

Church refused its attention thereto, so much the worse for that Church in the hearts and affections of these millions.

The paper was discussed by Dr. Hoge, North Carolina, and Dr. John Hall, New York. In the afternoon the discussion was resumed and able, short speeches were made by Professor Rentoul, F. W. Humphries, H. B. Silliman and Dr. Waters.

The evening meeting drew two of the largest audiences yet assembled, a fact that may be held as a proof of how great an interest is taken in the "Aspects of Romanism," which was the subject to be considered. Mr. J. Duncan Smith, Edinburgh, presided.

Pastor Choisy, Geneva, read the first paper. After giving statistics and a narrative of the religio-political conflict with the Roman Catholic Church, which for the last few years has been waged in Switzerland, M. Choisy said that the prevailing influence there certainly was decidedly Protestant. Most of the cantons were Protestant; and of the fifteen important towns only two were Catholic. In the Swiss towns there were 340,000 Protestants and only 140,000 Catholics. There was less ignorance and superstition amongst Catholics in Switzerland than in France, owing to the diffusion of instruction and the rivalry of Protestantism. The Catholics were more under discipline than the Protestants, but on the other hand their conscience was less awakened, especially as regards the truth. But Catholics and Protestants had the same heavenly Father, and must they not treat each other as brethren? It was a frequent thing in Switzerland to see Catholics and Protestants use the same church. While respecting the true believers that the Church had produced, it must be remembered that she does not approve of modern liberty. Protestantism must defend itself with the weapon of truth by keeping hold of justice and charity. Catholicism was an institution which keeps souls under guardianship in the name of religion, but it must be remembered that God caused His children to pass to the state of grown-up men. Catholicism being an institution for those who wished to enjoy the benefits of the Gospel without being filled with its power, Protestantism must claim that a Church, however mighty and well organized, could not give salvation by a system of sacraments, but that peace and victory over the world flow from a personal and living faith in Jesus Christ.

Dr. Kerr, Glasgow, made a stirring speech. He said that the spirit of Hildebrand still reigned in the Vatican. Instead of being changed, the copstone was placed on the Papal Babel by the decree of 1870, and Leo XIII. sat to-day showing himself that he was God. In Great Britain and her colonies the subtle agencies and enormous resources of the Papacy were being employed in resolute efforts to secure the ascendancy. Wiseman, Manning and Vaughan had boldly published their plan of campaign. Cardinal Manning had announced it in the terms: "England is the head of Protestantism, the centre of its movements and the stronghold of its power. Weakened in England, it is paralyzed everywhere. Conquered in England, it is conquered throughout the world." The speaker then showed how Roman Catholics were filling important positions in the political and educational world. Their aim was to control legislation, and so strong were they becoming in England that the battle would soon rage round the royal supremacy which Manning had described as "the essence of all heresy" and as "the Reformation in concreto." Christian Governments were assisting them in reducing the educational systems to their control. But other public institutions were being papalized. Every avenue of life was being occupied by them. Presbyterians were laid under special obligation to resist all Romish encroachments. To do so they must hold and propagate that system of doctrine designated Calvinistic. The atmosphere of a civil constitution fashioned by Calvin was fatal to the papacy.

Dr. Laing, of Dunfermline, read a paper on "Romanism in Canada." It was a model of compactness. Much information in condensed form was presented. After detailing a number of facts and statistics showing the strength of Catholicism in the Dominion, Dr. Laing said that, theoretically, Roman Catholicism had no special rights not possessed by all others in any of the Provinces except Quebec, but gradually they are gaining many privileges in many other parts. The public schools are not Protestant, for the Catholic bishops, although they have their own separate schools, see that nothing anti-Papal creeps into the public schools, and the priests are allowed to exercise an undue influence. Separate schools have not yet succeeded in getting a foothold in the Maritime Provinces, and in Manitoba, also, it is to be hoped that the recent decision of the Imperial Privy Council has settled the question finally, while in the Territories the endeavour to establish them has been successfully resisted. (Applause.) The hierarchy in Quebec has special privileges: the Church is by law established, and other privileges graciously granted in the last century to a conquered people are now haughtily insisted upon as inalienable rights. He concluded with an interesting statement of the work carried on by French Evangelization agencies.

