

deference due to his age. On the subject of Missions, he was enthusiastic, and gave an address full of information respecting the Missions of the American Church of the South to the blacks. In one of his anecdotes, he hit the nail on the head, by stating that some of the American negroes among whom he had laboured, spoke the Gaelic language. Lord Polwarth presided at the evening meeting of this Missionary day. He opened with prayer, after which he delivered an excellent address. Messrs. Swanson, from China, Henderson, from Japan, and Inglis, from the New Hebrides, respectively detailed their own lengthened experiences in foreign Mission work, and supplied information as to the progress made in these countries. Mr. Inglis mentioned in the course of his remarks that the first Presbyterian Church that undertook Missionary operations in the New Hebrides was the Presbyterian Church of Nova Scotia. Dr. David Inglis, of Brooklyn—formerly of Hamilton, Ont., related what the Dutch Reformed Church in the United States has done in China and Japan. He made honorable mention of the Women's Missionary Associations, hoping that an impulse would go forth from the Council in this direction—bidding "God speed" to those Christian women who by their prayers and efforts were nobly sustaining the Missionary cause. Dr. Wilson, of Limerick, spoke of the Home and Foreign Missions of the Presbyterian Church of Ireland, and threw out the suggestion that the Colonial Churches might do well to correspond with the Conveners of the Home Churches, with a view to more intimate co-operation. At the close of this meeting a vote of thanks was passed to Lord Polwarth, who had invited the whole Council to visit him at his seat, near Melrose, when their deliberations should have closed. This reminds me of the presence of another Scottish nobleman who was conspicuous by his constant attendance, and the interest which he manifested in the proceedings from the commencement until the end, and whose voice was frequently heard. I refer

to Lord Selkirk. It was he who moved that Dr. Flint be requested to publish his inaugural sermon. In addition to many kind expressions that fell from him, he expressed the hope that no member of the Council would ever visit the neighbourhood in which he lived without giving him a call, assuring them that they would receive a cordial welcome. And this reference to the Laity further suggests the names of Mr. James Campbell, of Stracathro, Mr. MacLaggan, of Edinburgh—the Convener of the Continental Missions of the Free Church—and Mr. James Stevenson, one of Glasgow's merchant princes, who has devoted a great deal of time, and much money, in furthering Mission work in Southern and Eastern Africa. In Committee, as well as on the platform, each of those gentlemen pressed upon the Council the importance of immediately opening a correspondence with the weak and struggling Presbyterian Churches of the Continent, through a Committee, with the view of accordng the material aid and moral support which they so much stand in need of. The appointment of such a Committee was unanimously agreed upon.

It was well on towards the close of the Session before that part of the programme was reached, which had to do with "Helps and Hindrances to Spiritual Life—The Sabbath—Religious Awakenings—Intemperance and other Social Evils." Theodore Monod, of Paris, took up the first named. Having sharply denied what was to be understood by spiritual life, he went on to say that, without this living principle, vain were their standards and confessions, their preaching, their missionary works, their attempts to cope with unbelief, in short, this whole Council and the programme of its proceedings. Soundness of doctrine could never take its place. Spiritual life, fresh from the fountain, was the one secret of holiness, happiness, and faithfulness in the Church of God.

I hope I shall not be misunderstood when I say that the addresses delivered upon the other topics of the hour wore a melancholy