

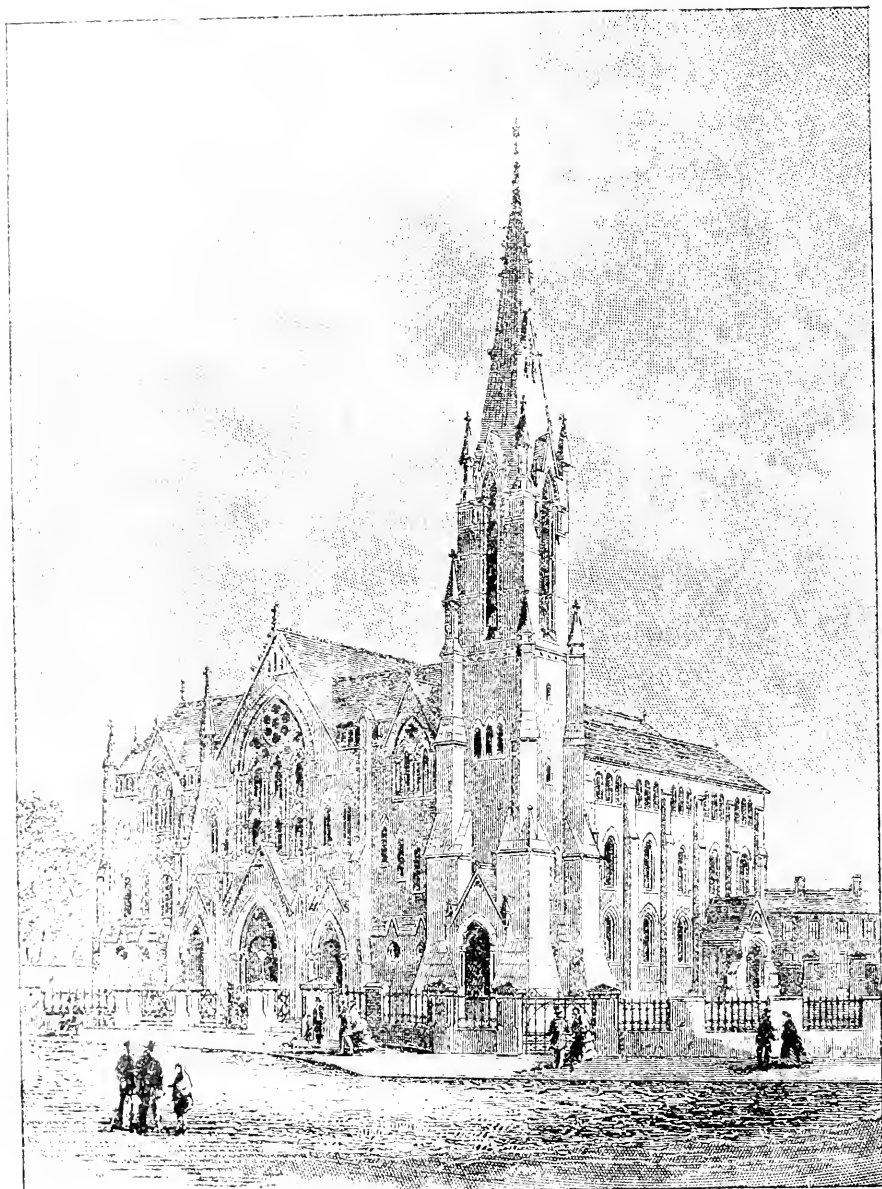


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1852







ST. ANDREW'S PRESBYTERIAN CHURCH, BELFAST  
VIEWED FROM THE NORTH WEST

ALLIANCE  
OF  
THE REFORMED CHURCHES  
HOLDING  
THE PRESBYTERIAN SYSTEM.

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MINUTES AND PROCEEDINGS  
OF  
THE THIRD GENERAL COUNCIL,  
BELFAST, 1884.

*EDITED BY GEORGE D. MATHEWS, D.D.*

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1884.

“The Council authorise the Editors of the volume of Proceedings which it is intended to issue, to make such use of the various Papers and Reports that have been laid before them, as may be necessary for their purpose.”

*Proceedings*, p. 446.

RESOLUTION OF THE EXECUTIVE COMMISSION.

“Dr. Mathews is hereby appointed to edit the Proceedings of the Belfast Council, and to make arrangements for the publication thereof, in co-operation with the Local Committee in Belfast, who, it is understood, are willing to be responsible for any outlay connected with the volume.”



## INTRODUCTION.

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A few words may be allowed in reference to matters incidental to the late Council.

The Irish Presbyterian Church has been one of the earliest promoters of our Alliance of Churches. In 1873 its General Assembly adopted the following overture, presented by the Presbytery of Belfast :—

“ *Whereas* there is substantial unity of faith, discipline and worship among many Presbyterian Churches in this and other lands; and *Whereas* it is important to exhibit this Union to other Churches and to the world; and *Whereas* a desire has been expressed in many places for closer union among branches of the great and widely scattered family of Presbyterian Churches: It is overtured to the General Assembly favourably to consider this subject, and to open a correspondence with sister Churches, holding by the Westminster Standards, with the view of bringing about an Ecumenical Council of such Churches, to consider subjects of common interest to all, and especially to promote harmony of action in the mission fields at Home and Abroad.”

The Assembly subsequently sent Delegates to the London Conference of 1875, where their zeal and wisdom aided greatly in the happy conclusions that were reached.

At the meeting in Edinburgh in 1877, the Irish delegates sought that the Second Council should be held in Belfast, but when the invitation from Philadelphia was pressed they courteously waived their claim. At Philadelphia the claims and wishes of the Irish Church were again presented, when the delegates there assembled decided, with the utmost heartiness, that the next General Council should assemble in the town of Belfast, and in the year 1884.

By 1884 the preparations of the Local Committee were so fully matured, that when the Council assembled, every thing was ready. With proverbial hospitality, the Belfast citizens opened their houses for the entertainment of the delegates, while the treasury had received from country charges as well as from city churches, contributions sufficient for all necessary expenses.

On Tuesday, June 24th, the delegates, numbering 250, assembled in Clifton Street Church. Having received their blue silk badges of membership, they then marched, arm-in-arm, to St. Enoch's Church, in which all the sessions of the Council were held. As they walked along the roadway, they were repeatedly cheered by the sympathising crowds that almost blocked the traffic of the streets. St. Enoch's Church, holding some 3,000 persons, was crowded to the utmost, but the admirable arrangements secured the complete absence of confusion at any of the sessions.

If the work laid out for the delegates on the official Programme was abundant, so also was the provision made for their gratification. On the evening of June 24th, Sir David Taylor, J.P., Mayor of Belfast, entertained the members of the Council and their friends, in all more than a thousand persons, at a Reception in the Botanic Gardens. During the evening, the Mayor presiding, addresses of welcome were given by the Rev. Wm. Magill, D.D., Cork; Thomas Sinclair, Esq., J.P., Belfast; and Robert M'Vicker, Esq., Mayor of Derry; to which suitable replies were made

by the Rev. Dr. Hays, Denver, Col.; Rev. Dr. Story, Rosneath; Rev. Professor Monod, Montauban; John Cowan, Esq., Edinburgh; and Rev. James Megaw, of Victoria. The delegates were also entertained on each of the first three days of their meeting at dinner in the Ulster Hall. The Hall was most tastefully fitted up, and the copies of the Philadelphia decorations, executed as a labor of love by a Belfast lady, which adorned the walls, gave the greatest pleasure to all assembled.

On Saturday, the delegates had the pleasure of an excursion to Portrush and the Giants' Causeway provided for them by the Committee. The weather was extremely fine, so that the memorable cliffs and columns were seen under most favorable conditions. Tonduff and the Shepherd's Path will not soon be forgotten by those that visited them on that occasion.

Nor were private courtesies wanting. The Proprietors of the Steamer *Meg Merrilies*, placed her at the disposal of the Council for a pleasure sail round Belfast Lough, and those of the Steamer *Manxman* gave, free of cost, to such delegates as desired them, return tickets for a trip to the Isle of Man.

If we proceed now to ask what were the chief *inner* features of the Council, we shall find these in the principal discussions that engaged its attention, and in the practical objects which it was manifestly most concerned to promote.

Among the discussions, two were conspicuous; one bearing on the question, Whether it were desirable to attempt to frame a *Consensus* of the Reformed Creeds, that would indicate the great points of agreement among them; the other, Whether the application made by the Cumberland Presbyterian Church of the United States for admission into the Alliance, ought to be accepted or refused.

Both were points of difficulty and delicacy, in reference to which difference of opinion was very naturally to be looked for. On many grounds it might have been desirable to define somewhat specifically the points of belief which all Churches in the Alliance must be regarded as maintaining. On the other hand, it was strongly felt that such an attempt might give rise to endless discussions, in which the time of the Alliance would be wasted, without any satisfactory conclusion being reached. As the definition of the *Consensus* could not be said to be a necessity, it was deemed best to let things remain for the present as they are. The temper of the Council was so reasonable and fair that at last all came to acquiesce in this conclusion. The case of the Cumberland Church involved the question, Whether the Council was to make itself responsible for the *consistency* of every Church that sought admission to its fellowship. The question was discussed with great ability, and admirable temper; the decision of the Council in favour of admitting the applicants, but without making itself accountable for their peculiar views, was carried by a great majority. And as the meetings of Council proceeded, it seemed as if the conclusion commended itself more and more to the members, and good hopes were entertained that ultimately, neither side would have cause to regret the decision arrived at, or the manner of expressing it.

Among the practical objects aimed at by the Council, two were in like

manner conspicuous. *Co-operation in Foreign Missions* assumed, in all eyes a commanding place, not only as a very grand thing in itself but as eminently adapted to be followed out by the Council. As at Philadelphia, the Mission day was a high day. Faith, hope, and charity were all wonderfully stirred. And the hope arose that at each successive Council great progress might be reported in this field, the various Churches at once lengthening their cords, and coming more closely together in the great effort to spread the Gospel. The Papers read to the Council by the Missionary brethren referred for the most part to the Organization of native Churches on Mission ground. Many converts have been gathered from heathendom and formed into Christian congregations. These again have now become in some countries so numerous, when we include all the fruits of the different Presbyterian agencies, that those upon the fields are inclined to think that the time is near, if not already come, for the organization of independent Native Churches. These, it is thought, might stand toward the Home Churches somewhat as the Churches in the British Colonies do to their mother Churches, aided by them, but left to work out the problems of their own life and work, according to their own wisdom, missionary funds and zeal being thus released for new work elsewhere. The other practical object that took a high place was, the promotion of the welfare of Evangelical Reformed Churches on the Continent of Europe. The vastness of the work to be done there and the fewness of the laborers, are more and more engaging attention. The Churches are coming to see that a large part of the population of Europe needs to be re-converted to the faith of the Gospel. The little handful of faithful men that are proclaiming the grace of God, need most urgently to be encouraged and helped. The Council gave practical proof of its earnestness in this direction by its cordial recommendation of the effort to raise £5,000 for the Bohemian Church. But though the Council cannot take in hand the case of all, the Churches composing the Alliance will, it is hoped, be drawn into closer sympathy with all the communions that are endeavouring, amid innumerable difficulties, to draw men to the faith once delivered to the saints.

For all the tokens of brotherly love and forbearance, for all the union in prayer and praise, and for all the stimulating influences towards a higher Christian life, and a purer Christian service which the Belfast Council evoked, all its members must feel constrained to render their deepest tribute to Him who showed Himself "able to do exceeding abundantly above all that we could ask or think."

The opening of the Council was accompanied with the circulation of the following Appeal for Prayer on its behalf:—

"Much prayer has, doubtless, been offered for the Council: but it is earnestly hoped that as its meetings go on, its friends will remember it with growing fervour. There is much to be thankful for in the past. Edinburgh and Philadelphia will ever be remembered with warm interest; and there is no doubt that the Alliance has already been useful in bringing together many Christian brethren and deepening their interest in each other and in their work; in helping and encouraging struggling Churches, in promoting the desire for Co-operation in Christian Missions, in diffusing much useful information, and in manifesting the essential Unity of the Churches. Let us pray that the blessing on the Belfast Council may be such as to advance still further the great objects of the Alliance. Along with firmness

and faithfulness in maintaining the truth, and courage in expressing their several convictions, let us pray that the brethren may be full of love and of mutual forbearance; that whatever differences of view there may be, the unity of the Spirit may be kept in the bond of peace; that loyalty to our great Head may be the ruling spirit of the Council; that a generous and cordial feeling of respect and affection may prevail toward kindred Denominations of the Christian Church; and that an influence may go forth for good, not only to Belfast and Ireland, but to all the countries and Churches embraced in the Alliance. 'Ask, and it shall be given you.'

In name and by authority of the Committee of Arrangements.  
ROBERT WATTS, D.D., *Chairman.*"

Perhaps the most impressive of the varied exercises of the Council were those of the Communion Sabbath, when more than a thousand friends and members of the Council sat down together at the Lord's Table in St. Enoch's Church. Never in the history of Presbyterianism had such a gathering been witnessed. Those present had come from the ends of the earth,—“out of every kindred and nation and people and tongues”—one supreme affection filling their hearts and controlling their lives. It was the first time in the history of our Alliance that such a service had been held, and to all present it seemed as if the Master Himself was most graciously present. The initial difficulties of organizing had all been overcome, and now by the new baptism of Christian love the Churches in the Alliance would all be more fully qualified for their great work on earth. The melting yet stimulating influence of that blessed Service has already borne “much fruit.”

The Editor has to explain that several speakers have not had the opportunity of revising their speeches, and that several typographical and other errors have been overlooked in the proof reading. As these in no way affect the sense of any passage, it has not been considered needful to insert any list of *Errata*. The only corrections that should be made are the addition of the names of Rev. Hamilton Magee, of Dublin, and of Rev. J. W. Whigham, of Ballinasloe, to the list of Invited Speakers, as printed on page 23. Mr. Lundie's “Resolutions on Temperance” should have appeared on p. 530, they are inserted here:—

“The Council having given serious consideration to the subject of Intemperance, express their earnest desire that measures may be taken in all the Courts and Churches represented in this Alliance to deal effectually with this great evil; and cordially put their judgment in the matter on record, as follows:—

1. They deplore the prevalence of drunkenness, with its manifold attendant evils, in the United Kingdom and other nations of the world;

2. They believe that these evils have been promoted and encouraged by the excessive facilities afforded for obtaining strong drink;

3. They are persuaded that the state of opinion generally, and especially in all branches of the Church of Christ is such as to warrant the introduction of prohibitory measures of License Reform.

4. That such measures should ensure the entire closing of Public Houses on the Lord's Day, and place the issue and control of licenses in the hands of a License Control Board elected by the people.”

The Fifth Resolution contained an earnest appeal from the Council addressed to all the Churches represented in the Alliance to deal with these varied subjects in the firmest yet most decided manner. The Editor regrets that this has been mislaid, so that he is unable to present its language.

The Report of Rules of Order will be found on p. 110, Appendix.

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## CONSTITUTION OF THE ALLIANCE.

## PREAMBLE TO CONSTITUTION.

*Whereas*, Churches holding the Reformed Faith, and organized on Presbyterian principles, are found, though under a variety of names, in different parts of the world: *Whereas*, many of these were long wont to maintain close relations, but are at present united by no visible bond, whether of fellowship or of work: And *Whereas*, in the Providence of God, the time seems to have come when they may all more fully manifest their essential oneness, have closer communion with each other, and promote great causes by joint action; It is agreed to form a Presbyterian Alliance, to meet in General Council from time to time, in order to confer on matters of common interest, and to further the ends for which the Church has been constituted by her Divine Lord and only King.

In forming this Alliance, the Presbyterian Churches do not mean to change their fraternal relations with other Churches, but will be ready, as heretofore, to join with them in Christian fellowship, and in advancing the cause of the Redeemer, on the general principle maintained and taught in the Reformed Confessions that the Church of God on earth, though composed of many members, is One Body in the Communion of the Holy Ghost, of which Body Christ is the Supreme Head, and the Scriptures alone are the infallible law.

## ARTICLES.

I. DESIGNATION.—This Alliance shall be known as “The Alliance of the Reformed Churches throughout the World holding the Presbyterian System.”

II. MEMBERSHIP.—Any Church organised on Presbyterian principles, which holds the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose Creed is in harmony with the Consensus of the Reformed Confessions, shall be eligible for admission into the Alliance.

## III. THE COUNCIL—

1. *Its Meetings*.—The Alliance shall meet in General Council ordinarily once in three years.

2. *Its Constituency*.—The Council shall consist of delegates, being ministers and elders, appointed by the Churches forming the Alliance; the number from each Church being regulated by a plan sanctioned by the Council, regard being had generally to the number of congregations in the several Churches. The delegates, as far as practicable, to consist of an equal number of ministers and elders. The Council may, on the recommendation of a Committee on Business, invite Presbyterian brethren not delegates, to offer suggestions, to deliver addresses, and to read papers.

3. *Its Powers*.—The Council shall have power to decide upon the application of Churches desiring to join the Alliance; It shall have power to entertain and consider topics which may be brought before it by any Church represented in the Council, or by any member of the Council, on their being transmitted in the manner hereinafter provided; But it shall not interfere with the existing Creed or Constitution of any Church in the Alliance, or with its internal order or external relations.

4. *Its Objects*.—The Council shall consider questions of general interest to the Presbyterian community; It shall seek the welfare of Churches, especially such as are weak or persecuted; It shall gather and disseminate information concerning the Kingdom of

Christ throughout the world ; It shall commend the Presbyterian system as Scriptural, and as combining simplicity, efficiency, and adaptation to all times and conditions ; It shall also entertain all subjects directly connected with the work of Evangelization, such as the relation of the Christian Church to the Evangelization of the world, the distribution of mission work, the combination of Church energies, especially in reference to great cities and destitute districts, the training of ministers, the use of the Press, colportage, the religious instruction of the young, the sanctification of the Sabbath, systematic beneficence, the suppression of intemperance and other prevailing vices, and the best methods of opposing Infidelity and Romanism.

5. *Its Methods.*—The Council shall seek to guide and stimulate public sentiment by papers read, by addresses delivered and published, by the circulation of information respecting the allied Churches and their missions, by the exposition of Scriptural principles, and by defences of the truth ; by communicating the Minutes of its proceedings to the Supreme Courts of the Churches forming the Alliance, and by such other action as is in accordance with its Constitution and objects.

6. *Committee on Business.*—The Council, at each general meeting, shall appoint a Committee on Business, through which all communications and notices of subjects proposed to be discussed shall pass. The Committee appointed at one general meeting shall act provisionally, so far as is necessary, in preparing for the following meeting.

IV. CHANGE OF CONSTITUTION.—No change shall be made in this Constitution, except on a motion made at one general meeting of Council, not objected to by a majority of the Churches, and carried by a two-thirds vote at the next general meeting.

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## REPRESENTATION OF THE CHURCHES AT COUNCIL MEETINGS.

In reference to the number of Delegates to be sent to Council meetings, the London Conference adopted the following scale of representation :—

Churches at or under 100 congregations to send 2			
„	200	„	4
„	300	„	6
„	400	„	8
„	500	„	10
„	600	„	12
„	700	„	14
„	800	„	16
„	900	„	18
„	1000	„	20
„	1200	„	22
„	1400	„	24
„	1600	„	26
„	1800	„	28
„	2000	„	30
„	2500	„	32
„	3000	„	34
„	3500	„	36
„	4000 and upwards		40

# Minutes and Proceedings

OF THE

## THIRD GENERAL COUNCIL.

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THE Third General Council of "The Alliance of the Reformed Churches holding the Presbyterian System," met, according to appointment, in St. Enoch's Church, Belfast, on Tuesday, June 24th, 1884, at eleven o'clock a.m., and was opened with a sermon by the Rev. Robert Watts, D.D., Belfast (Rev. A. A. Hodge, D.D., Princeton, New Jersey, engaging in prayer), from Rev. v. 6, 7:—  
*"And I beheld, and lo, in the midst of the Throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the Throne."*

The text resumes the narrative of the Ascension. The great High Priest has completed the work of the Atonement, and the cloud of the divine glory, not awaiting His advent, has come forth from the upper sanctuary to meet Him on His ascending pathway, and has received Him out of the sight of His disciples. The everlasting gates and the everlasting doors have lifted up their heads, and the King of Glory has entered in. The angelic bands have made way for the victor of Calvary, and He who appeared on the footstool as the Man of Sorrows has taken His stand in the very midst of the Throne, and the coronation ceremony proceeds. He who sits upon the Throne delivers to Him the book of the kingdom, and all orders of the universe, represented by the living creatures, the elders and the principalities and powers of heaven, recognise His right to reign by acts of homage due to God alone.

The points which shall occupy our attention at present are—  
I. The task which the Lamb undertakes. II. His qualifications for the execution of it.

I. The task undertaken by the Lamb. The first index to the magnitude and difficulty of the task, is to be found in the character of the book committed to his custody. We are not to regard the language as literal, or designed to teach that God, who is a Spirit,

possesses hands as a man, or has a book written out for the guidance of His administration, which is literally sealed with a number of seals. The language is symbolical, and teaches that God has certain purposes regarding the dominion given to His Son, and that these purposes are not only secret, but, as the seals imply, both secret and secure—secret with a seven-fold secrecy, and secure of eventuation with a seven-fold security. In a word, the doctrine taught by this symbolic representation, is the same as that propounded by our Saviour when reviewing the results of His ministry in Decapolis he said (Matthew xi. 25-27): “I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight. All things are delivered unto me of my Father; and no man (no one) knoweth the Son but the Father; neither knoweth any man (any one) the Father save the Son, and he to whomsoever the Son will (willeth to) reveal Him. Come unto Me all ye that labour, and are heavy laden, and I will give you rest.” In this comment upon His own labours, our Saviour asserts the sovereignty of God in the dispensation of His grace, claims to be the sole administrator of the economy of Redemption, and, at the same time, issues a full and free invitation to the toil-worn, heavy-laden sons of men. Verily the omniscient Son of God saw no incongruity between the absolute sovereignty of grace as determined by the Father, and administered by Himself, and an offer of salvation which leaves those who reject it without excuse. The leading doctrine of this passage is the doctrine symbolically set forth in our text—viz., that Christ is the sole revealer of the Father, the only one in heaven or earth qualified, or authorised, to make known the Father’s purposes to the sons of men, or to the principalities and powers in the heavenly places.

In order to bring out into greater prominence, and assert with greater emphasis, this great truth, a strong angel is commissioned to call for a reader of the sealed book. To this call no response is given. All heaven is silent, and all earth as well. “No man (no one) in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.” Or, as it is put in the next verse, “no one was found worthy to open the book, neither to look thereon.” The qualifications embrace worthiness as well as ability.

Here then is a most suggestive index to the greatness of the task. It must surely be a task of surpassing difficulty that none of the thrones, or principedoms, or powers of heaven can undertake. A task from which even Gabriel turns back with full consciousness of his inability and unworthiness must be one of transcendent magnitude. The seals that Gabriel cannot loose must be absolutely inviolable by finite agency, and the record which he cannot read, nor even look upon, must outrun the range of finite intelligence.

Such is the lesson taught by the silence and inaction of the angelic hosts when called upon to furnish a reader of this mysterious roll. The task implies, on the part of him who undertakes it,



the knowledge claimed by our Saviour in the passage already referred to. He must have direct access to the unrevealed will of the Father. As we have it in John i, 18, He must be in the bosom of the Father and, from his native relationship, be cognisant of His purposes. It is because our Saviour is the only begotten Son whose dwelling-place is the bosom of the Father, that He was qualified to be His Exegete, revealing Him under all economies. He who in virtue of His position, as the Second Person of the adorable Trinity, is the Father's Logos to the whole intelligent universe, and the Light that lighteth every man that cometh into the world, is also, under the economy of redemption, the ordained and anointed Prophet of the Church. His natural relations and functions constitute the only adequate basis of His meditorial office.

This fundamental fact is sufficient to indicate the magnitude of the task undertaken, and, at the same time, to enhance our conception of the grandeur of the plan of redemption: while it serves to demonstrate the folly and irreverence of those who ascribe to the human mind itself attributes and prerogatives claimed in Scripture for the eternal Logos. Surely if the unfallen angels cannot fathom or forecast the thoughts of God, it must be consummate arrogance to claim for man the possession of a faculty of verification entitling him to sit in judgment upon the profoundest mysteries of revelation. Where Gabriel is silent let the sons of men be mute.

But however difficult the task of loosing the seals and reading the Book may be, the task undertaken by the Lamb is more difficult still, for it is not a mere reader that is called for. As the whole imagery and sequel of the book show, the demand made by the angel is a demand for an Administrator. This is manifest from the account given of Him who comes forward to break the silence and accept the task. He comes of the royal tribe of which the Shiloh was to come. He is the root and the offspring of David—David's Lord and David's son. This lineage bespeaks a sceptre-bearer; and, in accordance with His birthright, He ascends the throne. All that was symbolised by the sceptre of Judah passes into His hands, and nothing typified by it passes away.

This administrative feature of the task enhances our estimate of its magnitude. He who undertakes it must not only unroll the sealed scroll, but must administer its contents. He must not only reveal to angels and men what the secret purposes of the Father are, but must translate the prophetic record into actual history. This is a mighty task indeed. To judge of it in its breadth, and length, and depth, and height, we have but to read the outline of it as the wondrous volume lies unfolded before our eyes. Within its vast comprehension are embraced the armies of heaven and earth and hell. The sceptre of the Administrator extends to all classes of agents and all class of events, whether good or evil, binding and loosing, limiting and bounding the great adversary and his emissaries, and commissioning the unfallen hosts of heaven as ministers of His will. In a word, as the purposes of Jehovah extend to all the

events of time, the Administrator of them must occupy a co-ordinate jurisdiction.

This is no *a priori* assumption. On the contrary, it is the doctrine revealed and illustrated in the administration of the Lamb as described in this Book, as it is the doctrine proclaimed and demonstrated under all the dispensations of the economy of Grace. The Scriptures know nothing of that doctrine which limits the purposes of God to events brought about by His own direct efficiency. The Lamb who takes charge of the white horse of the Gospel of peace takes charge also of the red horse of war, and the black horse of famine, and the pale horse of pestilence and death. He has charge of an administration under which the number of the martyrs is fulfilled, under which the Mystery of Iniquity rises and develops into the Mother of harlots, and under which she is adjudged and consumed with fire. It is He who binds, and it is He who looses, for a season, the dragon, the old serpent—which is the devil and Satan—and it is He who gives rule and victory to the martyrs, and who raises the dead, the wicked as well as the righteous, and assigns the final awards.

In harmony with the character and extent of His jurisdiction is the rank of His Throne. Had we no other means of judging of the rank of the throne occupied by the Lamb, we might conclude from the range of His dominion, that His Throne must be of the highest possible rank. On this point, however, we are not left to inference. The leading design of the fourth chapter of this Book of the Revelation is to indicate the rank of this Throne. On referring to that chapter it will be seen that the Throne is no other than the Throne of God. He who occupies it receives and accepts homage which cannot, without idolatry, be rendered to any save God alone. He is worshipped as the thrice Holy One, the Lord God Almighty, who was, and is, and is to come, the Creator of all things, for whose pleasure, or on account of whose will, all things exist, and were brought into existence. Such is the rank of the Throne described in the fourth chapter, and it is manifestly the highest seat of authority in the whole universe. As our text shows, it is of this Throne the Lamb takes possession. He who occupies it recognises His right to it by delivering over into His hands the seven-sealed book, and from it He looses the seals and carries forward the administration of its contents.

The doctrine thus taught is not peculiar to the Book of the Revelation. In the Epistle to the Ephesians the same exalted conception of Christ's mediatorial sway is given. When God the Father raised Him from the dead, He "set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come; and put all things under His feet, and gave Him to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all."

Whether, then, we judge of the rank of the Throne from its

relation to God the Father, or from the inventory of the orders over which its Occupant holds sway, we must regard it as the supreme seat of the Divine administration, and must look upon the Redeemer enthroned upon it as invested with an authority before which all the powers of heaven and earth must bow. The dominion given Him is a dominion which knows of no limitation save one. "When He saith all things are put under Him, it is manifest that He is excepted who did put all things under Him." In other words, the sole exception to the universality of our Redeemer's dominion is God the Father. This exception, however, demonstrates the immensity of His kingdom. It proves that there is nothing finite which lies outside the sphere of His administration. The everlasting Father is the sole exception; but even He is not unrelated to this glorious kingdom. On the contrary, He is pledged by promise, oath, and covenant, and by proclaimed decree, to establish His throne, and to put all enemies under His feet.

But the magnitude of this mediatorial task will be more apparent when we contemplate, in detail, the administrative acts of the Enthroned Lamb. No sooner is He enthroned by the Father and recognised by the living creatures, and the elders, and the angelic host, than He proceeds to administer the purposes on record in the sealed book. He opens one of the seals, and in response to the call uttered by the mighty voice of one of the living creatures, who says, "Come," there comes forth a white horse, on which there sits one who has a bow, and to whom a crown is given.

This crowned archer goes forth to battle with full authority from the Lamb who commissions Him, and from Him whose purpose was on record under the now broken seal, which purpose He rides forth to execute. So assured is the issue of the campaign, thus authoritatively inaugurated, that He is crowned before He bends His bow, or makes ready His arrows upon the string. As this is the first administrative act of the Lamb after His enthronement, we have only to turn to the account given of that act in Peter's sermon on the day of Pentecost, for an authoritative exposition of the loosing of this first seal. According to this vision, the first act of the enthroned Lamb was to send forth the white horse and his rider; according to Peter's account of the same act, it was the opening of the New Dispensation by the shedding forth of the Holy Ghost. According to the vision, the warrior went forth conquering, and in order that He might conquer; according to Peter's sermon, the opening of the New Dispensation was accompanied by a signal victory. The shaft sent forth from the bow of a preached Gospel went forth with irresistible power. So sharp were the arrows of the King in the hearts of His enemies that they cried out, in anguish, "Men, brethren, what shall we do?" Great was the multitude of the slain in that opening battle of the mighty conflict. That one sermon was instrumental in converting three thousand souls, many of whom had doubtless been guilty of the shedding of the Saviour's blood.

This vision, then, interpreted by the history of the Mediatorial administration, sheds fresh light upon the magnitude of this task. According both to the vision and the historical incident by which it must be interpreted, salvation is by conquest. Not by rites, or ceremonies, nor by mere moral suasion are the enemies of the King brought into subjection under Him. It is not a ritualist that rides forth with font or chalice to engage in this warfare, nor is it a mere moralist, impelled as the apostle of an impersonal and, consequently, an unethical force, expatiating on the power of "sweetness and light" to win over the sons of men from the paths of vice. On the contrary, the rider is an ambassador commissioned by the King of kings, proclaiming a Gospel which is the power of God and the wisdom of God, and his mission embraces the subjugation of all His foes. Armed with a bow of unmeasured strength, which He draws not at a venture, and invested with all power in heaven and in earth, He rides forth in the full confidence of assured and guaranteed success.

Such is the import of the symbolism of the first seal, and it is manifest that the imagery is in thorough accord with the conflict which it inaugurates, and with the entire analogy of the faith. The foes which are arrayed in battle against the Lord and His Anointed, embracing not only the powers of earth, but the principalities and powers of darkness with their mighty leader, are not to be vanquished by moral suasion. The god of this world, who has blinded the minds of men lest the light of the glorious Gospel of Christ should shine unto them, can be foiled only by the power of Him who commanded the light to shine out of darkness. A Soteriology that leaves out of its reckoning the enmity of the carnal mind, and the agency of the powers of darkness, receives no countenance from the imagery of this Book.

Nor is the warfare waged by the Lamb exclusively spiritual. His action under the second seal greatly enlarges our conception of His mediatorial administration. While He conducts the spiritual conflict with the Dragon and His angels, and the conflict whereby men are convinced of sin, renewed in mind and heart, and brought into willing subjection to His sway, He has also authority over the dread domain of war as waged by the potentates of earth. The imagery employed in connection with the opening of this seal proves that the conflicts by which the destiny of nations is so largely determined, are under the control of the Lamb. It is not until He has opened this seal that the red horse goes forth on his dread mission. The political incidents which give rise to war between nations may appear very trivial, but however unimportant or trifling in our estimate, they are factors influencing the current of human history, and, under the control of the enthroned Lamb, are made to work together for the advancement of His kingdom. He who employed Sennacherib and Nebuchadnezzar to chastise His people, and Cyrus, and Darius, and Artaxerxes, and Ahasuerus to protect, or deliver them, under the Old Dispensation, has employed emperors and kings for like purposes under the New. Within the past

quarter of a century, He has done marvellous things by the instrumentality of the red horse for the deliverance of His people and the overthrow of their enemies. At the commencement of that period the temporal power of the Papacy was guaranteed by five potentates of Western Europe. The King of Naples, the Duke of Tuscany, the Queen of Spain, the Emperor of Austria, and the Emperor of the French were all bound by treaty to maintain and assert, in the interests of Rome, this stupendous claim. Thus sat the Mystery of iniquity, as a Queen secure of empire, in 1859. In that very year the fiat went forth, and Naples fell under the red horse of war; Tuscany and Spain followed, and then Austria and the empire of the French; and in this year of grace, 1884, there remains not a single principality nor power of any order, whether ducal, royal, or imperial, engaged by covenant to maintain the temporal supremacy of the See of Rome. A great emancipation has been wrought, and it has been achieved through the agencies set forth under the administration of the second seal.

And, as the red horse of war is subject to the mandate of the Lamb, so also is the black horse of famine. It is just as true of the latter as it is of the former, that his commission is on record and under seal, and that it is the prerogative of the Lamb to loose the seal and send him forth. Neither the famines of the Old Testament nor those which have occurred under the New, have happened by chance. In the Old Testament they are represented as coming under the Divine administration, and are set forth as instruments of chastisement designed to assert the sovereignty of God, and to make men feel that they are pensioners on His bounty, while they are, at the same time, so controlled by His infinite wisdom as to work out His mysterious will.

This doctrine has received abundant illustration in the history of the chosen race. It was through the agency of famine they were brought down into Egypt, where they were reduced to an estate of bondage which furnished the occasion for the display of the covenant faithfulness, the sovereign prerogatives, and the almighty power of Israel's God, and, by famine as well as by war, they were again and again chastened for their sins.

In harmony with His ancient administration as the Angel of the Covenant, the enthroned Lamb employs the black horse of famine under the New Testament. By famine He has revealed to perishing millions in India the tender pity and brotherly sympathies engendered in the hearts of men by Christianity, and has thus opened up a pathway for the heralds of Redemption. By famine He has broken the power of the Papacy in Ireland. Driven by famine to seek sustenance in the United States and the colonies of Great Britain, Irish Roman Catholics have learned to assert, in opposition to ghostly tyranny, their independence in regard to matters temporal, and, eventually, in regard to their higher spiritual concerns, and thus have thousands upon thousands of these devoted sons of the Romish Church been led to abandon their faith in the dogmas of Rome.

But time would fail to enumerate or pourtray the vast departments of the mighty empire confided to the Lamb. The symbols of His sway take in the scourge of pestilence, the apparent triumphs of His foes in the martyrdom of His saints, and those mighty upheavals of the nations in which the powers of earth are shaken and the rulers of this world driven to despair. High over all these vicissitudes and convulsions, reigns the enthroned Lamb, imparting to His servants the assurance that though the heavens and earth pass away, one jot or one tittle secured by the everlasting covenant shall not fail.

II. Passing to the consideration of the qualifications possessed by the Lamb for the execution of this mighty task, we are at once impressed with the prominence given to His sacrificial death. It is true He is introduced as the Lion of the tribe of Judah, the root and the offspring of David; but when the Apostle turns to see the reader thus introduced, he beholds not a lion but a Lamb, and a Lamb which appears to have been slain. This symbolic representation is designed to teach the conditions on which He takes possession of the throne and exercises the authority of which it is the august symbol. In harmony with this introductory feature of the imagery is the relation which the other symbols of His qualifications sustain to this primary symbol. The seven horns by which His omnipotent kingly power is symbolised, and the seven eyes which symbolise the plenitude of His knowledge, as the anointed prophet of the Church, belong to Him as the Lamb. In a word, His priestly office is the basis on which rest both His prophetic and kingly offices. It is because He was slain that He has the right to reign and the right to teach. Let us ponder this fundamental qualification. The symbol employed teaches, that the sufferings and death of Christ, by which He won the right to this throne, were truly sacrificial. This is equal to saying that His enthronement was conditioned upon His making full satisfaction for sin.

But here arises the question, How could the enthronement of the Eternal Son, who, in virtue of His relations to God the Father, is the heir of all things, and who was associated in glory with the Father before the world was, be made to depend upon His humiliation and death? The answer is best given in the words of God:—“It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory to make the Captain of their salvation perfect through suffering; for both He that sanctifieth and they that are sanctified are all of one, for which cause He is not ashamed to call them brethren.” Identified with the many sons, there stood between Him and the glory to which He was appointed to lead them the dreadful barrier of their guilt. In the estimate of the law and justice of the Father, He the first born, and they the many sons, were regarded as one, and the guilt of the whole band of brothers rested on Him.

Such is the key given in the Divine Word to the mystery which invests the sufferings of God's beloved, immaculate Son.

The Firstborn was wounded for the transgressions of His brethren and bruised for their iniquities. It was the chastisement of their peace that caused Him such sufferings, and it was to bring healing to them that He endured the stripes. But as these sacrificial sufferings expiated their guilt, the guilt of the entire band, the barrier to the glory is eternally removed. The throne becomes His by right of purchase, as it was His by right of heirship. As He acted throughout in behalf of His brethren, so the glory won by His obedience and death is a glory of which they are joint heirs with Him. His title is theirs in Him, and theirs also are the guarantees by which His possession of it is secured. And, as His title is founded on His all-perfect obedience and sufferings, by which He fulfilled the conditions of the Covenant of Redemption, His title is an indefeasible title, and His guarantees are the truth, and faithfulness, and justice of a covenant-keeping God.

But besides the qualification of merit, this Administrator has also the qualification of might. The horn is the symbol of power, and the seven horns possessed by the Lamb, are the symbol of perfect power, or omnipotence. The Throne represents the *potestas* and the *ἐξουσία* and the horns represent the *potentia* and the *δυναμεις*. As the Throne is, so are the authority and might of its occupant. The Throne is supreme above all thrones, and He at whose disposal it is placed is invested with authority over all the empire it represents, and possesses all the power requisite for such administration. No finite hand could grasp the governmental reins of such an empire, and no finite arm could sway its sceptre. The stability of His throne, the perpetuity of His kingdom, and the triumph of His administration, demand and imply the possession of the might of Omnipotence.

In the person of our adorable Redeemer, the august Administrator, this indispensable condition is furnished. When He ascends that Throne He takes possession of no novel seat. When He sits down at the right hand of the Majesty on High, as the reward of His obedience and death, He is made just so much better than the angels, as He hath by inheritance obtained a more excellent name than they. The empire given Him as Mediator is an empire whose suns, and satellites, and spiritual powers were all created by Him and for Him; and when the angels of God are called upon to worship Him, they are asked to bow before no inferior Throne. They simply worship, under the economy of Redemption, Him whom they have ever adored, and who, in becoming incarnate, did not divest Himself of His divine attributes, nor forfeit His claims to divine honours or angelic allegiance.

The third qualification of this mighty King is indicated by the relations He sustains to the Holy Spirit, here symbolised by seven eyes. In the fourth chapter the Spirit is symbolised by seven lamps of fire burning before the Throne, ready to serve Him who occupies it, and subject to His will. In the text, the imagery is changed. The seven lamps of fire give place to seven eyes, and the seven eyes are not before the Throne, but possessed by him who

occupies it. The truths taught are (1), that the Lamb is in full possession of the Holy Ghost, and (2), that it pertains to His office as Mediator to send the Spirit forth into all the earth.

The prerogatives here implied are prerogatives claimed and exercised by Christ. He claimed to have been anointed of the Holy Ghost, to have authority to send upon His disciples the Promise of the Father, to send them the Holy Ghost the Comforter, to lead them into all truth, to send Him to reprove the world of sin, of righteousness, and of judgment. And on the day of Pentecost, He gave full proof that He possessed the prerogatives He claimed, by the gift of tongues of fire bestowed upon His servants, a gift manifestly in harmony with the import of this symbol, qualifying those who received it to go forth into all the world and proclaim the glad tidings in every tongue and in every land. Here we may well pause and ponder the task assumed by the Lamb in taking possession of this august Throne, and undertaking the loosing of the seven-sealed roll and the administration of its inscrutable record. The task assumed is nothing less than the government of all the principalities and powers of heaven and earth, and of the empire of darkness as well, so as to secure the accomplishment of the purposes of the unsearchable Jehovah. With such a King exalted upon such a throne, with such guarantees of the establishment and perpetuity of His kingdom, despite the might and malice of His foes, the Church of God may contemplate with confidence the conflict which she is called upon to wage under her enthroned Head. There need be no fear of the final issue of the strife. Failure under such a Leader is out of the question. When the Lamb shall have completed the task assigned Him, and delivered up the Kingdom to God even the Father, He will not be constrained to confess that there were found seals upon the roll which He could not loose, and purposes recorded in it which He could not execute. He will be able to say then of the work of application as He said on Calvary of the work of impetration, "It is finished." It is hardly necessary to remark that the Throne is Mediatorial, and occupied for mediatorial purposes. A Throne held by Christ as the Lamb that was slain, and used for the deliverance of His people and the overthrow of their adversaries, cannot be regarded as lying outside the economy of Redemption. This conclusion is confirmed by the history of its occupancy. From it He shed forth the Holy Ghost on the day of Pentecost, and from it He conducts the entire administration described in this Book—an administration which is certainly redemptive and mediatorial. I am aware that men at whose feet I would gladly sit, distinguish between a kingdom in which Christ reigns as God, and a kingdom in which He reigns as the God-man. This distinction, however, seems to be inconsistent with the extent of His kingdom, and the purposes for which He reigns. The doctrine of this Book, and the doctrine of the entire Revelation, so far as it treats of this subject, is that all the glory and dominion which belong to Christ as God, belong to Him also as the God-man, our Divine Mediator. Let us never forget that



the horns which symbolize the omnipotent power of this universal King belong to Him as the Lamb that was slain, and that the angels in recognizing His claim to universal dominion base that claim upon the chief function of His mediatorial office.

It is obvious from these clearly revealed facts, that our Saviour is a King both *de facto* and *de jure*, and not a King *de jure* simply. He has the right to reign, and is actually engaged in reigning, controlling all the affairs and agencies of the entire universe in the interest of His Church. When He ascended on high, He did not ascend to watch over and await the issue of a conflict with the powers of darkness, conducted by His servants in the exercise of their own wisdom and strength. He ascended that He might fill all things, and the gifts bestowed on the day of Pentecost bore witness to His enthronement and the actual exercise of His kingly prerogatives. From the throne of that day's administration He never descends throughout His mediatorial agency. He appears enthroned upon it in the vision of the fifth chapter of this book, and from it proceed all the events described, which are certainly all the events embraced in the history of the Church militant. He breaks no seal. He reads no record from any other throne. The throne of the coronation vision is the Throne of the final vision in which the mystery of God is finished in the restored Paradise watered by the river of the Water of Life, which has its fountain head beneath the Throne of God and of the Lamb. For no other Throne is there a place found in the visions of this book. The key of David and all that symbolizes are His, and His are the keys of Hades and of death; and these keys lie not unused beside His Throne. His letter to the Church at Philadelphia proves that He had exercised the power of the former, and His words of comfort, by which He restored the fainting spirit of the Seer of Patmos, prove that the whole invisible world and the dark domain of death are subject to His sway.

With this Throne the Church of God may well be satisfied. It were surely of no advantage to her interests were her King to abandon the Throne of God and substitute for it the throne of David or of Solomon. Such exchange of administrative seats were retrogression, and not progress. The throne of David's son must correspond in dignity to the transcendent rank of David's Lord. As He who, according to the flesh, is of the seed of David, is, according to the Spirit of holiness, the Son of God, the only throne in the wide universe befitting His rank and Divine relations is the Throne of God. And such is the Throne He occupies. The language, it is true, is symbolical; but its symbolism does not abate its significance. The doctrine it teaches is very precious and assuring to His Church. The claim advanced by it is just the claim on which our Saviour bases His right to commission her when He sends her forth to teach all nations. He who occupies the Throne of God may well claim to have received "All power in heaven and in earth." Surely if there be a Throne from which the economy of Redemption can be efficiently administered, that Throne

must be the Throne of which the Lamb took possession when He was exalted at the right hand of God the Father, with all thrones and principalities put in subjection under him. A Throne from which the wonders of the day of Pentecost proceeded furnishes ample guarantee of the final triumph of Christ's kingdom over all adversaries, and the assurance imparted by the conquests of that day is vastly strengthened when we contemplate the resources of the empire over which He has been exalted to reign, and consider the ends for which these resources have been placed at His disposal. As He has received power over all flesh, in order that He may give eternal life to as many as the Father hath given Him, so hath He also received authority over all the powers of heaven and earth, in order that the great ends of His Mediatorial office may be secured, despite the combined antagonism of the powers of darkness. The task is a mighty one, but the Throne occupied by the great Administrator is at once the instrument and pledge of triumphant success.

Nor do the thrones or principalities of heaven bow with reluctance before the enthroned Lamb. The exaltation of the incarnate Word wakes all their harps anew. The Seer of Patmos hears "the voice of many angels round about the Throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Verily the time is coming when the Church shall have reprisal for all the trial and travail of her earthly pilgrimage. The amphitheatre of Rome pagan, the dungeons and racks of Rome Christian, the stakes and faggots of Prague and of Constance, the Alpine snows trodden and reddened by the bleeding feet of fugitive Waldenses, the glens of Caledonia, the Smithfields of England, the prisons of Burmah, and the shores of Erromanga have been witnesses of her faith and patient endurance of cruel wrongs. Often have her hymns of praise to her King and Head been answered by the derisive shouts of her foes as they unsheathed their swords and rushed on to the slaughter. But the darkness of those nights of terror and of blood shall yet be dispelled by the effulgent radiance of the great white Throne. No longer militant, but eternally triumphant, she shall lift her song to Him that loved her and washed her from her sins in His own blood, and raised her entire membership to the rank of kings and priests, and shall hear the anthem echoed back with loud and glad acclaim by the myriad hosts of the unfallen sons of light. In anticipation of that hour of victory, let this Ecumenical Assembly—representing so many kindred, and tongues, and peoples, and nations—unite in rendering once more those words of welcome wherewith the King of Glory is greeted on His return in triumph from the field of conflict—

Ye gates, lift up your heads on high,  
 Ye doors, that last for aye,  
 Be lifted up, that so the King  
 Of glory enter may.

The last four verses of the 22nd Psalm were then sung, after which

Dr. Watts pronounced the benediction.

The Council was now constituted with prayer by the Rev. Dr. Watts, when the following Report was presented by the Rev. Dr. Mathews, from the Committee on Credentials, and, on motion, received and adopted :—

“Your Committee on Credentials beg to report that they have received from Churches already members of the Alliance, credentials appointing certain persons as their delegates to this Council. They therefore recommend that the persons thus named be received as members of the Council, and their names entered on its roll.