Dr. Bushnell, Chattanooga, Tennessee, gave an interesting account of the workings of Romanism in the South American republics, the growth of liberal ideas on Romish domination and of the progress of evangelical truth in these republics. Dr. Underwood, missionary in Korea, spoke of the methods adopted in that land by the missionaries of Rome, and showed that their influence was on the wane. He took a hopeful view of the progress of the Gospel in Korea.

WORK IN THE NORTH-WEST ENCOURAGED.

The proceedings on Friday, the last day of the Council, were brief but by no means uninteresting. Dr. Cochrane, Brantford, presided.

The following resolution relating to the work of the Canadian Church in the North-West was submitted: That this Council of the Presbyterian Alliance met in Toronto are deeply impressed with the extent to which the colonists have settled down in scattered groups through the newly-occupied territories in the North-West and British Columbia, and the urgent importance of supplying them with Christian ordinances, and further recognizing the arduous task which is thereby driven upon the Presbyterian Church of Canada, and the strenuous efforts which she is making adequately to discharge it, resolve to express their warm sympathy with the Canadian Church in these ends, and recommend very earnestly to the Churches of those countries from which colonists chiefly come, as a matter of duty both to their own children and the colonial Churches which have to care for them, to extend to the latter not only hearty sympathy, but substantial aid.

In submitting this resolution Dr. Caven remarked that it was one which the Canadian delegates could not have presented, but, speaking for his Canadian brethren, he was most grateful for the kindness which had prompted their brethren from across the Atlantic to offer it. The Church in Canada would deeply appreciate the generous words of their colleagues of other lands, and in their name he thanked those who had proposed the inclusion of the resolution in the report and the Council for so cordially endorsing it.

Rev. John McEwan, Edinburgh, desired, as one of those who had watched the work of the Canadian Church from the old land, and had now an opportunity of seeing some of its results in Canada itself, to express the sentiment of deep obligation which the men on the other side of the Atlantic felt to the Canadian Church for striving so zealously to provide the ordinances of the Church for those of other lands who came out to this fair Dominion to make their homes. He cordially supported the clause of the report.

The chairman, Dr. Cochrane, as Convener of the Home Mission Board of the Presbyterian Church in Canada, asked permission to express his warm thanks and the thanks of the Canadian Church for this action of the Committee. He had been told that morning

by a delegate from Scotland that it was understood in the old lands that Canada wanted neither men nor money to aid in the work she was engaged in. There never was a greater mistake; they wanted money badly, lots of it, and they needed men too, men of the right sort, and there would always be the warmest welcome for them and plenty of work for them to do. He was very thankful for the kindly action of the Committee.

The report of the Committee on Desiderata of Presbyterian History was then laid up on the table by Dr. Mathews, General Secretary, in the absence of Rev. Dr. A. F. Mitchell, St. Andrews, Scotland, the Convener, who was prevented by ill-health from attending the Council. The report referred to several notable and valuable volumes which had appeared during the past four years. In presenting the report, Dr. Mathews called attention to the retirement of Dr. Mitchell from the Committee, and to the invaluable and indefatigable work he had done thereon in the past, and moved a very warm and appreciative vote of thanks to him, which was seconded by Dr. Roberts and unanimously endorsed by the Council.

The paper upon "What Philosophy Can do for Theology," by President McCosh, D.D., LL.D., of Princeton, N.J., was, by special resolution of the Council, ordered to be received and printed in the minutes. Dr. McCosh was prevented by illness from attending.

