend rather than yield a point in dispute. Indeed, they had a tradition in America that one of their Presbyterian Fathers in Scotland, when moderator, prayed thus:—"Grant, oh Lord, that we may be right, for Thou knowest we are very decided." They had in all the States 9,028 Presbyterian ministers, 12,000 congregations with 1,005,200 members, raising in one year money contributions for various purposes to the amount of £3,000,000, equal to £3 for each communicant. The history of the Church had been marked by steady, solid growth.

Dr. Inglis, Brooklyn, in making some remarks on the papers, commented on certain of the tendencies of the times, and said it was evident they must, as Presbyterians, give no countenance to the philosophy which sought to limit the idea of God to its conclusions.

After a few other short speeches by Dr. Blaikie, Dr. Wilson, Limerick, and Mr. R. G. Balfour, the papers were remitted to a committee.