Your Committee have also to report, that the Presbyterian Church of South Australia, the Old Reformed Church of East Friesland, and the Mission Synod of New Hebrides have appointed as their delegates persons not connected with these Churches. Similar irregularities came before the Council at Philadelphia when the following recommendation of a special Committee on this subject was adopted :—

‘The Council do declare that the true spirit and intent of Article III., section 2, of the Constitution, requires delegates to be members of the Churches appointing them.’

In view of this decision, your Committee have not felt at liberty to accept of these credentials, or to enrol the persons named therein as delegates to the Council.

Several Churches have appointed, in addition to delegates, a number of persons to attend the Council as Associates. No such persons are known under the Constitution, while both at Edinburgh in 1877 (Proceedings, p. 21), and at Philadelphia in 1880 (Proceedings, p. 45 and 24), the Council gave explicit declarations on the subject.

For whatever discomfort may be occasioned to individuals by this action of their Churches, this Council is not responsible, and your Committee simply repeat what has been already said - no persons but delegates can be members of the Council, while the Council alone can permit other persons to take any part in its proceedings.

Your Committee have further to report that they have received credentials appointing delegates to this Council from the Reformed Church of the Province of Austria, the Synod of the Secession Church of Ireland, the Cumberland Presbyterian Church of America, and the Presbyterian Church of Jamaica. As these Churches have not yet been received into membership in this Alliance, the credentials were in each case accompanied by official documents declaring that the particular Church was

(1), Organised on Presbyterian principles;  
 (2), That it held the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals;  
 (3), That its Creed was in harmony with the Consensus of the Reformed Confessions; and

(4), That, accepting the whole Constitution of the Alliance, it now made formal application for admission into membership. As the consideration of these documents is not within the functions of the Committee on Credentials, they have all been placed in the hands of the Committee on the Reception of Churches into the Alliance, which in due time will report thereon to this Council.”

All which is respectfully submitted.

The roll as made up from the accepted credentials was then read as follows. *Names in italics denote persons not present* :—

## ROLL OF DELEGATES.

## DIVISION I.—CONTINENT OF EUROPE.

AUSTRIA—*Reformed Church of the Helvetic Confession.*

AUSTRIA—*Reformed Church of*

(*Superintendent—Rev. Otto Schak, Vienna.*)

*Rev. Ch. Alphonse Witz, D.D., K. K. Oberk, Vienna.*

BOHEMIA—*Reformed Church of*

(*Superintendent—Rev. Jan Veseley, Klaster.*)

*Rev. Justus Em. Szalatnay, ... .. Velim.*

*„ Vincent Dusek, ... .. Kolin.*

*„ L. B. Kaspar, ... .. Hradiste.*

MORAVIA—*Reformed Church of*

(*Vice-Superintendent—Rev. B. Fleischer, Rovecin.*)

*Rev. Ferd. Cizar, ... .. Klobouk.*

HUNGARY—*Reformed Church of*

(*Superintendent—Rev. Valentin Rivesi, Debreczen.*)

BELGIUM—*Synodal Union of Evangelical Congregations.*

(*Secretary—Rev. J. B. Andry, Liege.*)

*Missionary Christian Church.*

(*Secretary—Rev. K. Anet, Jumet.*)

*Rev. Kennedy Anet, ... .. Jumet.*

*M. Jules Pagny, ... .. Sarcenheim.*

FRANCE—*National Reformed Church.*

(*Secretary—Rev. A. Dupin de Saint-Andre, Tours.*)

*Rev. Prof. Jean Monod, ... .. Montauban.*

*„ Paul de Felice, D.D., ... .. Chartres.*

*„ John H. Wheatcroft, B.D., ... .. Orleans.*

*„ Theodore Lorriaux, ... .. Paris.*

*„ A. Dupin de Saint-Andre, ... .. Tours.*

*M. Baptistin Couve, ... .. Bordeaux.*

———, *Union of Evangelical Congregations.*

(*Vice-President—Rev. M. Meyrueis, Paris.*)

*Rev. Leopold Monod, ... .. Lyons.*

GERMANY—*Free Evangelical Church of*

*Rev. Herrman Röther, ... .. Goerlitz.*

ITALY—*Waldensian Church.*

(Moderator of the Table—*Sig. P. Lantaret, D.D., Pomaretto.*)

Rev. G. P. Pons, ... .. Torre Pellice.  
 „ Henry Bosio, ... .. Pinerolo.

———, *Free Church of*

(Foreign Secretary—*Rev. J. R. M'Dougall, Florence.*)

Rev. J. R. M'Dougall, ... .. Florence.

NETHERLANDS—*National Reformed Church of the*

———, *Christian Reformed (Free) Church of the*

(*Rev. Prof. S. Van Velzen, Kampen.*)

———, *Old Reformed Church of East Friesland.*

RUSSIA—*Evangelical Reformed Consistory of the Kingdom of Poland.*

Rev. H. Dalton, D.D., ... .. St. Petersburg.

SPAIN—*Reformed Church of*

(*Stated Clerk—Don. M. Alonso, Correduria 48, Seville.*)

SWITZERLAND.

BERNE—*French Church of*

(*Rev. Aug. Bernard, Berne.*)

GENEVA—*Free Evangelical Church of*

(*Secretary—Rev. Eugene Bachelin, Geneva.*)

NEUCHÂTEL—*Evangelical Church of, independent of the State.*

(*Secretary—Rev. H. de Meuron, St. Blaise.*)

Rev. Aug. Descœudres, ... .. Bayards.

VAUD—*National Church of the Canton de*

(*Secretary—Rev. G. Wursten, La Tour-de-Peilz.*)

———, *Free Church of the Canton de*

(*Secretary—Rev. Theodore Carrard, Lausanne.*)

Rev. Prof. Lucien Gautier, Ph. D. ... Lausanne.

DIVISION II.—UNITED KINGDOM.

ENGLAND—*Presbyterian Church of*

(*Clerk—Rev. Wm. M'Caw, D.D., Manchester.*)

Rev. Robert H. Lundie, M.A., ... .. Liverpool.  
 „ J. Monro Gibson, D.D., ... .. London.  
 „ Wm. M'Caw, D.D., ... .. Manchester.  
 „ John Smith, M.A., ... .. Berwick.  
 George Duncan, Esq., ... .. London.  
 W. P. Sinclair, Esq., ... .. Liverpool.

IRELAND—*Presbyterian Church in**(Stated Clerk—Rev. J. H. Orr, Antrim.)*

Rev. J. Maxwell Rodgers, M.A.,	...	Derry.
„ Charles L. Morell, ...	...	Dungannon.
„ Robt. Watts, D.D., ...	...	Belfast.
„ W. Fleming Stevenson, D.D.,	...	Rathgar, Dublin.
„ Francis Pettierew, D.Lit. ...	...	Eglinton, Derry.
„ J. H. Orr, ...	...	Antrim.
„ Thomas Croskery, D.D., ...	...	Derry.
„ T. Y. Killen, D.D., ...	...	Belfast.
„ Jackson Smyth, D.D., ...	...	Armagh.
Thomas Sinclair, Esq., J.P. ...	...	Belfast.
William Young, Esq., J.P., ...	...	Ballymena.
John Huey, Esq., J.P., ...	...	Coleraine.

———, *Reformed Presbyterian Church in**(Clerk—Rev. Robert Nevin, Derry.)*

Rev. Prof. Josias A. Chancellor, ...	...	Belfast.
„ Isaac Thompson, LL.D., ...	...	Portglenone.

———, *Secession Church of**(Synod Clerk—Rev. Geo. M'Mahon, Belfast.)*

Rev. J. W. Gamble, ...	...	Lisburn.
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SCOTLAND—*Church of**(Clerk—Rev. Principal Tulloch, D.D., St. Andrews.)*

Rev. Peter MacKenzie, D.D., ...	...	Ferintosh.
„ Prof. Alex. Mitchell, D.D., ...	...	St. Andrews.
„ „ Wm. Lee, D.D., ...	...	Glasgow.
„ „ A. H. Charteris, D.D., ...	...	Edinburgh.
„ Paton J. Gloag, D.D., ...	...	Galashiels.
„ J. Marshall Lang, D.D., ...	...	Glasgow.
„ George Matheson, D.D., ...	...	Inellan.
„ Henry Smith, D.D., ...	...	Kirknewton.
„ Wm. Snodgrass, D.D., ...	...	Canonbie.
„ R. Herbert Story, D.D., ...	...	Rosneath.
„ J. Struthers, LL.D., ...	...	Prestonpans.
„ Thomas Barty, M.A., ...	...	Kirkcolum.
„ Jas. Buchanan, M.A., ...	...	Langholm.
„ Thomas Gentles, M.A., ...	...	Paisley.
„ Charles M. Grant, B.D., ...	...	Dundee.
„ J. W. King, M.A., ...	...	New Kilpatrick.
„ J. Mitford Mitchell, B.A., ...	...	Aberdeen.
„ John Pagan, M.A., ...	...	Bothwell.
„ James Paton, B.A., ...	...	Glasgow.
„ E. Lytton Thomson, ...	...	Hamilton.
„ R. W. Weir, M.A., ...	...	Dumfries.
„ George Wilson, ...	...	Edinburgh.
„ Thomas Young, B.D., ...	...	Ellon.
Jas. A. Campbell, Esq., LL.D., M.P.,	...	Stracathro.
John N. Cuthbertson, Esq., ...	...	Glasgow.
William C. Maughan, Esq., C.A.,	...	Glasgow.
H. R. Macrae, Esq., W.S.,	...	Edinburgh.
A. T. Niven, Esq., C.A., ...	...	Edinburgh.

—————, *Free Church of*

(*Clerks—Rev. W. Wilson, D.D., Edinburgh, and Rev. And. Melville, M.A., Glasgow.*)

Rev. John Adam, D.D.,	...	...	...	Glasgow.
„ James Gibson, D.D.,	...	...	...	Perth.
„ Prof. S. D. F. Salmond, D.D.,	...	...	...	Aberdeen.
„ Prof. A. B. Bruce, D.D.,	...	...	...	Glasgow.
„ Alex. Lee, M.A.,	...	...	...	Nairn.
„ James Stalker, M.A.,	...	...	...	Kirkcaldy.
„ Prof. Thos. Smith, D.D.,	...	...	...	Edinburgh.
„ „ Wm. G. Blaikie, D.D., LL.D.,	...	...	...	Edinburgh.
„ Charles G. M'Crie,	...	...	...	Ayr.
„ J. Murray Mitchell, LL.D.,	...	...	...	„
„ Kenneth S. Macdonald,	...	...	...	Calcutta.
„ Principal D. Brown, D.D.,	...	...	...	Aberdeen.
„ William Ross,	...	...	...	Glasgow.
„ Walter Ross Taylor,	...	...	...	„
John Cowan, Esq.,	...	...	...	Beeslack, Edin.
R. R. Simpson, Esq., W.S.	...	...	...	Edinburgh.
Col. Young,	...	...	...	„
James Balfour, Esq., W.S.,	...	...	...	„
William Dickson, Esq.,	...	...	...	„
John R. Millar, Esq.,	...	...	...	Glasgow.
Gilbert Beith, Esq.,	...	...	...	„
D. Campbell, Esq.,	...	...	...	Greenock.

—————, *United Presbyterian Church of*

(*Stated Clerk—Rev. Thomas Kennedy, D.D., Edinburgh.*)

Rev. Geo. Clark Hutton, D.D.,	...	...	...	Paisley.
„ Robert S. Scott, D.D.,	...	...	...	Glasgow.
„ Principal John Cairns, D.D., LL.D.,	...	...	...	Edinburgh.
„ James Buchanan,	...	...	...	Edinburgh.
„ James Stevenson, A.M.,	...	...	...	Leith.
„ John Lawson,	...	...	...	Selkirk.
„ Thomas Kennedy, D.D.,	...	...	...	Edinburgh.
„ James Brown, D.D.,	...	...	...	Paisley.
„ James Davidson,	...	...	...	Greenock.
„ David Cairns, M.A.,	...	...	...	Stitchel.
„ Professor Henry Calderwood, LL.D.,	...	...	...	Edinburgh.
Peter Esslemont, Esq.,	...	...	...	Aberdeen.

—————, *Reformed Presbyterian Church of*

(*Synod Clerk—Rev. Robert Dunlop, Paisley.*)

Rev. Peter Carmichael, M.A., B.D.,	...	...	...	Airdrie.
„ John Martin, Esq.,	...	...	...	Dundee.

—————, *Original Secession Church of*

(*Synod Clerk—Rev. Wm. B. Gardiner, Pollockshaws.*)

Rev. Prof. Wm. F. Aitken, M.A.,	...	...	...	Glasgow.
„ John Sturrock,	...	...	...	Edinburgh.

WALES—*Calvinistic Methodist Church in*

(*Stated Clerk—Rev. Joseph Evans, Trodegar, South Wales.*)

Rev. John Thomas, B.A.,	...	...	...	Liverpool.
„ David Lloyd Jones, M.A.,	...	...	...	Dandynam.

Rev. Wm. Evans, M.A.,	...	...	...	Pembroke Dock.
„ T. J. Wheldon, B.A.,	...	...	...	Blaenau, Festiniog.
„ Robert Roberts,	...	...	...	Dolgelly.
„ C. F. Astley, M.A.,	...	...	...	Llandudno.
„ Josiah Thomas, M.A.,	...	...	...	Liverpool.
„ Joseph Evans,	...	...	...	Tredegar.
<i>Charles Hughes, Esq., J.P.,</i>	...	...	...	Wrexham.
<i>Thomas Phillips, Esq.,</i>	...	...	...	Swansea.
John Jones, Esq.,	...	...	...	Merthyr.
<i>Hugh Lloyd Harris, Esq.,</i>	...	...	...	Fishguard.

## DIVISION III.—UNITED STATES.

UNITED STATES—*Presbyterian Church in the United States of America.**(Stated Clerk—Rev. Wm. H. Roberts, D.D., Princeton, N.J.)*

Rev. Wm. P. Breed, D.D.,	...	...	Philadelphia, Pa.
„ Prof. A. A. Hodge, D.D., LL.D.,	...	...	Princeton, N.J.
„ „ C. A. Briggs, D.D.,	...	...	New York City.
„ Wm. Irvin, D.D.,	...	...	Troy, N.Y.
„ W. C. Cattell, D.D., LL.D.,	...	...	Easton, Pa.
„ D. J. Burrell, D.D.,	...	...	Dubuque, Iowa.
„ Edward Kempshall, D.D.,	...	...	Elizabeth, N.J.
„ Wm. C. Roberts, D.D.,	...	...	New York City.
„ Prof. E. D. Morris, D.D.,	...	...	Cincinnati, Ohio.
„ S. M. Hamilton, D.D.,	...	...	New York City.
„ J. Howard Nixon, D.D.,	...	...	Wilmington, Delaware
„ R. M. Patterson, D.D.,	...	...	Philadelphia, Pa.
„ President Edwin L. Hurd, D.D.,	...	...	Carlinville, Illinois.
„ C. S. Pomeroy, D.D.,	...	...	Cleveland, Ohio.
„ James A. Worden, D.D.,	...	...	Princeton, N.J.
„ R. F. Sample, D.D.,	...	...	Minneapolis, Minn.
„ Sam. P. Sprecher, D.D.,	...	...	San Francisco, Cal.
„ Hanford A. Edson, D.D.,	...	...	Indianapolis, Ind.
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„ Prof. B. B. Warfield, D.D.,	...	...	Allegheny, Pa.
„ David Irving, D.D.,	...	...	New York City.
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—, *Presbyterian Church in the United States.*

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—, *Reformed Church in the United States.*

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(*Clerk—Rev. G. H. Hofmeyer, Somerset.*)

ORANGE FREE STATE—*Dutch Reformed Church of the*

(*Clerk—Rev. Colin Frazer, Philipolis, Or. Fr. St.*)

ASIA.

CEYLON—*Presbytery of*

(*Clerk—Rev. Henry Mitchell, Galle.*)

Rev. Samuel Lindsay,	...	...	...	Wolfendahl Church, Colombo.
W. C. Brodie, Esq.,	...	...	...	Colombo.

AUSTRALASIA.

AUSTRALIA.

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„ James Cameron, M.A.,	...	...	...	Richmond.
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———, *Presbyterian Church of Victoria.*

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„ Alex. Adam, M.A.,	...	...	Ballarat.
„ John Kennedy MacMillan,	...	...	Hamilton.

———, *Presbyterian Church of Queensland.*

(*Stated Clerk—Rev. J. F. M'Swaine, Brisbane.*)

Rev. Alex. Hay, D.D.,	...	...	Rockhampton.
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——— *Synod of South Australia.*

(*Stated Clerk—Rev. J. Hall Angus, Port Adelaide.*)

——— *Synod of Eastern Australia.*

(*Stated Clerk—Rev. Duncan M'Innes, MacLean.*)

#### TASMANIA.

*Presbytery of Tasmania.*

(*Stated Clerk—Rev. James Scott, Hobart Town.*)

#### NEW ZEALAND.

——— *Presbyterian Church of New Zealand.*

(*Stated Clerk—Rev. David Bruce, Auckland.*)

——— *Presbyterian Church of Otago and Southland.*

(*Stated Clerk—Rev. Wm. Bannerman, Clutha.*)

Rev. John M. Sutherland, M.A.,	...	...	North Taieri.
Thomas Watson, Esq.,	...	...	Otago.

#### NEW HEBRIDES.

*Mission Synod of the New Hebrides.*

(*Secretary—Rev. Dr. Steele, Sydney, Australia.*)

#### WEST INDIA ISLANDS.

*Presbyterian Church of Jamaica.*

(*Synod Clerk—Rev. Wm. Gillies, Kingston.*)

Rev. Adam Thomson,	...	...	Montego Bay.
T. F. Roxburgh, Esq.,	...	...	Annandale.

#### NORTH AMERICA.

CANADA—*Presbyterian Church in*

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Rev. Prin. J. M. King, D.D.,	...	...	Winnipeg.
„ Prin. D. H. MacVicar, LL.D., D.D.,	...	...	Montreal.
„ W. Cochrane, D.D.,	...	...	Brantford.
„ R. F. Burns, D.D.,	...	...	Halifax, N.S.
„ Jas. Fleck,	...	...	Montreal.
„ A. Burrows	...	...	Truro, Nova Scotia.

Rev. Prin. Caven, D.D.,	...	...	...	Toronto.
„ Prof. G. D. Mathews, D.D.,	...	...	...	Quebec.
„ A. B. Mackay,	...	...	...	Montreal.
„ Louis H. Jordan, B.D.,	...	...	...	Halifax, N.S.
James Croil, Esq.,	...	...	...	Montreal.
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Hon. D. Laird,	...	...	...	Charlotte Town, P.E.I.
Thos. Kirkland, Esq., M.A.,	...	...	...	Toronto.

## INVITED SPEAKERS.

Rev. Fredk. H. Brandes, D.D.,	...	...	...	Gottingen.
„ J. B. Dales, D.D.,	...	...	...	Philadelphia, Pa.
„ A. Decoppet, D.D.,	...	...	...	Paris.
„ M. H. Houston, D.D.,	...	...	...	Baltimore, Md.
„ President James M'Cosh, D.D., LL.D.,	...	...	...	Princeton, N.J.
„ J. Leighton Wilson, D.D.,	...	...	...	Baltimore, Md.
„ Prof. Jean de Visme,	...	...	...	Paris.
„ „ Jas. G. Murphy, D.D., LL.D.,	...	...	...	Belfast.
„ D. F. Lion Cachet,	...	...	...	Rotterdam.

## FOREIGN MISSIONARIES.

Rev. Henry Faulds, M.D.,	...	...	Japan—U. P. Church, Scotland.
„ Robert Laws, M.B.,	...	...	S. Africa—Free Church, Scotland.
„ John Martin, M.D.,	...	...	Antioch, Syria — Reformed Pres. Church, Ireland.
„ J. G. Paton,	...	...	New Hebrides.
„ W. S. Swanson,	...	...	Amoy, China—Pres. Church, England.
„ John Inglis, D.D.,	...	...	New Hebrides.
„ H. M. Waddell, D.D.,	...	...	Old Calabar.

As at a subsequent date, several Churches seeking admission were received into membership, the names of their Delegates have been inserted in this Roll.

On the motion of Rev. T. Y. Killen, D.D., Belfast, George Junkin, Esq., Philadelphia, was now chosen Chairman for the remainder of the session, and on motion of Rev. Geo. P. Hays, D.D., of Denver, Col., seconded by Rev. C. A. Briggs, D.D., New York, Rev. Drs. Blaikie and Mathews were chosen Clerks for the present meeting of Council, with power to appoint an Assistant Clerk.

The Council being now organized, the Rev. E. D. Morris, D.D., Cincinnati, Ohio, offered the following Resolutions which, on motion, were unanimously adopted, the members of the Council rising and remaining in silence during their reading :

“That the Council having had its attention turned to the removal by death of several fathers and brethren who took part in the last meeting, or who were members of Committees appointed to report to the present Council, agrees to record the great esteem and affection which it cherished for them personally, its deep sense of the value of their varied and cordial services to the Alliance, and its sympathy with their bereaved families and churches.

In this number fall to be included, Rev. Robert Knox, of Belfast, D.D., Chairman of the Committee on Arrangements, one of the original founders of the Alliance, and to the day of his death, its unwearied and most devoted friend; Pastor George Fisch, D.D., of Paris; Professor Van Ooserzee, D.D., of Utrecht, Holland; Rev. Professor S. J. Wilson, D.D., Allegheny; Rev. William Robertson, D.D., Edinburgh; David M'Lagan, Esq., Edinburgh; Hon. W. E. Dodge, Esq., New York; Rev. Dr. Bonner, Due West, South Carolina; Rev. Dr. Peltz, New York; and Rev. S. O. Wylie, D.D., Philadelphia."

The Rev. Dr. Watts, Chairman of the Committee on Arrangements, presented a report, which, on motion, was adopted, and is as follows:—

"The Committee on Arrangements appointed at the Second General Council, held in Philadelphia in September, 1880, report, that as early as July 11th, 1881, they met and organised by electing the Rev. Dr. Knox as Chairman, and adding to their number additional members, as they were empowered to do. The Committee appointed from its number two sub-Committees, one having charge of the Programme, with Rev. Robert Watts, D.D., as Chairman, and the other a Business Committee, with Rev. Robert Knox, D.D., as Chairman. The Rev. Dr. Mathews was requested by the Committee to visit the Continent in the interests of the Alliance, so as to secure the co-operation of certain influential brethren there, and enlist their aid on behalf of the next meeting of the Council.

The work of the Committee was successfully prosecuted by the Rev. Dr. Knox up to the time of his lamented death in August, 1883. Next to his deep interest in evangelistic work of every kind, was Dr. Knox's attachment to the Presbyterian Alliance, viewing it as probably God's appointed agency for the healing of the breaches among our brethren. Absent from us in the body, we assuredly meet here to-day in the presence of his spirit. After the death of Dr. Knox, the Rev. Dr. Watts was chosen as Chairman of the Business Committee. To facilitate the carrying out of the work entrusted to this Committee, it was divided into various sub-Committees, namely, that on Finance, on Hospitality, on Facilities for Travelling, on Reception and Public Entertainments, and on Music. These several sub-Committees have made such arrangements as will, it is hoped, contribute to the convenience and comfort of the members of Council.

To a sub-Committee on Publication have been remitted the whole arrangements connected with the publication of the Proceedings of this meeting of Council. This Committee has taken measures to secure a full and accurate report of its debates and doings.

The Committee now beg to lay on the table the Programme of Business which has been prepared, and to recommend it for adoption by the Council.

In accordance with an express provision of the Constitution of the Alliance, the Committee on Arrangements, through their sub-Committee on the Programme, invited a number of men distinguished in the various departments of Church thought and work, to take part in the proceedings of the Council by papers or addresses. The Committee, therefore, respectfully suggest that these gentlemen be invited to sit with the Council. The Committee would also recommend that all missionaries attending the meetings from heathen lands, or at home on furlough from their fields of labour be admitted to the same privilege. The Committee further recommend that, as on former occasions, a separate President be chosen for each session of the Council."

## PROGRAMME.

*Tuesday, June 24th, 11 a.m.*

Opening Sermon by Rev. Professor Watts, D.D., Belfast.  
 Constituting of the Council.  
 Report of Committee on Credentials.  
 Report of the Committee on Arrangements.  
 Report of Committee on Rules of Order.  
 Any other preparatory business.

*Wednesday Forenoon, June 25th, 10 a.m.*

Report on the *Consensus*, Rev. Principal Cairns, D.D., LL.D., Edinburgh.

PAPERS.—1. "The Authority of Holy Scripture."

(a) "The Authority of the Holy Scriptures in the Early Christian Church," Rev. Professor A. H. Charteris, D.D., Edinburgh.

(b) "The Authority of the Holy Scriptures as taught in the Confessions of the Reformed Churches," Rev. Professor A. A. Hodge, D.D., LL.D., Princeton.

2. "Biblical Criticism: its Proper Functions," Rev. Talbot W. Chambers, D.D., New York; Rev. Professor Lucien Gautier, Ph.D., Lausanne, Switzerland.

3. "The Religious Bearings of the Doctrine of Evolution," Rev. George Matheson, D.D., Inellan, Scotland.

4. "Evolution: The Facts of Nature and of Revelation," Professor Jean Monod, Montauban, France.

4.30 P.M.—Dinner in the Ulster Hall.

*Wednesday Evening, June 25th, 7 p.m.*

ADDRESSES.—1. "A Survey of the Whole Family of Presbyterian Churches: Their Training and their Work," Rev. Professor Blaikie, D.D., LL.D., Edinburgh.

2. "Their Substantial Unity, and the Sympathy for each other that should pervade them," Rev. William F. Junkin, D.D., Charleston, South Carolina; Rev. Professor E. D. Morris, D.D., Lane Theo. Seminary, Ohio; Rev. Paul de Felicé, D.D., Chartres, France.

3. "Lessons from other Churches," Rev. James Stalker, Kirkcaldy.

*Thursday Forenoon, June 26th, 10 a.m.*

Next Place and Year of Meeting.

Report on the *Reception of Churches into the Alliance*. Rev. Principal MacVicar, D.D., LL.D., Montreal.

Report on *Foreign Missions*. Rev. Prof. Wm. M. Paxton, D.D., Princeton; Rev. J. Murray Mitchell, LL.D., Edinburgh.

1. "Co-operation in Foreign Mission Work," Rev. Wm. J. R. Taylor, D.D., Newark, New Jersey.

2. "Relation of Mission Churches to the Home Church," Rev. James Brown, D.D., Paisley.

3. "Evangelization of Mahometan Nations," Rev. Dr. Dale, Zahleh, Syria.

4-30 P.M.—Dinner in the Ulster Hall.

*Thursday Evening, June 26th, 7 p.m.*

PAPERS.—1. "Missionary Consecration of the whole Church," Rev. W. Fleming Stevenson, D.D., Dublin.

2. "The Presbytery on Mission Fields," Rev. J. B. Dales, D.D., Philadelphia, Pa.

3. "Co-operation in the Foreign Field," Rev. J. Leighton Wilson, D.D., and Rev. M. H. Houston, D.D., Baltimore, Maryland.

4. "Evangelization of Mahommedan Communities," Rev. Gerald Dale, Zahleh, Syria.

Addresses by Rev. Dr. Chamberlain, Madras; Rev. Kenneth S. Macdonald, Calcutta; Rev. S. Swanson, Amoy; Rev. J. G. Paton, New Hebrides; Rev. Henry Faulds, M.D., Japan; Rev. Robert Laws, M.D., Livingstonia; Rev. John Martin, Antioch.

*Friday Forenoon, June 27th, 10 a.m.*

Report on *Continental Churches*, Rev. W. P. Breed, D.D., Philadelphia; J. A. Campbell, Esq., M.P., Stracathro.

Addresses by Rev. A. Decoppet, D.D., Paris; M. Baptistin Couve, Bordeaux; Rev. J. H. Wheatcroft, B.D., Orleans; Rev. Leopold Monod, Lyons; Revs. J. Szalatnay, V. Dusek, and L. B. Kaspar, Bohemia; Pastors Pons and Bosio, Waldensian Church; Rev. J. R. M'Dougall, Florence; Dr. Brandes, Hanover; H. Rother, Silesia; Dr. Dalton, St. Petersburg; Pastor Descouedres, Neuchatel; and Rev. K. Anet, of Belgium.

4-30 P.M.—Dinner in the Ulster Hall.

*Friday Evening, June 27th, 7 p.m.*

Addresses by Brethren from the Colonies:—Rev. William Cochrane, D.D., Canada; Rev. Alexander Hay, D.D., Queensland; Rev. James M'Gaw, Victoria; Rev. A. Adam; Rev. James M'Cosh, M.A., New South Wales.

*Saturday, June 28th.*

Excursion to Giant's Causeway, &c.

*Sabbath, June 29th.*

Opportunity will be afforded in St. Enoch's Church for the observance of the Lord's Supper.



*Monday Forenoon, June 30th, 10 a.m.*

Report on *Statistics*, Rev. G. D. Mathews, D.D., Quebec.

PAPERS:—“The Christian Ministry.”

1. “Qualifications of Candidates,” Rev. Prof. Henry C. Alexander, D.D., Union Seminary, Virginia; Rev. Prof. Benjamin Warfield, D.D., Alleghany.

2. “Training of Students,” Rev. Principal John M. King, D.D., Manitoba; Rev. Prof. James G. Murphy, D.D., LL.D., Belfast.

3. “The State of Theological Teaching in France,” Rev. Prof. Jean de Visme, B.D., President Preparatory Theological School, Paris.

4. “Ministerial Duty,” Rev. Ransom B. Welch, D.D., LL.D., Auburn, N.Y.

*Monday Evening, June 30th, 7 p.m.*

ADDRESSES—1. “Ireland: its Special Difficulties and Claims,” Rev. Hamilton Magee, Dublin.

2. “Presbyterianism the best remedial agency for Ireland,” Rev. Charles L. Morell, Dungannon.

3. “Romanism in the United States,” Rev. Charles S. Pomeroy, D.D., Cleveland, Ohio.

4. “Romanism in Canada,” Rev. Robert F. Burns, D.D., Halifax, Nova Scotia.

5. “Danger to Protestantism from the Revival of Ritualism,” Rev. R. M. Patterson, D.D., Philadelphia.

*Tuesday Forenoon, July 1st, 10 a.m.*

Report on the *Eldership*, James Croil, Esq., Montreal.

PAPERS.—1. “Qualifications and Duties of Elders,” Rev. Prof. J. A. Chancellor (Belfast.)

2. “Lay Help in Church Work, including Deacon’s and Woman’s Work,” Rev. J. Monro Gibson, D.D. (London), J. A. Campbell, Esq., M.P. (Stracathro, Scotland.)

3. “Home Missions,” Rev. John Adam, D.D. (Glasgow.)

4. “Work of the German Church in the U.S.,” Rev. Benjamin Bausman, D.D. (Reading, Pa.)

5. “Relation of Young Men’s and Women’s Associations to the Church,” Rev. Mancius C. Hutton, D.D., New Brunswick.

*Tuesday Evening, July 1st, 7 p.m.*

ADDRESSES.—1. “Sabbath Observance,” Rev. H. B. Wilson, D.D., Cookstown.

2. “Sabbath Schools,” Rev. R. H. Worden, D.D., Philadelphia; J. N. Cuthbertson, Esq., Glasgow.

3. “Temperance in Great Britain,” Rev. R. H. Lundie, M.A., Liverpool.

4. “Temperance in America,” Rev. R. F. Sample, D.D., Minneapolis.

*Wednesday Forenoon, July 2nd, 10 a.m.*

Report on the *Desiderata of Presbyterian Church History*,  
Rev. Alex. F. Mitchell, D.D., St. Andrew's.

PAPERS.—1. "Christianity in our Educational Institutions,"  
Rev. Prof. Alex. Young, D.D., LL.D., Allegheny, Pa.

2. "The Place of Religion in Colleges," Rev. President  
M'Cosh, D.D., LL.D., Princeton.

3. "American Colleges," Rev. Wm. C. Roberts, D.D., New  
York.

4. "The Press," Rev. J. R. Johnston, D.D., Washington, Pa.

*Wednesday Evening, July 2nd, 7 p.m.*

ADDRESSES—1. "Large Cities," Rev. David Waters, D.D.,  
N. Jersey; Rev. John Marshall Lang, D.D., Glasgow.

2. "Duty of the Church toward her Orphans," Rev. William  
Johnston, D.D., Belfast.

3. "Congregational Life and Work," Rev. J. Howard Nixon,  
D.D., Wilmington, Del.; Rev. John Hall, D.D., New York.

*Thursday Forenoon, July 3rd, 10 a.m.*

1. *Catholic Presbyterian.*

2. Completion of the Organisation of the Alliance.

3. Deferred Business.

4. Appointment of Committees, &c.

*Thursday Evening, July 3rd, 7 p.m.*

ADDRESSES.—1. "Address on Personal Consecration," Rev.  
Principal Brown, Aberdeen.

2. Valedictory Address, Rev. Principal Cairns, Edinburgh.

3. Closing Exercises.

On motion of Rev. Dr. Calderwood, seconded by Rev. Dr.  
Morris, it was agreed,

"That ample time, not exceeding three hours, be set apart for  
the discussion of the Report standing as the First Order of each day."

A letter from Dr. S. I. Prime, Chairman of the Committee on  
Rules of Order, recommending the adoption, generally, by the Alli-  
ance, of the Rules of Order observed in Church Courts in the United  
States, was read, when the Council ordered that copies of the  
American Rules be supplied to the Delegates for their consideration.

The following Report from the Clerks was then presented to  
the Council, and on motion, accepted:

"Your Clerks beg respectfully to report that the Second General  
Council, when assembled at Philadelphia in 1880, directed them to reply in  
the name of the Council to various letters which had been received, and to  
carry out the wishes of the Council in reference to certain other matters.  
All these directions have been complied with, the different items being as  
follows:—

(1) The Council ordered that a complimentary copy of the Proceedings be presented to the officers and speakers on the Programme, and the Theological Seminaries represented in this Council (Minutes, p. 17). This Resolution was not accompanied with any funds for carrying it out, so that the burden of providing for these was thrown on the Clerks. The difficulty in which these were placed was, however, subsequently overcome by the liberality of the Business Committee in Philadelphia, which in a most generous spirit paid the whole amount required. In consequence of this experience, your Clerks trust that future instructions of the Council involving outlays of money, may be accompanied with some provision for the expense incurred.

(2) A copy of the Minute of Council respecting South African Missions, has been sent to James Stevenson, Esq., of Glasgow (Minutes, p. 35).

(3) A letter was sent to the Perth Ministerial Conference, in reply to its Fraternal greeting received by the Council (Minutes, p. 45).

(4) The letter of the Free Evangelical Church of Germany was sent to the Committee on Continental Churches (Minutes, p. 45).

(5) A letter conveying the friendly greeting of the Council was sent in July, 1881, to the Ecumenical Methodist Conference, at its assembling in London. This letter was presented by H. M. Matheson, Esq., of London, and was received with evident pleasure (Minutes, p. 45).

(6) The Fraternal Letter to the Churches, as approved of by the Council, was, to the extent of about 10,000 copies, sent out (Minutes, p. 45).

(7) A copy of the Proceedings was sent to Mr. Thomas Cook, of London. The cost of this was also defrayed by the Philadelphia Business Committee. All which is submitted."

Rev. Dr. MARSHALL LANG—I think it would be consonant with the feelings of the fathers and brothers of this Alliance, if we took the opportunity of expressing once more—it may be the last time in an official capacity—the sense we entertain of the remarkable generosity of the friends in Philadelphia who brought out on this occasion the publication of the Proceedings of the Alliance. I am sure that all who were present in 1880 will feel that in doing this we are simply doing justice to ourselves, and that this is only a little extension of the unbounded kindness and generosity we have experienced on the part of our friends on the other side of the water.

The PRESIDENT—I have only to say that in anything your friends on the other side of the water have done we felt that we were performing a Presbyterian duty.

On motion of Rev. Dr. Cairns, a Committee for arranging the Business to come before the Council, was now appointed as follows :

Rev. V. Dusek.	W. P. Sinclair, Esq.
„ Theo. Lorriaux.	Thomas Sinclair, Esq.
„ Wm. McCaw, D.D.	A. T. Niven, Esq.
„ Robert Watts, D.D.	R. R. Simpson, Esq.
„ J. Marshall Lang, D.D.	Professor Calderwood, LL.D.
„ John Adam, D.D.	George Junkin, Esq.
„ John Cairns, D.D., LL.D.	Sam. C. Perkins, Esq.
„ Joseph Evans, M.A.	Geo. W. Hersel, Esq.
„ Wm. P. Breed, D.D.	James Croil, Esq.
„ C. A. Briggs, D.D.	John Frazer, Esq.

Rev. R. M. Patterson, D.D.	Thomas Watson, Esq.	
„ Wm. F. Junkin, D.D.		<i>With the Clerks.</i>
„ Thomas Cummins.		
„ David Waters, D.D.	Dr. Marshall Lang,	} <i>Conveners.</i>
„ James I. Good.	Geo. Junkin, Esq.	
„ J. P. Sankey, D.D.		
„ Principal MacVicar, D.D.,		
LL.D.		
„ J. K. McMillan.		

On motion of Rev. Dr. Blaikie, the Council agreed to appoint a Committee, to consider in what way the Organization of the Alliance might be made more efficient than it is at present, to report at an early Session of this Council;—the Committee to be nominated to-morrow.

There were now presented to the Council, a number of letters, conveying to it the friendly salutations of various Churches of the European Continent. On motion, these were all referred to the Committee on Continental Churches. (See Appendix).

Dr. Mathews reported that the Methodist Conference at present in Session in Belfast, desired to send a Deputation to the Council, to express their brotherly regards. On motion, it was agreed that the Council would gladly receive the Deputation at two o'clock to-morrow, and the Clerks were directed to notify the Conference accordingly.

On motion, the Council adjourned to meet in this place to-morrow, at ten o'clock. The Session being closed with the benediction.

ST. ENOCH'S CHURCH, BELFAST,  
Wednesday, June 25, 10 o'clock a.m.

The Council met according to adjournment, and were constituted with devotional exercises, conducted by the Rev. Dr. Hays, of Denver, Colorado, Chairman of the Session, and the Rev. Dr. Wm. F. Junkin, of Charleston, South Carolina.

The MODERATOR expressed his gratitude to the Business Committee and the Council for the honour and privilege of presiding that day. The Committee on Rules of Procedure on the previous day stated they had been able to frame none owing to the diversity of practice, so that the Moderators were to make a law unto themselves, and force it on the Council, but the object was to sustain the views of the majority and protect the rights of the minorities. He would, therefore, endeavour to bring the House to a vote they would all understand. He ventured to suggest another Americanism that he believed would relieve them in many of their meetings, and that was that instead of waiting to introduce each one they occasionally lumped them, and he therefore introduced every member of the Assembly to every other member, and when they came in contact "You give your own name and he'll give his,

and the business is done." He would not wait for an introduction to any that wore the blue badge, so that they might thus not only enjoy the peace, but the brotherly love of those who are members of the body of which Christ is the head.

The Minutes of yesterday's meeting were read and approved.

The Business Committee made a Report, which, on motion, was adopted, and is as follows:—

"The Business Committee recommend that the Rev. Dr. Hays, of Denver, Colorado, preside at this morning's session, and the Rev. Thomas Barty, of Kirkcolum, at that of the evening.

That the Council record its thanks to Professor Watts for the services which he conducted yesterday and for his able and appropriate sermon preached at the opening of the Council.

That the Council receive the deputation from the Wesleyan Methodist Conference, now in session in Belfast, at two o'clock this afternoon.

That in the ordinary business of the Council twenty minutes should be allowed for the reading of papers and the delivering of addresses; that speeches by Conveners of Committees when presenting their Reports, should be limited to ten minutes, and speeches in connexion with papers read, to five minutes."

Principal MacVicar, Chairman of the Committee on the Reception of Churches, reported verbally that it had been impossible to obtain a meeting of the Committee, and moved:—

"That the following persons be added to the members present (Drs. MacVicar, Watts, and Cairns), to report on applications before the Council:—Drs. Morris, Alex. F. Mitchell, Salmond, W. J. Robinson, C. A. Briggs, Wm. F. Junkin, Charteris, David Brown, R. M. Patterson, *ministers*; with George Junkin, George Duncan, and John Cowan, Esqrs., *elders*.

After consideration, the motion was unanimously approved, and the Committee as named appointed.

On motion of Rev. Dr. Blaikie, it was agreed—

"That all foreign missionaries and ministers from a distance not delegates, yet who might be present at the Council, be allowed seats on the floor of the house."

It was also agreed—

That all members of Committees appointed to report to the present Council, be invited to sit with the Council, and to take part in the discussion on the matters referred to them.

The Rev. Principal Cairns now presented the Report of the Committee on the Formulating of the Consensus, as follows:—

This Committee was appointed by the Philadelphia Council in 1880. Its work was described in the Resolution of the Council, as found in its Proceedings (p. 394), which runs as follows:—"Resolved that a Committee, consisting of members from the various branches of the Reformed or Presbyterian Churches embraced within this Alliance, be appointed to consider the desirableness of defining the 'Consensus of the Reformed Confessions,' (mentioned in our Constitution) and to report at the next meeting of the Council."

The Committee met in Philadelphia before the close of the Second

General Council, on September 30th, 1880, and agreed, in prosecution of its work, to sub-divide itself into three sections—a British, with Dr. John Marshall Lang, of Glasgow, as chairman; a Continental, with Dr. Jean Monod, of Montauban, as chairman; and an American, with Dr. A. A. Hodge, of Princeton, as chairman; each to communicate as required with Dr. John Cairns, of Edinburgh, the Chairman of the General Committee. It was also agreed that Dr. T. W. Chambers, of New York, should act as Secretary, of the General Committee.

It was likewise resolved that the chairman of each section should submit to the members in it the following question, and report the answer to the Chairman of the General Committee—"Do you think it desirable that the 'Consensus of the Reformed Confessions,' as mentioned in the Constitution of the Alliance, be defined, and in what sense and to what extent?" With these arrangements and with an understanding to meet in Belfast, in 1884, or earlier if called, the first meeting of the Committee closed.

Since then the different sections have been engaged in prosecuting the enquiry which had been committed to them. The American section was the first to meet. Their decision is given in the following minute—At a meeting of the American section of the Committee on the question, Whether the Consensus of the Reformed Confessions should be formulated, held June 2nd, 1881, in New York, present—the Rev. Drs. Hodge, Patterson, Wilson, Morris, Nelson, Shedd, Chambers, Schaff, Sloan, and Principal Caven—it was resolved, "That this section of the Committee are in favour of formulating the Consensus of the Reformed Confessions, in the received historic sense of those Confessions, and to the extent of including all the doctrines common to the symbolical books of the Reformed Churches." *Nem. con.* T. W. Chambers, Secretary, American section, June 2, 1881."

This action of the American section was reported immediately to the Chairman of the General Committee, but from various reasons it was not found possible to hold an early meeting of the British section as a whole, though communications were received from Dr. J. Marshall Lang as to the progress of his inquiries. Letters also were transmitted from Dr. Jean Monod, indicating considerable diversity of opinion in the Continental section, and while not altogether averse to a new definition of the Consensus, laying stress upon its risks and difficulties. At length a meeting of the British section was held; and the result is stated in the following minute:—"General Presbyterian Council, Committee on Creeds and Confessions, British section. This section met in the Senate Hall of the New College, Edinburgh, June 1st, 1882, present—Dr. Cairns, Dr. Rainy, Dr. Blaikie, Dr. Calderwood, Dr. Lang; Dr. Lang in the Chair. Meeting was opened by prayer. The Chairman read the minute of Committee meeting held in Philadelphia, September 30, 1880. Read also draft of the letters which had been sent to the members of the British section. Dr. Cairns submitted replies from himself, Dr. Blaikie, Dr. Watts, of Belfast, and Dr. Lang. The opinions of the American and Continental sections were also read.

The meeting having deliberated, the following conclusion was unanimously agreed to:—"That it is scarcely possible to formulate such a Consensus as will determine all cases which may arise, or prove helpful to the Alliance in regard to the admission of Churches. In coming to this conclusion the meeting is at the same time unanimous that, apart from the special issue in regard to the admission of Churches, important ends might be served if some general exhibition could be framed of the great central truths in which the Reformed (Presbyterian) Churches are agreed."

Dr. Lang was requested to communicate the above resolution to the absent members of the section, and to transmit to Dr. Cairns the replies received, that these may be forwarded to the American and Continental sections.

The meeting was closed with the Benediction."

In terms of this agreement of the British section, copies of this minute

were sent to all the absent members. In reply, the Rev. Dr. Watts, of Belfast, dissented from the view of the British section in so far as it did not recommend that the Consensus should be fully formulated. A copy of this letter, in terms of the minute of the British section, was sent to the Chairman of the American and Continental sections respectively.

It would have been desirable to have had some general opinion of the Continental section to compare with the decisions already given by the representatives of the American and British Churches. Dr. Jean Monod however, found that local distance imposed an insuperable obstacle to any meeting of this kind, and endeavoured to ascertain the views of the other Continental brethren, by correspondence. The result he has summed up in the following report dated Montauban, March 3rd, 1884, which it has been judged desirable to insert in a translated form in this report of the General Committee. After giving the terms of the question sent to the other members of his section, as in the Philadelphia minute of September 30, 1880, M. Monod proceeds—"This question I sent for answer to M. M. Van Oosterzee, of Utrecht; Godet, of Neuchatel; Comba, of Florence; Krafft, of Bonn, and Coulin, of Geneva. In my circular letter I said to them, 'You will observe the exact bearing of the question stated. It is not the question of actually formulating a Consensus, but only *the desirableness of formulating one*, which may serve as a flag to the Presbyterian Alliance.' Notwithstanding this explanation, one of my correspondents, M. Krafft, of Bonn, who, in 1877, had presented to the Edinburgh meeting a sketch of a Consensus of the Reformed Confessions, addressed to me in the name of the Rhenish Synod, the sketch of a Confession of Faith, in five parts, taken from the Catechism of Luther and the Heidelberg Catechism (1. Law, 2 Faith, 3. Prayer, 4 and 5. the two Sacraments.) M. Krafft spoke of this work as remarkable and to the end in view. Whatever might be its merits, I could take no charge of it, as it lay beyond the subject immediately on hand. The answers sent me from Neuchatel, Geneva, Florence, and Utrecht were different: and these I shall seek to compendize. In these letters the reasons for and against a Consensus nearly balance each other. I shall first state the former.

In the name of several Neuchatel ministers it was urged, that a Confession of Faith was needful to the Presbyterian Alliance, both from a religious point of view, as necessary to bear witness to Christian truth in the face of ever increasing assaults on Christianity, and also from a practical point of view, as making known to Churches seeking to enter the Alliance, the terms of their admission. Besides, it would not be so difficult as imagined, to agree upon a formula, in the spirit of charity, and on condition that the adherents of certain special doctrines, like Plenary Inspiration and Calvinistic Predestination, did not seek to impose their point of view, which would be followed by certain rupture. Besides, in a subsidiary way, it was added, in passing from the question of a new definition to that of the foundation itself, that in seeking to meet the wants of the nineteenth century, it was necessary not to place any longer in the centre of a Confession "justification by faith," as in the sixteenth century, but "the Divine fact of the Word made flesh," the soul of the Consensus needing to be the adoring cry of the Apostle Thomas—"My Lord and my God." The hope was expressed that even amidst the turmoil of the century, a voice like that of the Alliance would not pass unheeded, but it was added, "better not try than fail." In general those favourable to a formulation insisted that it should be elementary, a mere common flag, leaving their *raison d'être*, and their special value, to particular Confessions.