The last of the admirable series of papers presented to the Council was read by Dr. Talbot Chambers. It was fully up to the high standard of those that had preceded it. The subject of the paper on "The Doctrinal Agreement of the Reformed and Presbyterian Churches." Although the various Churches mentioned had a number of doctrinal symbols on all the great fundamental doctrines of Evangelical Christianity, there was a profound and substantial agreement. In his masterly paper Dr. Chambers enumerated nine points, beginning with the inspiration of Scripture and ending with the doctrine of a future state of reward and punishment.

Dr. Roberts explained the object of the confessional revision now in progress in the Presbyterian Church in the United States. He stated that copies of the proposed revision had been sent to the different Churches embraced in the Alliance, and that twelve of these had signified their approval of it.

Mr. Archibald Ferguson, elder, Liverpool, made a few excellent remarks on the question of revision and cognate subjects.

Dr. Caven, in moving a vote of thanks to Dr. Blaikie, the retiring president, paid a high tribute to the abilities of that venerable divine, and made a most appreciative reference to the services he had rendered the Alliance and the Church. Dr. Caven said that he well remembered the hearty unanimity and enthusiasm with which the name of Dr. Blaikie was received when presented for the office of the presidency. No member of the Alliance had rendered so great service to it as Dr. Blaikie, and the only name that could be associated with his in the origination of the Alliance and in the prosecution of its work was that of the venerable Rev. Dr. McCosh, whose absence all regretted. During the last four years Dr. Blaikie had discharged the duties of his high office with eminent wisdom, with the very greatest courtesy, delicacy and tact. He might simply refer in particular to his opening address, so beautiful and appropriate and tender, particularly the necrological part of it. He had shown that wisdom and kindness and consideration for all the interests embraced in this Council that the Alliance had expected of him.

Principal Hutton said that it might not be out of place that one coming from Scotland should second this motion, and one belonging to a sister Church and also well acquainted with the career of Dr. Blaikie, whom all held in the highest admiration and esteem throughout his whole course. He concurred most warmly with the vote of thanks. Apart from all his other claims upon their sympathy, the members of the Alliance knew how admirably he had performed all the duties of his office; always requiring delicate attention and tact, and it gave him very special pleasure, as a member of a sister Church in Scotland, to second the motion.

Rev. Dr. Chambers, of New York, said that at the previous meeting of the Alliance a series of precedents had been established which were likely to be continued for an indefinite period and which had in the present Council aided in the solution of a difficult question. When the Council was asked very earnestly to deliver an opinion in regard to a much-vexed question concerning the inspiration and inerrancy of the Scripture it was aided by the experience of the past in determining that question. After the fullest consideration, although many of those who took part in it were in the warmest sympathy with the offerer of the resolution, they had no difficulty in coming to a conclusion which he believed was universally acceptable. That series of precedents, of which this was one, owed its existence and character mainly to the wisdom and tact of the recent president who was familiar with the origin, history and object of the Alliance and the Councils which it had held, and therefore, as having been present at the last four Councils, he felt it was very proper that the delegates should express in the strongest language their obligation to the services of the recent president.

Rev. Dr. Cochrane gave fitting expression to the gratitude of the Council to Dr. Blaikie. But for Dr. Blaikie and Dr. McCosh, humanly speaking, there might have been no Presbyterian Alliance.

