

peace, alike to the glory of God and the honor of the Presbyterian Church throughout the world. In a very graceful and impressive manner his lordship then pronounced a welcome to the assembled delegates.

These addresses were responded to very appropriately by several delegates. Dr. Adams, of New York, said that if anything could mitigate the sense of sadness to which those were subject who wandered far from home, it was such kind words as they had just listened to. Already they felt they were not strangers and foreigners, but fellow-citizens in that Church which knew no kindreds or nationalities. Professor Monod remarked that of all the Protestant Churches, the Established Reformed Presbyterian Church in France, he should not say had been the most faithful or the most pious, but had suffered the most for the Word of God and the Gospel of Christ. Principal Snodgrass, of Canada, expressed a hope that the Council might be the means of helping Presbyterians to realize more fully the importance of Christian oneness. Dr. McCosh, of Princeton, N. J., said that there were no fewer than fifty separate Presbyterian Churches in existence, and that, till the present movement originated, most of them had no bond of union among them. They were now, however, united for the purpose of promoting the spread of the Gospel. Amongst other speakers were Dr. De Pressense, of Paris, and Professor Balogh, of Hungary, both of whom referred to the condition of Reformed Churches on the Continent, and were happy to see the great Church of the Reformation—the great Presbyterian Church—united in such a beautiful and marvellous way, forming a great confederacy, and showing to the world that without which religion should perish—liberty and unity.

The Council assembled for business on Wednesday morning in the Free Assembly Hall, under the presidency of

Dr. Stuart Robinson, of Louisville, Ky. After some preliminary matters had been arranged, Dr. Schaff, of New York, read a paper on

HARMONY OF REFORMED CONFESSIONS.

Having referred to the Conference summoned by Archbishop Cranmer in 1552 for the purpose of forming a union of all Reformed Churches, Dr. Schaff divided the Reformed Confessions into three classes—the ante-Calvinistic, the Calvinistic, and the post-Calvinistic. After detailing the principal Calvinistic confessions, including the Westminster Standards, he said these documents constituted a most remarkable body of literature. They were not originally intended to be formulas; they were rather apologies—a vindication of the Protestant Evangelical faith against Romish misrepresentation and slander. They resembled in that respect the Apology of the early Christian centuries, only that, instead of being directed against Paganism and Judaism, they were directed against Romanism; and they represented a far more mature stage of Christian knowledge and experience. It was only by their intrinsic merits that they became an authority inferior only to the Word of God, of which they professed to be a fair summary. Although these confessions were very numerous, yet they expressed and taught substantially one and the same system of doctrine. There was no such harmony between the Reformed confessions of the sixteenth and seventeenth centuries as there was between the symbolic books of the Lutheran Church, or the Tridentine and Vatican standards of the Church of Rome. All these Reformed confessions unanimously taught that the canonical Scriptures of the Old and New Testament were the only infallible rule of Christian faith and practice, in opposition to the Roman principle of holding ecclesiastical traditions as a joint rule of faith and practice. For more than two hundred years these confessions