The Synod of the Waldensian Valleys voted the "desirableness of a Consensus, which should not involve the abandonment of particular Confessions." The Synod has made it plain that the second part of the motion is as emphatic as the first, for it has no meaning in their eyes, except with the restriction which accompanies it.

The non-official General Synod of the Evangelical Reformed Churches

of France, held at Marseilles in October, passed, on the 26th of that month, the following resolution:—"The Synod, asked by some particular Synods, as to the desirableness of preparing, by special study, a Declaration of Faith that should comprise the beliefs and principles common to the Presbyterian Churches, understanding that the aim is not to impose on the Churches a new Symbol, but to bring to light the fundamental points of those already in existence and thus to form a doctrinal banner for the Presbyterian Alliance, full of sympathy for the idea which has presided at the meetings of the Council, and persuaded that the Reformed Churches of France have everything to gain by drawing closer to their sister Churches in the two hemispheres, stronger than itself in numbers and in faith, does hereby, on the report of its Committee on Overtures, express anew its cordial adhesion to the Alliance of Presbyterian Churches, charges its permanent Committee to take care that our Churches shall be represented at the Presbyterian Council about to meet two years hence at Belfast, approves and encourages, without prejudicing the result, all the labours which have tended to throw light on the characteristics of Presbyterianism, both as regards Church doctrine and organization, and recommends the subject to the attention of particular Synods, and quite specially, to that of the Faculties of Theology."

I have now to lay before you the opinions and grounds of those of our correspondents who are opposed to the proposal. The most pronounced of these, in this respect, is the deeply-regretted Prof. V. Oosterzee. According to him, "if it was necessary now to found the Alliance, we might seek to give it a Confessional basis; but now that it exists, founded on the purely formal principle of Presbyterianism, now that the Council has met, and has entered on its work, there is reason to fear that the efforts to formulate a Consensus, and the debates which such a procedure would entail, might lead to a dissension fatal to the Alliance itself. If the formula is wide, there is a risk of its being vague and perhaps insignificant; if it lays stress on certain doctrines, even those which are common to all our ancient Confessions, we run the risk, in satisfying conservative minds, of cooling those in the Church who are not less evangelical, but of more liberal tendencies. It is, therefore, the better course to regard the doctrinal bases of the Alliance as *taken for granted*, which, indeed, they are, rather than to encounter the difficulties of a modernized formula."

"The only advantage of a doctrinal formula (this argument comes from Neuchatel, where opinions have been divided on the subject) would be to keep back from the Alliance those who might wish to enter it without any profession of faith; but it cannot be presumed that such cases would arise. Besides, what character would the formula take? If it were merely of an ecclesiastical type, this would fail in the end, which is to give the Alliance a *doctrinal* basis. But were it purely doctrinal, then orthodox Churches, even now Presbyterian, could also join the union, and the end would not be any more gained. In short, since there exist among Christians different theological conceptions, even on important points, as for example, Christology, we shall never be able to avoid collision with one or other of two dangers—either that of disguising these differences under vague language, or of stating them sharply, which leads to separation. Thus in seeking to consolidate our work we have put it in peril."

Such, faithfully reported, are the opinions and impressions of some of the most representative men in our Continental Churches; you see that they are somewhat contradictory, and that good reasons are not wanting on both sides.

Personally, and placing myself, as is natural, in the point of view of our French Protestant Churches, I would not vote at this time for the framing of a doctrinal basis to the Presbyterian Alliance. In composing one quite new, we should seem to exceed our powers, since we have not received such a mission from the churches. Such a work would probably find little echo among them. To gather up from the different Reformed Confessions of Faith, admitted by all in the 17th and 18th centuries, a sort



of substratum which would be a minimum of obligatory beliefs, imposed on all the members of the Alliance, this would be in my judgment, to run counter to the Providential movement which for half a century enlarges and transforms our theology at many points. The researches of Natural Science and of Biblical Criticism have caused it to undergo a development, that does not allow us at this day to shut ourselves up in the limits in which our fathers passed their days. We have, thanks to God, the same faith, but we have not the same theology. You will find among us few rigorous Calvinists, and perhaps still fewer adherents of the scheme of Inspiration which was set forth with much ability and piety by Mr. Gaussen, of Geneva. I fear, therefore, that a Consensus, however prudently formulated, would alienate from your Alliance a certain number of your Continental friends, who are happy to work along with you. In France, in Switzerland, in Germany, there are Christians, honestly Presbyterian, belonging more or less to the 'broad Church,' whom it would be at once far from just and far from wise to repel."

Such is the estimate of the position of the Continental Churches as to this question; and while the Committee, as a whole, may probably regard the difficulties of Dr. Monod and others who incline to a policy of abstention, as stated with sufficient strength, there can be no doubt that the doctrinal relations of Continental Presbyterianism must be fully appreciated in order to arrive at a right decision as to the desirableness of a formula which should bind the whole Alliance.

The Committee are thus prepared, by the facts and documents before them, for making some attempt to guide the Alliance as to the desirableness of defining more fully the Consensus of the Confessions. It would have been possible indeed to have stopped at this point, and to have left the Alliance to draw its own inferences. But this would hardly have been consistent with the purpose of the Committee's appointment: and after long and careful deliberation, in three meetings largely attended; one held at Edinburgh on June 19th, 1881, and two here in Belfast, yesterday, June 24th, they submit the following conclusions on which they are agreed:—

I. *It is not indispensable to the Alliance, as an organization, that the Consensus should at present be further defined.* In support of this view it may be stated that the Alliance has been founded upon the Consensus in its present undefined state: nor has there any pledge been given to any Church that has entered it, that this Consensus should be defined more fully. Whatever of usefulness the organization has enjoyed, has been under its present Constitution: nor is there any reason to fear that the continuance thus far of the *status quo* will lead any Church, or possibly any individual, to retire from its membership. It cannot be said that the existing state of things leaves the Alliance without a Creed altogether and thus, is practically intolerable. Any one of the Reformed Confessions is a pledge sufficient to satisfy those who hold any of the rest: and these Creeds, as a whole, are sufficiently known to the world at large, to make it estimate aright, at least for practical recognition, that type of Christian doctrine which is distinctly called Reformed. The definition of the Consensus would not for the first time bring this type of doctrine into prominence. It may even be questioned whether any new document would, in some respects, so impress the mind with the distinctive features of that type of theology, as any one of the ancient Confessions which it sought to compendize.

II. *The Committee fully grants that there are advantages which the defining of the Consensus would secure, as working out the ends for which the organization exists.* The past action of the Alliance in dealing with Creeds and Confessions has served important ends, and a defining of their harmony might be expected to increase the benefit. It might deepen our own hold of the great articles of our faith, and serve as a valuable testimony lifted up amidst the unbelief and negation of the present century. It would certainly tend to remind us of the greatness of our inheritance, and check the disposition to surrender any part of it which it

will hardly be denied is a real danger. If at some future day, the Alliance should be led to prosecute some such enterprise to its issue, it would be felt by many to be an onward step in its history and in that of the Kingdom of God.

III. *The advantages which might arise from a satisfactory definition of the Consensus seem to the Committee, for the present, outweighed by its risks and difficulties.* Some of these might be differently estimated by different minds, such as the problem of translating the venerable language of documents that have become almost sacred into the phraseology of the Nineteenth century, of curtailing in form without change of spirit, of reflecting Creeds that are not in all things identical by a representation in which nothing shall be missed on the one hand and set down to unfaithfulness, or retained on the other and charged to blind traditionalism and insensibility to modern progress. But there are other dangers which are harder to surmount. From the nature of the case, it is not easy to distinguish in idea and in fact, two kinds of definition, the one of which would be merely historical, and the other the utterance of a new and living Creed by the Alliance. The last kind of definition it would be hard so to limit beforehand in its use and application as to disarm the uneasy feelings of the separate Churches: for such is the earnestness with which each guards its own Creed and the right to alter or interpret it, that the work of the central body in this field, even though its aim would be different, would almost certainly arouse susceptibilities not easy to be allayed.

Had the Churches shewn a united and resolute purpose in face of these difficulties to proceed at once to this work, the decision of your Committee might have been different, but in the state of unpreparedness which this report exhibits, they do not feel justified in recommending any immediate steps in this direction.

This report cannot be closed without an allusion to the loss sustained by the Universal Church in the removal by death of one of the members of the Committee on the Consensus—Dr. J. J. Van Oosterzee, of Utrecht. Dr. J. J. Van Oosterzee was one of the greatest preachers and teachers of theology in Holland: his earnest evangelical spirit contributed greatly to the revival of Reformation doctrine in that country and on the Continent generally: and his numerous works on exegetical, dogmatic and practical theology ranked him with the leading writers of his age. The Committee feel that his decease is one of the shadows which fall on this Third meeting of the Council, and they would be admonished by it, as by other bereavements, to do whatsoever their hand findeth to do with their might.

Rev. Dr. J. MURRAY MITCHELL—If the Council think they are prepared to adopt this Report, I am not disposed to make any motion, but if there is to be any discussion, I would suggest that we have the Report in print before we proceed.

Dr. CALDERWOOD—This is one of the most important subjects we have had before us, and I think the House will recognise that the recommendations of the Committee are in three different Propositions. I think also there are no points involved which will require anything like much deliberation except, possibly, as to whether the Council is to express some opinion. I do not think there is anything requiring delay. That Report is the unanimous finding of the Committee.

The CHAIRMAN—I think it will be clear enough that the pivot on which the matter turns is the question, Whether we make any deliverance, or do as the Committee recommend—make no deliverance save that already in the Constitution.

GEORGE JUNKIN, Esq. (Philadelphia)—My motion is, That we adopt the Report of the Committee, and, in order that we may do that intelligently, having heard that Report read only once, my request now is, that we have those three points read over to us again.

Rev. Dr. BOYCE (South Carolina)—I move that ten o'clock to-morrow be the Order of the day for the disposal of this subject.

The CHAIRMAN—You have already appointed business for 10 o'clock to-morrow.

Rev. Dr. APPLE (Pennsylvania)—We have Orders appointed for every day and every hour, and we cannot afford to postpone any item to the future in the hope that it will receive proper discussion. I therefore hope Mr. Junkin's suggestion will be accepted, and that the discussion will now be proceeded with on this subject. This Report is one of the most important matters to come before the Council; and whether we may be unanimous or not, it deserves to have our remarks made upon it before it passes. I therefore hope this may be the case.

Rev. Dr. WELCH (Auburn, N.Y.)—If we go into the whole matter, there would be no end of discussing; but if we deal with these three points it will help to settle the subject. I agree with Dr. Apple's suggestion.

The CHAIRMAN—Principal Cairns will please read the Propositions.

Principal CAIRNS then read the first Proposition, as given in the Report.

Rev. Dr. KEMPSHALL (Elizabeth, N.J.)—I think we should take up these propositions *seriatim*, and in order to prevent confusion, I move, That they be read to the house one at a time and disposed of separately.

Dr. CALDERWOOD—Is it desirable to vote on these points *seriatim*? The whole matter should be before us, and if we do accept these three in order, it is still in the power of the house to submit something additional.

The CHAIRMAN—Certainly; hence they should now be voted on. I also understand, that motions or amendments will be in order, and that at the end, it will be proper to add anything that the house may think fit.

Mr. JUNKIN—I accept Dr. Kempshall's amendment.

Dr. KEMPSHALL—I think we can consider this matter better in detail, and my motion is, that we take these points up *seriatim*.

Rev. Dr. MORRIS (Cincinnati)—This Report is in such a relation item to item, that it would be impossible to adopt it *seriatim*, unless it was understood from the first, that the whole Report was to be adopted. As a member of the Committee which framed that Report, I should be compelled to dissent from it if one of those Propositions was to be adopted, and another to be rejected. The Report stands in Propositions in such close and living relation part to part, that it ought to be considered as a whole and either adopted or rejected as such. I believe I am speaking not only my own views but the views of all the members

of the Committee, when I say, we all agree to the Report as it stands. It is constructed so as to satisfy the members of the Committee, but if severed to pieces, and adopted here and rejected there, it would cease to be the Report of the Committee, and the unanimity with what is presented to you would of course disappear.

The CHAIRMAN—This is not now the Report of the Committee, it is the property of the house, and the question now is, as to how the house will discuss it. Dr. Morris advocates the reading of the whole, and discussing the whole of it at one time.

Rev. Prof. THOS. SMITH (Edinburgh)—I would take the same view that has been taken by Dr. Morris, but on somewhat different grounds. The three proposals of the Committee give three different reasons for taking a certain course. They are cumulative. I might think the first reason insufficient, and I might say the same as regards the second and the third; and yet I might regard the three-fold cord as not easily broken. I therefore second the motion of Dr. Morris.

Rev. Dr. POMERY (Cleveland, Ohio)—I wish to present another reason. These Propositions, as read by Dr. Cairns, have not been presented as a resolution at all. They are presented virtually as sentences of one Report, and you might just as well take out any other sentences and resolve to adopt them. We should either receive this Report as a whole, or reject it as a whole.

The Rev. DR. PETTICREW (Faughanvale, Co. Derry)—I think it would be much more expedient that you should read the whole three Propositions, so that we may have them before us. We will then be in a better position to decide whether we should discuss them *seriatim*, or as a whole.

The CHAIRMAN—Will Principal Cairns kindly read the three Propositions, and then I will take the mind of the house as to whether we will discuss them *seriatim*, or as a whole.

Principal CAIRNS having again read the three Propositions as requested, a vote was taken to whether the three Propositions should be taken *seriatim*, or as a whole, when the Council decided to adopt the latter course.

Rev. Professor MONOD (Montauban)—I would suggest, after having again heard these Propositions read, that a full discussion of them will be possible only if we take also in view the reasons which are given for them in the Report, and therefore I beg to second the motion which has been made just now, That before the discussion, the Report should be printed. The discussion would then be much more useful.

Principal CAVEN (Toronto)—I beg to move the following amendment:—

“That the Council express its sense of the great care and ability with which the Report has been prepared, and order that it be printed in the Minutes; that without committing itself to all the reasonings by which the Report reaches its conclusions, the Council adopt as its finding the conclusion to which it comes, viz., ‘That it is inexpedient at present to attempt a definition of the Consensus of the Reformed Churches;’ further, that in discharging the Committee, the Council tender their warmest thanks to the

Convener and to the different members of the Committee, for their long continued toil and the valuable services they have rendered to the Alliance.”\*

If this be not out of order, I beg to submit it just now, and I do so upon this ground: That I am in entire sympathy with the conclusion to which the Report has come. I think it has been shown to the satisfaction of the House, that it would not be safe to attempt a formulation of the Consensus. I think that some part of the reasoning—particularly in the first of the three Propositions—the House would not wish to adopt. I do not myself fully accept that reasoning, but I think the end is gained if we accept the conclusion to which the arguments come. I beg, therefore, not to have the Council committed to the details of the reasoning, which I think it would not be worthy of us to adopt without considerable discussion.

Rev. Dr. WORDEN (Princeton, N.J.)—I second the amendment.

Rev. Dr. BROWN (Paisley)—I wish to know if the Council is not now considering this question in connection with what Dr. Murray Mitchell proposed?

The CHAIRMAN—The only subject now before the house is the motion proposed by Principal Caven, and the substance of which, as I understand it, is that without committing ourselves to all contained in the Report, we concur in its conclusion—That it is inexpedient at present, to formulate a doctrinal Consensus for this Council.

Rev. Dr. WELCH (Auburn)—If I understand the motion, it proceeds to give reasons for this motion. That I would leave out. I would like a motion stating that we adopted the Report without committing ourselves to the reasons which the Committee adopted for arriving at their conclusion.

The CHAIRMAN—Your motion then would be, “That the Council, without committing itself to the reasoning by which this conclusion is reached, adopts their conclusion—namely, that it is inexpedient at the present time to attempt a formulation of the Consensus?”

Rev. Dr. CHAMBERS (New York)—The Committee embraced, I think, every shade of opinion upon that subject now entertained in the house. They had all the matters before them, and they gave them careful consideration for four hours in Edinburgh last week, and for two hours in this country yesterday. The Report was originally drawn up, I thought then and still think, with great ability and great candour. It was subjected to the most rigid and unsparing criticism, as much so as any I have ever heard in the course of my life. The final outcome was, that the Report, as it stood, was one to which every member of the Committee could consent. Some differed as to reasoning, but a conclusion having been once accepted, they thought that the form in which the Chairman put it, under the guidance of the other members of the

\* The motion is given as finally adopted though the concluding paragraph was an addition subsequently agreed to. See p. 42.

Committee, fairly represented the views of the whole body. It seems to me as hardly possible, that any other set of men could do that work better than it is done now, and I think that by the Council adopting the Report as a whole, you will be really adopting that which will satisfy all shades of opinion in the Council. I will only add that it is impossible to see how, after the statement which has been made on the part of a large portion of those consulted by the General Chairman—how a Consensus could be formulated, but I presume that nothing on that point need be said, as there seems to be no doubt upon it entertained in any part of the Council. It appears to me, therefore, that the safest and wisest way would be to adopt the Report as a whole, and, when it is printed and brethren read it, they will, I think, find that they have not been committing themselves to anything that they will afterwards regret, because, as Dr. Morris had told the house, one part of the Report qualifies another, and there is a symmetry and close relation between the parts from beginning to end.

The CHAIRMAN—In order that you may understand the matter, I may say that I have ascertained that, in case Principal Caven's motion is adopted, the whole Report will be printed in the Appendix to our Minutes.

Rev. Dr. BREED (Philadelphia)—The Report will certainly be adopted, and go upon our Records as an able and judicious Report, but it is just a little too much to ask us to adopt all the reasoning and suggestions which led the Committee to the conclusion at which they arrived. I therefore hope that Dr. Caven's motion will be unanimously adopted. It carries the whole Report, while it saves members from being committed to every sentence, every thought, and every reason expressed in the document. No doubt the Report will be adopted, because it is admirable in its matter, and just and wise in its conclusion.

Rev. Dr. SNODGRASS (Canonbie)—I understood that Dr. Mitchell's motion was withdrawn.

Rev. Dr. CALDERWOOD—I hope that the opinion of the House is unanimous in favour of accepting the Report, with the restriction which Principal Caven suggested. I myself was a member of the Committee, and the Committee unanimously accepted the Report; and, while greatly divided amongst ourselves, we were very anxious that the whole Council should be prepared to accept it. On the other hand, it is important that the Council should take a little time to deliberate. It is not desirable that we should, on account of unanimity on these two points—namely, that we should not contemplate the preparation of a Consensus as a means of testing the question when Churches seek admission to this body, and that we should not contemplate the preparing of a Consensus which should take the form of a Creed—bring this matter to an end at once. I think we have travelled in this matter with great advantage, and have accumulated material of great value; and we are this day called upon to consider, whether it would or would not be

desirable to bring out to ourselves, and to our Churches, and to the public, the agreement of opinion amongst us. To me it seems to be a matter of great consequence that we should disclose to each other how we stand. I think the object of the Committee would be met by simply accepting their proposition. I would, however, like to submit to the House a motion, on the understanding that the Report has been received, and that Dr. Caven's motion indicated exactly how we guarded ourselves as to the reasons, because obviously there may be a considerable diversity of opinion as to the reasons for following the course recommended. The motion which I wish to submit is—"That the Council declares that it does not desire to have a Consensus of the Reformed Creeds defined, either for the purpose of affording a test for the admission of Churches into this General Presbyterian Alliance or for providing a Creed for the Alliance; but the Council agrees to declare its conviction that a formal statement of the Consensus of the Reformed Creeds would render a great service to the cause of Christian truth, and would tend to unite in still closer relations all the Reformed Churches organised under the Presbyterian order." The House would observe that the motion does not propose that any practical steps should be taken on the question at this Meeting. I wish to add that if the Council could, by and by, occupy itself in preparing (and I would not grudge nine years) such a Consensus, that the mere issuing of such a document with the acceptance of the Council, and not being in the form of a Creed nor having any Symbolic significance, must have great value in the present time. Especially when we consider how much there has been of unsettling of opinion, and how much of false impression that theological positions had been unsettled on account of the present agitated state of the public mind, we would find how valuable such a Consensus would be for a testimony to the grand unshaken unity of the whole Alliance of Churches. I propose the resolution with a full sense of my responsibility, and after contemplating all that it involved on both sides. I believe there would be a gain to the Council if, clearly and deliberately, they stated the opinions of both sides.

The MODERATOR ruled that the motion could not come up till the other matter before the house was disposed of.

Rev. Dr. APPLE said that the house could not entertain an Amendment to an Amendment.

Dr. CALDERWOOD—I accept the Report as a whole, and do not make any amendment to it.

The MODERATOR—I understand Dr. Calderwood to read his resolution, as we say in America, simply as part of his speech, and in America we could say, that it was not germane to the subject before us.

Rev. Dr. PETTICREW—If you adopt Principal Caven's Amendment it will shut out altogether such a motion as that proposed by Dr. Calderwood.

The MODERATOR—I think not.

Rev. Dr. PETTICREW—It seems to be utterly in conflict with it, if you come to the conclusion to take any steps in that direction at present.

Rev. C. L. MORELL (Dungannon)—I think it would meet the views of the house, if a resolution receiving the Report and adopting its recommendations were passed. I do not like the amendment, which seems to cast some little reflection on the Report, because it states that the Council does not agree in some respects with its reasoning. I propose that we should receive the Report, and adopt its recommendations.

Principal CAVEN—I do not concur in the statement now made; my motion does not say that the Council is——

Rev. C. L. MORELL—It seems to imply it.

Principal CAVEN—It says that the Council does not commit itself.

Rev. Dr. SCHAFF (Union Theological Seminary, New York)—I have not the least desire to speak on this subject now or hereafter, but would greatly prefer that my friend Dr. Hodge, who leads the other side of the question, should speak first. Not only out of courtesy do I say so, but also through a desire to frame my remarks as much as possible in the line of Dr. Hodge's statement.

The MODERATOR—I understand that on this question Dr. Hodge does not care to speak, but if the other question comes up he should then desire to address the House.

Rev. Dr. HALL (New York) said it was highly desirable that they should save the time of a great meeting, and if these brethren desired to compare notes upon this matter, they could have ample opportunity of doing so without occupying the time of the meeting.

The MODERATOR then read the terms of Dr. Caven's motion, and said that the question before the house was that proposal.

Rev. Dr. BROWN (Paisley)—It seems to me that the resolution which you have just read is a rather curt way of treating this document to which we have listened with the greatest possible interest. The Moderator stated that the document would be printed in the Appendix to the Minutes, and that there would be no further reference to it than that it had been presented. It seems to me that it would be extremely desirable to have the preamble to the motion also in the Appendix, and I would suggest that the Council express its sense of the great care and ability with which the Report had been prepared, so that it would be printed in the Appendix; and then to take in Principal Caven's motion, and add to it these words, "That, in discharging the Committee, the Council tender their warmest thanks to the Convener and to the different members of the Committee, for their long-continued toil and the valuable services they have rendered to the Alliance."

Principal CAVEN—I have great pleasure in accepting that addition, conveying thanks to the members of the Committee.



The motion having been put as amended, was unanimously adopted.

Professor CALDERWOOD—Then I now offer my motion to the Council;

“That the Council declare that it does not desire to have the Consensus of the Reformed Creeds defined either for the purpose of affording a test for the admission of Churches into this General Presbyterian Alliance, or for providing a Creed for the Alliance; but this Council, agrees to declare meanwhile its conviction, that a formal statement of the Consensus of the Reformed Creeds would render a great service to the cause of Christian truth, and would tend to unite in still closer relations all the Reformed Churches, organized under the Presbyterian order.”

The MODERATOR—The look of that is so directly like immediate action, that I think Dr. Calderwood’s view would be more clearly stated by adding the words “without taking any immediate steps thereto.” That would simply indicate a future purpose, but at present it looks as if some one had forgotten to appoint a Committee to do this thing.

Rev. Dr. HODGE (Princeton)—I object to the words suggested by the Moderator with reference to a future purpose, because they determine that the committee would in the present, declare a future purpose. I therefore propose to strike out or not insert the proposed addition.

The MODERATOR—We are agreed to that.

Rev. Dr. HODGE—I also propose a qualification with reference to the drawing up of the Consensus, because the success and usefulness of the Consensus must depend necessarily upon conditions, and these conditions were that the Consensus be wisely and rightly drawn.

Rev. Dr. SCHAFF—I am happy to say that my remarks will be to a great extent in agreement with those of my predecessor. The name of Hodge has been very dear to me ever since I set foot on American soil, and I will ever cherish the delightful hours which I have repeatedly spent in Dr. Hodge’s study in Princeton. This whole subject is one of great importance. No man with a head or a heart in the right place can enter into a discussion of Creeds without a solemn sense of responsibility, or, still less, covet a place on a Committee to which should be entrusted the task of forming a new Creed. It is the duty of the believer to profess his faith on every proper occasion. Confession was the first utterance of faith, and as an individual should confess the faith which is within him, so should the Church confess her faith. There are particular periods in the Church when it is her duty to formulate and re-state her faith. That contingency occurred in the sixteenth century, when all the Reformed Confessions, except a few, were set forth, and became a doctrinal basis of the Churches. These Confessions embodied the result of long-continued and bitter controversies.

The question now was this, Has such a period arrived in the Reformed Churches of the present day as calls for the restatement of her faith? Look at the present difficulties which threatened the Church of Christ. View specially the rationalism and infidelity which were unknown in the sixteenth century. At that time the battle ground was entirely within the limits of faith. The question in the sixteenth century was simply between faith and tradition handed down from past ages, and not between faith and unbelief. Moreover, Romanism in those days was somewhat different from what it is now. Two new dogmas had been added within the present generation. The views of the Reformed Churches on the relation of Church and State, on Religious Liberty, on the extent of Election, on the fate of infants dying in infancy, on the mode of Inspiration, and on other points, have undergone a modification. The old Confessions contain much metaphysical and polemical theology, and are too long for the use of congregations. I will not go into details, but it seemed to many when the Alliance was formed, that there was a providential opportunity and duty imposed upon it to re-state the faith represented in its various branches, and to re-state it, not as a war cry, but as a basis of harmony and goodwill. The Alliance committed itself to that policy at the very beginning, when the organization was formed in 1875, in London. In the Council held in Edinburgh, the very first topic under discussion was the Consensus of the Reformed Churches. The discussion started from the movement in the Reformation times, when Archbishop Cranmer invited the surviving reformers—amongst them John Calvin—to meet in London in 1552, for the very purpose of setting forth in one statement the Articles of Faith held in the various Reformed Churches. It was on that occasion that Calvin, in his reply to Cranmer's letter, said he would cross not only one sea, but ten seas, in order to effect such an end. But the wars which arose at that time prevented the carrying out of the proposal, and the matter remained till the present day, when this Council made it a question of active and living interest. After certain papers were read on the subject at Edinburgh, a very interesting correspondence was opened for the purpose of collecting all the necessary information on the subject of the Creeds and Subscriptions which had been in use, and were still in use, in the various Reformed Churches during these three hundred years. For that work already, there has been a large amount of labour and time expended, and especially in collecting information. The outcome of that was a long document, which is embodied in the Philadelphia Proceedings, giving all the information that could be desired on the subject. Ever since 1875, the Council has been travelling straight in the direction of formulating a Consensus in some way or other. I admit that it is perfectly useless to enter into such a solemn and difficult business without substantial unity. Such unity does not exist at present. Hence it is unwise to press it. But the subject should be kept in view for future action. The Council should maintain some degree of consistency, and not admit

a total failure. I do not like to have so much labour thrown away as useless, and believe that at some future time, this Council might be able to do the thing which the Council originally proposed. I, for my part, would have no difficulty in declaring, and I believe every brother would have no difficulty with a ringing voice in declaring, that he believed and confessed; *firstly*, the fundamental articles of the Christian Faith laid down in the Apostle's Creed; *secondly*, that he believed and confessed the leading doctrines of the Reformed Churches at the time of the Reformation, concerning the Sovereignty of the Holy Scriptures as the rule of Faith, concerning Justification by faith, concerning Atonement by the blood of Christ, concerning the doctrines of the Sacraments, concerning Election by free grace. In the *next place*, the Council should give liberty as regards unimportant details of scientific statement and critical research, and allow freedom in the more remote metaphysical problems which belonged rather to the theological school than to the Church, to systems of theology rather than to a public Confession. And in the *fourth place*, the Consensus should declare that we hold all those Articles of the Christian Church in particular, not in a sectarian or exclusive sense, but in a catholic spirit, and with perfect good-will towards all the branches of Christ's kingdom. I would leave out everything polemical, everything which might be irritating, sectarian and intolerant. I would frame the Consensus in a truly evangelical, Catholic and irenic spirit, which looks towards union rather than to multiplication and division. I would leave it now to the wisdom of this body to say whether they would dismiss the subject indefinitely, or keep it in view in some form or other, in hope that it would be revived at a future Council with better prospect of success, when there would be a clearer understanding as to the nature and extent of a Consensus Creed. In the meantime, I am not ashamed of my past and present interest in a cause for which John Calvin had been willing to cross ten seas.

Dr. J. H. A. BOMBERGER (Pa.) said—This resolution contains a great deal more than might at first be seen. We ought therefore to fix our eye very carefully upon it. I regret, and I say it at the outset, I regret exceedingly to take a position antagonistic to that taken by Dr. Calderwood, but I am opposed to it for the reason given already—namely, that the Report of the Committee includes what is apparently the main thing here. There are two things in it that I think Dr. Calderwood himself, if he would excuse me, did not mean to put in it, and which I discern there, unless I see double. *First*, that we have not a test of admission, and *second*, that we have no Creed. Now, I have entirely misapprehended the purpose of this Alliance and the basis on which it rests if either of these assumptions be correct. I shall read the papers, so that I may show that I am not speaking at random—“That the Council declares that it does not desire to have a Consensus of the Reformed Creeds defined either for the purpose of finding a test for the admission of Churches into this General

Alliance, or for providing a Creed for the Alliance." Are we prepared at this day to say that we have no test of admission? Are we prepared to say that we are here as a Reformed Alliance without any bond of union that corresponds to all the essential qualities and principles of a Creed? I am not. I for one entered into this Alliance under the conviction that we had a test, and that I must be prepared to meet that test before I could honestly ask for admission into its doors. I came believing, and being fully persuaded that we have a Creed in the accepted, though not definitely stated, Consensus of the Reformed Confessions of the sixteenth century, and that that Consensus is tacitly assumed as the truth of God, and as clear and defined. I may have misapprehended both these points, but I wish to ask the earnest attention of the Council to that feature of this paper. If I have not wholly misapprehended it, and I think I have not, it assumes that we have neither a test nor a Creed. I believe we have both.

Dr. CALDERWOOD—I wish to say, by way of explanation, that the Resolution has been entirely misunderstood. The meaning of the first part of the paper is exactly the reverse of what has been understood by Dr. Bomberger, inasmuch as the meaning is that we have both a test and a Creed, and are not seeking them.

Principal BROWN (Aberdeen)—Without meddling at all with the question which has been raised as to the import of Dr. Calderwood's motion, I would like to say a word upon the motion itself. It seems to me a very objectionable thing to pass abstract resolutions. When Dr. Calderwood says that he proposes no present action, and when the original motion said it was not expedient at the present time to formulate a Consensus, it seems to me that the thing that is desired is gained by the original motion, and that we gain nothing by saying that at a future time it may be desirable to do so and so, for such and such reasons. I think it quite sufficient to say that we decline at the present time to formulate a Consensus. I do not see that anything is gained by adding to that; but some confusion, perhaps, may be occasioned by it, and therefore I think that it would not be desirable to pass this resolution, it being entirely of an abstract nature, and having reference to the future. There is one more remark I wish to make; That if ever it shall come in the providence of God to seem desirable—if it shall seem desirable to the Alliance—to do this, we shall not require the benefit of any present resolution on that subject. The whole Alliance will at once go into it, and therefore I beg to say it does not appear to me that there is any advantage to be gained by the motion of Professor Calderwood. I move that the original motion be adopted, and not this.

Rev. R. HERBERT STORY, D.D. (Rosneath, N.B.)—I beg to second that motion. I was going to move it myself.

The MODERATOR said there was no use in this motion. A negative vote to the resolution does the same thing with great confidence.

Dr. STORY, while submitting to the opinion of the chair, proceeded to say—It appears to me that Dr. Calderwood's motion is either the expression of a mere abstract opinion, to which, as the rev. gentleman who has just sat down very justly says, this Council ought not to be called to commit itself, or it is the indication of a desire and intention in the future to reopen a question which this Council has decided should be held to be closed. The Council, by accepting the Report and by discharging with its best thanks the Committee, has virtually acknowledged that the nine years' work of that Committee has not resulted in any good, possible or probable, immediate or remote, and it would stultify itself if immediately after doing so, it were to adopt a resolution which virtually commits it to the reopening of this question as soon as it has an opportunity. It seems to me, however, on the general question of the advantage of the construction of such a Consensus as Dr. Calderwood's motion refers to, that that Consensus must either be a formula equivalent to those formulas by which we as members of the Reformed Churches are already bound, or it must not be equivalent. If it must be equivalent to these formulas, we do not require it; if it is not to be equivalent to them, I hold it is illegitimate for us to attempt the construction or move the adoption of any such Consensus or Formula. We cannot, as the General Council of the Reformed Churches, adopt or bind ourselves by any formulas which are not to be binding upon us as members of these individual Churches, and I think there is this further very strong objection to the adoption of any such formula, that it would have no legal authority or force whatever, and yet if adopted by this Council, it would assume a position of quasi-authority which might make it, possibly in the hands of some Council in the future, an engine of very great theological oppression. It is on that ground that I object to the determining of any new formulas, any new schemes of doctrine, by this Council. I foresee the use of them, the possible use of them, to be interference with theological independence and theological liberty of thought. I trust no Council will ever commit itself to the policy of remodelling, reconstructing, or reformulating in any shape whatever those formulas by which we are already bound, which are sufficient for our ends, which have guarded the purity of our faith hitherto, and which, I have no doubt, will continue to do so to the end.

Dr. H. C. ALEXANDER (Virginia)—I rise to a question of order. My desire is to know from you whether this proposition that is now before us, is liable to amendment by substitution.

The MODERATOR—I understand so.

Dr. ALEXANDER—Then I have a substitute for that resolution, which I think may meet with the support of a large number who have expressed their sentiments here to-day, and which would have the effect of opposing the resolution now before you. It will be perceived at once that the view I entertain is diametrically opposed to the view expressed in Dr. Calderwood's resolution. My

substitute is as follows:—"Resolved, That without prejudging the question as to what may become the duty or privilege in the providence of God of the Alliance hereafter, it is the opinion of this Council that it is not desirable that any finding should be made at this time, as to what the Alliance may do in this matter in the future." The point is simply this—That, whatever may be our judgment hereafter, we do not intend now to prejudge the question as to what may be our decision then, in the providence of God, as to our duty or privilege in regard to this matter of a Consensus. It is the opinion of this body at this time, that no finding of the Council is now desirable as to the propriety and expediency of formulating such a Consensus at a future day.

Rev. J. H. ORR (Antrim)—That is equivalent to the Previous Question, and I should prefer instead of a direct motion to move the Previous Question. I therefore now do so, in this form—"That it is inexpedient for the Council to come to a finding on the subject."

The MODERATOR—The "Previous Question" in America and Scotland has two entirely different meanings.

Rev. J. H. ORR—Yes. In America you vote on the Previous Question at once. We in Ireland and Scotland debate it; but I should be quite willing to put it without debate.

The MODERATOR—You put an American in the chair; you will have to take it the American way for once. The question is on the adoption of Dr. Calderwood's paper. Those in favour of its adoption will say "Ay." (Cries of "Ay.") Those against will say "No." (Cries of "No.")

The MODERATOR—It seems to me that the Noes have it, so that Dr. Calderwood's motion is voted down.

ON Motion, a Committee, consisting of Revs. Robert Montgomery, William Park, and Thomas Hamilton, was appointed to make arrangements for supplying on Sabbath those pulpits of the city for which supply had been asked.

AT One o'clock, the Council proceeded to the Order of the Day, when a paper was read as follows by the Rev. Professor CHARTERIS, of Edinburgh, on

### THE AUTHORITY OF THE HOLY SCRIPTURES IN THE EARLY CHRISTIAN CHURCH.

IN treating of this wide subject my chief difficulty is to choose a point which admits of adequate statement and illustration in the allotted time.

That the apostles claimed for themselves, both as speakers and writers, a paramount authority in the early Church, and that no writings attained to a place in the sacred Canon of New Testament Scriptures, unless and until their apostolic origin was believed to be indisputable: these are, I believe, two propositions that can be securely established. In considering them to-day

under a special aspect, we have to confine ourselves to the New Testament; and we have, therefore, to leave on one side all questions which touch on the Canon of the Old Testament in its Hebrew or in its Hellenistic form. It may suffice to say, that the early Christians were more inclined than even Hellenistic Jews to ascribe Œcumenical Authority to the books which we know as the Old Testament Apocrypha, but, that those Christians were not the earliest to do so, because, neither the Evangelists nor the Apostles of Jesus Christ ever quote the Apocrypha, or rely on the authority of any writing outside of the Hebrew Canon of the Old Testament.\* It was the predominant use of the Greek language throughout the Roman Empire which led Christians to accept the Greek Old Testament with its Apocryphal additions. Again, we leave out of our survey all questions as to the mode of Inspiration and as to the exact extent of it. We do not inquire whether the Scriptures *are* the Word of God or *contain* the Word of God. I do not think those refinements of metaphysics and logic were before the minds of the men of the early Christian Church. But, in any case, they are out of our sphere to-day.

In regard to the New Testament itself, we find that, as a whole, it CLAIMS TO BE A DIRECT REVELATION FROM GOD: *i.e.*, its authors claimed for themselves the position of speaking the Word of God. They all imply—many of them say—what Paul puts into his memorable words, “Which things we speak, not in words which man’s wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.”—I. Cor. ii. 13. See Gal. i. 8; I. Thes. ii. 13—v. 27; II. Thes. ii. 15—iii. 12; Eph. ii. 20; II. Peter iii. 2. And the full significance of this is only seen when we remember that it is without a parallel save in the writings of the Old Testament, and in the Koran, which is too obvious an imitation of our Holy Scriptures to be regarded as an original sacred book. One would not speak of the Koran much otherwise than of the Book of Mormon, except for the intense earnestness of Mohammed when he began his downward career as a prophet of God. Nor, for reasons which I have elsewhere† stated in full, do the writings of the Avesta come into comparison, because—apart from their imitating Hebrew Scripture—even where the Supreme Spirit is represented as speaking, the initiation of the subject is said to have been with man. Except our own Bible, there is no sacred book connected with any religion whose writers profess that they write at the suggestion and with the authority of the Divine Spirit: in short, that they are the organs of a Divine Revelation. There are cases in which subsequent devotees of a religion have claimed Divine prerogatives or Divine authority for its founders; but there is

\* The few passages in James and elsewhere which have been adduced as quotations in the New Testament from the Old Testament Apocrypha, are at most only literary allusions. James i. 19; I. Peter i. 6, 7; Rom. i. 20-32, ix. 21; Eph. vi. 13; I. Cor. ii. 10.

† See “The New Testament Scriptures,” the Croall Lecture for 1882. London: 1883.

absolutely no instance of such founders arrogating so high a position to themselves.

It is one of the numerous errors in statement of the learned author of "Supernatural Religion" that, as the very foundation of his elaborate work, he says:—

"There is nothing singular, it may be remarked, in the claim of Christianity to be a direct Revelation from God. With the exception of the religions of Greece and Rome, which, however, also had their supposition of divine inspiration, there has scarcely been any system of Religion in the world proclaimed otherwise than as a direct divine communication. Long before Christianity claimed this character, the religions of India had anticipated the idea."—(Sup. Rel., vol. I., p. 2.)

To which the only reply is a direct negative. There never was any system of religion in the world—outside of our Bible—which, so far as we can ascertain from its Sacred Books, claimed to be a direct revelation from God. I do not speak lightly—God forbid that I should—of such men as those who wrote the Vedic Hymns, or the noble creed of the Avesta, or the legends of Buddha, or some of the Chinese Scriptures. But just because they were good men, honest seekers after God, they did not say "Hear ye the word of the Lord." It seems as though they who stood so high above their fellowmen that their aspirations after purity became in later ages the standard of purity and light, were too conscious of their immeasurable distance from the God for whom they longed, to profess to speak His words, or to think His thoughts. They seemed to others to be on a pinnacle piercing the sky, but they themselves, just because they were so high above the mists of earth, knew how far beyond their reach were the stars of God and the infinite blue.

The author of *Supernatural Religion* however, is not original in his mistaken statement. He is quoting Max Müller, and he is not the only writer who has been misled by that gifted scholar's ambiguous words. Max Müller says:—

"According to the orthodox views of Indian theologians, not a single line of the Vedas was the work of human authors. The whole Veda is somehow or other the work of the Deity: and even those who received it were not supposed to be ordinary mortals, but beings raised above the level of common humanity, and less liable, therefore, to error in the reception of revealed truth." ("Chips from a German Workshop," 1877, vol. I., p. 18.)

There are many such paragraphs in Max Müller's writings, and we may with good reason complain of their ambiguity. "According to the orthodox views of Indian theologians" are his words. He is too learned and too wise to say "according to the views of the authors of the Veda:" but he ought to have made it clear here and elsewhere, that what he says of a claim for a divine revelation in the Vedic Hymns is true only of the ages of a subsequent theology, and is not true of the primeval authors themselves.

Now we have a different case to deal with when we take up our Scriptures. The astounding claim of being the Word of God



was habitually made in the Books of the Old and New Testament, and, moreover, with this peculiarity, that while some of its authors claim that what they say is the Word of God for a particular emergency or occasion, others claim that they are standing in the stream of a Divine Revelation made in the facts of God's dealing with men, so that some of them write the record of the continuous past revelation, and some unfold the scroll of what shall be the great features of that record in ages still to come. The basis of the New Testament is in like manner the history of the divine doings and sayings. The Gospel of the Christ is the History of the Word made flesh; and the Apostles whose letters make so large a part of the New Testament, declare that their words are the very truth in Christ. And when we think of this we need to remind ourselves how difficult it must have been for Christians to ascribe authority to any Scripture other than the Old Testament. The Church of Christ sprang from the bosom of Judaism; and early associations and training all tended to make it nearly impossible for any Jew of Palestine, or any 'Hebrew of Hebrews,' to imagine that there could be any addition to the closed Canon of Holy Scripture.

There might be some lingering dispute in the learned circles of Israel in the days of Jesus Christ as to the Canonical position of one or two books of the Old Testament, but the latest of such books was admitted to be centuries old, and both sides in (*e.g.*) the controversy regarding Canticles, would have scouted the very mention of any new pretender to a place in Holy Scripture. Even, therefore, when our Lord calmly set His "But I say unto you" over against the long venerated sayings of "them of old time," He was not impugning the solitary pre-eminence of His national Scriptures. He was probably regarded as a bold interpreter, a gifted Rabbi.

It is true that He "taught as one having authority, and not as the scribes;" but His proclamation was that He came "not to destroy but to fulfil" the Scriptures. And that He Himself never wrote a line (even those sad tracings on the dust of the floor while the criminal waited and the accusers slunk away, being unhistorical, and the letter to Edessa only a legend)—this went far to maintain the Jewish Scriptures as the only Bible of the Christian Church. Nay more, when the Apostles had actually begun to write, it is most unlikely that the Churches in Thessalonica and Colossæ were aware of the ultimate effect of St. Paul's direction that his Epistles were to be read to all the holy brethren in the Christian assemblies of those and other cities. They would see in this only a special provision for their own special guidance, and for the edification of their friends in the locality, and in all likelihood, never dreamed that the seed thus dropped into the wall which was the bulwark of the exclusive privilege of Israel, would, in its growth, shiver that bulwark and lay it low. There is a Divine forethought in the steps which were taken to introduce the Christian Scriptures to Christendom; in nothing more remarkable than in the absence of all collision with those oracles of the living God which had been

committed to ancient Israel. In simple and honest faith, men accepted the newly given Word as the Rule of their life—accepted it without seeing all that it necessitated as to their breaking with Mosaic ritual, or their antagonism to heathen observances. They accepted it, and God took care of their future; and from them to us, in this as in much else—

“Down through the ages the quiet words ring,  
Like a low inspiration, ‘Do ye next thinge.’”

But it is no wonder that the men of the central Church in Jerusalem found it a hard saying which told them that “neither circumcision availeth anything nor uncircumcision, but a new creature.”—(Gal. vi., 15). The only consideration that could bring men to accept that teaching was their belief in the actual life of the Word made flesh, who was with God and was God, and dwelt among men revealing the Father of all. And yet what faith in the God-man—faith born of the omnipotent working of the Holy Comforter—was needed ere this could possess a Jewish soul! No wonder that Paul so often solemnly girded himself to his task of recalling his august commission to the Apostolate, and took himself bound to say that he was an Apostle neither of man’s making nor of man’s approval, but one sent by Jesus Christ and by God the Father who raised Him from the dead.

When we look from this point of view we understand the strength of the position of the “Tubingen School,” which was, that the New Testament books are “a growth” mostly of the middle or towards the end of the second Christian century. No doubt its central dogmas arise from the Hegelian doctrine of development, which is against miracle and revelation. But, without being Hegelian, one must admit the unlikelihood of Christianity breaking off from Judaism instantaneously, or even quickly. And the climax of this unlikelihood is in the publication or acceptance of a new Bible. If we confine ourselves to ordinary forces and ordinary probabilities, as Baur and his followers of the Tubingen School did, it is inconceivable that such an Epistle as that of Paul to the Romans, could in less than a couple of centuries become the rule of the Creed of Christ’s Church. There was so much to bind men, so much to satisfy them, in the holy revelation of bygone ages, that anything more than a development of it—anything at all approaching a break with it—was in the view of a pious mind, a catastrophe, a blasphemy. It is only when we realize that Christianity is a Creation and not an Evolution, that we can see how such a decree as that in Acts, chap. XV., could have been adopted by a Christian Council within twenty years after the death of Jesus Christ; or that any Jewish Christian could look back over the long history of Divine Revelation to Israel and say, “God having provided some better thing for us.”