Rev. Dr. Blaikie, in reply, said that he felt profoundly grateful for the kindness of the Council in offering him this vote of thanks and for the handsome and considerate way in which the mover and seconder and chairman had referred to any services that he had rendered in the past to the Alliance. He looked upon his connection with the Alliance as one of the most important events of his life. It had brought him into contact with many fathers and brethren and many members of the Christian Church upon this continent and elsewhere whom it had been a great privilege for him to have for friends, and there was none for whom he had a higher esteem than Dr. Caven and also for Dr. Talbot Chambers. He had had a long connection with the affairs of the Alliance, and he well remembered what might perhaps be thought to be its genesis. In 1873 or 1874, Dr. McCosh went over to Scotland and said that friends on this side of the water were prepared to go forward with the movement, provided the friends on the east side would join with them energetically and actively in order to make it a reality. Dr. McCosh called upon him and asked him to try and ascertain as soon as possible the views of his friends that a conclusion might be come to. He got together a few friends at dinner that very night and it was there determined to take the matter up. It was resolved that a preparatory conference should be held in London in 1875, and it was there that the constitution of the Alliance was framed. He, as the Convener of the committee appointed to prepare for the first Council, met with many discouragements. He then felt like Elijah, desirous of fleeing into the wilderness and leaving the whole thing behind. But the committee persevered and the first Council was held, and left behind it a very pleasant impression and a very favourable feeling in regard to its usefulness. He expressed the indebtedness of the Alliance to Dr. Mathews, the general secretary.

VALEDICTORY.

The valedictory meeting of the Council was held on Friday evening. Many of the delegates had left, and the number present was comparatively small, but the large and spacious church was crowded by the public, a clear indication that the interest in the doings of the Council was undiminished.

Dr. Talbot Chambers, New York, the newly-appointed president of the Alliance, presided. In his brief introductory remarks he spoke of the great good the Alliance had accomplished in the past, although when it was first mooted many declared the scheme impracticable. The valuable services of Dr. Blaikie and Dr. Mathews, the

retiring president and re-elected secretary respectively, were referred to, and special mention also made to the untiring work of the secretaries of the Western Section, Dr. Roberts, of Cincinnati, and Dr. Waters, of Newark, N.J.

Rev. William Park, of Belfast, moved a very comprehensive vote of thanks to the local committee, the city of Toronto, those who had given public receptions, the families which had entertained the delegates, the choirs, stewards and ushers; railroad and steamer companies and the Toronto press for the multifarious services rendered the Council as a whole and the delegates individually. Until two weeks ago, he said, Toronto was to himself and many others nothing but a name. Now all this was changed, and they would ever remember this beautiful city as a queen upon her throne, beside her pure lake of limpid blue, with her magnificent streets, public buildings and residences, her peaceful Sabbaths and her warm-hearted citizens. The vast crowds which had daily and nightly filled that spacious edifice had shown the great interest taken in the proceedings of the Council. They would never forget this, nor the unbounded kindness and hospitality of the people. That hospitality was like the streets of the city—they seemed to be unending, and the further they were traversed the more delightful they became. He should always look back upon the fortnight that was gone as the happiest holiday of his life, and it was only right and fitting thus to express the gratitude all felt. The objects of the Council had been twofold; first, to remove the narrowness which might otherwise exist in their minds, and second, to demonstrate that though they met as Presbyterians they had no antipathy towards members of other denominations, to all of whom they wished God speed. They had learned, too, the adaptability of Presbyterianism to the needs and requirements of the peoples of every clime, race and tongue, and the attachment all possessed to the grand central figure of the Lord Jesus Christ.

Dr. D. P. Putnam, of Logansport, Ind., seconded the votes of thanks. He re-echoed all that Mr. Park had expressed, and added that the unity he found between the Churches in Canada set him thinking whether a like union could not be brought about between ten or more different Churches across the border line.

Rev. F. McAdam Muir, Edinburgh, spoke in the place of Rev. W. Snodgrass, D.D., of Canonbie, Scotland, who was prevented by ill-health from being present. He knew something, he said, about Toronto before he came here, but the reality had far surpassed the anticipation. He had heard her spoken of as the Queen City, but the title now reminded him of the Queen of Sheba, for, like her, he could only say, "the half had not been told him." They had come here as strangers, and as such had received the best of everything. He thanked their dear friends of Toronto from the bottom of his heart.

Dr. P. H. Hoge, Wilmington, N.C., said he had heard of Toronto in his far-off home as the city where there were no Sunday cars, no newspapers or mails on the Sabbath, and he had found it indeed a blessed and happy place during his brief stay.

