

of God. Dr. Wilson, of Allegheny City, discoursed, upon "The Distinctive Principles of Presbyterianism much in the same strain that Dr. Stuart Robinson did in Edinburgh three years ago. Moses, by his shewing, was a genuine Presbyterian, and when the ritualism of the old dispensation was abolished Presbyterianism remained. Dr. Graham, of London, called upon at short notice to take the place of some one else, extricated himself very cleverly from a difficult position by a somewhat humorous speech on a solemn subject. "The Divine in Men's Lives." His style of oratory is peculiar. Professor Blaikie's paper on the application of the Gospel to employers and employed, was worthy of the author of "Better Days for Working People," though like many of the other papers, it suffered in the delivery. The venerable Chief Justice Drake, of Washington, delivered a good lay sermon upon a kindred topic, with stentorian voice. Professor Calderwood, of Edinburgh, was brilliant and incisive in his treatment of "the Relations of Science and Theology," a subject with which the speaker was thoroughly conversant and which he discussed in a manner that evidently commended itself to the audience. Principal McCosh, of Princeton, one of the finest looking men in the Council, with a rich voice and good delivery, threw all his energies into his theme,—"How to Deal with Young Men Trained in Science, in this Age of Unsettled Opinion"—and rather staggered some of his learned conferees with his remarks on the misunderstood subject of Evolution. Dr. McCosh had much to do with the formation of the Council, if indeed the idea did not originate with him, and some of his friends think that he has received less consideration in connection with it than he is fairly entitled to. If he is slightly egotistical, it is not to be wondered at from one whose career since he came to America has been so successful. "Agnosticism" was handled by Professor Flint, of Edinburgh, with remarkable power, but even his reputation as one of the keenest thinkers of the day did not exempt him either from criticism. He made bold to say that many claim the exercise of judgement who have very little judgement to exercise; that it is a mean thing for a church to make ecclesiastical capital out of the misfortunes and troubles of other churches; that scholarship can alone counteract agnosticism. He believed in Calvin and the Westminster Confession, but did not believe that theology stopped with the one or the other, and held that there is yet very much land to be possessed in the domain of theological enquiry.

The proceedings of the fourth day began with a brief report on Creeds and Confessions by Dr. Schaff, of New York, a venerable white-haired man, with a strong German accent, whose critical and historical writings have

long since given him a world-wide reputation. Dr. Chambers, of New York, followed with an interesting paper on "Bible Revision." Professor Lyman Atwater, of Princeton—another man famous in letters, discoursed calmly and ably on the difficult subject of "Religion and Politics." The interest of the evening session was well sustained by addresses from Dr. Hutton, of Paisley, and Principal Macvicar, of Montreal, on the subject of "Presbyterian Catholicity," and a glowing account of Tasmania, by its captivating young representative, Rev. R. S. Duff. "The Vicarious Sacrifice of Christ" came up for consideration on the following morning. Principal Cairns, of Edinburgh, and Dr. Hodge, of Princeton, were the speakers. They are both men of mark though cast in different moulds. There was not a more typical Scotchman in the Council than Dr. Cairns, nor one who, on the whole, made a better impression. Dr. Hodge is not an orator, but a perusal of his essay will convince any one who shall read it that he is a man of undoubted genius. Dr. Witherspoon, of Virginia, scarcely did justice to his excellent paper on "Future Retribution," by reason of a muffled voice which rendered it almost inaudible. Dr. Knox, the warm-hearted and popular delegate from Belfast, read a stirring paper on the evangelization of Ireland. At the evening session, Sabbath-schools came in for a share of attention—"Their Use and Abuse" being well spoken to by Dr. Arthur Mitchell, of Chicago, while placards announcing the number of Teachers and Scholars in the different countries of the world, were displayed in front of the galleries; and in the centre of the stage, upon a large card were given the grand totals—1,504,613 Teachers; 12,680,207 Scholars! Looking in the same direction, but approaching by a different tack, the paper by Dr. Alexander Macleod, of Birkenhead—"The children's portion in the Sabbath Service,"—fitted in very appropriately. It was a perfect gem, and all the more valuable that it came from one who has long successfully practised what he so gracefully and eloquently presented for the consideration of his audience. And such an audience it was! The house was literally packed from floor to ceiling. On the following evening it was found necessary to hold an overflow meeting in the Horticultural Hall. In the two places there must have been 6000 people at least, and a considerable number more outside the doors. The speakers were Professor Gregg, of Toronto, and Rev. H. D. Ganse, of St. Louis, on "Sabbath Observance." The Hon. W. E. Dodge, of New York, on "Temperance," and the Rev. Theodore L. Cuyler, of Brooklyn, on "Popular Amusements." The same addresses were delivered in both places, and were greeted with hearty rounds of applause.

Thursday, the 30th September, proved to