And here starts up in full view the question, both old and modern, Whether the Apostles ever claimed any special inspiration as the basis of their authority, or only sought to be numbered among the people on whom the new influence had come? “The

Holy Ghost fell upon all." "I speak as unto wise men—judge ye what I say." "Ye have an unction from the Holy One and know all things." Do such passages mean to claim for all Christians that they and the Apostles were on the same level? This is both an old and a new question. It is one that always comes up when men want to get to first principles. So thoroughgoing a critic as Credner, when he begins his investigations into the estimate and use of the New Testament writings during the first two centuries, puts it in this way:—

"All rests on the clearing up of these points:—Did the Apostles maintain that they were in exclusive possession of the Holy Spirit? How did the earlier Christians express themselves regarding this Divine Spirit? How did the first Christians receive the books written by Apostolic authors? What value and what regard did they ascribe to them?"\*

This seems a strange way to put it. "Did the Apostles maintain that they were in exclusive possession of the Holy Spirit?" One would think that the Apostles never maintained anything so absurd. Even Möhler, or any other scientific defender of the Hierarchy, would not claim for Pope or Bishop or Council such exclusive possession of the Holy Spirit. Such men would only formulate a proposition to the effect that Scripture as we have it, and Tradition which is embodied in the living Church, alike come from the living Spirit of God. And all that Newman claims is, that Christianity is not completed in the New Testament, but is developed from it by the same Spirit of Inspiration. Credner however, means more. He says, p. 14, speaking of Clement of Rome, (and he says the same of others), "Here there is no higher spiritual prerogative of the Apostles, no higher spiritual support granted to them, than can be found over the whole Church."

We find something very like Credner's conclusion in so recent and valuable a book as Ladd's "Doctrine of Holy Scripture." Dr. Ladd says:—

"That no hard and fixed line can be drawn between the specific kind of revelation and inspiration which the Apostles enjoyed and that which belonged to the community at large, we have found to be true, on the authority of the Apostles themselves."

These words may be ambiguous: they may mean that there is no distinction between the Divine gift granted to Apostles and that which was granted to ordinary Christians; or it may only mean that no hard and fixed line can be drawn by Dr. Ladd to mark out a distinction which exists notwithstanding. We shall not dwell upon ambiguous words.

But another living writer, the venerable Reuss, who is seldom ambiguous, says:—

"The Holy Ghost, who once rested upon only a few prophets, had now been made the portion of all the elect of Christ, and no one could or would ascribe to himself or to any other disciple an exclusive inspiration." (Gesch. der heiligen Schriften des N. T., par. 285.)

\* Credner's Beitrage, p. 5. 1832.

And in his expository notes he says in like manner—

“All Christians have the Holy Ghost, *i.e.*, are inspired, out of the same source and for the same purpose, and this constitutes the substance (*das Wesen*) of Christianity.”

And after quoting many passages\* which refer to the Holy Ghost in the Church, he says—

“That these gifts of the Spirit sometimes refer to the sanctifying of life and will, sometimes to strengthening for action, and do not specially and primarily mark out or contemplate the enlightenment of the understanding, makes no difference in the present case.”

The passages which this careful critic quotes are almost all beside the point. They go to establish the familiar fact that the Holy Ghost was the Gift of the glorified Saviour to His Church. They shew that the Comforter came to the disciples and to the whole Church. They shew that the ordinary sign of the Spirit was the power to speak with tongues. They clearly show, what no one disputes, that the central fact of Christendom is the power of the Holy Ghost, of whose gifts all members of the Body of Jesus Christ are sharers. But they do not establish the centre of Reuss' position, *viz.*: that the gifts are for the same purpose as well as from the same source. Reuss' argument is constructed in apparent forgetfulness of the fact that there are “*diversities of gifts but the same Spirit*” (1 Cor. xiii., 4). And what we are inquiring is, whether any special Gift was granted to the founders of the Church fitting them for their work of wise master-builders.

Let us see what grounds there are for holding that the Apostles had such a special Gift.

*First*, and greatest of all evidence in favour of the special authority of the Apostles, is the fact that the Lord Jesus Himself both chose them and commissioned them. “Have not I chosen you twelve?” No one could forget that. The Lord Himself was afterwards asked to supply the place in the number of the Twelve from which the traitor by transgression fell; and Paul was specially added to the number at a later time, so that He also was by direct commission an Apostle of Jesus Christ.

It is no answer to this to adduce a long list of passages which set all the members of the Church on the same level as the Apostles in respect of Salvation (*e.g.*)—Acts xv., 8: “God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us, and put no difference between us and them, purifying their hearts by faith. We believe that through the Lord Jesus Christ we shall be saved, even as they.” This is not intended to point out the nature of the gifts of the Spirit, but the equality of sinners in the sight of God.

\*They are—John xiv. 16, xv. 26, xvi. 7-15; Acts ii. 14-21, iv. 31, viii. 15-17, x. 44, xi. 15-17, xv. 8, 28; Rom. viii. 9, 14; 1 Cor. iii. 16, vi. 19, vii. 40 (Κάγω) xii. 3 ff; 2 Cor. i. 22, iii. 17, 18; Eph. iv. 30; 1 Thess. v. 19, 20; 1 John iv. 2, &c.; Clem. ad Corr., Corr. i. 2-46; Barn. 9, 16, 19; Ignat. ad Philad. 7; Polyc. c. 9; Herm. Past. ii. Mand 3.

*Second.* The claim always made by the Apostles was, that they wrote the Word of God. The Evangelists profess to tell the very life of the Incarnate Christ. The writers of the Epistles demand that men should obey them.

*Third.* The simple truth is that the Apostles received the Spirit, so that they were made competent to found and begin the Church of Christ. They sat on twelve thrones judging the twelve tribes of the new Israel. They were on Christ's right hand and on His left when He came in His Kingdom. They demanded in their Master's name that men should obey them; for the word they spoke was the very Word of God.—1 Thess. i. 5., ii. 13.

It is idle for Reuss to say that there is no gift of writing enumerated in Romans xii., or 1 Cor. xii.: because our first concern is with the Apostolic function of founding the Church, which it is admitted that the Apostles fulfilled by personal influence and not by writing. But if they were endowed by divine grace, so that they could lay the foundations of Christianity and of Christendom by their teaching, and if they wrote with the same authority as they spoke, our contention is proved. The whole question, therefore, comes to be, Whether they did write with such authority. And that, no one so far as I can find, ventures to deny; although critics do what comes to the same thing, by denying that they had any special warrant so to write.

Reuss attempts to back up his argument by saying that the Apostles did not rest upon their own writings as authorities. To which the answer is, that they certainly allow no other man to escape from the authority of those letters: nay, they order the Church to know, obey, and submit to them as to the very Word of God. "For this cause, also, thank we God without ceasing, because when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God which effectually worketh also in you that believe."—1 Thess. ii., 13.

What more could they do? How could they quote their own letters as authorities? There is something even grotesque in the idea of St. Paul quoting his own letters as an authority to himself! It could only have been possible if St. Paul had been a mouthpiece of mechanical inspiration: saying he knew not what, but saying what must henceforth be unto himself a statutory law. St. Paul never puts himself out from the full light of the Spirit of truth, that he might be in some such position as that of the Old Testament prophets, who from comparative darkness watched for the streaks of the coming day. His position is always in conformity with our Lord's promise: "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you."—John xv. 15.

And that this claim of theirs was ungrudgingly admitted by the Church there is abundant proof.

This is the second of Credner's headings (quoted above), and

even his own list of the well-known passages would give a satisfactory answer to him.

The early Church looked up to the Apostles as commissioned by God to lay broad and deep the foundations of Christendom. To them Christians turned their reverent gaze as to the representatives of the glorified Founder of the Church. *Irenæus* was only saying what all men felt, when he said, in the well-known beginning of his Third Book:—

“For we did not receive the dispensation of our salvation by any others than by those through whom the Gospel came to us: inasmuch as what at first they preached, they afterwards by God’s will gave to us in the Scriptures, to be the foundation and pillar of our faith.”

In the same way *Clement of Rome* had said at an earlier date:—

“The Apostles were commissioned as Evangelists to us by the Lord Jesus Christ, and Jesus the Christ was sent forth from God, and the Apostles from Christ, and in both all was well arranged by the will of God.”

There is the other well-known passage in which *Clement* says:—

“Take up the epistle of the blessed Paul the Apostle. What did he first write to you in the beginning of the Gospel?”

In those passages we see *Clement* making a distinct claim of a special grace for the Apostolate: a special relation between the Apostles and the Lord. Yet *Credner* thinks he has disposed of the speciality when he can quote other passages which ascribe salvation to God’s election: or which describe times of Christian peace as times when the full out-pouring of the Spirit came upon all!

So also *Polycarp*:—

“For neither I nor any one like me can attain to the wisdom of the blessed and glorified Paul, who, having come among you, and being face to face with the men of his time, taught truly and firmly the word of truth; and who when absent, wrote to you an Epistle, unto which if you give your eager attention, you shall be able to be built up into the faith which was committed to you.”

And what answer can be made to this by *Credner*? Only that in a subsequent chapter *Polycarp* speaks of “great profit” coming to them from a letter of *Ignatius*. But surely one might derive comfort or suggestions from *Ignatius*, without putting that saint on a level with the “blessed and glorified Paul.” This is what *Polycarp* did. He is further remarkable as quoting *Ephesians* along with a *Psalm*, and apparently putting both under the one heading of “Sacred Writings” or “Scriptures.” “For I am confident,” he says, “that you have been well versed in Sacred Writings, and nothing escapes your notice, but to me such a privilege has not been granted. Only, as in those Scriptures it is said, ‘Be ye angry and sin not,’ and ‘Let not the sun go down upon your wrath.’”

Those are the most notable references in the Apostolic Fathers; except that *Barnabas* quotes our Lord’s saying, “Many are called but few are chosen,” with the prefatory *as it has been written* (ὡς γέγραπται), which usually precede a quotation from Scripture.

There are many other passages referring all Christian gifts and graces to the one Spirit of God; but they do not touch—though Credner would fain make them bear upon—the special functions for which the passages we have quoted show that the Apostles were specially endowed. Cicero may tell us how indispensable is Divine influence to a man doing great or good works in the world. “*Nemo vir magnus sine aliquo adflatu Divino unquam.*”—De Nat. Deor. ii., 66. So St. James says, “Every good gift and every perfect gift is from above, and cometh down from the Father of Light, with whom is no variableness or shadow of turning.” But for special work there is special grace from Him who giveth not His Spirit by uniform measure.

The newly found *Διδαχὴ τῶν Ἀποστόλων* does not bear upon this subject. It accepts the authority of the Gospel, and it gives many directions for the guidance of catechumens, worshippers, and Christian householders.

*Justin Martyr* tells us that on Sunday the Memoirs of the Apostles and the writings of the Prophets are read in the assembly of Christians as long as time permits.\* The long contested field of Justin’s quotations from “Apostolic memoirs” may now, without undue precipitancy, be regarded by us as our own. From Justin himself it had become clear to patient observers that he quoted our synoptists, and also used our Fourth Gospel, though there are some bits of gospel tradition also in his mind; but one of the last discoveries of Criticism—the long lost Harmony of Tatian, Justin’s disciple—shews that his pupil wove into one narrative our four Gospels and none other, so that we may believe those four were also Justin’s authorities. We have in this treasure trove—Tatian’s Harmony—another proof that in the middle of the second century, the four Gospels of the Christian Canon were supreme in the regard of Christendom.

It is superfluous to quote at any length the numerous testimonies of those who lived in the latter half of the second century. When *Dionysius* (A.D. 170) calls the Gospels, the Scriptures of the Lord (*αἱ κυριακαὶ γραφαί*), when *Athenagoras* (A.D. 176) quotes Paul’s testimony as decisive for the resurrection of the human body [according to the Apostle this mortal and dissolved (thing) must put on incorruption]; when Theophilus describes all the writers of the New Testament as bearers of the Holy Spirit (or as borne by the Holy Spirit)—they shew that they were treating the New Testament with the same reverent respect as we ourselves treat it.

But out of the direct line of the Church let us hear the voice of *adversaries* of Christianity. The keen-witted *Celsus* puts into the mouth of a Jew, words which shew that the Jew was aware that Christians looked to the New Testament Scriptures as he looked to those of the Old Testament. “These things we use out of your Scriptures (*συγγραμμάτων*), in addition to which we use no other witness or you fall on your own swords, for *with them you stand or fall* (*αὐτοὶ γὰρ εἰναιτοὺς περιπίπτετε*).”

\* Justin Apost., c. 67.

The mocking Lucian says that his Peregrinus when he wanted to curry favour with the Christians (about A.D. 160), had to learn how to expound and explain their books.

And what shall we say of the *Heretics*? It is a common-place among us that the necessities of their position made them study and uphold as standards the writings of the New Testament, so that in order to find a field for their misleading commentaries, they had to maintain the supremacy and authority of their sacred text. Naturally does it come about that the first Canon of the New Testament was made by *Marcion*, the first commentary by *Heracleon*, the first doctrinal treatise based on New Testament teaching by *Basilides*—all of them Gnostic Heretics. As Tertullian says, “some of them mutilated, some of them perverted the Scriptures. . . . Valentinus spared the words (which Marcion had cut away) because he did not set his mind to adjust the Scriptures to his theory but his theory to the Scriptures; and yet he added more and took more away, taking away the rightful force of words and adding arrangements of incongruous things.”

The books those Gnostics forged were avowed, or at least not concealed, imitations and supplements of the New Testament; and when they did venture on some doctrine which they claimed as a special inheritance of their own, they always professed to trace its origin back to some Apostle. The whole Gnostic position, indeed, is based upon the truth that the Apostles were specially commissioned to found the Church by speech and writing; and is not intelligible unless that truth be known to have at that time pervaded the Church.

It is, in short, what Tertullian so often repeats, that every doctrine by which the Churches held was received by the Churches from the Apostles, by the Apostles from Christ, and by Christ from God. All the faithful have the spirit of God, but all the faithful are not Apostles. . . . In a special manner the Apostles have the Holy Spirit in works of prophecy and efficacy of virtues, and in evidences in various tongues—and they do not have partial gifts like others.”—*Tert. de Exhort. Cast. c. 4.*

Or again, “We have an original authority in the Apostles, who did not choose from their own judgment what to inculcate, but faithfully enjoined upon the nations the discipline received from Christ.”

This universal fulness of the Spirit, therefore, was in Tertullian's view, as before in that of Irenaeus, the distinguishing characteristic of Apostles. Others had *χαρίσματα*, but they had the totality of spiritual influence. This is what St. Paul claims. He had tongues more than all others; he had miracles and prophecy: but he had learned that Christian love was higher than every other endowment—that to be a Christian disciple was essential, to be a wonder-working Apostle, was not; and yet he was an Apostle, who magnified his office, and in virtue of it spake with authority.

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And thus my task is done. It would be a waste of time to



dwell upon the evidence after the days of Irenæus and Tertullian. From this time the great lights of the Church were engaged not in ascribing authority to written standards, but in enumerating the books which were sacred: in weeding out pretenders: in commending auxiliaries: and in inculcating reverent study of the Divine Oracles. To all men, as to Tertullian, the two parts of the Bible are the *voices of God*, (Apol. i. 21). To all men as to Irenæus, it seemed that "the Scriptures were perfect, because they were spoken by the Word of God, and by His Spirit."—Iren. ii. 28-2.

We need not here recount the manifold toils of *Origen*, or the woes and warfare of *Athanasius*, or the learned lore of honest un-systematic *Eusebius*. All of them could be shewn to embody the dogma that as the Apostolic preaching, so the Apostolic Scripture, is the basis and foundation of the Church: and that no book was accepted as authoritative and enshrined in the Canon, but those which were believed to be of Apostolic origin. Modern critics must come to the clear conclusion of Lardner, that the books of the New Testament were believed to be written by Apostles or by Apostolic men. The discussions as to the Antilegomena or disputed books, only prolonged the echoes of that conviction of the Church of Christ. Who wrote Hebrews? Who was James? Who was Jude? Who was the Presbyter John? Was that second letter really by St. Peter? Was John in Patmos, really the son of Zebedee and the disciple of Jesus Christ? Those were the cries of the controversy which went reverberating into remote regions of the Church for a couple of centuries, after the minds of men were made up to the doctrine that the God of Revelation had spoken at sundry times, and in divers manners to the Church of His Son, as to His ancient people. No Council ever settled the Canon: no imperial Edict ever promulgated it: the stories of what befel at the Nicene Council are idle tales, and we believe them not: for the authority of New Testament Scripture in the Church was not an edifice, it was a living growth, silent, fruitful, divine, fanned by the breath and strengthened by the dews of God's Spirit, and expanding in the warm light of God's love. *Sit Perpetua!*

The Rev. A. A. HODGE, D.D., LL.D., Princeton, New Jersey, then read the following Paper on

#### THE AUTHORITY OF THE HOLY SCRIPTURES AS TAUGHT IN THE REFORMED CONFESSIONS.

I. This topic is the most important of all those discussed in connection with the Nature, Genesis, or Inspiration of the Holy Scriptures, because it is the essential, practical conclusion, in view of which all the other questions are studied and debated. The conditions of the present occasion permit me only to state the doctrine of the Reformed Confessions on this subject, and the grounds upon which it rests, as an historical fact, without any attempt at presenting the evidence by which it is supported.

II. "Authority" may apply either to the Understanding or to the Will of man, either to the truth to be believed, or the duty to be done. (a). In the *first* case, it is the *ultimate* ground of evidence which renders a fact or principle or promise certain. (b). In the *second* case, it is the ultimate ground and evidence of moral obligation binding the Will through the Conscience.

III. The ultimate authority justifying or requiring the assent of the understanding to asserted truth must lie either (a) in the *intuitions*, mental or physical: as where a thing is seen to be true; or (b) in the *deduction of the reason*, when one truth is seen to be certainly involved in another which is already known to be certainly true; or (c) in the *testimony* of a witness, at once competent and veracious. Conditioned as men are in this world, this last mentioned ultimate ground of belief, *i.e.*, *Testimony*, is unquestionably the foundation of by far the greater part of our knowledge, and universal experience proves it to be not less practically trustworthy than either of the others. It is evident that the *Testimony of God*, if that be assuredly pledged is, because of His absolute and infinite competency and truthfulness, more ultimate and more certain than any other belief-compelling authority in the universe.

IV. The ultimate authority in which all moral obligation binding the will of man originates is the Will of God, however revealed. All other grounds and sources of moral obligation rest ultimately upon this Divine Will, and the most direct, explicit, and certain expression of that Will must overrule all other presumptive indications of duty whatsoever.

V. The Scriptures of the Old and New Testaments are declared by the Reformed Confessions to *be* the very WORD OF GOD, and during the present dispensation of the kingdom of grace the *only* WORD OF GOD to man, objectively presented in human language, to determine "what man is to believe concerning God, and what duty God requires of man." In both respects above distinguished, the "authority" of these sacred Scriptures is ultimate and absolute. As THE WORD OF GOD, and as the *only* WORD OF GOD, they and they alone, determine wholly and without qualification, or doubt, or appeal, the truth which we are to believe because He affirms it to be true, and the duty which we are to perform because He commands it at our hands.

VI. This absolute authority must, of course, be conceded by all Theists, to the actual WORD OF GOD, however uttered and however ascertained. By the Romanists it is conceded to the WORD OF GOD uttered in Scripture and in Tradition as ascertained and interpreted by the extant Church. By the advocates of the new and looser views of the integrity of our present Canon, and of the nature and extent of Inspiration, this ultimate authority is conceded to the WORD OF GOD as forming one element among others of the contents of the Sacred Scriptures, as ascertained more or less definitely by a mixed process of critical judgment, and of spiritual consciousness. By Protestants, and pre-eminently by

the Reformed Churches, on the other hand, as witnessed by the whole body of their public Confessions and classical theological literature, these Scriptures themselves, including the entire text of the received Canon of the Old and New Testaments, are affirmed to be the WORD OF GOD. This is affirmed absolutely only of the original autographs of the sacred writers, and of the existing recensions and versions only so far as these are conformed accurately to that standard. But the precise doctrine of the Reformed Churches as established by the *Consensus of their Confessions* is, that the WORD OF GOD is not one element among others contained in the Scriptures, but that these Scriptures themselves, *matter and form*, are that very WORD OF GOD uttered in human language, addressed to men, and recorded with infallible accuracy. The *whole* Scripture, including matter and form, is the WORD OF GOD, and nothing but Scripture is the WORD OF GOD. Therefore the Scriptures on all questions of faith and duty speak with the authority of God to us, an authority ultimate and absolute. The Standards of the Presbyterian Church and other Reformed Symbols use both phrases, "the Scriptures are the Word of God," and the "Scriptures contain the Word of God." This is perfectly consistent as long as the stronger phrase is allowed its full strength, because the stronger affirmation necessarily includes the weaker. Obviously the Scriptures *contain* the WORD OF GOD, if they *ARE* the WORD OF GOD. But the advocates of the newer criticism deny that they *are* the WORD OF GOD, and admit they only contain the WORD OF GOD among other elements. This is not a point of eighteenth century Apologetics, but of nineteenth century Higher Criticism. It is certainly in word and in spirit directly opposed to the concurrent teaching of the Reformed Confessions.

VII. It is evidently an absurd confusion of thought which leads many Protestants, as well as Catholics, to suppose that the authority of the WORD OF GOD is limited by the agents or processes by which it is ascertained and verified to us to be the WORD OF GOD. The Romanists assume that because the Church conveys to us, and certifies to us the Word of God, that therefore the Church has the authority of interpreting and dispensing the authority of that word. Many rationalising Protestants, in like manner, hold that as the credentials of the Sacred Scriptures, and of each one of their constituent books, is addressed to and must be critically discussed, judged, and interpreted by the human reason, it follows that ultimately the authority of the Scriptures must be inferior to and dependent upon the authority of the reason by which they are accredited to be the WORD OF GOD. By the school of the Higher or Newer Criticism it is maintained that the Scriptures, as such, are not the WORD OF GOD, but that that WORD is, among many other elements, contained in the Scriptures; That their contents are, obviously, of very different qualities and values, varying from the legends of Samson and the trivialities of Chronicles to the words of life proceeding from the Incarnate Son of God; That the authority of these varying

contents of the Scripture does not arise from the mere fact that they are contained in the Bible, but from their own intrinsic truthfulness and importance, which varies in different instances in every possible degree; That the authority even of the WORD OF GOD contained in the Scripture is not determined by its being so contained and presented in Scripture, but solely from the inherent self-evidencing light and convincing power of the truth which that WORD utters; That it is only to this ethico-religious truth of the constituent elements of the WORD OF GOD, to which we primarily attach the predicate of infallibility; and that we recognise this intrinsically authoritative truth by the exercise of the ethico-religious faculty which we possess as Christians: *i. e.*, by the united testimony of our religious experience, and of the witness of the Holy Ghost.

On the contrary, the identification of the WORD OF GOD with the canonical Scriptures, both matter and form, is an essential doctrine of the Reformed Churches. The whole Scriptures are the WORD OF GOD. All their contents are not of the same dignity or value, or interest to us. Some of these contents utter the will of God with respect to the Jewish Church under conditions now forever past. Some of these contents, as signally many of the prophecies, are not intended to be fully understood by us until their own historical fulfilment supplies the key to their interpretation. Some of these contents are incomparably subordinate and incidental to the rest. It is no more necessary that all parts of the WORD OF GOD should be of equal dignity and value, than that the same should be true of all parts of the works of God either of creation or of providence. Nevertheless GOD'S WORD is one, and of divine, and therefore, of equal objective authority in all its parts, great or small. And the "authority" in question, alike in all it affirms and in all its commands, is due to precisely the fact, common to every part of Scripture, that God is speaking and that He is speaking to us. The testimony of the mid-wife, who proves the royal birth of the heir of the crown, is not the source of his authority when, coming of full age, he assumes the reins of empire. The ear of the servant which hears, or the understanding of the servant which comprehends the voice of his master commanding him, is not the source of the authority which the command carries when once it is heard and understood; but the simple fact that it is the Master who speaks. The testimony of the Church; the conclusions of reason; the results of historical Criticism; the activities of the ethico-religious faculty which we possess as experienced Christians; and the witness of the Holy Ghost within us, may singly or together certify to us the divine authorship of the Scriptures, but when this fact is once recognised, no matter how the assurance is generated, the ultimate authority of the Scriptures and of all their contents rests in the simple fact that they are the *Word of God*, and that Word is addressed *to us*. It is precisely to these Scriptures in their entirety, matter and form, that the Reformed Churches apply the predicates "WORD OF GOD," "infallible,"

libility," "divine authority." The ultimate ground of faith is that whatsoever is recorded in Holy Scripture God has spoken. This is the ultimate ground of obligation, that whatsoever directions of conduct are recorded in Holy Scripture God hath commanded. This is the *only* as well as the ultimate, authority in all matters of faith and practise. Creeds, Hymns, Liturgies, all forms of ecclesiastical traditions and ordinances are of authority, not as corroborating but only as interpreting Scripture. They have weight only on the ground of the invincible presumption that the WORD OF GOD must have been in the main and for all practical purposes, understood aright by the successive generations of spiritually-minded Christian men who have preceded us. The Consensus of the living Church of all ages as to the meaning of Scripture has the force almost of demonstration in determining what that meaning is. But the "authority" of that sense of Scripture thus ascertained, is forever, and from the beginning, simply the authority of the spoken or written WORD OF GOD.

VIII. It is no less evident that this momentous conclusion is in no degree dependent upon any opinion we may be led to form as to the method through which God brought His WORD into being. The books unquestionably were written, and the Canon collected by human agents, who were variously endowed by nature and grace, variously conditioned by Providence, and variously wrought upon by the Holy Ghost. Yet the authority of their contributions to the sacred Canon is in no degree derived from their persons or characters. The singular pre-eminence of Paul personally, and as an inspired Apostle, adds nothing to the authority of his contributions to the Canon, beyond that which belongs to the whole body of Scripture as such. However variously generated, each book and each Testament, is handed to us by God as HIS WORD, the whole bearing God's imprimatur, whether its various contents proceed from Him immediately or mediately. Christ in person hands us the Old Testament Scriptures as a collected Canon. He quotes them as the WORD OF GOD, and declares their Inspiration, infallibility, and divine authority. He commissioned His apostles to speak in His name to men of all nations and generations. He promised them the Holy Spirit to guide them into all truth, and declared that hearing them was equivalent to hearing Him. Their writings were therefore, qualified to take the place of HIS WORD, and were recognised as HIS WORD by all the early Christians. The order stands thus:—Christ is God; Christ gives us the Old and New Testaments as HIS WORD; they are to us therefore, the ultimate evidence of truth, and the ultimate source of moral obligation. "The "authority" of the Holy Scriptures therefore, is absolutely independent of all questions concerning the method of their production, or of the qualifications of their human authors. Cunningham approvingly quotes Chalmers in saying "It is the character of the product and not the method of the production, of which the Scripture informs us." We fully acknowledge the human element of Scripture. But, this in no wise diminishes its divine character and authority. It

is not in part human and in part divine, but the whole is human and the whole is divine. Every part is human and every part divine.

IX. It is also the doctrine of the Reformed Church that Scripture being the only WORD OF GOD is its own interpreter and Judge of Controversies; that no ecclesiastical tradition, nor Council, that no orthodox doctors, nor critical scholars possessed of special insight or scholarship have any authority to form the Canon or to interpret the sacred text so as to bind the faith of others. The WORD OF GOD is addressed to all men, and all are bound to appeal to it directly from all human authorities on all questions relating to religious faith or practice. The professors of special critical acumen, and of special spiritual insight, are set aside by the Reformed Churches, as much as are the Jewish Rabbins, or the Roman Curia.

X. That the foregoing is an accurate statement of the universal and permanent doctrine of the Reformed Churches as to the nature, extent, and grounds of the "authority of the Holy Scriptures" is easily and certainly demonstrated. The question before us is not as to the points in which the Reformed Churches agree with the entire Christian Church as to the fact that the Scriptures were given by Inspiration of God, and so are an infallible and authoritative rule of faith and practice, nor as to the common Protestant doctrine that they are the *only* rule of faith and practice:—but the point before us is, that the common doctrine of the Reformed Churches declares the Scriptures of the Old and New Testaments themselves to be the WORD OF GOD, not simply to contain it, and hence to be as a whole and in all their parts infallible and of divine authority. Calvin in the sixth, seventh, and eighth chapters of the first book of his Institutes continually uses the phrases "Scripture," "the Scriptures," "the Sacred Volume," "the WORD OF GOD," as synonyms. He asserts it to be the WORD OF GOD, and affirms that it can be known to be HIS WORD only by faith. The Reformed Confessions as a class, with the fewest exceptions, begin their list of doctrines by affirming the infallibility and divine authority of the Scriptures in their opening chapters. The *First Helvetic Confession* is the first Reformed Creed of national authority. It was drawn up by Bullinger, Myconius, and others, and signed by the representatives of a number of Swiss cantons in A.D. 1536, previous to the influence of Calvin. In its first article, *De Scriptura Sacra*, it affirms "Canonical Scripture is the WORD OF GOD, conveyed by the Holy Spirit, and set forth to the world by prophets and apostles." The *Second Helvetic Confession* was prepared by Bullinger alone, the friend and successor of Zwingli. It was adopted or recognized by a greater number and variety of national churches, and has continued in authority longer than any other Protestant Confession. It was adopted by a majority of the Swiss Cantons in 1566, and subsequently the cantons of Neuchatel and Basle, and by the Churches of Hungary in 1567, of Poland in 1571 and 1578, of Scotland in 1566, and it was publicly held in the highest estimation by the Churches of England and Holland. It

is the actual Confession of the Churches of Bohemia and Hungary at the present date. In the words of this ecumenical Confession, the whole Reformed Church of its first Reformation age unites in affirming "We believe and confess that the Canonical Scriptures of the holy prophets and apostles of both Testaments ARE THE WORD OF GOD, and have plenary authority of themselves and not from men. For God, who Himself spoke to the Fathers, Prophets, and Apostles, also now speaks to us through the Holy Scriptures."

The *Gallic Confession* was drawn up by Calvin, and put in its present form by Chandieu in 1559, when it was adopted by the Synod of Paris, confirmed by twenty-nine national Synods from A.D. 1559 to A.D. 1659, and subsequently by seven National Synods of the "Church in the Wilderness" from A.D. 1726 to A.D. 1763, afterward recognized by the Church when restored to qualified autonomy by Napoleon, and never to this day authoritatively repudiated. It says in its second and fifth article, "secondly, God reveals Himself more clearly in HIS WORD, which was in the beginning revealed through oracles, and which was afterwards committed to writing in books which we call the Holy Scriptures." "Whence it follows that no authority, whether of antiquity, or custom, or numbers, or human wisdom, or judgments, or proclamations, or edicts, or decrees or councils, or visions or miracles should be opposed to these Holy Scriptures, but, on the contrary, all things should be examined, regulated, and reformed according to them."

The *Old Scotch Confession* was composed by John Knox in 1560, and from that time until the Revolution in 1688, continued the only legal standard of Church doctrine, since which time it has been superseded by the Westminster Confession. In article XIX. it declares that "the authority of the Scriptures of God is the authority of God, and neither depends on men or angels."

The *Belgic Confession* was written by the martyr De Bres in 1561; it was adopted by several local and national Synods and by the international Synod of Dort in 1619. Since that time it has, in connection with the Heidelberg Catechism, been the standard of the Reformed Churches of Holland and Belgium, and of the Reformed [Dutch] Church in the United States of America. It testifies in its 3rd Article, "We confess that the WORD OF GOD was not sent nor delivered by the will of man, but that *holy men of God spake as they were moved by the Holy Ghost*, and that afterwards, God from a special care which He has for us and our salvation, commanded His servants the prophets and apostles to commit His revealed WORD to writing." In Article V. it affirms, "We believe without any doubt all things contained in them." In Article VII., "It is unlawful for any one, though an Apostle, to teach otherwise than we are taught in the Holy Scriptures. For since it is forbidden to add unto or take away anything from the WORD OF GOD, it doth evidently appear that the doctrine thereof is most perfect and complete in all respects. . . . Therefore we reject with all hearts whatsoever does not agree with this infallible rule."

The *Westminster Confession of Faith and Catechism* are the

doctrinal standards of the great majority of the great aggressive Presbyterian Churches in the world. It testifies, Ch. I., § 1: that "it pleased the Lord, at sundry times, and in divers manners, to reveal Himself, and to declare His will unto His Church; and afterwards . . . to commit the same wholly unto writing." § "All which are given by inspiration of God, to be the rule of faith and life." In the Larger Catechism, Ques. 3, The Holy Scriptures of the Old and New Testaments are declared *to be* the WORD OF GOD.\* With this, the *Confession of Faith of the Calvinistic Methodists of Wales* precisely agrees. All the elders, licentiates, or probationers, and ordained ministers of the great Presbyterian Churches of Scotland, Established, Free and United; of the Presbyterian Churches of England, Ireland, and Canada; of the Presbyterian Churches of the United States of America, Northern and Southern, United and Reformed, have each one of them declared at his licensure or at his ordination, that it is his personal faith "that the Scriptures of the Old and New Testaments *are* (not contain), but *are* the Word of God." The latest of all the Reformed Confessions maintains the same truth. The *Confession of the Evangelical Free Church of Geneva A.D. 1848*, approvingly characterised by Dr. Schaff, as exhibiting the Calvinism of the nineteenth century,† says, Article I. "We believe that the Holy Scriptures are entirely inspired by God in all their parts, and that they are the only infallible Rule of Faith."

XI. It being thus demonstrated that our statement of the authority of the Scriptures as the WORD OF GOD is the historical doctrine of the Reformed Churches, established by the Consensus of the Reformed Confessions; then it follows necessarily that the same precisely is the doctrine of this Council. The vast majority of the delegates present have solemnly declared before God and man that this doctrine is their personal faith. The Reformed Confessions quoted are still the Confessions in force among our Churches, alike British, Continental and American. Different narrow schools of special scholars lift up their voices in protest, which are re-echoed through all modern literature. But the Standards remain unmodified and unrepealed, and the vast majority of the members and office-bearers in all our churches remain from their hearts most cheerfully and entirely loyal to their historical standards. This Alliance is the Alliance of the *Reformed Churches* throughout the world holding Presbyterian principles. The condition of membership is that the Church in question should (a) be organised on Presbyterian principles; (b) hold the supreme authority of the Scriptures of the Old and New Testaments in matters of Faith and morals; and (c) her Creed

\* Confession Faith, ch. sec. IV., states the doctrines of this paper in identical terms. "The Authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or any Church, but wholly upon God (who is Truth itself) the author thereof; and, therefore, it is to be received, because it is the Word of God."

† Creeds of Christendom, Vol. iii, p. 781.



must be in that and all other points, in harmony with the Consensus of the Reformed Confessions. The Harmony of the Reformed Confessions establishes the article of faith that the Scriptures of the Old and New Testaments *are* the WORD OF GOD. Therefore the same article is the common faith of this Alliance.

The following paper, on

### BIBLICAL CRITICISM: ITS PROPER FUNCTIONS,

was now read by the Rev. TALBOT W. CHAMBERS, D.D., New York:—

The term Biblical Criticism implies that there is such a book as the Bible, and that it is a fitting subject of Criticism. It is not easy to see how the latter point can be disputed, since, while the Bible is in a true and proper sense divine, it is also in an equally true and proper sense human, having passed through human minds and having been written by human hands.

1. The first function of Criticism is to ascertain what is the Bible—that is, of what writings is it composed. The Bible recognised by Protestant Christendom contains some books whose right to be there is disputed by certain scholars of our own day. Among these books are Canticles and Jonah in the Old Testament; and 2nd Peter and the Epistle of Jude in the New. On the other hand, it omits a considerable class of writings called Apocrypha, which by the Roman Church are maintained to be constituent parts of the sacred record. A question is thus raised in the beginning, and it must be determined before we can proceed further. It will not do to say that the Church, as the divinely-appointed keeper and guardian of Holy Writ, is the proper party to determine the matter, because that would involve the fallacy of reasoning in a circle, for we would be summoned to prove the Bible by the Church, and then the Church by the Bible. Nor can we escape by saying that the question is settled by *fides divina*—that is, the testimony of the Holy Ghost to the heart and conscience of the believer that the Bible is indeed the Word of God. Such testimony is convincing and conclusive to the believer—nothing could be more so—but it is of no weight to anyone else. Besides, it would give the Bible only subjective authority, and leave every man to determine its contents for himself, and, whatever conclusion he came to, no matter how capricious or arbitrary, could not be objected to. And so, instead of one common rule of faith, there would be as many rules as there are individuals concerned in the matter.

The real question, on the contrary, is one of fact, and is to be determined just as one would determine a similar point as to any other book—*e.g.*, Do the writings of Plato include the so-called letters subjoined to most editions of that writer? or, Is the Koran, as we have it, the same as it was put on record by Mahomet? We are not now to enquire whether the Scriptures are true or not, but whether there is satisfactory evidence that they were acknowledged as the Divine Word by those who first received them. Here resort

must be had to contemporary records of all kinds, the early versions, the writings of apologists and others, the usages of the Christian communities, the attacks of heathen opposers, and even the objections of heretics. And so in regard to the Hebrew Scriptures the testimony of the New Testament is to be considered, the language of Jewish writers such as Philo and Josephus, the ancient versions, and the vast body of tradition found in the Talmud. All monuments of the past, of whatever kind, that bear upon the opinions and usages of those into whose hands the sacred writings first came, form constituent parts of the evidence upon which the nature and the extent of the Canon is to be settled. Here is a fair subject for Criticism, that is, for a minute and patient enquiry. We are not to take things for granted, but, testing all things, to hold fast that which is true. This is evidently the will of God, for in all ages He has left His people to determine in this way what are and what are not genuine records of inspiration. The existence of the Apocrypha shows that there was a difference of opinion in the later Jewish Church as to the number of their sacred books. And in like manner we find that in the early Christian Church there was a division even as to those writings which are now almost universally received. Some were acknowledged; others were disputed. In the course of time this difference disappeared, and for ages no question was made upon the subject. In our own day the old enquiry has been raised again, and the true contents of the Canon are vigorously discussed. And so they should be. No true believer is afraid of investigation. Our faith, we maintain, does not rest either on ignorance or on prejudice, but on truth. And we cordially welcome every writing or inscription, every memorial of whatever kind exhumed from the primitive ages, and ask only that it shall be carefully examined and its evidence fairly weighed. It would argue a very weak faith in Divine Providence, as well as a very misguided mind, to dread even the closest inquiry into this matter, as if in any event we could suffer serious loss. We may well rely upon the wisdom and goodness of our Heavenly Father that as He did "not leave Himself without witness" among the heathen, so He would not leave His revealed Word without witness among those for whom it is to be the end of controversy and the guide of life.

2. But having ascertained the Canon, or of what writings the Bible is composed, Criticism has the further function of settling the text of these writings—*i.e.*, of coming as nearly as possible to the *ipsissima verba* of the sacred writers both in the Old Testament and in the New. In respect to the latter, its first duty is to dispel for ever the puerile superstition that the *textus receptus* has anything more than an accidental authority, since it rests upon no Consensus of scholars, no examination of crucials, no principles of investigation, but only on the *ipse dixit* of the Elzevirs, who, although justly famous for their scholarly printing, had no authority, human or divine, to settle such a question for all coming generations. The ground having thus been cleared, Textual Criticism has already

accomplished a great work for the Christian Church. It has settled, or nearly settled, the principles of the science. It has accumulated a vast store of materials. It has examined and classified hundreds of MSS., and made the more important of them accessible to all students by fac-simile reproductions. It has studied and collated all the ancient versions in whatever tongue. It has searched the Fathers again and again to learn what they can contribute to the subject. And it has gained some positive results of the highest value—such as the general credibility of all our texts of the Greek Testament for substance of doctrine; the great superiority of the New Testament in point of ascertained purity of text over all other remains of Greek literature; and the certainty that neither accident nor design, neither the carelessness of friends nor the malice of enemies, has seriously imperilled the title deeds of the Christian faith.

But its work is not yet finished. There are yet other accessory sources of knowledge which are to be examined, and there is a final determination to be reached in the application of principles to the materials in hand. In both these directions the work will go on for many years to come. Ignorance and passion and prejudice may throw obstacles in its way, but the true friends of Christ will bid God-speed to those patient delvers, in the firm conviction that the result can be good and only good. In regard to the Old Testament the work has been by no means so difficult nor so important. The recensions of the text by the early Jewish scholars, and the extraordinary fidelity and care of Jewish transcribers, have left a comparatively small margin for variations; and no startling results have been achieved. Herculean labours were put forth by Kennicott and De Rossi, and yet they have not established beyond controversy any material change. The attempts made by several scholars from Capellus to our own time to mend the text by resorting to the Targums, the Talmud, and the Septuagint have proven, for the most part, utter failures. Conjectural emendation is always a delusion and a snare. We have no Hebrew MSS. that is certainly a thousand years old; yet the agreement of those which were written centuries apart, and in very different places, is something remarkable. Still the increased study of the works of early Jewish scholars, and collation of still more codices, together with the renewed examinations of early versions and the results of archæological research, may be expected to do two things at least if no more—that is, to throw light upon difficult passages, and to demonstrate the substantial accuracy of the Masoretic text as a whole.

3. But supposing the Canon of Scripture to be formed and the text to be settled, there still remains a third function of Criticism—viz., what may be called literary—which deals with the several books of Scripture, their historic origin and authorship, their integrity, their form, their design and their relation to the whole volume. A great deal of prejudice has been excited against this exercise of the critical spirit, mainly because of the unfortunate title assumed. The Higher Criticism was supposed to be so called

because it implied a loftier point of view and a larger independence on the part of those who exercised it, as if they claimed to sit in judgment upon the sacred text, and decide upon its validity or invalidity according to their own views of truth or their Christian consciousness. It is no wonder that any such claim was indignantly repudiated by all devout and sober minds. But the view itself was founded on mistake. The Criticism is called higher only in the same sense that the third storey of a house is higher than the foundation. It presupposes an adequate basis. So, in respect to the Scriptures, literary Criticism presupposes that Canon and Text have already been determined; and it builds on them, just as in turn Biblical exegesis builds upon it, and so carries the work up higher. There is, therefore, no arrogant assumption intended or implied in this kind of Criticism. It has its place in any well-ordered system, and that place, although important, is not more so than any other.

Among the special topics of this class are the questions raised concerning the Pentateuch, such as whether Moses was the author of it, and, if so, whether he used documents previously in existence or not; the relation between the Books of Kings and those of Chronicles; the authorship and the date of Job; the composition of the Psalter, the classification of its contents, and the validity of the titles of the several psalms; the age, and the authorship, and the design of Ecclesiastes; the genuineness of the second part of Isaiah, and also of the second part of Zechariah; the historic validity of certain portions of Daniel; the dates, and the mutual relation of the twelve Minor Prophets, and especially whether the Book of Jonah recounts a fact or a fable. So in the New Testament, similar questions arise as to the time when, and the persons by whom, the four Gospels were put on record, and whether they incorporate any mythical features, or owe their existence to a "Tendency" or purpose to establish certain views held by their authors; the date, the character, and the object of the Epistles that bear the name of Paul, and their genuineness; the author and the design of the Epistle to the Hebrews; what James it was that wrote the Epistle bearing his name, and how that Epistle stands related to the rest of the New Testament; and, finally, whether it was John the Apostle or John the Presbyter, that wrote the Apocalypse, the date of its appearance, its general purport, the comparison of it with other apocalypses, and its bearing upon the entire volume of which it makes the conclusion. All these are legitimate inquiries, and cannot, therefore, be summarily set aside. They grow out of the fact that God was pleased to make His revelation of Himself and of His purpose gradual, to give it a historic form inseparably bound up with time and place, and to communicate it not, as in the case of the Ten Words, by his own inscription upon tablets of stone, but by the action of men's hearts and hands through a succession of generations. But while this is true—and the literary critic has before him an open field in which he may push his investigations in the most searching manner and to the

furthest degree—there are some principles by which he is necessarily controlled.

1. One of these is Consistency. The Canon having been settled, its contents come before the student of our day as substantially one book. Notwithstanding the variety of writers, of subjects, of dates, of languages, and of styles, the Bible is one Book, and is to be studied in that view. If so, then the same rule holds good that is universally applied in the interpretation of a law, a will, a contract, or any other instrument of writing—viz., that one part of the document is to be explained by another, and that, if possible, each portion is to be understood in such a way as to render the work a consistent whole; for the presumption always is that the author has a definite purpose in his undertaking. Whatever, therefore, violently breaks in upon this general design of the whole is to be regarded with suspicion, and not admitted unless it be a clear case of exegetical necessity.

2. Another principle is Integrity—that is, if the Book's own statements are received in any matter, and those statements made the basis of an argument, then the whole narrative thus treated must be accepted as it stands. For example, we read in the 34th chapter of 2nd Chronicles, that Hilkiah the priest found in the house of the Lord the book of the law of the Lord given by Moses, the entire statement conveying the impression that a well-known Book, after having been for an indefinite period lost from sight, had now been accidentally discovered—a discovery which produced great and immediate, though not permanent, results. Now, a certain school of critics accept this narrative, but insist that the Book thus found was a recent production, which had been hidden, in order to be found, as it were, by accident, and thus create a false impression of its antiquity. But this is playing fast and loose with a historical record. It must be accepted or rejected as a whole. If there was a Book found at all, it must have been in the way described. To take one part of the story and discard the other is to violate an established Canon of Criticism, and especially when this is done to bolster up a theory the most arbitrary and irrational ever conceived.

3. The Testimony of the New Testament to anything connected with the Old is to be accepted as final and conclusive. The connection of the two portions of Revelation is intimate and indissoluble. The later is the exact complement of the earlier. It presupposes it and builds upon it at every step. Evangelists, apostles, and our Lord himself incessantly refer to the Old Testament as authority, about which there can be no dispute. This is done not only directly and formally, but also incidentally, and by the way, just as if it were a matter of course. This being the case, it is impossible to disregard the evidence afforded by the Greek Scriptures in all questions of literary Criticism arising in regard to the Hebrew Bible. It is of no avail to insist that the New Testament writers were not versed in the principle of modern criticism, and therefore they might be expected to err in questions

of this kind. Such an admission would seriously impeach the genuineness and authority of their teaching on all other points. The whole is so bound together, that manifest error in one place or in one relation implies, or at least allows, the same in all others. If the penmen of the New Testament were what they claimed to be, their utterances upon any class of subjects must be authoritative.

4. Once more, unbroken Tradition must have its due rights. By Tradition is meant the body of belief concerning the Scriptures, in whole or in part, which has come down through the ages, and is now the common property of the Church. The rights it has to claim are—*first*, a presumption in its favour. This because it is so ancient, so widespread, and so generally accepted by Christians of every name. Of course it cannot claim Divine authority, but it does claim a very high degree of human authority, and is to be received until displaced by clear and cogent evidence. Then, *further*, we have a right to demand that those who reject the voice of Tradition shall furnish a satisfactory theory to explain its origin. For Scripture Tradition is essentially different from the mass of fable, myth, and legend found in the early ethnic faiths. These had no common standard, and were incessantly varied according to the imagination, the circumstances, or the supposed wants of those who repeated them. But among Jews and Christians there was always a fixed opinion contained in written documents, the authority of which was never even doubted by any considerable portion. The traditionary view of these documents and of their meaning, while not in itself authoritative, yet must hold its place until, supposing it to be mistaken, a plausible account of its origin can be presented. For example, if the second part of Isaiah is held to be the work of an unknown author who lived two hundred years after the son of Amoz, it is reasonable to ask how the contrary opinion came to obtain such universal and unquestioned acceptance, so that for twenty centuries all the critics of all the schools never even dreamed of a two-fold authorship of the book assigned to the ablest, and by far the most evangelical of the prophets. Here is a certain and important fact pertinent to the point at issue. It must be explained if the rationalistic theory be adopted.