Rev. Dr. Archibald Henderson, of Crief, said this was a great and noble country, but during their meetings they had heard of a far greater. Voices had reached them from far Korea, from India, Africa, Australia and the isles of the sea, from England, Scotland and Ireland, Switzerland and all parts of Europe, telling them of the great countries being won for Christ. They had learned more of His work and had helped one another with counsel and brotherly intercourse.

Dr. John B. Drury, of New York, spoke for the old Reformed Churches, transplanted from the old world, and the meeting of the Council in Toronto was of special interest to them, inasmuch as the first Presbyterian Churches in Ontario had been founded by missionaries sent out by the Church of which he was the humble representative. He had greatly enjoyed his stay here, for he felt he was among honest people, even on the street cars a man's word was taken in lieu of cash. In his country they had many good buildings, costing big sums of money, from \$5,000,000 up, but when he saw their noble pile of Parliamentary buildings, and was told they would only cost a little over a million dollars, it showed him that they must indeed have an honest administration.

Dr. Blaikie, of Edinburgh, on rising was greeted with warm applause. He said they had listened to speakers from most of the larger Churches in the Alliance on both sides of the Atlantic; it was befitting that he should speak for those smaller but old and staunch continental Churches, which, if they had been represented, would have been as warmly gratified as had any there spoken for. He felt he had a right to speak for these, and he had in 1876 visited some six or eight of these by instruction of the Council, and had had a most interesting and valuable experience. These included the Waldensian, Bohemian and Hungarian Churches, and all had watered the seed with the blood of their martyred children. He had been greatly cheered by that Council. The whole tone and spirit had warmed and thrilled him, and he hesitated not to say it had been the most successful ever held. The fragrance of its memory would ever linger, and an example to their brethren in Glasgow to emulate. The brotherly love and sympathy manifested for and by other denominations had been one of the most delightful features of that Council, and above all had been manifested the desire of the brethren to exalt the name of their Lord and Saviour Jesus Christ.

This concluded the addresses of the visiting delegates, and before calling for replies Dr. Mathews asked to be allowed to add the thanks of the Council to the sessions and managers of St. James Square, Knox and Cookes Churches for their great kindness in granting the use of the Church buildings for the meetings.

On behalf of the Church in Toronto and Canada, Dr. Caven replied as Moderator of the General Assembly and chairman of the executive. He said they in Toronto had been very anxious to secure the meeting of the fifth Council in Toronto, and they were thankful, glad and delighted that their invitation was accepted. The obligation rested upon them far more than upon the Council. They had brought joy, light and gladness into the city and into their homes, and that meeting would never be forgotten. It had been the greatest ecclesiastical and religious event in the history of Toronto or of Canada, and had proved extremely profitable in many ways. The debates had been conducted with singular ability, unsurpassed by any religious or political deliberative body in the country, and he had felt proud of his Church which could produce such men. There had been a most delightful spirit, not an arrow left ranging in any man's breast, though there had been the greatest freedom and the most manly frankness in the expression of opinion. The religious influence of that great convention had been felt in Toronto, and the most distinguished politicians of the world could not have crowded that Church night after night as those sessions had crowded it. All would go back to their labours strengthened and refreshed to work for the coming of the kingdom of their God.

Mr. W. Mortimer Clark, Q.C., on behalf of the citizens of Toronto, also briefly returned thanks for the acknowledgments of the delegates.

Before the formal adjournment Dr. Caven expressed the thanks of the city pastors and congregations for the services of the seventy-five visitors who had supplied the city pulpits last Sunday, and the warm thanks of the local committee to Rev. W. Burns, whose untiring services and indefatigable labours had aided so much in the arrangements.

The President then formally dissolved the Council, and announced that it would meet again in Glasgow in 1896. The benediction was pronounced by Rev. Dr. J. Saunders, D.D., President of Biddle University, Wilmington, N.C. While the audience was dispersing the choir sang "God be with you till we meet again."