

byterian Board of Publication, No. 1334 Chestnut street. Here the delegates were courteously received, and after being supplied with badges and tickets and all necessary information, were told off to their several places of abode. The public reception took place in the Academy of Fine Arts, a beautiful building, rich in its treasures of sculpture and painting. But the heat was oppressive, and the assemblage so dense and talkative that the eloquent addresses of welcome by the Governor of the State and the Mayor of the city were heard only by a very small number. On Thursday morning, 23rd September, the delegates and their friends to the number of 1000 or more met in Chamber's Church, from which they walked in procession to the Academy of Music. Thousands of spectators flanked the line of march, and thronged the approach to the theatre which was soon filled to its utmost capacity. Never before had this magnificent building contained such an audience. There were at least five thousand people present. The sight was one never to be forgotten. The duty of conducting the opening services fell to the Rev. Dr Faxton of New-York—a tall, slender man, on the shady side of sixty, with a pleasing manner and a fluent and graceful delivery. His text was well chosen,—“*and I say unto you, many shall come from the east and from the west, and from the north and from the south, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven.*” And very suitable were his first words, as he looked around upon the vast audience,—“this day is this Scripture fulfilled in your ears.” The address—it was scarcely a sermon—was worthy of the occasion, and was listened to with rapt attention. Several times there were symptoms of muffled applause which at length broke out into a hearty ruff when the speaker, reaching a climax, said that “Presbyterianism in the amplitude of its sympathies embraced all who place the crown upon the brow of Jesus.” Mr. George Junkin, the indefatigable chairman of the committee of arrangements, peremptorily rebuked the interruption, reminding the people that they were in the House of God, a fact which it was felt to be somewhat difficult, at the moment, to reconcile with the gaudy surroundings. After prayer by Rev. Dr. Jenkins, the Council was duly constituted and adjourned to meet in HORRIFICAL HALL in the afternoon. It was intended that all the business sessions should have been held at that place, but though seated for 1600, it was found to be quite too small for the numbers who desired to attend. It was beautifully decorated. On each side of the hall were five panels, twenty feet in height and seven feet in width, artistically illuminated with mottoes of the Churches represented in the Alliance, the names

of distinguished persons and the dates and events that have been central points in the histories of the Churches. That the labour and expense bestowed upon these beautiful emblems might not be lost, it was agreed to hold the morning sessions in this hall, and all the others in the Academy of Music. In the basement of the hall lunch was served every day. Other parts of the building were fitted up as committee rooms, reading and writing rooms, post office, &c., &c. The first sederunt was occupied with an admirable address of welcome delivered by Rev. Dr. Breed of Philadelphia, and with other preliminaries. The business of the Council began in good earnest with the evening session and went on uninterruptedly, without a “hitch,” and scarcely a jar, until the Saturday week following.

The first paper was read by Dr. Hitchcock of New York, on “The Ceremonial, the Moral, and the Emotional in Christian Life and Worship.” To use a familiar phrase, it went off like a sky-rocket, and fairly electrified the audience. The length and the *breadth* of it were equal. Though not a young man, the speaker evidently belongs to “the advanced class of thinkers,” who are as yet a comparatively small minority in the Alliance as. contra-distinguished from the strictly orthodox. Principal Rainy, of Edinburgh, followed with an essay on “Modern Theological Thought,” which will doubtless read well in print. The third and last paper of the evening was given by Principal Grant, of Kingston, in his usual vigorous style, on “Religion in Secular Affairs.” He rather startled the audience by his outspokenness, and, along with Dr. Hitchcock, and partly in his defence, laid himself open to subsequent criticism. Professor Humphrey of Louisville, Kentucky, led off on the Friday morning with a good orthodox paper on “Inspiration, Authenticity and Interpretation of the Scriptures.” He is an old man, very nervous, with a pronounced American twang, and owes a debt of gratitude to Dr. Mathews, who took possession of his unmanageable manuscript, and handed it to him page by page. He stated that of the four thousand persons and places mentioned in the Bible, in *not one* instance has the testimony of Scripture respecting them been invalidated. Dr. Watts, of Belfast was the first *extempore* speaker, and his defence of inspiration was a masterly effort. Some critics had translated the Hebrew word for “soul,” a *smelling bottle*. Well, said he, let us try how it will fit.—“What shall it profit a man if he should gain, the whole world and lose his own *smelling bottle*.”! Equally absurd were some of the glosses on Scripture. As to Inspiration, there was no alternative but to accept it in its plenitude or to disallow altogether its claim to be regarded as the word