Such, then, is the proper function of Biblical Criticism—one, it must be admitted, of great delicacy, difficulty, and importance. It requires learning, acuteness, skill, and profound reverence in all who undertake it. For the Bible is the foundation of our faith and the charter of our hope. Its worth is simply inestimable. Everyone who touches his hand to it should be trembling alive to his responsibility. To others the matter is of far less consequence. We who know whom we have believed have no fear. He who inspired the holy men of old, and has watched so carefully over their work ever since, may be trusted to take care of His own work. It will go through the furnace of modern Criticism even though seven times heated, and come out without even the smell of fire upon its garments.

Rev. Professor LUCIEN GAUTIER, of Lausanne, then read the following Paper on the same general topic:—

Professor Godet, of Neuchâtel, had been invited by the Business Committee of this Council to read a paper on this important subject. Unfortunately, he could not accept the invitation, therefore, only a few weeks ago, I was asked to come forward in his stead. With hesitation I bring you a paper which can be only a feeble sketch, and, before I begin, I must ask you for your indulgence.

What is Criticism? Without pretending to give a proper definition, I say that to criticise a book is to discuss all the questions which arise with reference to it, and to try to answer them; to give an account of its origin and its composition, and to appreciate its literary and historical value. There are two ways of considering Criticism and of exercising it. There is a Criticism that wishes, first of all, to find faults, inaccuracies, inconsistencies, contradictions, to disclose new facts, to make unforeseen discoveries, to disagree with the received ideas. That Criticism is inimical, disparaging, and there is no book that deserves less than the Bible to be criticised in such a spirit. Unfortunately the Bible has not escaped it. The Bible had, and has still, impassioned adversaries, exactly as it has devoted friends and enthusiastic admirers. There is another Criticism, the right one, the true one. This does not aim principally at unveiling defects and omissions, nor at contradicting those opinions that are traditional and generally admitted. It does not try particularly to introduce new results. It has only one object: to search for the truth. The task and the programme of true Criticism, of Criticism worthy of its name, is to investigate all problems and to explore them as thoroughly as possible; to study a book with attention, with care, from every point of view, with scrupulous accuracy; to give to the fundamental and capital points the importance they deserve; to have an open mind for the interest of the subject and the elevation of the purpose; to show impartiality but not indifference; to have only one wish—the pursuit of truth; to be concerned only with being as just and as truthful as possible. That is the programme of true Criticism, and no book deserves it so much as the Bible. And why so? Because this Criticism is synonymous with interest, with sympathy. And where is the book which deserves more interest and more sympathy than the Bible? Even for the indifferents and the unbelievers, the Bible is entitled to interest, because it has occupied and still occupies so prominent a place in the destinies of the human race. But to Christians especially, is the investigation of the Bible a duty, for these consider the Bible not only as a remarkable book, but as the Record of Divine Revelation. The Bible calls for Criticism; we do not hesitate to proclaim that, because we take the word Criticism in its true and highest sense. The Bible calls for Criticism, and it is entitled to be critically examined, *i.e.*, with interest, with seriousness, with attention, with all the means and helps which the human

mind and human science can supply. Every book, we might say, calls for Criticism, excepting perhaps those works without any value, those ephemeral publications which disappear as soon as they have been printed. But if every book calls for Criticism, there are some, the best, that especially call for it, and the Bible is the first of these. It calls for Criticism and it occupies Criticism for a long time.

For several reasons the task of Biblical Criticism is inexhaustible. 1. The Bible is old; the Scriptures were written by men who lived many centuries ago, who belonged to an archaic period, to a time far away, to the earlier part of the history of our race. This is a first source of difficulties. 2. The Bible is written in foreign languages, one of which has long been a dead language. To these languages we are not accustomed. The learning of these languages itself stirs up many intricate problems that always re-appear. 3. The Bible is divided into two distinct parts, separated by their language, by their epoch, by the class of Revelation. 4. Each of these parts is a complex whole, made up of various parts, differing in form and in character. This diversity is obvious in the New Testament: Gospels on one side, Epistles on the other, with the Acts of the Apostles and the Apocalypse in addition. When we compare the Epistles themselves, what differences of character do we not discover: authors, readers, contents, epochs, everything is different, and everyone has its peculiar stamp. But it is in the Old Testament, above all, that this diversity appears. The most various ages, the most different literary styles are to be found. Here, we have narrative; there, we have poetry. Here, we have a work of a single cast, like Job; there, we have a collection, like the Psalter. Still more, there are some pages in Aramaic in the midst of all these Hebrew Scriptures. Some books are anonymous, while others have the name of their authors. 5. Both Testaments have come down to us through many centuries as manuscripts, printing being relatively a very recent invention, compared with the antiquity of the Bible. The manuscripts of the Bible are numerous, and for the New Testament they present various readings, which it is necessary to examine, to compare, to control; hence a considerable work for Biblical Criticism. For the Old Testament the question has to be put somewhat differently. All the manuscripts we possess contain the same text, officially adopted by the Jews. But if the Rabbi's have destroyed manuscripts, and so suppressed the various readings, they have not destroyed the old versions, the Septuagint, the Peschito, the translation of Jerome, etc.; and the comparison of those old documents with the Hebrew text opens up a new field of labour for the efforts of Criticism.

And now, let Criticism sharpen its mind, mind cut its pen, open its eyes, and undertake that task, difficult above all others—The study of the Old and the New Testaments. We believe that we have said enough to show that it is impossible to escape Biblical Criticism. Criticism forces itself upon us: to criticise is therefore a duty for the Christian Church, and the representatives of the



Church have felt it. Biblical Criticism has taken its place in the midst of the theological studies and is numbered among the theological sciences; it occupies professors and students. This is quite natural and legitimate. But there is a restriction we must make. Biblical Criticism has not only taken among the theological sciences the place it deserves and must have, but, we must acknowledge that it has received a place which it was not entitled to claim, a place above the rank it ought to keep, a place disproportioned to its proper functions. And so it has assumed an exaggerated importance. It has been said that, from a theological point of view, the 19th century would be called the century of Biblical Criticism. This may be true. It is perhaps a commendation, but it is also a censure. We have still sixteen years to the end of this century and we hope that, with God's help, the year 1900 will see the equilibrium again established among the different branches of theology, and those branches which deserve the first rank occupying really the place of honour. Personally, as professor, I have to teach Biblical Criticism and Exegesis. Although my task be such, or perhaps because it is such, I wish to see my science in its proper position. It is thus that I have understood the subject chosen by the Business Committee of the Council: "Biblical Criticism, its proper functions." Where is the place of Criticism? How ought it to be exercised? To whom ought it to be confided? It seems to me, that I hear a sort of call to order and to modesty, thrown out to an undisciplined, overweening soldier, who believes himself commander-in-chief, and steps out from the ranks without any right to do so. To this question: Where is the place of Biblical Criticism? we answer without hesitation: in the school, among the scholars. There Criticism is necessary. For theological students, for future pastors, it is absolutely necessary to become thoroughly acquainted with the numerous and delicate problems which arise on account of the Biblical writings, and which, for several centuries, theological science has been seeking to solve.

It may be asked: Is it advantageous for students to be thus initiated? Would it not be simpler, not to disturb their rest and not to raise before them difficult and burning questions? We do not know whether it would be advantageous or whether it would be simpler. We do not even put the questions, because it is simply impossible. Here, I do not know whether the situation of our European Continent be the same as that of the countries of our Anglo-Saxon brethren. But let me speak for my own small country, for Switzerland, and for the greater countries around it, France and Germany. It is there that our students will have to exercise the ministry of the Gospel. They will not only have to edify pious souls,—that is only a part of their holy and difficult task, but they will be obliged to diffuse the knowledge of the Gospel. They will evangelize Roman Catholics, as well as Free Thinkers. They will try to bring the indifferent to Christ. They will have to preach to that human multitude which is so full of prejudices against Jesus Christ, and against the Bible. Our

pastors, our preachers, will meet contradictions. They must expect it. From every side objections will be presented to them. The bad criticism, hostile and venomous, that we have spoken of at the beginning of this paper, has not spared the Bible, and the printing press, one of the most influential powers of our century, the printing press, which in our days spreads everywhere and at the lowest prices, publications of all kinds, will let nobody ignore the pretended discoveries of anti-Christian science. When objections, based on Criticism, arise, the pastor ought not to be taken unawares. He must know them beforehand, and this is necessary in a double interest; 1. In the interest of the souls he is called to evangelize. If the author himself of the objection is too frivolous or too inimical, at least the bystanders, the listeners, must feel themselves strengthened by the calm confidence of the minister of Jesus Christ. 2. But it is also in the interest of the pastor himself. His soul also needs to be cautioned and strengthened. His mind also needs to be guarded and protected. His spiritual life, first of all, needs to be defended against formidable attacks. Therefore he must, already in the theological college, become thoroughly acquainted with those perplexing questions. It is better, a thousand times better, for him, that they be presented to him, with prudence and with love, by a teacher on whom he relies, than that they should come suddenly before his eyes, when he is already engaged in practical life, and when they are brutally thrown at him by some scoffing adversary. Then, they would be the more to be dreaded, because they would have been longer unknown. Notice also, that if the pastor sees that, when he was a student, some difficulties and objections have been concealed from him, he may lose all confidence, not only in his former masters, but even in the system of doctrine which he has been taught.

The place of Biblical Criticism is in the School, and its proper functions are *preventive*; it has to enlighten and to caution the future ministers of the Gospel. How will this purpose be attained? Will it be if students are provided on all possible points with some ready solution? Will it be if they are taught that on every point the traditional data are right, and that there is not one iota to be changed? Certainly not. Of course I am not of those who think that traditional views are necessarily false; I caution myself against that danger. I do not timorously condemn and reject all the ideas of the past. But antiquity is not altogether a certain pledge of truth and of wisdom. There may be, in the traditional views, a part of falsehood, and the student must learn to discriminate between true and false, between certain and uncertain; he must stick to the truth and break with error. Such is the path we must follow. We must learn to believe in our Lord Jesus Christ with a faith so strong and so full that the problems of Biblical Criticism will appear to us only as secondary questions. When one has ascended the summit of the mountain, when one can cast one's eyes around on a panorama of snowy peaks, one does not think of the small hills down in the valley.

From what we have said there results, clearly and necessarily, that the knowledge of the Original Languages in which the Old and New Testaments have been written is absolutely needful for the theologians. Without it, how would it be possible to penetrate that labyrinth and to discern the truth in the midst of the obscurities? And this teaches us why Biblical Criticism must remain in the school, and not pre-occupy the generality of Christians. These are not provided with the necessary elements of knowledge; those delicate questions of Exegesis and of Hermeneutics, those problems concerning the authors, the epochs, the authenticity, and integrity of the books—all that, cannot be easily dealt with and without due preparation. It is necessary to be supplied with implements, with arms, with heavy armour, with a scientific baggage, and then, but then only, you can get at those questions; but even if you know how to get at them, you scarcely will know how to get rid of them. We are firmly convinced, we Presbyterians, that the Church is to be governed not only by theologians, by clergymen, but with the constant help of our brethren the elders, the laymen. Now, these for want of special scholarship, cannot deal with the problems of Biblical Criticism nor settle them. This seems to me a clear intimation that, according to the will of God, those questions are not to take a place in the direction and administration of the Church and still less in its spiritual life.

The only functions Biblical Criticism can assume in the Church in general are *defensive*. We have seen that in the School its functions are *preventive*. In the Church, in the extensive sense of this word, Criticism has only to tranquillise and to consolidate, when it is imperiously called for. Its functions are Apologetical. But sound Apologetics do not maintain *per fas et nefas* all traditional views; sound Apologetics place truth above tradition, seek to keep the truth, and to give up what is dubious and erroneous. As you see, we maintain two propositions—first, Biblical Criticism, as we have said, has its appointed place in theological teaching; on the other hand, we assert that Criticism ought not to invade the Church because it is not a source of edification for Christians generally. The major sciences, the capital branches of Theology, must recover their ascendancy and their pre-eminence. We mean especially Dogmatics, Ethics, Biblical Theology. Criticism must keep its place, exactly as History of Dogma, for example, which is a very instructive and fruitful science, but too complex and too delicate for the generality of believers to enter upon it. Therefore, the rank we assign to Biblical Criticism is an inferior one.

Why that inferiority? *First*; because Biblical Criticism deals with questions that are necessarily formal questions. It does not deal with the eternal and fundamental contents of the document of Revelation; it examines, on the contrary, all that is in the exterior province. The Bible is a book together Divine and human, inspired by God, written by men. Criticism approaches the Bible on the human side; it considers the writers that have become the organs of Revelation; it asks about them several questions—biographical,

literary, &c; it inquires as to the age in which they lived, as to their mode of life, as to their activity; it scrutinises their character and their temper; it ascertains, for example, that Isaiah was a powerful and vehement personality, whereas Jeremiah was a man of soft, tender, nearly feminine sentiments; it notices that John, formerly called Son of Thunder and probably remarkable for his ardour and impetuosity, has become in his writings a pattern of mildness and mansuetude. Criticism tries to rebuild the historical circumstances under which the inspired writers of both Covenants lived and grew up. With respect to St. Paul, to his travels, to the churches he has founded, Criticism will apply to profane writers and elucidate the problems which arise. In reference to the prophets of the Old Covenant, to Ezekiel, for example, the exilic preacher, Criticism will try to characterise the Babylonian civilisation in the midst of which that man of God lived. Criticism is compelled by its functions themselves to study always the exterior, human, peripheric part of the sacred documents. *Second*; Biblical Criticism must hold an inferior place, because the subjects it has to deal with are changing and variable. All science, it is true, and especially every theological science, is changing, inasmuch as it must modify itself, progress, improve itself, perfect itself permanently; it must search always deeper and deeper, feed itself evermore on the truth, penetrate more and more into the knowledge of Revelation. Dogmatics, Ethics, Biblical Theology, can progress always in depth. These chief branches of Theology do not depend on outward facts. But it is otherwise with Biblical Criticism. This must be on the watch for the discoveries which are made every year in the history, geography, and archæology of many past nations. When some inscription is found, immediately Criticism must take notice of it; be that inscription concerned with the canal of Siloah or with the Governor Quirinius, there is a chapter of Biblical Criticism to revise, to complete, and perhaps to recast thoroughly. If from the ruins of Ninevah or Babylon, from the sands of the Delta of the Nile some old monument suddenly reappears, the attention of Criticism is directed to it. *A nouveau fait, nouveau conseil*, as we say. Remember the light which has been thrown on the 20th chapter of Isaiah, when the name of the great Assyrian monarch Sargon was deciphered in the cuneiform inscriptions. Remember the interest awakened last year by the successful searches of my learned fellow-citizen, Mr. Edouard Naville, in Egypt, when he found the Biblical city of Pithom. How many learned systems, how many subtle conjectures, how many laborious arguments have been for ever consigned to shadow and oblivion by the fortuitous discovery of a stone or of a brick. I could speak also of the new Manuscripts. I could mention that when any new manuscript, as the Sinaiticus, appears, the results of Biblical Criticism are suddenly modified. We ourselves, who are busied with the Old Testament, we have now our eyes anxiously turned in the direction of St. Petersburg, where we expect to learn whether the Hebrew manuscripts of Professor Harkawý will prove finally an

acquisition of the highest value or a gigantic and bitter delusion.

*Third, and lastly;* Biblical Criticism must come down to an inferior place, because it is obliged to deal with secondary questions instead of considering the fundamental points in every Book of Scripture. We shall take as example the Book of Psalms. Open a volume of Biblical Criticism at the chapter of the Psalter. What will you find? Accurate researches on the number of the Psalms, on their classification, on their poetical structure, on the question of rythm, and of the number of syllables, on the meaning of Inscriptions, on the *lamed auctoris*, on the Chief Musician, on *Sela*, on the Melodies, on the Liturgical indications, on the Alphabetical poems, &c., &c. Now, I ask you all, you who edify yourselves and others by reading and singing the Psalms, are these questions really those which should occupy the first place in a Christian heart and mind? These secondary questions, ought they not to be subordinated to the sublime, divine, inspirated contents of those canticles of the Old Covenant? Yes, the Christian will do it! The theologian will do it! But Biblical Criticism cannot do so. For it is called, and, if you like, I am ready to say, it is condemned, to deal with points of minor importance, for such is its province, such is its task.

Thus I conclude that the place of Biblical Criticism among the theological sciences is a secondary one. I do not underrate its utility. I recognise even its necessity, and the best practical proof of it is that I constantly exercise Criticism, and that I feel compelled to do it. But I think that in an organism all the members are not destined to the same honours and to the same fame. Every one has its proper functions, but every one cannot vindicate the first rank. The Church, in the generality of its members and of its epochs, knows and makes that distinction between principal and secondary branches of theology. The Church takes an interest in the first and not in the others. This is not an evil; quite the contrary. It is in fact, in some measure, the application of the apostolic word, "Examine all things, hold fast that which is good." Examine all things, such is the task which the Church commits to its theologians, to its doctors. For itself the Church retains that which is good—viz., which is really substantial and edifying. Now, Criticism is not substantial in the same degree as are Dogmatics. It is easy to see that in our time the Church, in the whole of its members, does not deal with Symbolics, with the history of the Dogma, with Biblical archæology, with practical Theology. Only in epochs of crisis does one of these branches intrude exceptionally on the attention of the Christians. We are in such a time of crisis of Biblical Criticism. And we wish that this crisis might come to an end; we wish that Criticism might return to the School and to the scholars, whence it ought never to have come out. And even in the School we wish that it might receive a place neither too high nor too large. In the study of the Old and of the New Testament we are generally accustomed to distinguish, besides the Exegesis, two separate

branches of theology—Criticism or Isagogics and Biblical Theology. To give a summary and rapid definition of those two sciences, we can say that Criticism deals with the form of Scripture, and Biblical Theology with its contents. Well, we claim pre-eminence for Biblical Theology. We beg that Biblical Theology be considered as the crown of the work, that it should receive the chief accent, and that in the School, in the theological teaching, young men might learn to know that in the Biblical writings the contents are much more important than the personality of their writers or the epoch of their composition. We believe and we hope that Biblical Theology is still destined to make great progress; it has not yet received a place as high and as wide as it deserves; it has a glorious future before it, and if it conquers its legitimate rank somewhat at the cost of Criticism, we shall not regret it.

But we already hear people saying that we are an utopist. What! Would people say, you banish from the Church the burning questions of Biblical Criticism, and even in the School will you assign to them an inferior rank? But these questions will always reappear, and they are so intimately connected with the Bible that they will arise again at every step. You cannot suppress them arbitrarily, and, so to say, juggle them away. This is, indeed, not our purpose. But precisely because we desire before all, and above all, the research of the truth and the pursuit of what is really edifying, we dare to hope that in our Churches everything will be put in its right place. We do not ignore that critical questions arise at every turn of the way even for the simplest readers, even for those who have no literary culture. We know that they impassion the minds, and alas! we know that they divide too often the brethren! But we believe that truth is one, that one truth cannot be contradicted by another truth, that the truth which is the fruit of the scientific research cannot be in disharmony with the truth which is the fruit of religious experience. We believe, accordingly, that the ferments of agitation can be eliminated, if we understand evermore in our Churches that Scriptural truth, that Christianity, that Jesus Christ are above, much above, critical controversies. We know also that some of those controversies, as those which are aroused by the Fourth Gospel or by Deuteronomy, are connected with subjects so grave and so serious that people can imagine that Christianity is bound up with this critical opinion and incompatible with the opposite opinion. We know still that Christianity involves for the man who accepts and professes it some consequences even in the intellectual and scientific domain, and that it is not possible to agree with certain solutions without deserting evangelical Christianity. And, nevertheless, we do not despair of seeing the Church putting Criticism into its right place and preventing it from assuming a too great importance. Therefore it is necessary that the Church should learn to confide in its spiritual leaders by ascertaining their piety, their Christian life, their attachment to the Church, their hearty adhesion to their profession of faith. The Church

must feel that its theologians live the same life in Christ as the least of their brethren. Then, instead of distrusting their Criticism, it will let them exercise it in peace. It is, therefore, a serious warning we theologians must address to ourselves. We are called by our functions to deal with questions of highest gravity, and very often we see that the eyes of our brethren are anxiously directed towards us. Let us humble ourselves in the feeling of our weakness and of our ignorance, and let us remember that, according to the word of our Master, "One thing is necessary." If we have that one thing, that pearl of great price, the Lord will keep us from losing our way.

In this year, when we have just celebrated the fourth centenary of Luther and of Zwingli, I may be perhaps allowed to record that our Reformers were obliged to exercise Criticism. And doubtless, the conclusions which edify us because we are Protestants and disciples of these great men, wounded many pious souls of their day, who thought probably, that their Criticism was hostile to Scripture and anti-Christian, whereas, it was only hostile to error and anti-Roman, and had a vivifying and salutary result. In our days still, some of our Protestant affirmations, which edify us, may appear as shocking negatives to the eyes of sincere and devout Roman Catholics. Let us give heed to this, and learn not to condemn without reflection, as hostile and disrespectful, a Criticism which is perhaps in fact well-meaning, respectful and Christian.

*Lastly* and above all, and this is my conclusion; let us remember that the Spirit giveth life, whereas the letter killeth. In a recent lecture, M. Ernest Renan spoke of the 53rd chapter of Isaiah, and of the numerous exegetical discussions which have arisen on this portion of Scripture. "How many volumes, said M. Renan, this chapter has produced! How much has been written on a certain pronoun in this chapter! How many inquiries, how many efforts have been made to determine whether that pronoun *lamo* is to be considered as a plural or as a singular! The faith of many people has rested on the syntax of that pronoun *lamo*." I suppose that the celebrated Academician himself does not take this last sentence as serious. But if he did, if somebody else were tempted to do so, I should protest with ardour, with conviction,—No! faith does not rest on the syntax of a pronoun. If it were so, faith would be something purely intellectual: faith would attach itself to the letter. No! faith has its object and its foundation in Jesus Christ the Son of God, our Brother and our Saviour, who has loved us and has given Himself for us. Faith rests, not on a phrase nor on a pronoun, but on a living Person, on Christ, who is the same yesterday, to-day and for ever, on Christ, who said to His disciples: "I am with you always to the end of the world."

THE Council was then addressed as follows by the Rev. GEORGE MATHESON, D.D., of Inellan, on

### THE RELIGIOUS BEARINGS OF THE DOCTRINE OF EVOLUTION.

The subject which we propose to consider in this paper is the relation of the doctrine of Evolution to the belief in the Supernatural. We do not intend to discuss the merits or the demerits of the doctrine itself. We do not propose to examine the relevancy of those facts by which it purports to be supported. The consideration of such a question is not within the province of the Presbyterian Council; it is strictly a question of science. But it is within the province of this Council to inquire, What effect the admission of such a doctrine would have on the old and cherished religious beliefs of the past? Would its universal acceptance be the prelude to an universal revolution in the fundamental ideas of theological thought? Would it demand the abandonment of the first principles of faith and substitute the reign of Nature for the reign of God? Such is the subject which is at present to occupy our attention, and it is one not devoid of Apologetic interest. There is a ferment in the religious world of the nineteenth century, and it has been created by one great and burning question. There are two possible ways in which that ferment might be allayed—either by the solution of the question or by the discovery that its solution was of no theological importance. It would be too much to hope that the former method will be able to restore peace to the mind of our age, for it is manifest that the question at issue, however it may be solved, cannot be solved in our age. It will itself demand a process of mental evolution. But if it could be shown that, in whatever way it were solved, religion would not suffer, if it could be made clear to our age that the universal acceptance of the Evolution principle would have no necessary tendency to weaken our faith in the Supernatural or to lessen our need of God, we should then be in possession of a stronghold of impregnable strength from which we could survey the battle with unfaltering eye and within whose sure defence we should be able to judge impartially the claims of the combatants.

Now, it is worth while observing that the earliest definite form of the doctrine of Evolution originated in the Christian Church itself. In the first centuries of our Era there existed amongst patristic theologians two great schools of thought which are now known to us by the names of Creationist and Traducianist. The Creationists held that the soul of each man came into the world at birth by a separate act of creation. The Traducianists held that the soul of each man was derived at birth from the essence of the soul of his parents, and that, therefore, all souls were originally included in a single life—the primeval Adam. This latter view is clearly the very principle of the modern doctrine of Evolution—the reduction of the many to the one. And yet it never occurred



to the early Church to stamp the holders of this view with the brand of heresy. Nay, it is not too much to say that the Traducianists professed to be the Old School, or Orthodox party, and claimed to hold their opinion in the interest of that orthodoxy. It seemed to them that the derivation of all individual personalities from the personality of a single life was a rational ground of accounting for the doctrine of Original Sin. But it is quite clear that no Apologetic grounds would have led them to adopt such a principle had they for a moment believed that in so doing they were limiting the range of the Supernatural. It is manifest that the very fact of their adopting this principle constitutes a conclusive evidence that, in their view, the Supernatural was as necessary to the Evolution as to what is called the creation of a life, and that the derivation of multiplicity from unity as much demanded the hand of God as the explanation of multiplicity by a series of separate fiats.

What the Traducianist proposed to do for the individual man, the Evolutionist proposes to do for every individual object. The difference between them is one of degree. The Traducianist seeks to reduce all human lives to the unity of a single life; the Evolutionist seeks to reduce all individual objects to the unity of a single form. It must be confessed, however, that modern Evolution does not profess to have achieved its object so thoroughly as did ancient Traducianism. Even when it seems to have succeeded in tracing back the many forms of nature to a single form, it has not thereby reached an unity. Go back so far as we may, and simplify as much as we can, we still always find ourselves, apparently at least, in the presence of two existences—Matter and Force. We do not find Force without Matter, and we do not meet Matter without Force; but, so far as we have travelled, where the one is the other has always been. Now, the question is, Should we succeed in reducing all things to Matter and Force. Have we thereby, succeeded in reducing all things to the physical? Matter as it is manifested to our senses is certainly physical, but what shall we say of Force? First of all, we have to ask, What *is* Force? We may formally define it to be that which by a form of motion has power to change the state of any body. But what have we gained by this definition in point of knowledge? Simply nothing. We have defined Force to be something which moves; the question remains, What is that something? What is the source of that which we call motion in the universe? In other words, What moves? Is it Matter? That cannot be. Matter is the thing which is *moved*, but that which we call Matter cannot be the source of motion. We cannot conceive the existence even of an atom of Matter without attributing its existence to the previous action of Force. If an atom possesses any magnitude at all, its magnitude must be held together by a Force of cohesion, and in this case it can be indivisible only on the ground of its impenetrability. If, on the other hand, it is denied to possess any magnitude at all, it is itself reduced to a mathematical point—that is, an idea—and Matter in the process disappears altogether. All

aggregations of Matter presuppose Force, for, aggregation is the result of attraction, and attraction is the name we give to one of the actions of Force. If, then, it be not Matter, What is this Force? What is that which moves? Mr. Herbert Spencer, the greatest living authority on the subject of Evolution, does not hesitate to affirm that we do not know what moves; Force is with him an agency which is perfectly inscrutable. The admission is a most suggestive one. It is the confession that in the sphere of Evolution itself, there exists a vast region of mystery which no science has ever explored, a region which is as much wrapt in the shades of mysticism as are those dogmas of theology which the scientist on that account rejects, and which is no less inaccessible to reason than those first principles of religious thought to which, on account of their inaccessibility, the Positivist has denied a place in human knowledge. This Force, whatever it be, is something so inscrutable and so unlike what we are accustomed to call Matter that, for all science can tell us to the contrary, it may be itself related to Matter only as the Supernatural is related to Nature.

Within this region of mystery, which is at the same time a region of Evolution, religion at a very early period sought to vindicate her right to a place in nature. At the opening of the first chapter of Genesis the divine agency in the work of creation is described as the agency of a Force, "the Spirit of God moved upon the face of the waters." The formlessness and the voidness of the primeval chaos are said to have been dispelled by a process of movement, or, as we should say scientifically, by an action of Force upon Matter. So far, there is a perfect agreement between the method described in Genesis and the method depicted in Evolution. The difference lies in the fact, that while the Evolutionist leaves the nature of the Force a mystery, the writer of Genesis professes to give an answer to the question, What moves? He tells us that the Force or principle of motion which dispelled the darkness and fashioned the chaos into order was a divine agency—the breath or Spirit of God. He tells us that by this divine principle of movement the light was created, "the Spirit of God moved upon the face of the waters, and God said, Let there be light." He refers the light not originally to the sun but to the Force or movement, and in this, he is in strange harmony with the latest results of science. It is, however, with the nature of that agency which he postulates that we are here concerned. He declares the primal Force to be of a Supernatural character, that is to say, of a character whose attributes transcend the limits of materialism. He designates it by the name of spirit. Is this scientific? It is certainly not *unscientific*. Science has no testimony to urge against it. Science professedly lays us down at the gates of the inscrutable, and it leaves us there. Knowledge says to faith, "Occupy till I come." Even when we grant it its full claim of success in its act of simplification, it brings us confessedly to the door of a great mystery which it is unable either to break or to unbar; that door is the nature of Force. Of the nature of Force, science can tell

us nothing, and, as long as science can tell us nothing, it can never be unscientific to say that the nature of Force is spirit. But if science has nothing to say against the doctrine of the Book of Genesis, philosophy has something to adduce in its favour. The very idea of Force is a purely spiritual conception; it is a metaphor borrowed from the world of mind. Strictly speaking, we have no conception of a material Force. We clothe Matter in the garments of our own imputed righteousness. All that we see in the material world is change, the transition from one state into another state. When we see such transitions we infer that there must have been some power to cause them, but the ideas of power and cause are not derived from the sight of the transitions. They are only suggested by that sight; they are derived from the consciousness of our own personality. We attribute Force to nature simply because we feel Force in ourselves. We say that the changes in nature presuppose an act of power, because we know that the changes in our own actions presuppose an act of will. Our idea of Force, therefore, is not derived from Matter; it is the direct product of our spiritual being. Surely, in the absence of any scientific evidence to the contrary it cannot be unscientific to allow faith to occupy that region from which sight is debarred, and, until disproving testimony be produced, to hold that the primal Force of the universe is a Force of Intelligence and Will.

But this brings us to a second and a not less important question. Conceding that the doctrine of Evolution allows us to see the presence of Intelligence at the *formation* of the world, does it leave room for the action of Intelligence in the *history* of the world? To put the question in religious language, if the doctrine of Evolution suffers us to retain our faith in God, does it allow us to keep our faith in Providence? Now, at first sight, it would seem as if the doctrine of Evolution were unfavourable to this more important because more comprehensive aspect of religion. It is difficult on a cursory view of the modern scientific creed to see where room is to be found for the intervention in nature of the primal Force of Intelligence. According to the Evolutionist, there is no break in material nature. The system of the external universe is a system of unbroken unity in which each part is connected with another part, and in which each is necessary to all. The events of nature on this system are not isolated occurrences, but links of an iron chain, each of which depends on its predecessor, and supports the being of its successor. The storm that breaks to-day over the sea was not an accident; it was the result of forces already existent in the atmosphere. These forces again were the result of previous forces, and these in turn of forces earlier still. All the departments of nature are at some point joined to another. The human has something in common with the animal, the animal with the vegetal, the vegetal with the mineral, the material of the earth itself with the constitution of those other planets which form the solar system, and eventually the solar system with the system of the entire universe. The question is, Is such an unity consistent with or com-

patible with the intervention of a Supreme Intelligence? Conceding that an inscrutable mystery hovers over the process of original formation, granting that the first workings of the primal Force are the exhibitions of a power which transcends the present capabilities of matter, have we not now entered into a region from which all mystery has been banished, and where all phenomena are explicable as the links of a material chain?

Now, strange to say, it is from the doctrine of Evolution itself as represented by its strongest and its ablest living supporter that we derive the best and most convincing answer to this question. If we study carefully the system of Mr. Herbert Spencer, we shall see that the very proposal of such a question is founded on a mistake as to the nature of the Evolution doctrine. When Mr. Spencer speaks of an inscrutable Force lying at the basis of all things, What does he mean? Not simply that the first stage in the Evolution of the world encloses an unfathomable mystery, but that *every* stage in the Evolution of the world encloses an unfathomable mystery. To Mr. Spencer, the primal Force is not merely the first Force but the basal Force, the Force which lies at the root of every phenomenon. In every movement of Matter, in every pulsation of life, in every moment of consciousness, there is in the view of this philosopher an unexplained something, a region which is perfectly inscrutable; the mystery which we commonly attribute to creation, is with him an universal presence. Now, let us understand what this amounts to; nothing less than this, that the material chain of effects and causes is not in itself adequate to explain any phenomenon of nature or of life; that in point of fact, the principle of external continuity is every instant transcended though not superseded, by another mysterious principle of whose character and modes of action we are profoundly ignorant. Here, then, within the chain of nature itself there is a margin not only for our belief in that which transcends experience, but what is of more importance, for our actual communion with that which transcends experience. Let us remember that, on the principle of Mr. Spencer, the inscrutable Force in nature, however incomprehensible to us, is one that already comprehends us. If we agree to call this Force an inscrutable or unsearchable Will, we shall have already established a scientific basis, not only for the belief in a guiding Providence, but for the possibility of an efficacious prayer. Let it be granted that there is a possibility of my will becoming harmonious with the Will of the universe, and no continuity of nature will thenceforth break the logic of the promise, "If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you." Let it be granted that there is a Spirit helping my infirmity, and telling my ignorance what to ask consistently with nature's law, and the unchangeableness of that law will thenceforth become my surest stronghold. There is one respect indeed in which the modern doctrine of Continuity, so far from presenting a difficulty, has helped to clear away a difficulty already existing; it has redeemed man from the sense of his own nothingness. There was a time when

the earth was believed to be the centre of the universe, around which all other worlds revolved; for men who thought thus, it was easy to believe in the Divine care for the human soul. Copernicus came and the old astronomic dream vanished away. The earth, instead of being the centre of the universe, was relegated to the remotest bounds of space, and reduced to the dimensions of a mere fragment of creation; man lost his importance as the world lost its position, and began to deem it impossible that the Divine should care for the human. But the doctrine of the Correlation of Forces has given back in effect what the Copernican system took away. It has not, indeed, falsified that system; it has confirmed its verdict that the earth is but a fragment of the universe, but it has added that a fragment of the universe is essential to the life of the whole. It has taught man that the forces which play their part on his little globe are identical with the forces which conduct the most gigantic processes of nature, and that the smallest acts of his earthly life are the product of mighty powers in the past, and the seed of wondrous results in the future.

With a view to our prescribed limits, we are here confining our attention to the relation of Evolution to the Supernatural in general and avoiding all special doctrines of Christian theology—a consideration of which in detail would demand a volume. The only other general question we have now time to glance at is this, Does the doctrine of Evolution leave room for the existence of an immortal soul in man? If everything is evolved out of old materials, if no leap in the order of creation is allowed to intervene for the production of anything new, if, in short, nothing has been added to the sum of originally existing things, where shall we find room for the birth in man of an element so unlike all the other elements of nature? If at a certain point immortality takes the place of death, can we escape the conclusion that at this point the chain of Evolution has been broken and a new world created; or, on the other hand, if we accept the modern doctrine that the chain is never broken, are we not compelled to surrender our faith in an immortal soul?

Now to this we answer, The giving of an immortal life to man does not, in the system of the Christian theist, involve any addition to the sum of the universe. For, whence does the Christian theist profess to have derived his immortal life? Not from a newly created force but from a Principle of immortality already existing in the universe, "God breathed into man's nostrils the breath of life and he became a living soul," "in Him was life, and the life was the light of men." What man claims to have received is a life which although new to himself is not new to the system of things in which he dwells, the life of that primal Force which Mr. Herbert Spencer declares to be everywhere persistent, and which we call by the name of God. The sum of absolute being is neither increased nor diminished, it is simply parted like the river of Paradise. Evolution is the history of the process of survival, the history of that process by which the

immortal principle progressively unites itself to the life of the universe. We who accept the position of Christian Theism believe that the union was completed in man. That belief cannot be shaken by the proof of the thesis that the development of the life of man had its preparation in the life of the animal. Religion is not concerned to deny that in the production of the human race there may have co-operated the factors called Natural Selection, Heredity, Concomitant Variation, and Environment. But religion asks the Evolutionist not to forget a factor more important than all, and one which he himself has placed in the background of all. It asks him not to forget that behind all manifestations, whether material or vital, there exists an inscrutable Force which is ever the real agent. To the action of that Force must be ultimately referred every change of species and every gradation of intelligence. The discovery of the missing link would not, even on the principles of Evolution, explain the origin of man, for, by the verdict of her highest representative, every link, whether missing or found, is but a symbol through which we discern the mysterious working of that incomprehensible Power in which we and all the objects of creation, live and move and have our being.

The Rev. Professor JEAN MONOD, of Montauban, then presented to the Council the following Paper on

### EVOLUTIONISM AND THE FACTS OF NATURE AND OF REVELATION.

Where does Life come from? What is its origin? What is its end? Such is the question around which have centered, since the days of Thales, and very probably before him, the labours of thinking men. All have endeavoured to bring back existing things to a simple and single cause—water, air, fire, or some other agent. All, in fact, may be said to have been Evolutionists. But never has the question been taken up with an ardour equal to that of our days. It seems no more to belong exclusively to the calm regions of Science and Natural Philosophy. It is brought before the great public, discussed in a rather passionate way, and, in the eyes of many, it bears upon the very truths of Revelation. We are told by some that to accept the Evolutionist theory is to throw aside religious belief; by others, that to refuse to admit it is shutting one's eyes and turning one's back upon Progress. I therefore easily understand why such a question has been laid before this assembly, although our object here is purely a religious one. What I am less able to understand is why I have been called to read a paper on the matter, as, unfortunately, I do not possess the necessary scientific preparation for such a work. It is true I have been told that, a long time ago, I had myself suggested this topic for your consideration. I only beg to remark that if I did, it was to get, not to give, some information about it. However, I thought I could not refuse at least to try and say simply, before indulgent

friends, what at present I think of the subject. After the very interesting Paper you have just heard, a few general and personal remarks will be sufficient. It is all that my competency and the short time that has been at my disposal will allow. You will, I trust, kindly excuse in a foreigner the numerous and inevitable faults of language.

I. What is Evolution? It is but the exposition by Darwin, in a precise and scientific way, surrounded by a vast amount of observations and experiments, of a principle which is as old as the world, but which Darwin made the centre of his system, namely, the principle of Filiation in nature. We need not dwell at length on it. On the whole, the theory is so simple, that its simplicity makes it fascinating. Life can only proceed from life; we never see, nor can we imagine a ready-made being rushing out of nothing (vacuum). The quantity of cosmical substance remaining always the same, which is, we are told, a scientific and necessary principle, no new element is introduced in nature. Each phenomenon bears in itself the reason of the succeeding one: man is in the child, and the child is in the human germ, as the giant oak is in the acorn; so each phenomenon is assigned in the one immediately preceding, an intelligible cause, which is slowly and continually at work. The perpetual result of that work is growth. Now, the proper aim of the Evolutionist theory is the applicability to the universe of what has proved true in every single being, the whole world being looked upon as governed by the same gradual and permanent law that governs the individual. According to that theory, not only does one being get transformed into another but the species themselves, under the influence of various and always acting causes, grow one out of the other. They are no more species as they were thought to be, but successive, and modified forms of our primitive type, from the mineral, or rather from the nebulous cell, to man. All is in all. On that infinite scale of beings, we meet nowhere with a sudden shock, or with an unexpected gap, but from first to last, we only find the smoothest transition. The human mind that thirsts after unity, cannot but be fully satisfied.

Before proceeding any further, I would take leave to remark that the theory of a successive method, as opposed to a fragmentary method, finds a strong support in the teaching of Scripture concerning the dealings of God towards mankind. Is there to be seen anywhere, or imagined, a more admirable and progressive scheme than the scheme of Redemption, which is an uninterrupted history beginning with the first Promise made to our forefather in the garden of Eden, passing through the Patriarchal, the Levitical, the Prophetical economy, issuing, when the fulness of time was come, in God's gift of His own Son, and never ceasing to develop itself in the Church and in the world, till the consummation of all things in the land of holiness and love? And this Son of God, is He not the true Son of *Man*, the crown of mankind, the perfect man, the one "in whom God purposed that all things should be *summed up*," and "that all fulness should dwell?" And that Evolutionary

principle, is it not everywhere at work, in darkness as well as in light? Can we not follow sin's tragical history, first the inward lust, then the actual sin that lust has borne, lastly death that sin bringeth forth (James I.)? When a man hateth his brother, is he not *already*, in his own self, a murderer? On the other side, have not the children of God within them innumerable and invaluable treasures which are not *yet* made manifest?

II.—But leaving aside that order of facts which might be shown to extend very far, let us return to our special subject. At first, it may seem strange that a merely scientific system should have excited, and should still be exciting, so great an emotion, even beyond scientific circles. This can only be accounted for by its bearings or supposed bearings upon religion. It is but too evident that the hope of many materialists is that the Darwinian theories will, at last, shake the very basis of religion. What they hope for others fear. In order to know what is to be hoped for or feared in this matter, we must understand what is the real weight of these new doctrines, and what is the true nature of religion.

1. Now, the first remark that strikes me is this:—Although Evolution and Descent are the result of numerous undisputed and very remarkable observations, Evolutionism, as an universal theory, is far from being yet a scientific truth. It is only an attempt to explain the origin of the world, and of its living forces—in fact, an hypothesis, perhaps the most probable and plausible of all—I do not feel capable to pronounce—but still an hypothesis which has no right to claim a higher authority than other speculative systems. If Evolutionists have, with an admirable patience and skill, brought together numerous facts in support of their doctrine, they are still far from having collected them all: a wide space remains open to conjecture. For instance, although between the various species that are said to have been evolved, and that perhaps have been evolved one from another, several intermediate links have been found, so much so, that scientific men have hesitated about certain objects of nature, as coral, whether it belonged to the class of minerals, or of plants, or of animals, nevertheless, it is quite certain that a good many more links are wanting—the scale is in no way complete. It is equally certain that, with regard to the origin of the different species, we vainly seek, in our present experience, a confirmation of the Evolutionist process. Under our microscope a species is never seen to grow up into another. Varieties are not species. Besides that, let us call attention to the very vague, we might say loose, way in which the system explains the pretended constant transition from one kind of beings to another. Supposing the interval between them to be as narrow as possible, too narrow to be measured by any instrument, still the interval exists: a leap is to be taken over it: what follows is in some way different from what preceded; if there was between the successive forms of life no real interval, there would be no real change, but only the same perpetual repetition of the same form. But, if an interval exists, however short and contracted it be, then the leap over it is to be



explained. Some power must be at work to bring forth new forms. What is that Power? What is its nature and origin? I do not believe that any rigid Evolutionist has ever given a satisfactory answer.

Limiting now our investigation to Man, let us observe that his ancestors are as yet unknown. Wherever human remains have been found, it has been proved that they belonged either to other beings than men, or to a real and complete man, not to some approximation to a man in course of development. True, we are told that man's ancestor shall infallibly be discovered somewhere. We are not prepared to deny the fact; we simply point out that it has not yet been brought to light. But, what is infinitely more important, in regard to man, it is evident that as soon as we look to him we have to deal with a whole world of facts totally different from all others, I do not mean intellect, but moral and religious feelings, which are the very ground and principle of man's life. The first of all truths within my reach is, that I am a free and responsible being, capable of choosing the right because it is right, and of worshipping God, and thereby I am clearly distinguished from all animals. How does Evolution account for such facts? When strict and logical, it can only admit of one single origin for all the phenomena, either material or spiritual. Now, to pretend that spirit originates from matter would be simply absurd; the greater cannot come from the less. We would not ascribe such a contradiction to the Evolutionists. What the wisest among them maintain is, not that Moral Liberty evolves from matter, but that in the primitive cell, the germ of Moral Liberty was included together with the germ of thought and with the germ of every material expansion. This initial liberty that was at first sleeping, must work itself out, for there is no liberty except the liberty that affirms itself and thereby reveals itself gradually. A liberty that should be given to us ready-made would not belong to us, and in fact, would be no liberty at all. Does this theory of the origin of Moral Liberty correspond to moral reality? Indeed no one can tell. Our vital forces are, all of them, unknown in their essence. We can only perceive the various conditions under which they are at work. That only is accessible to us. If we proceed any further, we meet with mystery. How things appear we hardly know. What they are we totally ignore. Mystery surrounds us on every side. Therefore it seems to me unwise and presumptuous, in such an hypothetic question, either to affirm or to deny, as if we already possessed sufficient elements to pronounce a final verdict. Only one thing is absolutely certain—the utter impossibility of accepting any doctrine that should contradict Moral Law; for instance, a doctrine which pretends that there is in God's world nothing but Necessity and Force, dooming man to evil, depriving him of his Moral Liberty, and, in fact, of his specific religious character. Moral Law stands first; man is bound to obey it; duty compels us not to put duty in question. Here is the sovereign and everlasting authority, the *sine quâ non* of life, and at the same time the unailing rule whereby we judge, at least

negatively, all the rest. We are far more sure of our own selves and of our sense of good and evil, than we are of the outward world. Any system or doctrine contrary to Moral Law, however numerous and apparently strong the reasons or illustrations by which it is scientifically supported, is false. If we happen to meet with such a heart-rending conflict, we can not make up our mind to accept it; we will then try to find out the error which must be somewhere, and begin the experiment over again a hundred times, if necessary. Should we not succeed in finding out the harmony between the results of Science and the dictates of Conscience, we will patiently wait for the solution until it is solved, either here below or in a better world, but unto the end, we will inflexibly maintain the absolute inviolability of Moral Law. We would despise ourselves, if the slightest cloud were to be cast upon that. Therefore, this will be my first conclusion: so long as the Evolutionist hypothesis deals with natural facts, its discoveries are to be carefully verified by men of Science; many of these discoveries will perhaps in future prove true—they will perhaps be deserving our most thankful admiration; but so soon as its disciples enter upon the moral and religious domain and venture to decide on scientific grounds whether God is or is not, whether the human soul is or is not real, whether there is or is not a sharp distinction between right and wrong, then, the system goes beyond its own limits, Evolution having no means of investigating into the facts of the spiritual world.

2. Secondly, I quite agree with the very interesting and remarkable Paper which preceded mine, as to the possibility of harmonizing with the leading doctrines of Christianity, the system of Evolution rightly understood, that is to say, provided it does not draw from scientific opinions unwarranted religious conclusions.

A short review of some of these doctrines will explain my meaning. In reference to what is called "the Supernatural" in itself, or Divine the activity, Evolutionism, when it has, step after step, from effect to cause, ascended the whole scale of nature, clearing away many mysteries, reaches at last an initial and absolute mystery which, in reality, involves all the others, and which it cannot but accept,—the first spark of life in the world,—as life will never proceed from a certain combination of atoms,—that first spark, *Where* does it come from? However far we go back to find the beginning without any visible antecedent, and although thousands of thousands of years may have rolled on between that beginning and our age, the question still arises, *Where* is the beginning? My celebrated countryman, M. Pasteur, on whom the University of Edinburgh has lately conferred the degree of Doctor, has proved by his experiments that no living being exists that does not owe its existence to another living being, so that spontaneous generation, as taught by M. Joly and other scientific men, is manifestly an error. Therefore the question remains unanswered, and is continually renewed: *Where does all come from?* The little child, when looking up into the blue sky,

and the man of years who spends his life in a chemical laboratory, ask the same question. In presence of such a problem, either no answer whatever is given, or we feel compelled to accept humbly, and simply to repeat the word of old: "Let there be light (light, the condition of life), and there was light."

