

grateful recollections. has unhappily been overworked, and retired temporarily from his position of Professor of Systematic Theology.

I had the pleasure of meeting with Dr. Adams and his students, and of hearing Dr. Adams' lecture. I had the honour of saying a few words to the students, and of letting them know, if nothing more, with what a warm interest we of the old Church in Scotland regard the widespreading numbers and activity of the great Presbyterian Church of America, with its congregations and pastors, now considerably exceeding 4000.

I had hardly arrived when I received a cordial letter of welcome from Dr. McCosh of Princeton, and I managed to be there on the day on which the session of the Theological Seminary was closed. It was a sincere pleasure to me to take by the hand so well known and distinguished a theologian as Dr. Hodge; and in the few words which I was here also under the necessity of addressing to the students, and many of the Presbyterian clergy and laity, assembled from all quarters of the United States, it was a natural impulse for me to say, in reference to rumours of theological changes in Scotland, that whatever these changes might involve, they would certainly not involve the neglect or depreciation of labourers so thoughtful, systematic, and valuable as those to which Dr. Hodge has given his lifetime.

It may not be known to some of my readers that the Union Seminary at New York represents what used to be called the New School of Presbyterian Theology, and that Princeton has hitherto been identified with the more strict Calvinistic tradition. But the distinction of old and new school is now at an end, since the happy conciliation of the two divisions of the Presbyterian Church a few years ago. If I felt myself somewhat more at home in the Union Seminary, I did not seem to be less welcome at Princeton; and I found there, as always, perfect frankness the best introduction, and the most effective means of honouring the kindness with which one is greeted.

One of the most grateful features of all the Churches here is their frank acceptance of differences of opinion. Even

where opinions are not approved of, they are frankly recognised; and no Christian man, if his heart seems really set on good, is thought the worse of because he does not think exactly as another. I have not only been welcomed cordially by the Presbyterian clergy of all shades, but by the Episcopal clergy and others. The most living and powerful sermon I have heard was by an Episcopalian clergy at Boston—the Rev. Philips Brooks—who *wanted me to preach* for him in the afternoon. I am not here at present to preach, or to give any public addresses of a formal kind; and I therefore declined his kind offer. But I should not have hesitated to accept it if I had felt inclined, and left him to settle with his bishop about the matter.

I mention this, and I could mention other things, to show how true a catholic spirit there is, so far as I have been able to observe, in the Churches here, with all the practical divisions which exist. And this is, in my humble opinion, the old kind of catholicity that is open to the Church of the future—unity of spirit with diversity of organisation and worship. It seems a dream to many. It will yet be a reality if God will, and the Spirit of Christ takes a more living possession of all our Churches.

The Evangelical Alliance, which met here last autumn, has undoubtedly done much to foster this catholic spirit. The solemn intercommunion which took place in Dr. Adams' church—in which the Dean of Canterbury and Dr. Angus, a Baptist clergy in London, and others, joined—was felt to be not only good in itself, but blessed in its results; and the outcry made by a small section of the Ritualist Episcopal clergy,—headed, not by an American, but a Colonial bishop, of no distinction and an infirm temper—only called a wider attention to the fact, and served to make it more commendable in the eyes of all enlightened and sensible Christian people.

I may be pardoned, also, for saying that the act of our most gracious sovereign the Queen in participating of the communion in Crathie Parish Church, has had an extensive effect in the same direction. It is difficult to convey to quiet, unsensational people at home the glad excitement with which such an act was welcomed here, where it has added,