In reference to Creation, let it be understood, that we are all perfectly ignorant of what has been God's method, and that our faith in the Creator remains essentially the same, whether He should have made successive species in successive moments, or created at once every future possibility "after its kind," with its own power, its own law of development, in times infinitely remote from us.

Does not, in fact, the 1st chapter of Genesis bear Evolutionist marks? Is not the Development of all things gradual? From the less determined forms to the more determined, from the lowest to the highest, is not every day's work a preparation for the following day? Does not the earth, as it becomes dry, "bring forth grass," and then "the beast of the earth," and does not at last man appear, formed "by the Lord God, of the dust of the ground," as the climax of creation, and, as it were, a representative of all that precedes?

In reference to man himself, it is true, the difficulty of combining his origin with the Evolutionist theory is the greater, because the interval is so wide, between the less intelligent of men and the most intelligent of animals. I repeat that. These, however skilful they may be, as beavers or bees, do not really improve in skill. Such they were, such they are essentially still. If they may be said to possess in some measure the faculty of reasoning, as they certainly combine certain ideas, the circle of their reasoning powers is, without an exception, exceedingly small. They never invent a tool to work with, or a true language to express a variety of thoughts and feelings, nor do they ever listen to the dictates of conscience, nor are they aware of the presence of God, nor do they pray, nor are they aspiring after another life. "*Tendentisque manus ripee ulterioris amore*" was not spoken of them. Man, on the contrary, in every climate, as we hear from Missionary records, can be roused up to his celestial vocation. Between him and God, in whose image he was made, whose offspring he is (Acts xvii.), the chain is never broken. In that respect I have always found very striking the end of Jesus Christ's geneology, as given by Luke: "Enos was the son of Seth, who was the son of Adam, who was the son of God." All this being granted, and although we conclude that there is in man something, something very great, which is not in animals and did not proceed in any time from any of them, still, and even if the doctrine of Evolution were followed up in its extremest consequences, if we were to seek the origin of man himself, as well as the origin of the rest of Creation, in a primitive cell, we would, I think, be unfair towards Evolution, if we were to decide that it is in opposition with the teaching of Scripture concerning man. After all, we might possibly conclude that God's will

has been to put into that cell a great deal more than what was to expand in the material or the animal world, something of Himself, destined to grow into a man. that is to say, into a moral, free, responsible, and religious being.

In reference to sin, it would seem, at first, that in such a system, sin cannot be accounted for; that it is a condition, a necessary stage, yea an element of man's development. In that case, it would be no sin at all. But here again, I believe we have no right to pronounce that this is the unavoidable consequence of the proposed theory. If God has been pleased so to constitute the initial man, whatever he may have been, that his progress should be accomplished only through liberty, then the objection which, if founded, would be strong enough to overthrow the whole system, could legitimately be removed. In his first and imperfect organization, man may have had the power of developing himself without sin and without passing through death. Death is universal, but is not, in itself, a necessity. Have we not been taught by Christ's resurrection that death, the wages of sin, might have had no dominion over man? But the fact is, man has not realised his sublime vocation. He has turned towards evil the power that had been given to him for good. He has voluntarily sinned. Evolutionist theories do not hinder us, as far as I can see, from admitting that.

In reference to Revelation and Redemption, I think it would be hardly useful to try to determine what the bearing of Evolutionism could be on these specific Christian doctrines. That bearing can only be very light, as we enter here into a purely spiritual world. Whosoever believes in God, whether an Evolutionist or not, believes in His living power, and whosoever believes in Christ, believes that through Him God has displayed that power in behalf of man and against the logical consequences of sin. Love has been stronger than logic. Through the Gospel, the Evolution of sin has been stopped and overcome by the revolution of grace.

Not to trespass upon your kind attention, I will merely mention the last remark I intended to make, namely, the paramount importance in times as those we live in, and in such a question as this, of distinguishing clearly between Religion that aims at holiness, and Science, whether natural or philosophical or even theological, that aims at knowledge. Both are necessary, but each has its own object, its own domain and its methods. Religion and Science are to walk side by side, as two sisters, both daughters of God, each of them affirming boldly its own convictions of its own sphere, without allowing itself to be prejudiced by the affirmations of the other. Truth cannot be against truth: no discovery whatever in nature can prevent God from being the living and loving Father of man, or Jesus Christ from being the mighty and merciful Saviour of sinners. Nor can any ecclesiastical or theological decision prevent the progress of Science, which, after all, does but show in its glory, the power and wisdom of God. If during many centuries the interpretation of the Bible has been bound to certain cosmogonic

theories, let us thank God, we especially, evangelical Protestants, who are no more the slaves of tradition, but the disciples of truth, that we have been taught by "the Spirit of truth" to seek in these inspired pages what is infinitely higher than geological or astronomical facts, the sanctifying and saving power by which we have been translated from the kingdom of darkness into the kingdom of the Father of light. There we will find blended together, truth without a cloud, and holiness without a spot.

ON motion, the Council adjourned to meet in this place at seven o'clock this evening, the session being closed with the benediction.

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ST. ENOCH'S CHURCH, BELFAST,  
Wednesday, June 25th, 7 o'clock p.m.

THE COUNCIL met according to adjournment, and was opened with devotional exercises by the Rev. Thomas Barty, of Kirkcolm, Chairman of the Session.

The Business Committee made a Report which, on motion, was adopted, and is as follows:—

"Your Committee recommend the following list of appointments to fill the Chair during the remaining Sessions of the Council:—

Thursday, June 26th	.....	Rev. R. H. Lundie, M.A., Liverpool.
"	"	..... James Croil, Esq., Montreal.
Friday, June 27th	.....	Rev. George C. Hutton, D.D., Paisley.
"	"	..... John Cowan, Esq., Beeslack, Edinburgh.
Monday, June 30th	.....	Rev. John Adam, D.D., Glasgow.
"	"	..... " T. W. Chambers, D.D., New York.
Tuesday, July 1st	.....	" Professor J. Monod, Montauban.
"	"	..... James A. Campbell, Esq., M.P.
Wednesday, July 2nd	.....	Rev. J. M. Rodgers, Derry.
"	"	..... " Prof. Young, D.D., Parnassus, Pa.
Thursday, July 3rd	.....	" J. K. M'Millan, Victoria.
"	"	..... " John Hall, D.D., New York."

ON motion of Dr. Blaikie, the Council now appointed the Committee on the Better Organization of the Alliance as follows:—

Rev. Professor Monod, Rev. R. H. Lundie, Dr. J. Marshall Lang, Rev. James Stalker, Dr. Cairns, Dr. Breed, Dr. Cattell, Dr. Morris, Dr. Alexander, Dr. Apple, Dr. W. J. Reid, Principal MacVicar, Dr. Hay (Queensland); J. Cowan, Esq.; Dan P. Eells, Esq.; Professor Calderwood; W. P. Sinclair, Esq.; Thos. Sinclair, Esq.; A. T. Niven, Esq.; R. R. Simpson, Esq.; with the Clerks—Dr. Blaikie, Convener.

Dr. MATHEWS reported that the Rev. George MacFarland had been appointed Assistant Clerk.

The Order of the Day was now taken up, and the Council addressed by the Rev. Professor BLAIKIE, D.D., LL.D., Edinburgh, as follows, on

A SURVEY OF THE WHOLE FAMILY OF PRESBYTERIAN CHURCHES: THEIR TRAINING AND THEIR WORK.

It has been thought suitable that I should give the first address this evening, mainly for the purpose of presenting to the audience an idea of the extent and diffusion of the Presbyterian Church, and the leading features of its training and work. For this task I have been selected, not that I may say anything that has not been said already, but rather that I may reproduce on this occasion the substance of what I have already said and written on the subject elsewhere. The theme is not an exciting, but a very quiet one. I must leave to other speakers to warm your feelings and rouse your enthusiasm, and ask you, for this opening address, to be content with a very plain and quiet statement indeed.

In surveying and explaining our existing Presbyterianism, I must ask you to go back to the Reformation, and to fix this in your minds, that when the Reformers went to their Bibles to ascertain how the Lord Jesus desired that His Church should be administered, Presbyterianism, in its essential features, was the result of that inquiry. That is to say, they found from the New Testament that the governing office in the Church was intended to be held, not by single individuals or prelates, but by bodies of men called Elders, who were to consult together and pray together, in order to ascertain the mind of the Lord. This definition seems to me to apply to several Churches that do not call themselves distinctive Presbyterian. Presbyterian government thus came to be adopted not only in Geneva and other Swiss cantons, but in the great Protestant Church of France, in Holland, in Hungary, in Bohemia, in many parts of Germany, as well as in Scotland; and it continued to prevail among the Waldenses, as it had indeed existed among them before. Thus you will observe that after the Reformation, Continental Presbyterianism embraced many of the largest and most influential countries in Europe. If you ask what was the proportion between Continental Presbyterianism and that which prevailed in the rugged Kingdom of Scotland, the answer is that both Scotland and the Scottish Church were then so insignificant, that they were hardly worth counting among the great communities that had identified themselves with Presbyterianism. But if you glance at the intervening history, what do you find? On the one hand, you find that Continental Presbyterianism has been a somewhat stationary force, that during three centuries it

has till recently little more than held its ground; while on the other hand, Scottish Presbyterianism has proved wonderfully prolific, like Joseph, "a fruitful bough by a well, whose branches have run over the wall:" first of all, taking firm possession of Scotland, and transforming it from a wilderness to a fruitful field: then planting a young shoot in the North of Ireland, which has become a great tree, under whose shadow we all repose to-night with pride and joy: then Scotland and Ireland together crossed the Atlantic and founded Churches which in magnitude are to the mother Church as the *Wellingtonia Gigantica* is to our firs and birches; and finally other shoots from the same stem rooted themselves in Australia and New Zealand and other colonies, and in mission settlements in the West Indies and the East Indies, in China and Japan and the islands of the sea, so that the little one has indeed become a thousand, and the parable of the mustard seed has been realized over the world.

If you ask how it comes to pass that Continental Presbyterianism has been so stationary while the Scottish school has spread so widely, the answer is found in various considerations. For one thing we must remember that the persecutions of many of the Reformed Churches on the Continent of Europe have not only been severe and protracted, for they were so with us too, but, more than that, crushing and all but exterminating. It makes one sick to study, for example, the history of the Reformed Church in the Austrian Empire. Our fathers used to speak of "the bloody House of Austria," and the record of its persecutions spread over centuries, justifies the name. Then it is to be remembered that few Continental countries have had large colonial settlements, so that Presbyterianism has not had the same chance of expansion. But there is another consideration. In Continental countries at the Reformation, the Prince was often allowed to assume the control of the Church and really become its ruler. In Scotland every such attempt was most vigorously resisted. The policy of the Stuarts gendered a spirit of most determined resistance to Royal interference in the government of the Church, and led the friends of freedom to band together in the most earnest way to secure freedom and self-government. Their methods of protest and resistance may sometimes have been rather questionable; Knox may have wanted courtly etiquette to Queen Mary and Melville to King James; the stool of Jenny Geddes, hurled at the Dean of Edinburgh, may not have been in strict accord with the rules of politeness; but their instincts showed our fathers that the struggle was for great and vital interests, and they resolved never to surrender their birthright. There were good men that took a different view then, as there are good men that take a different view now; the saintly Robert Leighton thought that it mattered little how the Church was governed, or whether the King had the control of it or not; but most of our fathers had a different conviction, and with the like-minded Puritans of England they struggled on. I venture to say that but for

their resistance to the Royal claims in Church and State, the civil liberties of the country, as well as the liberty of the Church, would not have been established on the firm basis where they now stand. I venture to say that Britain would not have been the country she is; I am sure that Ulster would not have been the province she is; I do not think the United States would have been so great in their independence and in their freedom; and I do not think that our colonies would have been rising or advancing by strides so rapid into Empires that bid fair to rival one day the islands from which they sprang. Bitter enemies as the Stuarts were of Presbyterian freedom, they became, against their will, its greatest benefactors. The history of the book of Esther was repeated. Mordecai, the Jew, would sit on the King's gate, and Haman prepared for him a gallows fifty cubits high; but in the wreck and ruin of the Stuart dynasty we see the gallows used for a very different purpose, while light and joy have come to those whom it was desired to extirpate. We may surely see the hand of God in these remarkable events. The lesson to us is, I think, a very solemn one. Let us not be elated, but stand in awe at the revelation of the wonderful ways of God; and let us realize our responsibility, feel that we have been spared and blessed for great work among our brethren and throughout the world, and gird up our loins energetically for this great work, now committed to our hands.

If it be now asked, what are the most prominent features of the spirit that has moulded and inspired our Presbyterian Churches, I would say that the answer has already been given so far, when stress has been laid on the *love of freedom* that has been so conspicuous in her history. But there are other features. One may readily mark, in the best periods of Presbyterian history, a remarkable reverence for the Person and Authority of the great Head of the Church. I do not mean that other denominations have less reverence for the Person of Christ as their King and Head, or less regard for the Authority which He exercises on the individual soul. I do not think them inferior here, some of them may very probably excel us; but the characteristic of Presbyterians of the true stamp has been that they have been profoundly impressed with the Authority of Christ *in and over his Church*, and profoundly exercised in conscience to render to Him *in that domain*, the homage that is his due. There are many devout Episcopalians who would shudder to oppose the will of Christ in any detail of their personal life, and who devoutly endeavour to bring every thought into captivity to the obedience of Christ: beautiful characters they often are, on whom one looks with admiring love; but along with this, they are ready to acknowledge the King or Queen as the Head of the Church. But this is what no devout Presbyterian could ever do. And why? Because he has been so fully trained to regard Christ as King, sole King and Lord *in his Church*, as well as in the hearts of His people, and because to Him any failure to recognize Christ's Authority *in his Church*, would be the same dishonor to Him as a failure to recognise it in his own heart and life. It is



only by bearing this in mind that you can bring into harmony the seemingly discordant elements of such a character as Samuel Rutherford's. In his Letters to his friends, you find him dwelling on the personal beauties of Christ with a glow and an aroma which no devout heart ever excelled; in his Controversial Treatises you find him contending on the points of Church government with a subtlety, and a persistency, and a sternness, I might say, that showed that he was just as much in earnest in the one field as in the other. The explanation is, that he felt profoundly that as Head of the Church, the same honor is due to the Lord Jesus Christ, the same carefulness should be shown to carry out His will to the minutest particular, that ought to be shown in our personal relations to Him. Now this, I think, is one of the true features of a healthy Presbyterianism. There is a risk indeed that in contending for the Authority of Christ over his Church, men forget their obligation to recognise it in their personal actings and relations. Controversy is apt to heat men's spirits, and in the excitement of debate they may forget that loyalty to Christ imposes on them the obligation to exercise the meek and quiet spirit, to manifest the Charity that suffereth all things and is kind, that doth not behave itself unseemly, is not easily provoked, rejoiceth not in iniquity but rejoiceth in the truth. The consistent Presbyterian will think otherwise; as he feels that his *personal* duty to Christ does not supersede the obligation to honor him as King of Zion, so must he feel that the obligation to honor Him as King of Zion does not supersede the obligation to follow Him in every detail of his personal life, doing all in the name of the Lord Jesus, and giving thanks unto God even the Father by him.

Then, in immediate connexion with this feature I mention the *high regard for the Authority of Scripture* usually found in Presbyterian Churches. Fathers, tradition, expediency, are all put in quite another category, and the great consideration in settling all questions is—What saith the Lord? Scripture is the great Authority. But it is Scripture interpreted and applied in a sober and consistent way, not fantastically or fanatically. The Confession of Faith gives their due place both to the light of reason and to the common sense of mankind, as shown in the procedure of civil societies. It has a certain regard to both of these, but still the Scripture is paramount. Who is not conscious of this when reading such a book as that great standard and authority in the Episcopalian Church—Hooker's Ecclesiastical Polity? A far greater latitude is given to human discretion, a much greater deference is paid to antiquity, a far deeper consideration is allowed for what is expedient in the present state of human society, than you will find in any standard work of Presbyterian origin. By keeping close to Scripture we may seem to sacrifice a great deal; we certainly sacrifice much of the favour of the world, and of the glory which the world can give to a Church; but we are on surer ground, we are on healthier ground, we are on better ground for fighting the battles of the faith, we are on ground that enables us to do more for the

glory of God and the good of men. I daresay we have lost in Scotland many good habits that prevailed in other times, but there is one good habit we have not lost—nor have you lost it in Ireland—and that is, the habit of our people bringing their Bibles with them to church. The rustling of leaves, as the text is given out, is not yet unheard in our churches, and I think it is a significant thing: It signifies that we give to the Bible the place, not of Edification only, but of Authority; other books may edify too, but it is this Book that we regard as the source of all that we are to believe concerning God, and of all the duty that God requires of man.

One other feature let me mention of healthy Presbyterianism—*its spirit of brotherhood*. It is not a lordly system, in which no place is found for the mass of the people. It recognises the standing of the Christian people as really constituting the Church, and as entitled to elect the officers by whom the Church is to be ruled, but by whom it is to be ruled in accordance with the Word of God. It promotes the spirit of oneness throughout the congregation and the Church, and this feature gives it a remarkable attraction for the middle and working classes of the community. It is true it is a feature liable to be abused. Men who desire pre-eminence may abuse the power which the Church gives them, and in their stubborn self-assertion become thorns and briers. How plain is it that to work well Presbyterianism needs the Spirit of Christ in the individual every whit as much as any other system. It is men baptized into Christ's Spirit that will be its true ornaments; and the Church that wants that Spirit cannot but become a dry withered branch instead of a green olive tree in the House of our God.

And this is my closing word. Of what use will all our Meetings, and all our Papers, and all our Discussions be, in this Council, if all be not bathed in the Spirit of Christ, and if the outcome of the whole be not an increase of that Spirit among us? But granted the Spirit of Christ among us, we have before us a blessed future. I am persuaded that as we draw nearer to one another in our more limited fellowship, we shall *not* sever ourselves from other denominations of kindred spirit. People sometimes say, "Why limit your Alliance to Presbyterians? Why not embrace all Evangelical Churches?" My answer to that is, *first*, it is enough to take one big thing at a time; and *second*, if we get our hearts large enough to embrace all our Presbyterian brethren, the proofs of enlargement will go on, and we shall begin to long earnestly for wider fellowship. I, for my part, never desired that this Alliance should end, as it were, with itself: but rather that it should be a step towards an Alliance that one day would have a vastly larger constituency, and that would form a more important contribution than we can make toward the swifter fulfilment of our Saviour's prayer—"That they all may be one."

The Rev. Wm. F. JUNKIN, D.D., Charleston, South Carolina, then addressed the Council as follows, on

THE SUBSTANTIAL UNITY OF THE REFORMED  
CHURCHES AND THE SYMPATHY FOR EACH OTHER  
THAT SHOULD PERVADE THEM.

THE Church invisible is One. An indissoluble bond, such as unites its members to no other association, holds them together in this. To give proper expression to this spiritual Unity in the life and action of the visible Church is the desire of all true believers. The Saviour Himself prayed that this real oneness of His disciples might be *manifest*. He asks from the Father such expression of it on the part of His people as should *impress* the world:—"That the world may believe—may know, that Thou hast sent Me and "hast loved them." When, therefore, we speak of the substantial unity of the Reformed Churches, we would be understood as referring to a unity of this very character; a unity, which visibly testifies its reality and its nature before the gaze of men, while it grows out of the spiritual life of those who share it. Of such a unity this "General Council of the Reformed Churches, holding the Presbyterian System," is a grand display. Every Continent on the globe is here and almost every Island;—Asia, just awakening from its sleep of ages and girding itself for achievements grander than any which were wrought by its gigantic ancient Civilizations and Empires; Europe, with its rich results of accumulated wisdom, the fruitage of centuries of experience in every department of science,—political, ecclesiastical, and social; Africa, just beginning to stretch out her hands unto God for fruits fairer and fuller than any which her tropical climes and her majestic rivers can furnish; Australia, in the far-off Orient, coming gratefully to lay down beside the fountains of her progress the vast promises of her prospective advancement; and America, with the boundless possibilities of her resources and the pledge of expanding abilities fully adequate to their realization,—these are all here. The Islands of the Sea, too, are here, led by the queenliest of them all, mightier in moral forces than any Continent—the Isles of Britain. They all are here—met together in the persons of the representatives of those Reformed Churches within their several territories, whose unity this General Council expresses. And this assembly is not compulsory. Not force nor authority, nor material interest has brought us together. We are here because "We have fellowship one with another." To express this fellowship, to increase it, to deepen and render more pervasive the sympathies which belong to it, and to multiply the spiritual forces which inhere in it; these are the purposes of our Alliance.

Our Assemblage, therefore, expresses *A great Fact*;—*A Fact*, whose influence, if it shall properly affect the hearts of the members of this Council and by them be carried back to the Churches we represent, will give strength to the weak, hope to the discouraged,

and a mighty forward impulse to all in the work of the world's redemption.

The Fact we utter is this:—The Reformed Churches, though scattered the world over, divided into many distinct organizations, with their twenty thousand Congregations, their eighteen thousand ministers, their nearly three millions of members, and their twenty-five millions of adherents, are yet *ONE*. *One* in their Scriptural doctrines; *one* in their Apostolic order; *one* in their loyalty to the infallible truth and absolute supremacy of the Bible; *one* in their exclusion from the creed and government of the Church of all, save that, which finds warrant in the Word of God; and *one* in their unalterable purpose to do what in them lies to carry the Gospel of Christ to every creature on earth.

This *substantial unity* in Spiritual and Ecclesiastical affairs dates from the Reformation. No element of it had retained its force in the Romish Apostasy. The great revival of the sixteenth Century was, in no proper sense, a reformation of the Church. It went far deeper than that. It was a *re-Formation*.

There had been, it is true, Reformers, many and noble, before the Reformation. But the utter failure of their efforts, let the cross on which Arnold of Brescia perished, the "rusty chain" that bound Jerome of Prague to the stake, the scattered ashes of Wickliffe and the smoke of martyr flame in which Savonarola passed from the militant to the triumphant Church, bear witness. The National Synod of the Reformed Churches of France asserted, not a prejudice but a historic truth, when it declared, in its Sessions at Gap in 1603, "that the call of our first pastors and reformers to preach and reform was their extraordinary vocation from God, and not the sorry relics of a corrupted call and ordination in the Romish Church." And the Church so re-formed through the agency of these divinely-commissioned men, was Augustinian (or to use a later and perhaps clearer, though, we still think, unfortunate designation), Calvinistic in doctrine and Presbyterian in order.

The first Christian Century knew the Church only as Presbyterian. And the life and principles of the Reformation Church were thoroughly Presbyterian for the first fifty years of its history.

Luther, magnificent man though he were, fit in many features of character to stand worthily alongside of Moses and of Paul, did, nevertheless, mainly by his Sacramentarianism, turn aside his followers from the true development of those very principles which at first he so grandly maintained. And thus Germany was lost to Calvinistic Presbyterianism—lost, by a departure from Reformation principles.

A similar result was reached in England. The Anglican was the only Church in all Protestant Christendom which, during the Reformation period, adopted the prelatical system. And this resulted not from the workings of her ecclesiastical convictions, but from the damaging influence of political interference. In England the Reformation began with the King, extended to the Nobles, wrought among the Clergy, and at last reached the People.

But even in England, it was at first true that a large majority of the most enlightened friends of the Reformation accepted those great features of doctrine and polity which were advocated by Luther and Melancthon in Germany, by Farel and Viret and Calvin in France and Geneva, by Zwingli in Switzerland, by Peter Martyr in Italy, by Junius in Holland, and by Knox in Scotland. "I am not afraid of exceeding the truth when I say that, if the first English Reformers (including the Protestant Bishops) had been left to their own choice, if they had not been held back by the dead weight of a large mass of Popishly-affected clergy in the reign of Edward and restrained by the supreme civil power on the accession of Elizabeth—they would have brought the government and worship of the Church of England nearly to the pattern of the other Reformed Churches."—(M'Críe's *Life of Knox*). Witness the fact, that for a very considerable period Knox officiated with great acceptance among the Protestants of the English Church and that the Institutes of Calvin were the accepted textbooks of theology at Oxford and Cambridge. An examination of the Protestant writers in England at this formative period will show, that no name on the roll of Reformers was more constantly coupled with adjectives expressive of admiration and approval than was that of John Calvin. It was only after the Synod of Dort, where English bishops sat as co-presbyters with pastors and elders from all the Reformed Churches of Europe, and when Arminian error and laxity had wrought so much of evil in Protestant Christendom, that the exclusive claims of Prelacy asserted their supremacy in the Anglican Church. Thus the great Protestant movement, *which began as Presbyterian*, lost—by the partial character of the Reformation in the Lutheran and Anglican Churches—that unity which distinguished it during the first fifty years of its progress. But those Churches which maintained Reformation principles in their purity, by their fidelity preserved and perpetuated their historic unity. This unity appears in the ready acceptance given by the various Reformed Churches of the doctrinal Symbols of their sister Churches. The French Synod at Rochelle, in 1607, after hearing the letters which had been received "from the Ecclesiastical Senate of the Palatinate, from the University of Heidelberg, from the Provincial Synods of Holland and Zeeland, from the Canton of Berne and from the Church of Geneva, found in them evident testimonials of their sincere affection, and, *in special*, an entire approbation of the Confession of Faith owned and received in the Churches of this kingdom." The keynote of all the doctrinal standards early formulated by the Synods and Assemblies of the Reformed Churches was the Absolute Supremacy of the Scriptures. And this keynote sounding through all gave symphony to their Symbols and to their Christian sympathies. This made it easy and natural for Knox to be as much at home in the pulpits of Geneva as at St. Giles'. And for the Deputies of the Low Countries to appear and sit and vote in the National Synod of France (e.g. Vitre, 1583) as in their own

Ecclesiastical Senates. And this historic unity did not result from the necessities of self preservation, which leads the struggling ever to seek strength in combination. Nor did it arise out of the friendly relations of Governments, within which they were located. Their unity was *generic*. It revealed itself *historically*, because it inhered *essentially* in their distinctive doctrinal principles. These principles are *constructive*. Their formative forces wrought unity of development. A glance at some of these leading features assures this:—

1. First among them is the Supreme Authority of the Word of God. The end of argument, the *ultima ratio*, of all religious belief and conduct is the, *Thus saith the Lord*, of the Inspired Scriptures. This feature is conspicuously unifying. Honestly adopted and adhered to, it must bring its adherents into harmonious accord. Led more and more by the Holy Spirit to know the truth if they do honestly receive it, they cannot but be brought into closer agreement. What pastor John Robinson said to the pilgrims at Leyden, in whose harbour the *Speedwell* and the *Mayflower* waited to receive them, expresses that which has ever been a guiding principle in the life of the Reformed Churches: “I charge you before God and His blessed angels—I beseech you remember it—that you be ready to receive whatever truth shall be made known to you from the written Word of God.”

2. Another of these germinal features of the Presbyterian System is the inseparable union between religion and morals. A walk worthy of their vocation was the demand which the Reformed Churches made upon their members. Strict obedience in life to one rule of duty necessarily brings the subjects of this authority together. And though Calvinism has often been sneered at as dogmatic and hard, its bitterest foes have ever been compelled to admire and applaud its moral purity.

3. The high estimate set upon education under Christian control has always characterized the development we are tracing. In Scotland, where the Reformation was more thoroughly a popular movement than anywhere else in Europe, the First Book of Discipline required schools in every parish for instruction of youth in “the principles of Religion, Grammar, and Latin.”

4. Another of these distinguishing features is the maintenance of the spiritual character of the Church and her entire independence in her own proper sphere. Ecclesiastical autonomy has, for its defence, cost the Presbyterian family much of the toil and blood of its noblest sons. But the treasure was well worth the price that was paid. Loyalty to the King in Zion has brought those who felt and asserted it close together around His Standard.

5. But perhaps no feature of Reformed Protestantism has been more apparent and fruitful of larger blessing to man than its unflinching maintenance of the principles of religious and civil Liberty.

“An Augustine Monk, denouncing indulgences, introduced a schism in religion and changed the foundations of European politics.

The enfranchisement of the mind from religious despotism led directly to inquiries into the nature of Civil government. And the doctrines of popular liberty have infused themselves into the life-blood of every State from Labrador to Chili in America, and have disturbed all the ancient governments of Europe."

"Popular liberty, which used to animate its friends by appeals to the example of Ancient Republics, henceforth listened to a voice from the grave of Wiclif, from the ashes of Hus, and from the writings of Calvin." And, these constructive principles are likewise *aggressive*. They vitalize. To trace, therefore, their operation in moulding the Reformed Churches is to trace a development, which is necessarily persistent and unifying. And it is evident, that such aggressive and uncompromising principles must awaken opposition. Soon, therefore, the Reformed Churches holding "like precious faith," were involved in common suffering for its defence. Their unity became literally a *sympathy*, a fellowship in suffering. The Reformed Protestants of Bohemia, Italy, France, Holland, England, Scotland, and Ireland taught in different languages, the doctrines of the Reformation; but their *witness* to these sacred teachings was one and the same—the seal of Martyrdom. They were slain for the same Word of God, and for the testimony of Jesus which they held in common. St. Bartholomew and the Dragonnades of Louis XIV; the "Desert" which Ferdinand II. made, when he reduced, by fire and sword, four millions of his subjects to eight hundred thousand wretched Romanists; the blood of the Covenanters; the fires of Smithfield, and ten thousand Martyr stakes besides, all tell the same grand story of devotion. The Martyrdom of these heroic witnesses emphasized their unity for that truth, *by* which and *in* which they were one.

The *substantial unity* which pervades the Reformed Churches, we have now seen to be *historic, generic, and sympathetic!* It ought to be powerfully and practically *effective*. This Alliance is, we trust, the pledge of such efficiency. It expresses our unity. God grant that it may open ever-broadening channels of co-operative work! If, forgetting mere national, sectional, and administrative differences, we shall rise to the high level of the *faith*, the *history*, the *heroic memories* we possess in common, then will the future of the Reformed Churches be the bright fulfillment of their early promise.

Not organic connection, not incorporation of one into another, "but the unity of the Spirit" in the bonds of a common faith, a common heritage, and a common service, is what we seek. Let not those who labour in so glorious a work be discouraged by temporary drawbacks or lack of interest, or even positive opposition. Our substantial unity this very day, stands out before the world in the unquestionable fact, that there is less of doctrinal divergence and separation among the "Reformed Churches who hold the Presbyterian system," than in any other of the great families of Protestantism, whether Lutheran, Episcopal, or Congregational. This fact calls us to closest co-operation. It points the question:

How shall this unity and sympathy find expression? We venture three suggestions:—

1st. This Council enjoys the opportunity and possesses the ability to bring the stronger among the Reformed Churches to the aid of the weaker. To some extent this has already been done. Plans for further action in this direction are being matured, God speed the good work! Let other and larger methods be devised. As the medium of intercourse, let this Council diffuse through all its Constituent Churches the knowledge of the needs of the weak and the opportunities of the strong; and the result will be the outburst of a true brotherly co-operation. Then will appear the workings of that "charity, which is the bond of perfectness?"—That twice blessed mercy—

"That blesseth him that gives and him that takes."

Thus we will "bear one another's burdens and so fulfil the law of Christ."

2nd. Another call of duty made upon us by our recognised unity and the sympathies which grow out of it, is the thorough training in all our Churches of a ministry fully competent to maintain and enforce our grand old distinctive doctrines. The Reformed Theology gave unity to our life. If we are to move unitedly and powerfully forward, we must walk in the "old paths." The doctrines of grace must be held in their proper place as the energizing forces in Church life. To secure this, the leaders of religious thought must be men mighty in the Scriptures. The preachers and teachers of the Church must be men of disciplined mind, especially in the direction of language. They who are to study the *words* of Scripture, so as to read out of them the *Word of God*, must be trained in linguistic skill and the keen processes of logical analysis. The debt which Protestantism owes to scholastic learning and especially to literary learning, at the Reformation period, has never been fully recognised. If we are to be true to our heritage, we must elevate, rather than depress the standard of ministerial qualifications. Our preachers must be prepared to read out of their Bibles more than they ever learned from the most profound of their theological treatises. Let the schools impart skill and knowledge in the departments of material science and philosophy; but, chiefest of all, let them make men who can sound the depths of meaning which the Spirit of God has opened in the words of Inspiration. It is a suggestive fact, that the Calvinistic doctrines and the Presbyterian system have never continuously flourished when separated from each other. To preserve these on their Scriptural foundations the Church must have teachers who are Bible *Scholars*.

3rd. But that in which the deepest sympathies of our Churches are centered, and where this Alliance has opened up before it the widest door of usefulness, is the work of Missions, especially Foreign Missions. Zealous co-operation in this glorious service will strengthen and intensify, as well as express, our real hearty unity. We will forget and ignore minor and local differences when,



with the "Spirit of Christ," we burn with holy enthusiasm to carry the Gospel around the world. If this Alliance shall meet the demands made upon it by the conditions of the times in which its lot is cast; if it shall realize its *vital unity*; if it shall properly estimate its opportunities and the abilities of its constituent Churches; if, above all, it shall recognise all its resources but as channels, through which it may convey the Waters of Life to perishing men, then will one consuming desire animate our hearts, one impelling purpose employ our energies—the world for Christ. Under the guidance of this high aim, all administrative difficulties which may arise among the mission agencies of our separate Churches in any field where two or more are operating on the same territory, will speedily disappear. Such combination and co-operation will arise as will give increased strength to the efforts of our various Boards, Committees, and Missionary Workers. This Alliance will thus display the evidences of a high providential vocation. Before it will open a magnificent mission. This Vocation clearly recognised, this Mission faithfully discharged, will bring the Reformed Churches into a unity more positive and potential than any they have hitherto known, and will pervade them all with the generous impulses of a most Christ-like sympathy. "Then shall the earth yield her increase, and God, even our own God, shall bless us: God shall bless us: and all the ends of the earth shall fear Him."

Rev. Professor E. D. MORRIS, D.D., Cincinnati, Ohio, then addressed the Council on the same subject, as follows:—

The Statistical Report presented to the Council on yesterday, and the Survey of the Family of Presbyterian Churches to which we have listened with so much interest this evening, have together given us what may justly be termed a magnificent view of existing Presbyterianism. Three or four things have especially impressed me in this connection; let me simply name them. The first is the fact that Presbyterianism, as here registered and described, is not some ancient structure, once young and strong, but now venerable with years and passing into decay, but is rather a living organism, full of present power, and wearing on its front the promise of a long and growing future. Another is the kindred fact, that, while this Presbyterianism exists under a wide variety of organisations and of conditions sometimes in apparent antagonism, it still so strongly retains, almost universally, the original type and is everywhere so remarkably bound together both by revered traditions, and by the consciousness of a common nature as well as origin. Another important fact here developed, is the peculiar capacity of Presbyterianism for transplantation, and for growth in various soils—a capacity so incorporated in it that, among the several forms of Protestantism, it thrives at this hour in more Continents, among a greater number of nations, and peoples, and languages, than any other—approaching in what I may term its ecumenical capability, even the boasted

universality of Rome itself. Still another fact of unmeasurable solemnity is seen in the position which Presbyterianism has thus gained, and now holds among the effective forces of spiritual Protestantism, as one of the most prominent agents employed by our Lord in the diffusion of true religion in the earth. These are grand and impressive facts, and this Council may well, on the threshold of its deliberations, pause to give them due place and consideration. May God maintain in our Presbyterianism these prime characteristics! May He never suffer it to degenerate into a tradition however venerable, or to fall apart into alien factions clustered round some provincial banner, so as to become the religion of a class as of a nation simply, instead of a type of faith for humanity!

Enough has been said already to indicate what are the true components of that *substantial unity* in the family of Protestant organizations, of which this Council is the legitimate expression and representative. We naturally think at first of that union in *polity* which the term, Presbyterian, primarily suggests. President Lincoln, in his Gettysburg address, defined Republicanism as a Government *of* the people, *by* the people, *for* the people. Presbyterianism, in nearly all its existing varieties, may be justly defined as a Government *of* the Church, *by* the Church, and *for* the Church, as distinct especially from all modes of priestly authority or administration. How remarkably alike in their polity these Presbyterian households are, and how closely they are agreed in adhering to the great scriptural principles underlying that polity and sustaining it, I need not pause in this presence to show. As to *doctrine*, it is not difficult to see that, amid very considerable diversity, and even sharp conflict at times around particular phases of the common truth, a like degree not only of unity but of earnest loyalty also, exists among these Churches with regard to all that is most central and essential in our generic scheme of Faith. The things in which we are thus consciously agreed as Calvinists, are just the things which distinguish what we call Calvinism from those evangelical schemes of faith which bear other names: and these, as we all believe, immeasurably outweigh and outvalue the things in which as Calvinists, we are still consciously at variance. In general, no section of Protestantism either exalts the element of doctrine more highly, as one among the essential foundations of a Christian Church, or is on the whole, more cordially unified in what it so exalts. To our striking community in *worship*, as well as in polity and faith, it is needless here to refer in detail. No one who enters a Presbyterian sanctuary in any part of the world, and listens for a moment to the devotions in progress there, ever fails to know where he is. And if he have been trained from childhood in those Scriptural forms of devotion so familiar and dear to us all, he will be conscious of a quick spiritual response to them such as no prelatial liturgies however intoned, no priestly ceremonial however magnificent, could ever awaken in his breast. Our simple, calm, thoughtful, devout worship thus sets us apart as a family of

believers, hardly less distinctly than do those peculiarities of faith and order to which the term, Presbyterian, is more especially regarded as referring. Let us hope, that the time is not distant when this unity in worship will distinguish us, more and more.

But Presbyterianism, as I conceive it, is something more, something greater, than a type of polity, or a scheme of doctrine, or a mode of worship, as well as all of these combined. These are its essential marks, but they are not the essence. That lies rather in the human element which gives meaning and worth to these impersonal constituents:—in the mode of spiritual life established, in the type of Christianized character developed, in the religious persons, born of grace and nurtured into holy maturity, who, more than creed or order, constitute the substance, the strength, the glory of our Churches. That lies rather in what God by His grace has constituted us as Churches through historic development, through centuries of special experience, sometimes through stern battles with relentless enemies, sometimes even through internal conflicts, as well as through the silent, sweeter nurture of His love. God by these deeper processes has made our Presbyterianism what it is, as one of His elect agencies in the development of that gracious Purpose which includes not ourselves only, but the whole world. What we have thus been and become through grace, has determined what we are in our present form; and what we are as a group of living Churches thus vitalized by the Holy Ghost, will—far more than polity or faith or worship—determine what in the vast economy of grace we shall yet be and shall do. I like so to think chiefly of our Presbyterianism as a great human force that, constituted, endowed, commissioned of God, and thus set high among the great providential forces joined together in what we call Protestantism, in order that it may effectively work out as a living agent, its part in that great process whose aim is the universal enthronement of our common Lord, and whose end is nothing less than the regeneration of humanity. It is here, in what we thus are, as one great company of those who have passed through special discipline and have received a special character and mission, that our deepest unity lies. And if we ever forget this spiritual fact, if we devote ourselves rather to the attaining or the cultivating of an outward unity only, we shall in the end gain nothing but a dead or a destructive uniformity, void of grace or power: we shall utterly fail in being or doing what God in His wondrous providence seems to have spent three long centuries in preparing us to be and to do.

How strong ought to be the *mutual sympathy* pervading a family of Churches, bearing such essential marks, and bound together by such providential training, by such an historic life and development! To make any formal plea for such sympathy under such conditions, would be like pleading for the cherishing and manifestation of affection within the house, where the very atmosphere is love. Let me rather, for the moment, suggest some of the modes in which such sympathy may find fitting expression:—

First of all, permit me to say that the generous interpretation of our Constitution, and the largest possible welcome to all who are conscious of any affiliation with us, and desire to be of our company, seem to me both an indispensable corollary of our position, and an inevitable blossoming forth of that spiritual unity which I have so imperfectly described. I am not disposed to ignore either our formal or our doctrinal basis, but rather rejoice most cordially not merely in the oneness of our order, but especially in that Consensus of the Reformed Confessions, which, whether defined or undefined, lies at the foundation of our organization. But I earnestly hold that in the application of such tests, true spiritual sympathy, large Christian love, the revered sense of religious fellowship and yearning for it, should ever rule. Him that is weak in the faith, I could receive always, but never with secret suspicions—never to doubtful disputations. I could construe with generosity every uncertain phrase, welcome even slight traces of unity where stronger traces were lacking, accept the office of instruction wherever opportunity for further edification appeared, and by every such method seek to help and bless those who, from whatsoever portion of the earth, sought to enter in and dwell among us. Only by such a policy can this Alliance either carry out into appropriate practice the beautiful spirit that created it at the first, or make itself truly useful as a representative of the Presbyterianism of this happy age.

The relative retiring of those things wherein we still consciously differ among ourselves—the willing reduction of all diversities of polity, or doctrine, or form, or organisation, or activity, to their lowest possible dimensions, and the holding of these (so far as we are still constrained by conscience to retain them) in the most brotherly form and temper—is also one of our foremost obligations. We owe it to ourselves to be thus sympathetic in our treatment of differences: for it is only through such struggles towards practical communion that we can ever come into any condition where we can truly benefit one another. We owe it also to a world which has had some ground in the past for thinking that Presbyterians differ more quickly, and are more jealous in their differences, than most other Christians, and upon which, therefore, the spectacle of such sympathetic striving towards unity would be likely to make the deeper impression. Furthermore, I for one do not refrain from indulging the hope that hearty effort in this direction would bear still worthier fruit in the actual unifying of Presbyterian belief and polity and worship throughout the world; so that in all these things, and though we were still divided by geographic lines such as nature and civil society make up, we might be much more visibly than we are, one great Church of Jesus Christ.

But let me lay still more urgent stress on the duty of mutual helpfulness in all practicable forms. To maintain, that by virtue of this organization we agree not to worry and devour one another, or even that we consent that each should go his own way and do his own work in peace, would be but little. The more positive obli-

gation to help one another in all practicable ways, is clearly upon us. Especially ought the stronger bodies to sustain and foster everywhere the weaker. The Presbyterian Church, wherever strong and prosperous, ought to go out in search of the Presbyterian Church wherever it is weak, bearing always help and blessing in its hands. For example, let me plead especially here for those Continental bodies enrolled among our membership, who are few in number, beset with peculiar difficulties, laboring amid the gravest oppositions, and in daily need of sympathizing words, of cheering gifts, of cordial support from our stronger Churches. To no service of greater moment than such sympathetic aid of the feeble, struggling Reformed communions of Central and Lutheran Europe, can this Alliance be called. I would go further, and stretch out our hands in these helpful ministries in such measure, that no Presbyterian body on any continent, in any island or corner of the globe, should fail to feel our beneficent influence, or to be upheld by our loving aid. God make us one in this direction also, more and more!

Without indicating any further directions in which this mutual sympathy should find expression, let me conclude with allusion to two great motives that should incite us. The first of these, is seen in the effect of such manifested fraternity on all other evangelical communions. Is it not already the glory of our Presbyterianism that it has been the first to move in such directions?—That, although more widely diffused and more extensively broken up into fragments than any of these, it has taken the lead in this great Christian process of denominational unification? And is it not even the present reward of our Presbyterianism, that its example is already bearing such visible fruitage in similar movements elsewhere: and that what we have introduced, is already—as in Lutheranism and Methodism—so happily imitated?

The other great motive lies in the needful unification, not organically but essentially, of spiritual Protestantism throughout the world. It has lately been my privilege to take some cursory views of Romanism on the one hand and of unbelief on the other, as they exhibit themselves in the Southern portions of Europe. I have heard the Papacy chant its own praises in the chapels of St. Peter's. I have seen unbelief writing "its own dark creed on palace walls." How are the races of Southern Europe ever to be saved from this double incubus and mischief? What power, other than that embodied in spiritual Protestantism, can ever accomplish such a task? And how can our Protestantism ever accomplish or ever attempt that task efficiently, until it is itself more fully unified—more heartily, consciously one? And how can, not Papal Europe only, but all the Continents, and all false religions, be penetrated with the light and the warmth, and the blessing of a better faith, until the prayer of Christ is more realised, not among the Presbyterians only, but among His people of every name?

REV. PROFESSOR PAUL DE FELICE, D.D., of Chartres (France), followed on the same subject, as follows:—

When I received a few weeks ago a copy of the Programme for the present Council, I felt much surprised to see, quite unexpectedly, my name on it, and much afraid to have to address you in such broken English as is mine and on so important a topic. Any member of this Assembly might have done it better in all respects.

My first thought, therefore, was to begin with a very long and strongly urged apology, when I resolved to omit any apology whatever, and this for three reasons. *First*, Because I am sure that all our English friends have laid in a great supply of indulgence for their brethren of foreign lands; and I am sure also, that they would—or should—be very sorry not to have any occasion for using it. *Second*, We are a very grave and solemn assembly, as any one may see, and we are sure to hear very grave and even very solemn addresses. Well, I think that a stranger, however grave and solemn he may himself be, gives, with his queer foreign pronunciation, a sort of rejoicing note, and affords, consequently, a rest for the mind. So did also your great Shakespeare, when, in his plays and in the most dramatic circumstances, he introduced some of his most comic scenes. *Third*, As you see, it is as a sermon, in three points. I am almost sure to be understood, not because of the very words, but because all that comes from the heart reaches the heart, and specially if a Christian addresses fellow-Christians. We read in the Bible that men tried once to build a city and in the midst of it a tower. They worked against God and, of course, not only in vain, but to their own prejudice. Then came the Confusion of Language. But in the new city which is the Church, and round the new tower which is the Cross, are we not in some way, of one language and of one speech? I think we are. But unhappily, in some way only, and not altogether.

This I perceived clearly on reading the title of the subject on which I am to address you, especially as to the words “*substantial* unity.” The word “unity” I understood at once—it is almost French—but not the word “*substantial*.”

What does “*substantial*” mean? I was rather at a loss, and again afraid not to catch exactly its meaning, when, in our General Synod or Assembly of Nantes, I met with one of the eminent members of the present Council, Rev. R. H. Lundie. I begged immediately from him the explanation of the word, and he told me, in better French than I will repeat in English, there are between the various Presbyterian Churches more or less important differences. You are not to set them off, but to show the affinities. I have accordingly to speak of the principles, common to all Presbyterian Churches, in opposition to others, and specially to episcopal or clerical ones.

Presbyterianism, said one of the foreign delegates, lately, in

our Synod of Nantes: Presbyterianism, is a Christendom within the Christendom. From whence it may be concluded, that there is not only a substantial unity of the Presbyterian Churches, but also a substantial diversity between them and other Christian Churches. So that two ways are open. Do not be afraid. In my address, all the ways are short—to me: either to show what that unity itself is, or to show the diversity and let you draw the conclusion. But we soon perceive that there is not only a substantial diversity between Presbyterianism and other Christian Churches, but also a substantial unity between them all, and that we must also proceed by elimination, it being quite clear that what makes the substantial unity of the Presbyterian and other Christian Churches, is not in and by itself really or only Presbyterian, and is not accordingly the principle of the special substantial unity of which I am to speak.

For instance, faith in Jesus Christ and the salvation through Him, is the common good of all Christian Churches. In that, even if there are differences in the understanding, either of the way or of the means of salvation, all of them are substantially united. If I hear a Roman Catholic or a Greek Christian affirming the Divinity of Christ; or if I take the 39 Articles, and read in the first that “There is but one living and true God, everlasting, without body, parts or passions, of infinite power, wisdom, and goodness,” etc., etc., I feel entirely united with them.

And, in fact, it cannot be otherwise. The Church being the Body of Christ, there must be a substantial unity between all Christians, and the very measure of that unity is the faithfulness to Christ Himself, and to the Gospel.

It is not, accordingly, in their Christian faith, that I will seek the substantial unity of the Presbyterian Churches. Their Christian faith makes them Christians, not Presbyterians, it being possible as any one understands, to be Christian without being Presbyterian, or to enjoy a Presbyterian organization without having a real Christian faith, even as a body. Whatever, accordingly, may be the difference between Presbyterians and other Christians on matters of faith, that which makes the substantial unity of the Presbyterian Churches is not, in my opinion, to be sought there.

So much the more that we perfectly well admit that all the Presbyterian Churches have not exactly the same faith: do not express it in the same way, or understand the same affirmations in the same manner.

If, then, that substantial unity is not to be sought in the common faith of the Presbyterian, where is it to be sought and found? I think that more than any others, (please to note that I do not say that they are the only ones), the Presbyterians and their scions have given honor to the authority of God: honored the Word of God; honored also and, not least, the first work of God, namely, the moral value of man—in fact, always and everywhere, the honor of God.

All those who have studied the history of the Reformation in its sources, are struck by the earnestness with which the rights of

God—and God has all rights—are put forward. It is quite natural. When the movement commenced, the substitution of the Church for God was almost entire, and the Church then meant, of course, the Pope and his clergy. Our Presbyterian Reformers were utterly shocked by it, and always and everywhere tried to maintain, defend and to increase regard for the rights of God against that intrusion of man, which is an idolatry. It was a sort of common saying in France amongst the Huguenots, that they might accept everything, submit to anything, provided the Empire of God remained entire. I do not know enough of the history of the other Presbyterian Churches to be able to give particulars about them; but what I can affirm is, that in no Church is the regard for the authority of God greater than in ours, while in many others, as I will show by-and-by, it is far from being so great.

The *Second* point I spoke of is, the regard for the Word of God. In some Christian Churches, the Word of God has but the second rank. The first belongs to the Church itself. For instance, in the Roman Church as you all know, the Scriptures are said to be the Word of God. But it is added that the Holy Ghost being always at the disposal of the Church, the Church may add anything to that Word, under the pretence of explaining it. *Tu es Petrus* is to be understood as,—the Pope is infallible; Confess your faults one to another, is to be understood as,—Confess your sins to a priest, and so on.

I do not call that honoring the Word of God, and I see there one of the great differences between the Roman Catholic or any other Church in which Revelation is not held as completed and ours, in which it is so held. We add nothing to revelation. Our progress is not in that sense; our ideal is behind us; we come up to the source, and our progress consists in understanding and knowing better always the meaning of what God has said to us, and not in adding anything to the Word itself.

Our Churches do not claim to be above the Gospel, but under it. They do not claim to fill up the deficiencies of it, but they do claim to regard it as entirely sufficient. They do not think that the Word of God was not appropriate to its purpose, but that it is as it ought to be, and is thoroughly convenient in all respects. We therefore do not want, and have not, a hierarchical clergy endowed with extraordinary gifts through an extraordinary ordination, and by means of special successors of the apostles.

Some might be astonished to see how I bring those elements together, because Episcopacy is often represented by its defenders as a mere necessity of Church organisation. But, in my opinion, the very reason of Episcopacy is not there. Where laymen are considered as minors and need to be taught as such on religious matters, the clergy must be invested with a special authority. That authority must be given by some body superior to them, hence the bishops ordain the ordinary clergy. But how have the bishops the right or the power of giving that authority? Because they are the successors of the Apostles!



In the Roman Catholic Church, after having had the successors of the Apostles, they have been obliged to build up the Peter-legend, and to have a successor of the so-called Primate of the Apostles. But even this not being sufficient, it has been necessary to find out something better, and now when the Pope speaks *ex cathedra*, he is the very successor of Christ. And all that—Why? Because if he had not that authority, he could not be at the head of the bishops; if the bishops had not that authority, they could not confer it, in part, to their clergy; if the clergy had not that authority, it would be a great misfortune, God having so misunderstood the wants of the laity, and so well understood the interests of the clergy, as to reveal Himself in His Word in such a way that nobody but ordained people can understand it. Such being the case, when the Church is put above the Gospel, it is not so much the Church as the Clergy.

In our Presbyterian Churches it is certainly not so. We do not want to add anything to the Bible, nor think that any man or any body of men has any power of doing so. We think that the Word of God is addressed to all, because every sincere man can find in it all that is necessary. We know that the help of God is given to everyone seeking it, and we have no Pope, no bishop, no ruler, save God Himself. We give the first place to the Word of God, the second to the Church, and we distribute the other places. Having no ruling clergy, we do not want to have such ordained by extraordinary men and by means of extraordinary gifts, and do not believe in such. As to the apostolic succession, it is always open, and open to all! In one word, we honor God and His Word enough not to substitute man for God, or the word of man for the Word of God.

Let me add, that in speaking in this way, I do not think of any other Episcopacy than the Roman one. The Episcopacy of the Church of England is, for instance, quite different, because the Bible is given to all, and because it is given as the Supreme Authority in matters of faith. But still, in some respects, there is a similarity of principles; there is that division of caste; there is that pretention to Apostolic Succession for some only, not for all; there is, what is worse, a progress in that Sacerdotal way, which, more than many others, leads to Rome and to the substitution of man for God, I just mentioned. Still, the difference is a capital one, and I could not but mention it.

*Lastly*, I have said that Presbyterians and all those who without being Presbyterians in name, have borrowed our organization, and built up—as it was their right and even their duty—new Churches, honor highly the first of the works of God, namely, man.

Our Church is a democratic Church—and if you did not know much better than I do all about it, I would ask you, how much you think the Stuarts are responsible of our being gathered together here to-day?

We have no feudality, as have all the Episcopal or Sacerdotal

Churches, and we have abolished caste. We have no monarchy, no pope of any kind: our Monarch is God Himself. We form a democracy, and when I see how difficult it is to come to something good and firm in the political world, I admire more and more, I must confess it, that admirable organization of our Presbyterian Churches, according to which the members are equal, special privileges are abolished, and where the necessities of a regular common life and those of the Christian liberty have been so well understood, so well explained, and so well—of course not perfectly—realized.

Some of the results of that democratic system are now to be pointed out. And first, we have provided, in a liberal way, for the maintaining of order. We have our hierarchy; but it is a hierarchy of bodies, not of individuals; and such is the difference, that the individual hierarchy leads to an increasing tyranny, and the collective hierarchy to increasing liberty.

We have a clergy too, but our clergy has no magical attributes conferred by ordination, and if our ministers alone have the right of administering the sacrament, in every other respect, our elders are their equals. Not only so, but, in fact, Presbyterianism is based on a great respect for the laity. I am sure you are not struck by this as much as we are in France, or in any Roman Catholic land. Your English Episcopacy is, comparatively, at any rate—and God grant that it may remain so—an attenuated and diluted one. But if you saw how in Roman Catholic lands, the laymen are considered as a flock of sheep who will go wherever they are driven, you would understand what I mean when I speak of the honour of the laity. In sacerdotal Churches, the congregations seem to be made—if I may say so—for the clergy; in democratic Churches, as ours, the clergy is made for the congregations. Such is the difference.

But if we make the rights of all Christians equal, so do we the duties and the responsibilities. In fact, there is no attenuation on one side or exaggeration on the other. All are on the high level. And so it happens that in no Churches perhaps, more than in Presbyterian ones, or in those of Presbyterian origin (and there are many), have Sin and its tragic infinity, Predestination and its mysterious difficulties, the Atonement and the necessity of a thorough gratuitous salvation by faith only, been more widely proclaimed. In no Church perhaps, has all that is *opus operatum*, exterior form or appearance, exterior tie and exterior religion been more firmly condemned. Of course we have our miseries and our weaknesses, but I speak theoretically. It is easy to understand it. All that may be connected with sacerdotalism, but would be, and alas! is where it happens,—nonsense, in a Church where everyone is priest, and at first his own priest. It is very difficult to be seriously the dupe of ourselves. Not only that, but it is just because we have such a view of man and such a deep feeling of his misery, that in our dogma and in our worship, Christ has the largest place. We want Him, and we want Him entire.

To sum up all, the substantial unity of the Presbyterian Churches, and of all the Churches of Presbyterian descent, resides in

their reverence for God, in their reverence for His Word, to which nothing is to be added, from which nothing is to be taken away; in their reverence for man, and specially to the place given to laymen in our ecclesiastical organization.

I ought now speak of the sympathy that should pervade the Presbyterian Church; but I have spoken so long already—not having had time enough to be short—that I will conclude in confessing that, in my opinion, and if I have well understood that utterance of the Programme—and I hope my boldness in telling it will be forgiven—was perhaps good English, but not good Presbyterianism. I think that sympathy for each other does pervade all Presbyterian Churches, and I am happy to say that the Presbyterian Church to which I belong, feels a great sympathy for all other Presbyterian Churches, as I dare say that all Presbyterian Churches feel a great sympathy for ours. I hope you will give me a good proof of the truth of that affirmation by forgiving so incomplete, imperfect, and badly expressed address as mine has been. I did not seek the honour of addressing you, and would be very sorry for myself to have been chosen, if I was not already sorry for you that it has been so.

A Paper was now read, as follows, by the Rev. JAMES STALKER, M.A., Kirkcaldy, on

#### LESSONS FROM OTHER CHURCHES.

There are three rules which I will follow in the remarks I am going to make. *First*, I will assume that the Lessons to be learned from other Churches are lessons of imitation. It may be that lessons of warning could be learned from them too; but I assume it is the desire of the meeting to see the good points in our neighbours, rather than the weak points, and I will not take it to be inconsistent with sound Presbyterianism to recognise quite frankly the best features of rival systems. But, *second*, I assume that we stand here with full conviction on Presbyterian ground, and are not prepared at present to discuss changes which would subvert this foundation. Ours is not an iron, but an elastic system, capable of admitting improvements from many sides. But yet it is a well-defined system which can only admit that which is compatible with its own genius. It would be quite alien therefore, to the aims of this Council to advocate changes which could not be made without substituting something else in the place of Presbyterianism. *Third*, I will try to confine myself to such Lessons from other Churches as are not too remote from the possibility of practical realisation, but have a bearing on questions which are stirring or beginning to stir, the mind of the Presbyterian Churches. If there be one weakness in such a Council as this, it is that its proceedings are too theoretical and do not draw action after them. It ought, therefore, to be our aim, I think, to direct our discussions as much as possible into practical lines, so that they may give an impulse to actual movements in our various communions.

Presbyterianism is, in both Government and Worship, a mean between two extremes.

In Government, it is contrasted on the one hand, with Episcopacy, and on the other, with Independency. In opposition to Episcopacy, which centralises ecclesiastical power in the Bishop, it holds all ordained ministers to be equal in dignity; and in opposition to Independency, which vests power in the individual minister without any central authority, it gives the united mind of ministers and elders in the various Church courts, authoritative control over the individual. Yet it may have something to learn from both of these systems.

The Episcopal idea is that a picked man of marked personality and conspicuous gifts should be invested with such social position and ecclesiastical authority as to be able to impress his influence on the religious life of a large district, stimulating efficiency and repressing abuses.

I do not at present stay to enquire how far this idea is realized in actual bishops, or how far it has generally been realized in the history of the Church. But the idea itself has in it something worthy of the consideration of all the Churches. It is that of *Ecclesiastical Oversight*. Where ministers are all regarded as possessed of equal authority, may there not be sometimes lacking both the stimulus of such encouragement as a superior can give, and the fear of such censure as ought to fall on inefficiency and indolence? In preaching before the last General Assembly of the Free Church, the Rev. Dr. Whyte, of Free St. George's, Edinburgh, brought out what may be called a manifesto on this subject. It was an utterance full of boldness and power, which is echoing through every corner of Scotland and will be heard of yet far beyond Scotland. He drew a picture of faithful but inconspicuous ministers, buried in country parishes, where they may be doing their work in the face of opposition and under the pressure of many difficulties, but never looked in upon by anyone whose approval can be looked upon as an honor and reward. What encouragement, he said, might be breathed into the heart of the lonely pastor, if he were periodically visited by some representative or representatives of the authority of a great Church, who would recognize his work and be his champions in the face of the opposition with which he is contending. This picture however, was drawn chiefly, I suspect, to render palatable another which he also drew—that of a minister settled in a parish and proving thoroughly incompetent for his place; scattering his congregation with his errotchets and ill-temper, or allowing it by his idleness to sink into a state of decay. No man is prouder than Dr. Whyte is of his own Church, but he intimated that there could be no doubt that such cases were to be found in it; and what remedy for them, he asked, has the Church at present, so long as a minister keeps clear of immorality and heterodoxy? I do not know whether or not other branches of the Presbyterian Church are afflicted with these evils; whether they have any congregations groaning under the burden of a ministry

which they merely tolerate; whether they have any ministers who under the protection of a life-appointment, sit safe and secure, though they are not doing the work for which they are paid. But if this be a possibility in our Presbyterian system, it is an abuse crying loudly for redress. The remedy proposed by Dr. Whyte was, the revival of the office of Superintendent, which existed in the Scottish Church after the Reformation. The Superintendents were influential ministers sent out to visit certain districts, "to examine the life, diligence and behaviour of the ministers, as well as the order of the Kirks and the manners of the people;" but they were not suffered, as the terms of the appointment ran, "to live as your idle bishops," but were to be preachers to the whole Church and counsellors to their brethren. They were extensively employed while the Presbyterian system was being set up, but, when regular presbyteries had been constituted throughout the land, the office fell into desuetude. It may be doubted if it be now capable of revival. But there must reside a power somewhere in our system to deal with an evil like this. Is there not in the presbytery as a united body, an episcopal function towards the individuals composing the body which has been allowed to go to sleep? I can testify that there is in the Free Church a strong and growing determination to deliver congregations in some way from the burden of inefficient ministers. We ministers exist for the sake of the people, not the people for the minister; a minister has no right to be a moment longer in a congregation than he is acceptable and useful in it; and surely a presbytery is not without sin, if it regards the feelings and worldly interests of one man more than the spiritual interests of a whole congregation.

To turn now to the Independent Churches, which stand as far from us on the one hand as Episcopacy does on the other. There is nothing in which the ministers of the Independent bodies more glory or feel their superiority than in their liberty to follow after the truth wherever it is deserved, and to lead their congregations ever forward into fresh fields and pastures new. They are not confined within the limits of an accepted Creed, but are free to obey the invitation of the truth in whatever direction or however far it may call them.

Here again I will say nothing of the practical realisation of the idea. We may think we have good reasons for protecting congregations from the arbitrariness of individual opinion by demanding from their teachers allegiance to the doctrinal attainments of the past, and we may hold that the noblest contributions to Christian truth have been made by Confessional Churches. But the idea itself of the Independent Churches is surely an inspiring one—that a minister is to be a loyal servant of the truth and to breathe into his congregation, the same pure passion. Surely this does enter into our conception of a minister also, that, with ever-growing knowledge and deepening experience, he should be all his lifetime penetrating into more distant and lofty regions of the truth and carrying his congregation forward in the same noble path. If a

man be doing so upon the right lines, there cannot be a more exhilarating life for a minister nor more real profit for a congregation. Nothing, on the other hand, is more deadening to both mental and spiritual life than a constrained and anxious orthodoxy. A Creed may be used as a bandage to blind the eyes to the perception of truth, and as a garment to prevent the free activity of the mind; or it may become a repository to the preacher of ready-made material which he gives forth in his sermons without the activity of his own mind or the throb of his own heart. Our Lord Himself had to clash with an orthodoxy of this sort; and it is a danger besetting all Creeds. We do not, indeed, believe it to be an inevitable danger, or our position would be altogether condemned. But it is a danger real enough to warn Confessional Churches against the misuse of their Standards. The true way to regard the Creed is as a friendly guide leading us into the regions of the truth already explored, not as a stern official to drive us back from any pathway of truth which may be inviting us forward. We dare not, without disloyalty to something far higher than the Creed, sign away our right to give Christian experience the freest and fullest play in the soul, or to commit ourselves without reserve, to the stream of Scripture to be carried with it wherever it may list.

All our Presbyterian Churches admit that the Standards are merely human documents which are liable to error; but perhaps we require to be more in earnest with this concession. It means that the Scriptures then are far richer than any Creed. No Creed has ever yet exhausted or ever will exhaust them. There will always, therefore, be scope for advancing knowledge and new attainment. No delusion can be more complete than that Christian science is exhausted. I venture to say that the Bible is so rich that no simple man can devote himself to it with intelligence and prayer, without discovering secrets he has never heard from any master. There are vast branches of Christian science, such as Biblical Criticism, Biblical Theology, and Christian Ethics, which are still only at the initial stages. Now, the statements of the Confession ought not to be stretched so as to cover those sciences and prematurely arrest their development. No doubt those who walk in such new pathways ought to walk warily, and the Church watching them may often be filled with natural solicitude. But to foreclose any such avenue into the unexplored is treason to the truth. It is the impiety of believing that human attainments are commensurate with the Word of God.

But more requires to be acknowledged than this: not only have our Creeds not compassed all the truth: but, undoubtedly, they are also liable to hold for truth what may be found to be error. Is not this inevitably involved in the fact that they are human? Retrenchment of its Creed is an operation for which every living and loyal Church must hold itself ready. Perhaps the process in the Reformed Churches has been too long delayed; and it may be, that the consequence of undue postponement will be a hasty rush

to make up for lost time. This would be a great calamity in an age like ours which appears to be defective in that architectonic faculty on which successful Creed-building depends. But if it is to be avoided, then the wise and prudent among us must not entrench themselves in obstinate conservatism, but consent to such changes as may make the Confessions the expression of the living and present faith of the Churches.

In Worship, Presbyterianism occupies the golden mean no less than in Government. It stands mid-way between the pomp of Sacerdotalism on the one hand, and the irregularity on the other, of those Christian communities which attach little importance to ordination. Yet it may have something to learn from both sides.

The central idea of the Worship of the sacerdotal Churches is that the minister is a priest, transacting with God for the worshippers in a way not accessible to themselves, and the worship is an offering made to honor and propitiate the Deity. The more fully this idea is carried out, the more pomp will gather round the exceptional man and the more splendid will the homage be made which is supposed to gratify the Object of Worship; and a certain perfection in these things is attained by merely taking trouble about them.

Our conception of Worship is quite<sup>3</sup> different. The central thing in it for us is a message from God to man, not an offering by man to God. The preaching of the Gospel, therefore, has the place of prominence, and it is in it that perfection is chiefly aimed at. Our Worship aims first at the intellect and conscience, and only through these at the æsthetic nature. We believe profoundly that this central conception is right; but this need not prevent us from asking whether we have not something to learn about the circumstantial. The attention we have devoted to preaching may have prevented us from giving enough of attention to the rest of the service. In Scotland, not long ago, it was quite common to speak of a religious service as consisting of "the preliminaries," and the sermon, as if praise, prayer, and the reading of Scripture, were only a kind of introductory flourish to the real proceedings of the occasion. Language is a register of history, and I suspect this singular phrase is a memento of carelessness in ministerial duty and corresponding sentiments in the pew,—of praise rendered in defiance of every canon of taste, and of extemporaneous prayers which were in no way fitted either to sustain attention or to quicken and exalt devotional feeling.

The Presbyterian idea of Worship is not that of a splendid offering. It is the living contact of the spirit of the worshipper with God. On this account we incline to simplify all the forms of Worship lest the soul should rest in them, satisfying itself with the delight of attractive excitement, and missing the touch of contact with the Divine. But we may not have appreciated enough how much may be done by a chaste or even a somewhat imposing ritual, to bring the mind into that mood in which it can desire communion with God. Our people come to Church out of the

midst of secular things; their minds are often agitated and confused with recollections of domestic and business cares; oftener still they are flat, sluggish and indifferent. Is there not something to be done by influences coming even from the outside to soothe, stimulate or overawe—to cause secular things to be forgotten, and transport the worshipper into the presence of the Eternal? We may, further, not have sufficiently appreciated the help which a noble ritual may supply to the expression of religious feeling where it does exist. No doubt there are minds which rest in elaborate forms, and there may be others which get closer to God the simpler is the avenue of approach to Him. But are there not other minds whose religious sentiment contracts warmth and velocity as it is borne along in the vehicle of a somewhat elaborate form? May there not be minds to which the dignity of graceful words and the charm of noble music act as wings to raise them to the gate of heaven, when once the spirit is inspired with the upward impulse?

Perhaps such considerations ought to incline us to borrow some of the forms of sister Churches; but I think it would be far better if they stirred us up to make the most of the forms we ourselves possess. We do not make the most of them by any means. Merely by taking trouble we could make our singing far more perfect, and our prayers more devotional, and our reading more impressive. In Scotland there is at present a strong movement in this direction. All the Churches have been bestowing much attention to the question of praise. Perhaps there may even be a tendency to depart from the Presbyterian standing-ground altogether. But I venture to say, it is as yet a healthy movement, aiming not at the introduction of alien forms, but at the improvement of our own; and this is doubtless the true line in which to go forward.

To turn now to the other side of the contrast, although we reject the priestly conception of the ministry, we recognise ordination and attach much more importance to it than some other Christian communities do. In the archives of most of the Reformed Churches, there will be found old acts laying down very strict rules against the preaching of any but ordained men; and the administration of the sacraments is still altogether in the hands of the clergy.

There are none, however, of all the Lessons to be learned from other Churches, more weighty than those taught us by sister communities which bind themselves less strictly with such rules. Methodism has attained its extraordinary dimensions—there are said to be twenty-five millions of the followers of Wesley in existence—largely by the use it has made of unordained agents. No one will deny that during the last hundred years that system has caused many regions which were previously, in spite of the presence of an ordained clergy, lying in spiritual death, to blossom as the rose with spiritual life; and it has achieved these results largely by the use of unordained agencies, by its local preachers and by its class meetings, in which the members edify one another by relating their experiences.



Such facts ought to teach us. The Lesson to be derived from them is not, indeed, that we should give up our beautiful and Scriptural order, or deprive our Churches of a learned and ordained clergy. But they should teach us to make more use of the men we have ordained. It is not long since our elders and deacons began to recognise the spiritual responsibilities of their ordination. The spiritual work of the parish was left to the single efforts of the minister; and a few simple duties, largely secular, and for the most part of a trivial order, were all that the Church expected of these office-bearers. Our elders and deacons are now entering nobly into a worthier conception of their responsibilities. Many of them charge themselves fully with the task of promoting the Kingdom of God. But much still requires to be done. They ought, along with the minister, to become the organizers of the spiritual work in our congregations, and the hirers of labourers to work in the Lord's vineyard.

We are beginning to find out that every saved soul has a divine call to help in saving others; but we shall never be right till every member who joins the Church recognises that it is his duty to take a part in the Church work of saving the world, just as he undertakes to lead a consistent life and to contribute to the Church's funds. Already, perhaps, our people are more prepared to respond to this idea of the Christian life than we imagine. Not more, indeed, than one in four perhaps, of those whom we recognize as Church-members take part afterwards in practical work for Christ. But what is the reason of this? It is largely because they are not asked, and because suitable work is not provided for them. If asked why they are standing all the day idle, they could answer truly—Because no man hath hired us. There are multitudes who are quite willing to work and yet are doing nothing. They have not originality enough to strike out a path of their own or find work for themselves; but if work suited to their talents were offered them, and a place were shown them which needed their activity, they would gladly step into it. A sphere of this kind ought to be offered to everyone who professes to be a member of the Church. This is the work of office-bearers; and is it not an attractive work? In this way we might multiply ourselves manifold; we might greatly intensify the tone of religious life in our congregations; and sometimes no doubt we might bring those into the field whose work would be far more valuable than our own, as Barnabas, when he found Saul at Tarsus and brought him to Antioch, set a force in motion a thousand-fold mightier than he himself exerted.

If I were asked what is the most fruitful idea which at present is taking hold of the evangelical Churches, I should answer without hesitation, that it is the belief that the salvation of the world is the affair of every man who is saved himself, and that in this enterprise God has assigned to every man his work. The Future of the Church, and the Hope of the world lie in this idea; and in no Church is their ampler provision for realising it than in our own. If all our

ordained office-bearers recognised the spirituality of their functions, and if they became among our members, the hirers of labourers for the vineyard—the officers of God’s army—then would the Presbyterian Church play a part worthy of her Scriptural authority in the task which is the only honour of any Church, the bringing of the children of men into the Kingdom of our God and of his Christ.

On motion, the Council now adjourned to meet in this place to-morrow morning, at ten o’clock, and the session being closed with prayer.

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(The Editor regrets that owing to an oversight in making up the forms, the following portion of the Report of the Proceedings of the First Day was separated from its proper connections. What follows should have appeared on Page 48, immediately after the discussion on the Consensus.)

At Two o’clock the Council proceeded to the Order of the Day and received the Deputation from the Wesleyan Methodist Conference now in Session in Belfast. The Deputation consisted of the Revs. Charles Garrett, Ex-President of the Methodist Conference; Wm. Crook, D.D., Vice-President (Limerick); Principal J. W. M’Kay, D.D. (Methodist College, Belfast); James Griffen, D.D.; Wm. Guard Price (Waterford); John Ker, D.D. (Coleraine); with Samuel M’Comas, J.P. (Dalkey); Wm. J. Paul (Portadown); Geo. Chambers, Robt. Clarke, and Wm. Greenhill (Belfast), Esqrs.; and was received by the Members of the Council standing.

Rev. Dr. JOHNSTON (Belfast) introduced the deputation, when its members were accommodated with seats upon the platform.

Rev. Dr. CROOK read the following address:—

“Honoured Fathers and Brethren,—Assembled in our annual Conference, we rejoice to greet you on the interesting occasion of the meeting of your Third Presbyterian Council. To us it seems eminently fitting that such a representative gathering of the great Presbyterian family should meet in the metropolis of Ulster—a province so remarkably in contrast with the South and West of Ireland, and which owes not a little of its social prosperity and freedom from agitation and strife, to the sturdy descendants of Presbyterian Scotland, and to the power and influence of the Presbyterian Church. We rejoice to recognise the fearless stand which the Presbyterian Church has made from the days of John Knox to the present time, in our own and other lands, against Popery and kindred forms of error. We gratefully acknowledge also the faithful and unflinching testimony which she has borne throughout her entire history on behalf of the Divine Inspiration and Authority of the Word of God, and the zeal and noble fidelity with which her sons have defended the Deity of our Divine Master and Lord, and maintained the crown rights of the Redeemer as King in Zion, and Head over all things to His Church. This fidelity has been nobly illustrated in the history of Scotland in the olden time, and with it the honoured names of Henry Cooke and Thomas Chalmers are imperishably associated in modern times. We have read with joy and gratitude, of the great success with which it has pleased our Divine Lord and Master to crown your labours in the great missionary fields in India and in other lands, and also of the growing prosperity of your Home Missions, Educational institutions, and Temperance organisations. We earnestly pray that

still richer blessing may attend your labours in every department of the great work under your care. Although, in the exercise of our right of private judgment, we do not subscribe identically the same Confession of Faith, we are, nevertheless, one with you in contending for the same great cardinal doctrines of revealed truths. Our pulpits have given no uncertain sound as to man's ruin by sin, and his Redemption through the propitiatory blood of the Cross, Justification by faith alone, and the work of the Divine Spirit in renewing the soul. Amid the many changes which have marked the progress of theological thought in our time, we hold fast the form of sound words as maintained by our fathers, and feel a growing conviction of its power and adaptation to the times in which we live, and to man everywhere. As we have watched with no ordinary solicitude the bold and defiant attitude of the scepticism and unbelief of our time, we have felt devoutly thankful in witnessing the growing power and influence of the Presbyterian Church both in the pulpit and through the instrumentality of the Press. We rejoice to stand side by side with you amid the great conflict of our time, bearing our testimony with no trembling voice, for the same Divine Master and the same unchanging truth. We are separate from you in Church fellowship, and are yet one: believers in one Lord, one faith, one baptism, and bound for the same family home—'the General Assembly and Church of the Firstborn, whose names are written in heaven.' While on our way to that goodly fellowship we desire to cultivate and manifest a spirit of unity and brotherly love towards all the servants of our Divine Master and Lord, and devoutly pray that the sessions of your Council may be signally crowned with the presence and power of the Divine Spirit, and that your various plans and arrangements for the advancement of His kingdom and glory may be followed by abundant blessing. Signed on behalf of the Conference,

THOMAS M'CULLAGH, President.  
JAMES DONNELLY, Secretary."

Rev. CHARLES GARRETT supported the address. He said—Mr. Moderator, fathers and brethren, the Conference which we have the honour to represent is very sensible of the sacrifice which you are making in giving up a portion of your time which is so valuable, to receive us on your platform to say a few words of greeting to you, and through you to the Churches which you represent. We shall not presume upon your kindness, but trust you will pardon us for occupying a moment or two. When the last Presbyterian Council was held, we were contemplating the holding of our Methodist Ecumenical Council in London, and you generously sent a congratulatory address to that Ecumenical Council. The Address was heartily received and highly prized, and arrangements were at once made to enter into communication with you, that there might be no mistake as to the heartiness with which we regarded the Address. By what we deem a very happy providence, the Irish Methodist Conference is now holding its sessions in this town, and we seized the opportunity to ask permission to come and say to you how heartily we wish you God speed in the name of the Lord. It was only natural we should do so, especially when you remember that one of the mottoes on our denominational flag is—"The friends of all and enemies of none." Our association is also close and intimate not merely in this land, but in all lands where these Churches exist. We have watched your progress not with a feeling of envy, but with a feeling of admiration and gratitude to

God: and, as we have read the report of your victories, we have thanked God and taken courage in our own work. We rejoice in having an opportunity of thus looking the Presbyterian Churches in the face, and of congratulating you upon the position which you occupy and the honour which you bear. You have a noble ancestry. The names dear to you are dear to us—are dear to all who are loyal to the Lord Jesus Christ. When I remember a Welsh, and a Wishart, and the Covenanters, I remember names but to be mentioned to stir men's souls like the blast of a trumpet. Then, you have a very bright history. From the outset you have been the defenders of the faith. The crowned rights of Christ have ever been respected by you and ever been maintained, whatever the odds. In your Churches, there has ever been a barred door to Popery and no peace with Rome. Your aggressive work has been of the most glorious kind. No man can read the recital of the aggressive work of the Church without meeting the names of Dr. Duff and of the brothers Burns,—names which shine down upon us like the stars of heaven. If we look at home mission work we meet with the names of Gall and Chalmers doing work over which heaven and earth have rejoiced. If we look at the work of caring for the young, we have Guthrie and the pastor of the magnificent church in which we are assembled on the other hand; while in the temperance movement, Professor Miller and the noble son who succeeds him are leading on the hosts of God in their war against the greatest enemy which our country has to fear. I rejoice to find so many members of this Council have adopted the blue ribbon. Having worn it myself from the time of its introduction, it is very natural that I should rejoice to find myself surrounded by so many eminent adherents. No department of Christian work can be looked at in connection with our countries without finding, that the Presbyterian Churches have taken their right place and done their full share. Well may we meet to congratulate you, and pray that God's blessing may be upon you from the beginning even unto the end. I cannot sit down without saying how indebted the Churches of the land, and especially the Methodist Church is, for the literary treasury with which you have supplied us. Your works are ours, and you would find as good specimens of the foremost works of great Presbyterian writers in the libraries of the Methodist as in the libraries of the Presbyterian ministers here before me. I know in my own library are the works of Boston and of the Erskines. I have read them over and over again, and, above all, the glorious book of Samuel Rutherford, a book of which I said, in my ordination charge to a young minister, I prized more highly than any other book except the Bible. It has been my companion, and when my heart is sore and sad, I turn to those letters, feeling and knowing that I shall come away from the perusal with a warmer heart and a stronger faith in Christ my Saviour. There are a host of others, but I cannot omit speaking of M'Cheyne. Scarcely a Methodist home of any position into which I go where his book is not to be found, and

round his pages our people gather and read, while their hearts burn within them, and I thank God for it. Then the Bonars will be remembered as long as the Christian Church stands. I have especial reason to rejoice that I have been honoured to be in some sense the mouthpiece of this deputation. I come from Lancashire, and when I say that, you will already have known that I have a fair opportunity of seeing for myself what Presbyterianism is doing in England. If I were to be asked to-day which is the most prosperous and the most promising Church in my country, without hesitation I should say, the Presbyterian. In Liverpool, which is my home, we have a Presbyterianism of the highest, and purest, and noblest type. I do not hesitate to say that no good work is done in Liverpool for the benefit of man or the glory of God, but a Presbyterian will be in the front; and when I remember who are residing here—when I remember Rev. John Watson, Rev. Dr. Howitt, and, above all, my dear old friend Mr. Lundie, whose face I rejoice to see here—when I remember these men are standing shoulder to shoulder, representing the true aggressive spirit of the land, you do not wonder, I am sure, that I make the remarks. Then the laymen must not be forgotten. Mr. Samuel Smith, who is honouring our Houses of Parliament by his presence and influence, and Thomas Matthewson, and Alexander Balfour. We are side by side. We are heart with heart. We sympathise with each other's sorrows, share in each other's joys, and endeavour to stand steadfast in one spirit and with one mind, striving together for the faith of the Gospel. If you can forgive a personal reference, I may say, I owe my position in Liverpool at present to the Presbyterian Church. Our laws in Methodism are said to be like the laws of the Medes and Persians—we must move every three years whether we will or no. When in Liverpool it came my turn to move. The Presbyterian friends thought all they had to do was to ask the Conference not to move me, and that then I should not be moved. Well, they made the request, and, as they were all Scotchmen, of course they succeeded. And now I am grateful to say that in the work to which I have been called—the work of contending with the drunkenness, ignorance, and depravity of what has been called the black spot of the Mersey—my generous helpers have been my Presbyterian friends. It is therefore a great pleasure to us, and I express my gratitude personally, for the opportunity of conveying to your Church the true and hearty love of the Methodist Church of this land.

Rev. Dr. M'KAY said—Mr. Moderator, Fathers, and Brethren of this Presbyterian Council, I know that the members of the deputation agree with me in thinking, that I should best consult the wishes of this Council by economising its precious time, and I shall therefore content myself by expressing our thanks for the courteous manner in which you have received the deputation, and the hope that reciprocity of Christian sentiment and brotherly perfection may prevail, not only amongst the individual members of Churches, or even amongst the Churches themselves of the same denomina-

tion, but amongst all the Churches who hold the Head, Christ Jesus, and that when they shall be summoned to the great conflict with error and with evil they shall all be prepared in united phalanx and in the prospect of a sure victory to go forth, bright as the sun, clear as the moon, and terrible as an army with banners.

The MODERATOR said—I think it a very high honour to be the mouthpiece of this Council in returning to you our half of the exceeding good-will that is in the atmosphere. The electricity is abounding, and I may say that if we stand outside of this, face to face, one result is inside of the Church—we stand back to back between a common force. It matters not whether he be lost by drunkenness or by ignorance, by licentiousness or by scepticism, the soul that has gone astray from Christ is landed in a common doom; and so I say, upon the other hand, the soul is redeemed, whether he is given to Christ at a Methodist altar, in a Presbyterian inquiry-room, under the teaching of our Baptist brethren, or any other of that great company that you and I are pleased to call our allies in the fight between Jesus Christ and the enemies of your Saviour and ours. And now suffer a word or two—perhaps my own personal opinion about denominational religion, and in this I may not be sure I speak for all the Council. I have, however, profound doubts whether, were all of us in one denomination, God would be specially more glorified or mankind any more speedily saved. I have the suspicion that, among the means of grace, God has intended, our persistent, unflagging, unwearied, working away—with all patience and with all indomitable Scotch-Irish headstrongness of disposition—to be one of the things by which He has purposed to keep you, brethren, from falling away from grace. On the other hand, I am sure that your red-hot enthusiasm, that never was afraid of any devil the chief of the clan sent into the kingdom of God, but was ready to stand up, and, with an enthusiasm that absolutely seemed to be ignorant of what it was to be afraid, has been a very great blessing to our tendency to be very cold and a little slow in the movement. I am, therefore, of the opinion that our differences are blessings to us both. I am also of the opinion that our competitions have been so, also, for I remember Paul said—“If by any means I may provoke to emulation them which are my flesh, and might save some of them.” And when in my land—for you will see by my speech I am an American—at least in our land as part of the great missionary field of the Church of God, when two denominations start out in competition to see which shall the soonest capture a great city, or lay the foundations of a great colony or state, the competition works for the glory of God and the salvation of men. So, too, I am of opinion, that when it comes to these questions of toil and labour like that great question—and really I think the Methodist Conference were very judicious in selecting their spokesmen—that they should pick up a man who is specially engaged at work on the temperance question and in the work among the poor, the Christlike character of the Methodist Church, that sought for the poor and cared for the sinful and lifted

them up, was typified. I rejoice, therefore, believing that our mutual self-sacrifice have stimulated, by example, each other of the Church of God. Perhaps not your denomination alone, but, the whole kingdom of God is substantially to-day standing weeping by the grave of your very dear brother, Bishop Simpson. There is no good cause but in him has lost a friend in America, and in the wide world over. You have been pleased to refer to others of our tribe of Israel that have stood in the martyr's breach. There are yet conflicts of the future against the Man of Sin and the varied types of sin, along which conflicts you and we will stand together. May we not together to-day, back up the language and say,—as for the past it is certainly true, and we trust it will be true in the future, "That unto us together it has been given in the behalf of Christ, not only to believe in His name, but also to suffer for His sake." In the name of this Council of the Alliance holding the Consensus of the Confessions of the Reformed Churches as our faith, I pray upon you and all the Methodist Churches the wide world over, the descent of the Holy Ghost with power for preaching and teaching, and representing this Council, I give you my hand with all my heart.

The deputation then withdrew, the Moderator intimating that seats within the bar and on the platform would be at the disposal of members of the deputation during the sitting of the Council.

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ST. ENOCH'S CHURCH, BELFAST,  
Thursday Forenoon, June 26th, 10 o'clock.

THE COUNCIL met according to adjournment, and was opened with devotional exercises, conducted by the Rev. R. H. Lundie, M.A., Liverpool, Chairman of the Session.

The Minutes of the two Sessions of yesterday were read and approved.

The Business Committee made a Report which, on motion, was adopted, and is as follows:—

"That the Standing Orders be suspended, so that the appointment of the time and place for the assembling of the next Council may, as in the Programme, be the First business, after which, the Report of the Committee on the Reception of Churches into the Alliance will be presented.

With regard to the arrangements of the Programme, the Committee propose that after the reading of the first Paper, the Council be led in prayer by Rev. Dr. Hall, of New York, and that the Address on (1) The Relation of Foreign Missionaries to native Presbyteries and Churches, and on (2) That of Mission Churches to the Home Churches and to each other, shall not exceed fifteen minutes each, so that an opportunity for discussion may be given at the close.

Further, the Business Committee recommend that the Communion of the Lord's Supper, as announced on the Programme, be observed on Sabbath first, in St. Enoch's Church, at Half-past Three o'clock, and invite the attendance of all members of the Council."

GEORGE JUNKIN, Esq., (Joint Convener of the Business Com-

mittee) said—The Committee has received an invitation from the Presbytery of London to hold the next Council in that great city. A communication will now be presented by Mr. Duncan, elder, from London, after which I will submit the course which the Committee recommend the Alliance to adopt.

GEORGE DUNCAN Esq., (London)—I feel it to be a great honor and privilege that I have been authorised by the Presbyterians of London to convey to the Council of the Alliance a most hearty welcome to hold its next meeting in that city, and with your leave, I will read the Minute of the Presbytery which is my authority for doing so.

The College Hall, Queen Square House,  
London, June 10th, 1884.

At which time and place the Presbytery of London met and was constituted;

*Inter alia,*

It was moved by the Rev. Dr. Fraser, seconded by Mr. Robert T. Turnbull, and resolved as follows, viz.:

‘That the Presbytery of London respectfully request the Council of the Presbyterian Alliance to appoint the next meeting to be held in London, and assure the brethren of a hearty welcome. Appoint Mr. George Duncan, a member of the Presbytery and one of the Delegates from the Synod, to present this request to the Council.’

Extracted from the Records of the Presbytery of London, by

WILLIAM BALLANTYNE,

*Presbytery Clerk.”*

I hope that this Invitation will be received and accepted by the Council, and I am greatly gratified by making the announcement, inasmuch as our chairman (Mr. Lundie) is the Moderator of my own Church. I have but little to say by way of commending the place of meeting to the Council. London is not a small town, but a great city, and though it may not have in its neighbourhood such places of attraction as we are likely to be taken to on Saturday, still it has a British Museum and other objects worthy of interest. I trust the Council will help us in our little Presbyterian Church of England, so that we may come to have a greater amount of visibility than we have had. We are a small, young, and resuscitated Church, striving to advance as rapidly as we possibly can, and we hope that, when the people of England have an opportunity of seeing that there are such vast numbers connected with the Presbyterian Church in America and the Continent of Europe, allied and in close connection, they will see that the Presbyterian Church is not so small a body as might appear to them from the number of congregations we have throughout London and the country. True, our Church is rapidly rising. One of our most esteemed elders in Regent Square has been carried to his last home within the last ten days, and in the notice of Mr. Gillespie's death it was stated, that within his memory, there had been only six congregations in the Presbytery of London while



now, there are eighty-six. I am quite sure, that the Presbytery of London and our congregations and people will give to the Council a most hearty welcome, and will open their houses and dispense their hospitality as it has been done in this prosperous town. We have the largest city in the world to which to invite you, and I trust the Council will see its way to go to London at the next meeting.

Rev. Dr. M'CAW (Manchester)—As a provincial minister of the Presbyterian Church of England, I very heartily support the invitation given by Mr. Duncan in the name of the Presbytery of London. That gentleman has admirably expressed the sentiments of the Metropolitan Presbytery in regard to this invitation. I am pretty well conversant with the Presbyteries and people of the provinces, and am perfectly certain that all of them, with one heart, will endorse the invitation given, and will regard it as a high privilege and great honour if the Council accept the invitation. It may be regarded by some as a piece of boldness, and perhaps of some little presumption, in so small a Church as ours is to ask the Alliance, representing a constituency of some thirty millions of souls, to come within our borders. But, although our Church is comparatively small, we have invited the Alliance to a great country, for England is the centre of the great British Empire, and we have invited the Council to a great city, for London is one of the central cities of the world. When the First meeting of the Council was held in Edinburgh, the capital of Scotland, the Second in Philadelphia, one of the capital cities of the United States of America, and the Third in Belfast, which certainly is the commercial capital of Ireland, it is a fitting thing that the Fourth meeting of the Council should be held in London, the capital city of England. Besides, although a comparatively small Church, we are a living and a growing Church. In 1836, when the first Synod of the English Presbyterian Church was convened in Manchester, the congregations were only twelve in number, but at the last meeting 280 congregations were represented on our roll. I believe the meeting in London will be a grand protest against certain Ritualistic and other practices that are making such havoc in our beloved country. By accepting our invitation, the Council will gratify us highly, and will also, we trust, render us a great service, while on the part of the English Presbyterian Church, I can promise you a hearty welcome.

GEORGE JUNKIN, Esq., said, The Business Committee feel there can be but one response to so generous an invitation, and I have great pleasure in laying before the Council for its adoption, the following Recommendation from that Committee :

“A Communication having been addressed to this Council from the Presbytery of London requesting that the next Meeting be held in London and assuring the Delegates of a hearty welcome, the Business Committee Recommend, that this Invitation be accepted, and that the next General Council be appointed to meet in London in the year 1888. Also, that a local Committee of Arrangements be now nominated to determine the precise date for the assembling of the Council and for the making of all necessary arrangements.”

The Recommendation having been submitted to the Council was, on motion, unanimously and heartily adopted, and the Council decided accordingly.

Rev. Dr. LANG then said—In the next place, Mr. President, I have to read a communication received this morning in reply to the letter sent from the Council of Philadelphia, in 1880. The letter is from The Œcumenical Methodist Conference, City Road, London, and is addressed,

“To the Council of the Alliance of the Reformed Churches throughout the world, holding the Presbyterian System, to meet in Belfast, in June, 1884.

“Honoured Fathers and Brethren—We have great pleasure in assuring you of the deep interest and Christian emotion with which your letter, presented by Mr. Hugh Matheson, was received by us in Œcumenical Conference assembled. It was eminently fitting that you should precede us in holding such a Council of all who agree in doctrine and government, and, having so preceded, it became possible for you to initiate this fraternal correspondence. In view of the friendly intercourse now of long time established, and continually increasing between many of your ministers and congregations in all parts of the world and our own, there could have been no doubt in your minds as to the spirit in which your advances would be received. Whatever may be the difference in our views of some of the more recondite elements of Systematic Divinity, on the cardinal principles of Human Depravity, the necessity of Regeneration, the Guilt of all men, and the necessity of reconciliation to God through the Propitiation and Mediation of Jesus Christ, the Divinity of our Lord, Justification by faith, and the Probationary character of this life, we witness the same Confession of Faith. Neither confused by the subtlety nor dismayed by the arrogance of Infidelity, we steadfastly hold with you to the Inspiration of the Holy Scriptures, and, without fear of the anathemas of the Roman Church from whose power the devotion and courage of your spiritual fathers so greatly contributed to free us, we maintain the right of Private Judgment. If the exercise of that right leads us to differ in a few points, we devoutly thank the great Head of the Church, that He has led us to such general unanimity and to zeal for the conversion of the world to Christ. Whatever the struggles awaiting the Christian Church may be, we shall confidently rely upon you to defend Evangelical principles against extremes of Romanism and Rationalism, and against all ‘Romanising germs’ in the Protestant Communion, and in dependence on the God of our fathers, we pledge you the co-operation of all true Methodists everywhere. Permit us, in conclusion, Honoured Fathers and Brethren, to express the hope that your prosperity in Christ may increase more and more, and that all who love the Lord Jesus in truth, as it is justly set forth in the Preface to the Harmony of the Confessions of the Reformed Churches, being by a friendly league united together in Christ, may vanquish all anti-Christ, and may sing that hymn to the Lord our God, ‘Behold how good and joyful a thing it is for brethren to dwell together in unity.’

Signed on behalf of the Œcumenical Methodist Conference,

JOHN BOND,	} Secretaries.
J. SWAM WITHINGTON,	
A. C. GEORGE, D.D.,	
S. B. SOUTHERLAND, D.D.,	

London, September 22, 1881.”

The MODERATOR—I am sure the Council receives this with great gratification, and orders its insertion in the minutes.

Rev. JOHN H. ORR (Antrim)—I would like the Business

Committee to find some opportunity for the discussion of the Papers and Addresses of yesterday.

Dr. LANG—The Business Committee, I am happy to say, has already been considering this very matter, and hopes to find such a time as is desired, at the close of the Addresses of the brethren from the Continent.

Rev. Dr. HAYS (Colorado) then proposed the following Resolution:—

“That, Whereas this Council has no authority and has never claimed any, but is intended as a channel of intercommunication and a bond of union; and Whereas its present, as its past, experience indicates that, without assuming any authority, it might yet, in many cases, with the assent of those concerned, accomplish much good in the way of spreading information, in promoting judicious beneficence, and securing co-operation in evangelistic work: therefore Resolved, that a Committee of twelve (of whom seven shall be resident near each other) be appointed as a Committee of inquiry on evangelistic work to investigate what may be practicable for this Alliance to do in an age of enlarged Christian work; and Resolved, that the preceding resolution be printed as part of the letter-head on the stationery to be used by this Committee.”

In moving the resolution Dr. Hays said—The thing that creates jealousy in this Council is the fear, that the large Denominations will undertake to dictate, and, as we would say in America, “run” the smaller denominations. I have striven to guard that point, and to show that the Council in taking this action never intended to dictate to anybody—

The MODERATOR—Will you allow me to remind the house that we have agreed to an Order for the day? Would it not serve your purpose to give notice of this?

Rev. Dr. HAYS—I prefer referring it to the Business Committee now. (Cries of “Agreed.”)

The MODERATOR—Is that agreed? (Pass, pass.)

Rev. Principal MACVICAR then submitted the Report of the Committee on the Reception of Churches, as follows:

“The Committee on Applications for Admission to the Alliance beg respectfully to report as follows:—

There have been laid before them Applications for Admission from  
1st, The Cumberland Presbyterian Church,  
2nd, The Reformed Church of the Province of Austria,  
3rd, The Synod of the Secession Church of Ireland,  
and 4th, The Synod of the Presbyterian Church of Jamaica.

The several Applications, with various accompanying Papers, having been considered, your Committee have unanimously adopted the following deliverance:—

*First*, Respecting the Cumberland Presbyterian Church;

Whereas the Cumberland Presbyterian Church has adopted the Constitution of the Alliance; Whereas it was one of the Churches which was invited to assist in the formation of the Alliance in 1875; Whereas it has now, as on previous occasions, made application for admission, and has sent delegates to the present meeting; Whereas, further, as declared by the First Council at Edinburgh, the responsibility of deciding whether they ought to join the Alliance should rest on the Churches themselves: Your

Committee recommends the Council, without pronouncing any judgment on the Church's revision of the Westminster Confession and of the Shorter Catechism, to admit the Cumberland Presbyterian Church into the Alliance, and to invite the delegates now present to take their seats.

*Second.* Respecting the applications from the Reformed Church of the Province of Austria, the Synod of the Secession Church of Ireland, and the Presbyterian Church of Jamaica,

Your Committee unanimously recommends that these Churches be admitted, and that their delegates be invited to take their seats.

S. D. F. SALMOND, Clerk, *pro. tem.*

D. H. MACVICAR, Chairman."

He said—Allow me to explain with respect to the Cumberland Presbyterians. It is appropriate to state that this Church was organised in 1810. It is a body of great Christian vitality, as will be seen from the fact that it already possesses 1,422 ministers, 224 licentiates, 197 candidates for the ministry, a communion roll of 115,749, a theological seminary, three universities, and several colleges and academies. The Committee in charge of this work of considering the applications for admission into the Alliance was composed of seventeen persons, and at the meeting held yesterday (25th June) sixteen were in attendance. I venture to say that the members of Committee represented all the shades of opinion which may be supposed to exist in the Alliance, and the Report which I am about to read was unanimously adopted. I wish to emphasise that fact, that while the Committee represented different shades of opinion, the Report was *unanimously* adopted.

Mr. JUNKIN—There were two members of the Committee absent from the meeting.

Rev. Principal MACVICAR—I have stated there were sixteen in attendance at one time in the Committee.

The MODERATOR—The Report is on the table of the Council. If we can adopt it *simpliciter*, it will save time.

Rev. J. H. MARTIN, D.D. (Kentucky) rose to move the rejection of the Report, when

Rev. J. MARSHALL LANG, D.D. (Glasgow)—The first thing is to ascertain whether there is any motion to adopt this Report.

Rev. Dr. MARTIN—I move the rejection of the Report.

The PRESIDENT—We must first have its adoption moved and seconded.

Rev. Dr. HAYS (Colorado)—I move the adoption of the last half of the Report. I apprehend that as to the last three Churches, there will be no difference of opinion among us.

Rev. Dr. WELCH (Auburn, New York) seconded this, when

The motion was agreed to *nem. con.*

Rev. Dr. CHAMBERLAIN (Madras)—I now move that the Report as a whole, be adopted.

The PRESIDENT—We have already adopted the latter part.

Rev. Dr. CHAMBERLAIN—I move then, that the first part of the Report be adopted. There has been a Committee appointed, representing every shade of theological opinion and every position geographically represented in this Assembly, which has given its

full attention to this subject. This Committee has unanimously recommended that we receive these brethren, and I think the Council will properly accept and adopt that Report.

Rev. Dr. J. H. MARTIN (Kentucky), in moving that the portion of the Report referring to the Cumberland Presbyterian Church be not adopted, said—Mr. Moderator, it has often occurred to me that Presbyterianism is not only great and powerful in its purity and integrity, and by its direct, regular, legitimate operations and effects, but also in certain modifications of the system, reactions against it, forms of dissent, and divergences from it. This is illustrated by two important historical facts. In the year 1800 there prevailed in Kentucky and other Western parts of the United States a deep and widespread religious excitement. In 1810 the Cumberland Presbyterian Church was organised in the Southern portion of Kentucky. It was an outcome of the same prevalent excitement, and an offshoot from the parent tree of Presbyterianism. This body, however, did not depart and diverge so widely as others from the Presbyterian system. It retained the Presbyterian form of government, and to a certain extent the doctrinal standards or old formulas of belief, which it modified with reference to the Decrees, to Election, and to Predestination, perhaps also on the subject of the Atonement, and on Divine agency and the operations of man's will in spiritual things. This denomination in 1883 consisted of 2,591 churches, 1,437 ministers, 113,750 church members—Presbyterian, active, expansive, strong, influential in this modified and altered form of the system. An application has been made by the Cumberland Presbyterian Church to form a connection with the General Alliance of Presbyterian Churches throughout the world, and this Council is called upon to consider and decide the question of granting or refusing the application. If the issue presented were that of fraternal relationship with the ministers and members of that Church as brethren in the Lord, or of uniting with them in an Evangelical Alliance, or on any platform of a common Christianity, the path of duty would be plain, and association with them would be honourable and pleasant. But the issue actually presented is, whether the Cumberland Presbyterian Church shall be admitted into the Alliance of Presbyterian Churches throughout the world, the basis of which is a clearly-defined Constitution? I desire to state the grounds on which, in my judgment, this connection ought not to be formed. The reason in general is, that the fundamental Principle of the Alliance operates to hinder, debar, and exclude that body from membership in it, to wit, "whose Creed is in harmony with the Consensus of the Reformed Confessions." In proof of their lack of harmony with this Consensus I adduce, *first*, the fact that proposals for mutual correspondence between the Cumberland Church, and the Northern Presbyterian Church in the United States resulted in the discovery of such a want of agreement in doctrinal matters, that the efforts in this direction failed of success, and were abandoned.

I adduce a *second* fact—viz., that overtures for organic union

between the Cumberland body and the Southern Presbyterian Church in the United States (see Minutes of the latter organisation for 1866 and 1867) were rejected by the General Assembly of the Southern Church. It is admitted that the Cumberland Church is Presbyterian in polity, and has raised the standard of education and of qualifications for the ministry, and, so far as these points are concerned, a union might possibly have been effected. But the chief objection to organic union made by the Southern Assembly was, that the terms suggested by the Committee of the Cumberland Presbyterian Church involved "changes so materially modifying the System of Doctrine which has for centuries been the distinguishing peculiarity and the eminent glory of the Presbyterian Churches both of Europe and the United States," that a proposition for union could not be entertained and the whole subject was abandoned. If, now, these two large and influential bodies of Presbyterians, constituent parts of the Alliance, and confessedly in harmony with the Consensus of the Reformed Confessions, are not like-minded in doctrine with the Cumberland Presbyterian Church, it logically follows, that the last-named is not in harmony with that Consensus. If not in accord with other bodies forming the Alliance, can they reasonably, wisely, and properly be admitted into it? Would there not be friction, discord, disturbance growing out of this lack of unity? For "how can two walk together except they be agreed?"

*Another ground of objection* to their admission is the statement made by the Cumberland body, that the Westminster Confession contains errors which the fathers of the Church, in framing a creed, eliminated from it. The exact language, found in a report made by a Committee on a proposed revision of the Confession of Faith and Form of Government of the Cumberland Presbyterian Church, and adopted by the General Assembly in Austin, Texas, May, 1881, is this:—

"This desire grows out of the fact that our fathers in revising the Westminster Confession of Faith for the use of our Church, and in eliminating error taught therein—!" This is a grave official allegation with reference to that venerated Symbol, that has been the accepted standard of Bible truth and doctrinal belief of the Presbyterian Churches of England, Scotland, Ireland, the United States, Canada, and elsewhere, save the Cumberland body itself. This declaration is followed with a statement that the fathers "left many chapters and sections unchanged, and in which are found words and phrases, the meaning of which is inconsistent with the system of Bible truth taught in the Revised Confession, and inconsistent with the teachings of the "pulpit" then and now." That is, additional expurgation and a new or second revision were important and necessary, and accordingly a new revision, which is now the Confession of Faith of the Cumberland Presbyterian Church, was made and adopted.

In the General Assembly of the Cumberland Church at Nashville, Tennessee, in May, 1883, a letter of fraternal regard was read

from the Evangelical Union of Scotland congratulating the Assembly upon the revision, and on the success with which "Westminsterism" had been expunged from the text. Among the signatures were the names of George Gladstone, and Fergus Ferguson, D.D., of Glasgow. Three things are evident. First, that the Evangelical Union of Scotland are delighted to see "Westminsterism" expunged from a Church Creed or Confession of Faith. Second, the said Union congratulated the Cumberland Presbyterian Church for having expunged Westminsterism from its Revised Confession. Third, it is implied that the General Assembly accepting the congratulatory message as an expression of fraternal regard, sympathise with the Union in their delight over the exclusion of the doctrines indicated by this word from their new Confession, and that they cherished the same dislike and hostility to Westminsterism as was felt and expressed by the Evangelical Union of Scotland. The attitude, therefore, of the Cumberland Presbyterian body, as defined and exhibited by their highest Court, is that of disagreement with and opposition to whatever of Biblical truth and doctrine may be included in the word and idea of Westminsterism. On this point the revision is its own witness. While there are sections on the Decrees of God, Preservation of Believers, and Christian Assurance, there is an omission of statement concerning the great fundamental, vital, precious, glorious doctrines of the Election of Grace and Predestination to life, holiness, sonship, and conformity to the image of Jesus Christ of those who were chosen in Him before the foundation of the world. This is a glaring defect in any Church Creed whatever. These truths are incorporated in the Westminster Confession and while they may be expunged from it by a process of revision, it is impossible to expurgate them from the Word of God, or to formulate a full Scriptural Creed without them. It may be done on paper, but it cannot be done in fact. The free, unmerited love of God in saving the chosen vessels of mercy, according to His antecedent and eternal Purpose, is a truth inseparable from the Divine nature and will, as old as God and enduring as eternity.

If the Cumberland Church be admitted into the Alliance, it will be the introduction of an element of hostility and antagonism to some of the most important and precious contents of the Westminster Confession, and of all the Reformed Confessions in substantial harmony with it. If a proposition should be made in this General Council to reaffirm the leading characteristic doctrines held by Presbyterian Churches of many lands both in the Old and the New World, the Cumberland brethren, after being admitted, would, by a logical necessity, array themselves in opposition to some of these doctrines, and by their arguments and votes endeavour to prevent a re-statement and re-endorsement of them. They might, in conjunction with others, form a party within the Alliance that would seek to expunge Westminsterism and all kindred ideas, doctrines, and principles from the Constitution of the Alliance, and assert that the Consensus of all the Reformed

Confessions is in accord with their own views. After having changed the basis of the Alliance as to its principles, if at any time this party should constitute a numerical majority of members in the General Council, they might even go so far as to expunge or expel those holding opposite views, and gain control of the Council and the Alliance which it represents. Men are actuated and governed by their ideas, views, principles, convictions of truth and duty, and it is almost certain, that the delegates from the Cumberland Church, if that body be admitted into the Alliance, would contend for their own distinctive views, doctrines, and principles, and exhibit hostility as that Church has been doing since its first organisation, to those great doctrines of revelation that have for centuries, been the distinguishing peculiarity and eminent glory of the Presbyterian Churches both of Europe and the United States. The great magnetic attractions of the Constitution of the Alliance are the three principles enunciated as the basis of union between the Churches that enter into it. These are, that any Church is eligible to admission which holds Presbyterian principles, receives the Old and New Testaments as the Word of God, and whose Creed is in harmony with the Consensus of the Reformed Confessions. These articles of agreement constitute the bond of connection between the Churches that form the Alliance. If there be a departure from these fundamental ideas and principles by the introduction of incongruous and conflicting elements, the tendency will be not only to weaken, but to disintegrate, dismember, and dissolve the union. To avoid the contingency of such a result let us by open, candid, honest, straightforward action adhere to the Constitution, and maintain it in its obvious meaning and true spirit, principles, and intent.

Dr. BRIGGS (New York)—This Report has been unanimously agreed to by a large and representative Committee of this Council. I wish the house to observe that the Report compromises nobody. It does not ask the opinion of any brethren or of any Church upon the revision of the Westminster Confession which the Cumberland Presbyterian Church has just completed. It waives that. It pursues the policy which has already been laid down by the First Council of the Alliance, namely, that the responsibility of deciding devolves upon the Church itself, and not upon the Council or the Alliance. It would be impossible for the Council to go into an examination of the Creeds of the Churches represented. If we should attempt to do that, we should develop endless difficulties. All we have to do is to accept the credible profession which the Cumberland Church has made. That Church in General Assembly adopted the Constitution of the Alliance, and this is all that other Churches have done. This Council decided yesterday, that we would have no new test of membership, and the Cumberland Presbyterians have complied with the tests already in force. Their admission by the Alliance does not bind it. The Alliance accepts the Consensus in the historical sense, and the Cumberland Presbyterians accept it in the same sense. It is quite true that the



Church to which I have the honor to belong (the Northern Presbyterian), has refused to enter into an organic alliance with this body—

Rev. Dr. MARTIN—Mutual correspondence, not organic union.

Rev. Dr. BRIGGS (continuing)—but there is a great difference between organic union and meeting in this Alliance. Dr. Martin has urged his view on the ground that a Committee of the Cumberland Presbyterian Church had expressed certain private opinions. Now it is quite true, that that Church had appointed a Committee to revise the Confession, and that that Committee had made statements of which they could not approve, but the whole Church could not be held responsible for these, inasmuch as it did not adopt the language of the Report and declined to allow it to be printed in the official copy of the Confession. Dr. Martin's other statements about the correspondence with the Evangelical Union of Scotland were also irrelevant, inasmuch as neither the opinions nor the actions of the Committee had ever been adopted by the Church. I yield to none in reverence to the Westminster Standards but these are not the standards of the Alliance. The standard or doctrinal basis or bond of union of the Alliance as declared in its Constitution, is the Consensus of the Reformed Confessions, and the doctrinal standards of the Cumberland Presbyterian Church are in conformity with that Consensus. The difference between the Cumberland Presbyterian Church and the United Presbyterian Church of Scotland, which is in the Alliance, is just this, that the American Church has revised the Standards, while the Scotch Church has added an explanatory Declaration, and the brethren of the Cumberland Church, who are here, accept the Standards with the explanatory declaration of the United Presbyterian Church. I do not see, therefore, why we should refuse to admit them, and hope we will come to a unanimous conclusion in the matter—a conclusion which will compromise nobody. We are not compromising our Southern American brethren, for even in admitting the Cumberlands, these will not be expressing any approval or acceptance of their position.

The MODERATOR—I wish to know if it would meet the wishes of the Council that we take a vote on this matter after hearing one speech from the other side. This would save the time of the Council.

Rev. Dr. CHAMBERS—Some of us have conscientious convictions on this subject, which require to be expressed without going into any argument, and I, as one of those persons, would like to be heard.

The MODERATOR—Will your observations be brief?

Rev. Dr. CHAMBERS—I will be brief. I do not wish to speak just yet.

The MODERATOR—Then Dr. Petticrew has the floor.

Rev. Dr. PETTICREW (Eglinton)—I have not the pleasure of knowing a single minister or member of the Cumberland Presbyterian Church, and therefore, I can speak without any

personal bias on this subject. I cannot concur with the doctrine laid down by Professor Briggs that the action of the Alliance in receiving the application of the Cumberland Presbyterian Church compromises nobody, because, as he said, the responsibility rests upon the Church and not upon the Alliance. Now, in the Report that was read, the language was, that the responsibility of considering whether a particular church would join the Alliance or not, rested with the individual Church, but surely the Alliance has some responsibility as to whether it will receive that application or not. The language of the Constitution is, that any Church organised on Presbyterian principles, which holds to the Supreme Authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose Creed is in conformity with the Consensus of the Reformed Churches, shall be eligible for admission. Supposing the doctrine laid down by Dr. Briggs were the Constitution of this Alliance, then it would read that any Church organised on such principles, not simply shall be eligible for admission, but—shall be admitted. The principles Dr. Briggs enunciated, would require us to admit any Church whatsoever that is organised on Presbyterian principles, and professes to hold the Authority of the Old and New Testaments to be Supreme, and whose Creed is in conformity with the Consensus of the Reformed Churches. I believe that the Alliance itself is responsible in this matter, and that it cannot, in dealing with this Report, relieve itself of the responsibility that rests upon it in such a case. It is generally understood and I think correctly, that the Cumberland Presbyterian Church has eliminated from its Creed the doctrine of the Unconditional Election of God's people to eternal life and the means thereof, and I do not think it can be denied by anyone here, that the Reformed Confessions have hitherto been regarded as Calvinistic in doctrine; and certainly the Unconditional Election of God's people to eternal life and the means thereof, is not only one of the doctrines of Calvinism, but a distinctive doctrine of Calvinism, more so perhaps, than any other single doctrine contained in the Reformed Confessions. It is not easy to see how a Creed from which that doctrine has been eliminated, can be regarded as in harmony with the Consensus of the Confessions of the Reformed Churches. Now, according to the Constitution of the Alliance, in order that a Church may be eligible for admission, it must not only be a Church organised on Presbyterian principles, but a Church whose Creed is in conformity with the Consensus of the Reformed Confession. It is quite true, as Dr. Briggs has said, that the Alliance has finally refused to define what the Consensus of the Reformed Churches is, but it is a substantial reality notwithstanding. That Consensus is neither vague nor unmeaning. It must be admitted by anyone who has paid attention to the subject, that the Consensus of the Reformed Confessions is Augustinian or Calvinistic, as distinguished from Arminian; but, as admitted by Dr. Briggs, the Cumberland Presbyterian Church is nearer Arminianism than it is to Calvinism. This being so, the Alliance cannot,

without straining its Constitution, receive this Church as part of it, seeing that the Creed of a Church before it is eligible for admission, must be in conformity with the Consensus of the Reformed Confessions, and that the Creed of this Church is, in a most important matter, not in conformity with that Consensus. Suppose this Alliance were to take the course recommended by the Business Committee, what would be the result? It would be regarded as having virtually declared that the doctrine of the Eternal Election of God's people to everlasting life and the means thereof is no longer to be regarded as a necessary part of the system of truth which this Alliance represents and witnesses to, and by many outsiders it would be regarded as a practical abandonment by the Alliance, not only of that doctrine as a part of our testimony, but as an abandonment of the doctrine altogether. If that course is to be taken by the Alliance, I do not see where you are to stop. I do not see why we should not, as the next step, declare that the Presbyterian form of government is not a necessary qualification for admission to the Alliance. I hold that this doctrine is more vital than any form of government, however important in its own place. The reason of the existence of the Alliance on its present basis will in a large degree have ceased, if a course be taken which undoubtedly will imply that this doctrine—which is more than any other characteristic of Calvinism—is no longer part of the System of truth that the Alliance represents. The leading doctrines held by the Cumberland Presbyterian Church are held by other denominations that are not Presbyterian. We must therefore, bear in mind that the logical result of the admission of this Church will be that those other evangelical Churches will be eligible for admission. I think that the Alliance as at present constituted, has a totally different object in view, and, seeing that the doctrines about the Sovereignty of Divine grace are not witnessed to by other denominations as by Calvinistic Presbyterians, I think we should hold up this doctrine rather than take any course that would throw discredit upon it or hold it in abeyance. When the different Churches joined this Alliance, many of them took it for granted, that they were joining an Alliance of Churches strictly Calvinistic in doctrine, and if any course should be taken by which the Alliance would cease to be Calvinistic in doctrine, I believe that the interest of many Churches now connected with the Alliance would in a large degree cease. It has been hitherto understood that it was Calvinistic Presbyterianism that the Alliance represents, and if the Alliance comes down from that platform, some of the Churches may be led to regard the organization with feelings of much less interest, if they at all continue to send their delegates or representatives to its meetings. I have only to say, that I entirely agree with those who have spoken in opposition to the recommendation of the Business Committee.

Rev. Dr. CHAMBERS here rose to speak.

The MODERATOR—I am not acquainted with your rules of debate on the other side of the Atlantic, but in England it is the

custom to hear one speaker on each side alternately. On which side does Dr. Chambers wish to speak?

Rev. Dr. CHAMBERS—On neither side—between the two.

The MODERATOR—I presume it is the mind of the house that Dr. Chambers shall be heard.

Rev. Dr. CHAMBERS—There are two simple ways of dealing with this subject. One is to sanction the admission of the Church unconditionally. That is simple. The other is to reject the application. That is simple too. But the difficulty is that this is a case different from any that has ever come before this body, or is ever likely to come before it again, because it is the case of a body calling itself Presbyterian, which had taken one of the acknowledged Reformed Confessions, and eliminated from it the leading one of those doctrines of grace which are everywhere recognised as characterising the Symbols of the Reformed Church. It is admitted on all hands and does not admit of argument, that the Cumberland Presbyterian Church has excluded the article of the Election of God's children to life everlasting from the Confession.

Rev. Dr. BRIGGS—That would not be admitted.

Rev. Dr. CHAMBERS, I am sorry that any man in this Alliance should ask for argument on that point—any man that has read the revision of the Westminster Confession by these Cumberland brethren. If the Cumberland Presbyterian Church has not struck out that doctrine, then, I do not know how it could possibly be struck out. But I think I see an easy escape from the difficulty that presents itself. We can receive them without trumpeting ourselves as having yielded a cardinal principle of the faith for which our fathers bled and died. I am not willing to appear in that position and all I ask is, that this Alliance would save me and others who think with me, from being subjected to the reproach of having, as a body, welcomed in those men who, as it were, have spat upon a primary article of the doctrines of Grace. It is, however, a very serious matter to object to the conclusion arrived at unanimously by such a body of brethren as composed the Committee, and it is with the greatest deference that I have ventured to speak upon the subject. Indeed, it is only out of conviction of conscience that I have risen to claim that the Report should be modified. What I have to suggest is, that the Committee should amend the Report by the addition of a statement to this effect “That without becoming responsible for the omissions made in the Confession of Faith,” recommends the Alliance to admit the Church in question. A provision to that effect would relieve me. I do not think that if our brethren of the Cumberland Presbyterian Church be admitted they would do us any great harm. On the contrary, I think it possible that we would do them a great deal of good.

The MODERATOR—Will Dr. Chambers put his suggestion in the form of an Amendment?

Rev. Dr. CHAMBERS—Yes, I move accordingly, and shall present the Amendment in written form.

Rev. Dr. M'LEOD (Indianapolis) agreed to second Dr. Chambers' Amendment.

Rev. Principal CAIRNS (Edinburgh)—I rise with deep feelings of responsibility, and can fully sympathise with the views of Dr. Martin and others who have objected to the admission of the Cumberland Presbyterian Church. When I came to study this question for the first time, I felt strongly inclined in the same direction that has been so ably and forcibly expressed by Dr. Martin and others. I felt there was great danger of something being done in the way of admitting these otherwise much-respected and valued brethren and fellow-Christians, that might compromise our adhesion to our own Symbol of authority, the Consensus of the Reformed Confessions. I therefore read all the documents I could find. I read through all the accounts of Dr. Schaff, and I read through also the Revised Confession itself. I had also the opportunity of asking some of the members of the Cumberland Presbyterian Church, from their own point of view, their position and true basis of doctrine. The result of that study and still further, the conversation of brethren representing both sides of the question—the side that was most favourable to the Cumberland Presbyterian Church and the side that was most adverse—and of the best thought I could give to the subject, have led me to the conclusion that I found my way clear—first, as a member of the Committee, to vote for that Report, and then, as a member of this Council, to vote for its adoption. I feel the great gravity of the position, and would ask the permission of this meeting to add an element which has not been brought out, and which might relieve the mind of the Council, as it has relieved my own. I happened, in 1878, to be convener, along with Principal Harper, of a Committee which took part in the work of reconsidering and so far revising, the Standards of the United Presbyterian Church of Scotland. We had the greatest difficulty and the greatest sense of responsibility, yet we had arrived at a harmonious conclusion. I took the liberty of moving, at one step of the discussion, the Adoption of the Report of that Committee, and that Report contained the proposal in regard to the question of Divine Decrees. In regard to the question of Election—the article on Election—I would take the liberty, if the meeting would allow me, of reading a portion of the speech which I then delivered:—“In regard to the second article as to the Divine Decrees, including the doctrine of Election to eternal life, I hold that these are in accordance with the truth that ‘God will have all men to be saved, and has provided a salvation sufficient for all, adapted to all, and offered to all, with the grace of His Spirit, in the Gospel; and also with the responsibility of every man for his dealing with the free and unrestricted offer of eternal life.’” I do not need to add to what I have already stated as to my attachment to that portion of the Confession, and of the truth held by this Council, with which this statement begins. I believe that something like this is held by all Churches, whether they call themselves Cal-

vinist or not, that do firmly hold the doctrine of Salvation by Grace. The day may come—and I for one would not shrink from that day—when the Calvinist may meet with the Lutheran and the Methodist and confer with these as to what they hold in common, because I do not believe they differ so much from one another as they mistakenly suppose. I believe it will be found, just as we found in the Union negotiations with the Free Church, that the two sides hold more in common than is generally supposed. I would never indeed, consent to give up our position until some change could be made by the representatives of all parties, upon some ground that would do full justice to all we have held and contended for in our Presbyterian Calvinism. But I have been very much impressed with the fact that in a Synod in Berlin, in 1846, representing the Lutheran and Calvinist sections of the United Church in Prussia, there was an attempt to find out the Consensus of the two Churches, and that Consensus so approaches to what we hold to be distinctive to Calvinism, that I take it to be a testimony to the truth and Scripturalness of what we hold as to Election. I read this to the sub-Committee and I will now read it to the Council, not in the way of recommending it, because I believe the statements in our Symbols are better still, but I read this to show how, in the attempt to bring out both sides of the doctrine of Salvation by Grace, there may be a point reached which shows that after all, there is less difference than is often contended for. These are the propositions made by Dr. Nitzsch, of Berlin, in union with Dr. Dorner and many others, and accepted by the Berlin Synod of 1846:—“(1) Since it is the Will of God revealed in Christ, that the sinner should not die, but live, that is to say, that by the preaching of the Cross he should be converted and saved by faith, so the Will of God in this Call is in reference to all who hear the Gospel, sincere and earnest. (2) Those who are effectually Called, have not to ascribe it to their own running or merit in believing, but solely to the mercy and choice of their God that He has made them accepted in the Beloved; and those who do not attain Salvation have not to ascribe it to the powerlessness of the Gospel or the unreality of the Call to Grace, but to their disobedience to the Gospel and resistance to the Spirit of Grace. (3) Those who, being justified by faith, have peace and the fruits of righteousness, ought, even under sore temptations, to be comforted by the assurance that it is not a mere temporary and transient experience of grace which has come to them through believing, but an eternal Purpose and Counsel of the love of God which has revealed itself in them, and through this comfort, they should strive to make their calling and election sure.” I venture to say that we are not so very far from any Christian Church in its deepest spirit that really holds anything like that; and, while I would work on until all Churches may be brought even to a higher point than that, I say it would be the worst possible course for us, with testimonies like these to our Calvinistic principles, either to give up those principles, or even to

compromise them, and abate their true spirit and meaning." So far I have quoted from my speech of 1878 these propositions of the Berlin Synod. I took the liberty this morning of submitting them to a number, including the Chairman of the Delegation that had come representing the Cumberland Presbyterian Church, and the united statement which they made was that, while they could give no official recognition, not being formally assembled, to those statements as I read them, yet they took no exception to them, and did not find anything on the face of them to take exception to, and were ready to receive propositions like those. That was a fact which has weighed with me in addition to that which moved me before, and, while I am under a very deep sense that this is a question of great gravity and responsibility, and while I do not wonder from all the circumstances of the case, that great anxiety should be felt, that no evil may happen to the Church of God from any step such as has been proposed—still I would take the side of charity—and accept the Report with a very deep sense of sympathy for our brethren of the Southern Church, for I have the warmest sympathy with that branch of the Church in America as well as with the Northern Church. I have known the students of that Southern Church to be highly devoted and cultured, and if I thought I should weaken the position or impair a branch of their noble Church, I would be the last man to stand on this platform and to take any such side.

Dr. CHAMBERS—The Report contains the words—"Your Committee recommends the Council without pronouncing any judgment on the Church's revision of the Westminster Confession and of the Shorter Catechism." My amendment is that the words "Without pronouncing any judgment on the proposed revision" should read "Without approving of the Church's revision," and that the Report be so altered.

Rev. Dr. Wm. F. JUNKIN (Charleston, S.C.)—I regard it as most unfortunate for myself, that I, as a member of the Committee to take into consideration the papers and subject matter connected with this Cumberland Church, should have been absent from its meetings. I went out at the hour appointed, as I supposed to the place at which the Committee was to meet, and, failing to find the Committee there, I went to another place and inquired from no less than a dozen gentlemen where the Committee could be found, and, failing to ascertain their whereabouts, I was unable to meet them, so that my absence was wholly unintentional and greatly regretted. There are only two points to which for a moment I would direct the attention of this body. The first is, that the position of the Cumberland Presbyterian Church is a position of continuous and continued protest against the grand fundamental truths which those who had worked among them had felt to be a base and a rock beneath them. If it were a question of warm co-operation to preach the blessed Gospel of Free Grace along with them in their pulpits, I hesitate not to say, that there is no voice that would be lifted more earnestly than mine. The question

however is, are we to continue to stand upon the platform on which we have been placed—a platform which, in the judgment of some, may be somewhat restricted—or shall we allow to float over us the blue banner with any discolouration or stain upon it, or shall we not? Now, the historic position of this Cumberland Church is a protest against our doctrines. It does not occupy the position of being a constituent part of this grand organization—the Alliance of the Reformed Churches. It has gone out from those who are part and parcel of that organization. It has gone out on the very principles on which this organization proposes to rest itself, and it has continued to protest and to affirm and assert and stand by its position. Are we now prepared to renounce our own position by a tacit slurring over of the faults of our brethren of the Cumberland Church, for faults I call them? I hesitate not to say, that loyalty to the Church is one grand feature by which we are bound together. Love to one another is very proper, but purity in doctrine, allegiance to the King as the great Teacher in Zion, precedes the love that we owe to our fellow-man. I therefore hold that the historic reaction of this Cumberland Church is a continuous and unrelenting protest against this very position. The second point I would make is, that self-preservation is the first law of nature, and that grand principle has an application in connection with this Council meeting and Alliance. If we admit the Cumberland Presbyterians into the membership of this body, with equal power, influence, authority, and control, once we have done so we will have no right afterwards to put our hands on their mouths, but will require to expect that on any occasion, in their judgment, calling for it, the Cumberland brethren will stand up and assert their convictions as men. As honest, honourable men, they will come in under no other conditions. Now, if they are admitted, then there comes to be our own acknowledged responsibility, and there is the introduction of an element which may be weak to-day, but who can tell how long it may continue so? Do I venture too far when I say, that there are influences at work elsewhere that might gain an increment of power by time, by the admission of kindred sympathies? Contentions may arise which may introduce enmity and irremediable destruction into this body, and by this sweet, pure charity which is first of all loyal to God and His truth, I beg you, my brethren, introduce no apple of discord, bring in no bone of antagonism, over which strife may prevail. If we are to preserve the spirit of unity and co-operation in this body, let us relieve it from the perils of foreign elements. We need to stand still to-day and wait the movement of God by His Spirit more visibly. It may be well to lift the anchor when the sea is calm, but it is a perilous thing to lift it when the gale is still on.

The CHAIRMAN—Is it the mind of the Council that we should now take a vote? (Cries of “No, no.”)

Professor CALDERWOOD (Edinburgh)—I would like to hear the application of the Cumberland Presbyterians.



Principal MACVICAR—The documents will take twenty minutes to read.

Professor CALDERWOOD—No matter. I think the Council should hear them.

Principal MACVICAR then read extracts from the Minutes of the Cumberland General Assembly containing the formal application to the Council for admission into the Alliance, with a request that the Council would express some opinion as to the agreement, or otherwise, of the Revised Confession with the Consensus of the Reformed Confessions.

Rev. Dr. CALDERWOOD—I must acknowledge having experienced a very large amount of difficulty in coming to any conclusion in view of the question submitted to us, and, now that we have heard the documents read, I imagine that those who had been arguing against the admission of the Cumberland Presbyterian Church, must feel themselves placed in a still greater difficulty than they had anticipated. I have had handed to me during the discussion, a copy of the Minutes of the Cumberland Assembly, from which it appears that the General Assembly of the Cumberland Presbyterian Church did, as a formal act of Assembly, approve and adopt the Constitution of the Alliance of the Reformed Churches throughout the world, holding to the Presbyterian system. I have listened very anxiously in the course of the debate for evidence that the Cumberland Presbyterian Church does not hold the Consensus of the Reformed Creed, for I agree with Dr. Pettierew in the view, that it belongs to the Alliance to decide, whether we ought to consider this adoption to be a valid acceptance of the Reformed Creed. I have listened to our friends from the Southern Church without receiving any such evidence. I wish respectfully, to submit that we have had very strong statements, and very clear indication of a large amount of feeling, and that feeling has found such expression that it is very apt, indeed, to throw us into a condition of mind not very suitable for the settlement of a grave question of this kind. As I have read the history of the Cumberland Presbyterian Church, it seems to have sprung up in a season of revival from opposition to a hyper-Calvinistic form of teaching, which many brethren and which I myself, could not follow or adopt, and which I should ask to be delivered from, if I were held responsible for it in the Church to which I belong. I do not hold the Necessitarian theory of Will advocated by Jonathan Edwards, and my devotion to the Westminster Confession is not affected by a rejection of Necessitarianism. I therefore sympathise with those brethren who are placed in the position of being regarded as not Calvinistic, because they have disapproved of what they conscientiously believe to be hyper-Calvinistic. But what we want is evidence as to the various points of doctrine held by this Church. It seems to me that a large amount of the development in the belief of this Church has been gathered round about the questions, Whether man be a free-will agent; and if he be, How his Free Will stands in relation to Divine Sovereignty. I

am not able to gather that this Church denies or doubts the Divine Sovereignty in grace. If it does, the Alliance should exclude them. Dr. Calderwood then quoted several of the articles from the Revised Confession of Faith adopted by the Cumberland Church, showing its belief in the Sovereignty of the decrees of God, and continued—I think it is part of the duty of the Alliance, to secure an acknowledgment of the Divine Sovereignty in grace, when a Church makes application for admission, and wherever that is lacking, we should reject the application; but when a Church formally declares its acceptance of the Consensus of the Reformed Creeds, we ought to pause before we question the sincerity of such a Church, or regard its members as having severed themselves from the Calvinistic faith.

Rev. Professor MONOD (Montauban)—I feel very deeply impressed with the importance of the discussion. Speaking for the Continental Protestants, I would say, as a matter of fact, that the greater part of them in France and Switzerland and probably Belgium, would fully agree in this question with the proposal of the Committee. Not only that, but as they hold about the same tenets as the Cumberland brethren, if these are, on account of their tenets, kept out of the Council, the Continental Presbyterians would very probably not feel at liberty to remain in themselves. We are Reformed Presbyterians. That does not mean that we adopt every part of Calvinistic doctrines. When Calvin framed his admirable doctrine of the grace of God in that shape, it was the necessity of the moment he had before him. This doctrine in a particular form was the true form for the 16th century—but God has not made us to live in the 16th century. Has God not led His Church, and are we not to be as true to His direction as we are true to the Bible, where we seek our doctrine? In a doctrine we find two parts, a fundamental and a historical part—the first permanent, the second modifiable. There is a Confession higher than the Westminster, and that is the Confession of the Bible. Let us stand fast by that Bible and that Confession, and know nothing but Christ and Him crucified, the same yesterday, to-day and for ever.

Ex-PROVOST CAMPBELL (Greenock)—It would be a very high honor to have such a large accession to the Alliance as the Cumberland Presbyterian Church if it could be done on right principles, and the question is, Could it be so done? It has been stated again and again in the course of the debate, that that Church has departed from what is the recognised Consensus of the Reformed Confessions. Now, if we accept this Church we must do so with that fact before us. This, to my mind, would be paying too high a price for the accession, no matter how desirable in other respects. Is the Alliance prepared to pay the price of eliminating this doctrine from its platform? If it be so, we will admit our brethren of the Cumberland Church and cordially welcome them. The issue is a grave one, and deserves full and careful and prayerful consideration. I think we should have this question postponed until another meeting of the Alliance, when we would

have ample time to consider the opinions that have been advanced in favour of the admission of these brethren. If we are to be asked to leave the platform of the Reformed Churches, we ought to get three or four years to consider the question. We have been told by Dr. Monod that if this Church is not admitted, some of the Continental Churches may have to consider whether they should not withdraw from the Alliance. I have only to say, that if we admit this Church under present circumstances, it is probable that far more of the Churches on the other side would withdraw—Churches in which we can place far more confidence than in any Continental brethren. I move, therefore—That this question be postponed until the next meeting of the Alliance.

Dr. THOMAS SMITH (Edinburgh)—I second the Amendment, but do so with very great reluctance, because I know that by taking part in such a discussion, I lay myself open to the appearance of illiberality and narrowness of spirit. But I have come to the conclusion, that, as a delegate from the Free Church of Scotland, who subscribed the Standards, I am not entitled to give a vote to what I consider an absolute refusal of those Standards. The speaker then referred to the manner in which the Cumberland Church dealt with some of the doctrines contained in the Westminster Standards, as shown in their Report of 1882, stating that they had attempted as much as possible to get rid of those Standards, although they were the only ones they had to do with.

Rev. J. H. ORR (Antrim)—I would like to know if the Report read by Dr. Smith had been adopted.

Dr. SMITH—I do not know; I am in the hands of my American brethren.

Rev. Principal MACVICAR (Montreal)—Mr. President—I promise to limit myself to four minutes. I feel the gravity of the question before the House, and I have no wish to tone down any subscription which I made to Articles of Faith in the past. I ask the attention of the Council to this. This Council is not a body to determine the relative orthodoxy of the Churches which enter this Alliance. Did I believe that such action is within the functions of the Council, I should certainly be unable to vote for anything but Postponement. But I sincerely believe that it is not within the limits of our work at all, to determine the relative orthodoxy of the Churches which are joined together in this Alliance. My next position is this; the Council must not assume that the Westminster Confession of Faith is the Consensus of the Creeds of the Reformed Churches. That being admitted, our course is perfectly plain and this matter ought not to have occupied more than ten minutes. The Confession of Faith has been modified by the Cumberland Presbyterian Church—the Committee has no desire to withhold information,—but I submit, that the Westminster Confession is not upon trial before us at this moment, and therefore, the Report appears to be one that ought to be adopted. We must not decline to accept the formal acceptance on the part of the Cumberland Presbyterians of the Consensus of the Reformed Churches which we profess to hold.

They formally declared that they accepted it, whatever it may be—if any one is ready to define it, I should like to hear it. Yesterday, the Council was unable to define it, and that is now a matter on record. It has not been affirmed but it has been alleged by implication, that they have not accepted that Consensus, but, in point of fact, they have accepted it, and that is on record in the documents before the Committee and which have been presented to this house. It is alleged that they have gone out upon a very distinctive principle. My answer to that is, that they now seek to return and I have no wish to hinder them. It will not be at all injurious to the other Churches joined together in this Alliance that they should form one of the number. Dr. Chambers's amendment is "Without approving the revision of the Confession"—that is the only change proposed on the Report of the Committee. I submit that that is unnecessary. It is well known in the case of those who have subscribed the Westminster Standards that we have approved of them, and that we mean to keep to them, and to hold these doctrines. It is, therefore, quite unnecessary for me now to say that we cannot approve of anything else. I therefore prefer the words of the Report, and yet I could accept the proposal of Dr. Chambers; but I do not think that it is quite as delicate, perhaps, to all the parties concerned as the words of the Report—that is my only difficulty with it. It has been asked that we should Postpone the matter on the ground that we have been greatly hurried. I recall to the remembrance of the Council this fact. This is the third occasion on which these Cumberland Presbyterians have been knocking at our doors seeking to be admitted. My belief is, that unless they are admitted now, the time for receiving them will have passed away. I shall not indulge in a prophetic strain of argument but I venture to express my feeling, that it would be unwise on our part to hesitate to adopt the Report which is now before us.

Rev. JOHN HALL, D.D. (New York)—Moderator, Fathers, and Brethren—I shall not occupy the time of this great meeting unnecessarily. In point of fact, the arguments upon which I wish to fix attention for a moment have been stated lucidly and concisely by my predecessor, and, instead of repeating them, I wish to say that I heartily endorse every word of them. My only reason for asking to be allowed to utter a sentence or two is this, that from the very close connection which I have had with both countries, the opinion to which I have been led may have a certain amount of weight, particularly with my younger brethren, who are to vote upon this momentous question. I shall not think it necessary to even detail the reasons which have been adverted to already, and by which I have been forced to this conclusion. Bear in mind, that it is human nature with which we have to do. Bear in mind, that the good men, the sincere men, the earnest men, and the honest men, who were used by God in laying the foundation of this Cumberland Presbyterian Church believed—and whether they were right or not is not the question now—they believed them-

selves to be teaching the truth against what they supposed, rightly or wrongly, to be what we would now call hyper-Calvinism. Bear in mind, that they were comparatively, and for the most part, an uneducated people. Bear in mind, that they have been growing steadily in education, in intelligence, and in refinement, as they have been brought into contact with their sister Churches of the Reformed Faith. Unconsciously they are paying a high tribute to the Scriptural character of our orthodox Standards, in this respect, that with growing intelligence they have been approximating to absolute unity with us. Bear in mind, that as Christian men they say that they approve of the Consensus of the Reformed Churches. Are we now to go behind their declaration and scrutinise their motives? Bear in mind, that the objection comes in this case from our beloved brethren of the Southern Presbyterian Church, from whom, in some degree, they went out. Bear in mind, brethren, how strong human nature is and how likely to fully express itself in these conflicts. Why we have this morning unanimously admitted our brethren of the Secession Church in this Province of Ulster. If I am not mistaken in my reading, I may make my appeal to my brethren in this way: Suppose the literature of the controversy of thirty years ago between that body and the General Assembly were reproduced and made the basis of our action, ten times stronger reasons would exist for rejecting that body than for rejecting these Cumberland Presbyterians. Most of us here know in some degree the character of the gentlemen who compose this Committee—I wish the names had been read again. They are among our best accredited and acknowledged theologians; they are level-headed men; calm minded men, men acquainted with the history of the Church, and acquainted in a good degree with human nature. And they are unanimous upon this matter. I am sure that very few of us here doubt, at once the Presbyterianism and the orthodoxy of our own—for he is the property of the American Churches as well as of the Irish—our own Dr. William D. Killen. I am pleased to see he has given a careful scrutiny to these documents, with some predisposition in the beginning against these brethren, and he has been led to the conclusion, after this careful examination, that it is the wise and right course on the part of the Alliance to receive these brethren now—making the third application. In the next place, brethren, bear in mind, that this is not an organic union. Our brethren—I speak of them with the deepest respect and affection—who represent the Southern Church here, do not feel themselves at liberty to enter an organic union with the Church of which I am an humble minister and I do not blame them for that. In the nature of the case, when there has been a conflict, it is easier for the victor than for the vanquished to be magnanimous. I can understand very well their position, but I feel sure that they being at heart true men, fearing God and loving the truth, will in time come to see that the very erection of this closer bond of union between them and their Cumberland brethren, will result in one other triumph in favour of

rational views,—a more intelligent Catholicity, a more hearty co-operation and a greatly increased power for taking possession of the Southern States in the name of our Blessed Lord and Redeemer. With these convictions in my mind,—while I am still not insensible to the delicacy and in some degree, the difficulty, appertaining to this case—with these convictions on my mind, I should not be in favour of deferring, and I should not even be in favour of modifying the language—carefully considered—of this Report. I should be in favour of—in the charity which hopeth all things and believeth all things; the charity that speaks and is mighty through faith—I should be in favour of and should not be afraid to do it, of taking these brethren into our Association which is only a loose and general bond of union. Take them in and instead of their dragging us down, we shall, by God's blessing, lift them up and make them more and more powerful in the United States and in the world.

Rev. Professor CHARTERIS D.D. (Edinburgh)—I am not going to be more than my time. I may express regret that an important document like this is not in the hands of every member in a printed form. I felt the same necessity yesterday morning when we were discussing a similarly difficult and delicate subject in a Report which was not printed. As I am the member of Committee who, owing to illness, was unable to be present throughout the meeting, I desire to explain my position. Before leaving the room, and before I knew the opinion of any other member of the Committee, I requested a friend who sat beside me to say, when the time came, that I was prepared to vote for the admission of the Cumberland Presbyterian Church. And I was, and am, prepared to give that vote heartily. But there are some complications which call on us to consider the particular form that should be given to the Minute recording their admission. Without going back into details of history, we must observe that the present application of the Cumberland Church is not only accompanied with the presentation of their Creed, but with special and detailed statements, asking our attention to the nature and extent of the changes they have made on the Westminster Confession of Faith in order to construct that Creed. Nothing can be more frank and manly, nothing can be more courteous and brotherly, than these statements, which, however, virtually challenge us to give an opinion on their alterations on the Confession. For my own part, I should have been well content to admit a Church with such a Creed as their's, to this Confederation of Presbyterian Churches. Whether we consider what it has or what it has not, we must, as theologians, count it a far more complete Creed than that of several other Churches whose delegates are welcomed and honoured members of the Council. And had not its Assembly virtually challenged our opinion, there need have been no difficulty in enrolling the Cumberland Church, without saying a word about its Creed or its formula. But as the case actually stands, I do not see how we can avoid accepting some such motion as Dr. Chambers'. It is due to ourselves to have an opinion on those changes upon

the Symbol which so many of us honour as truly expressing the sum and substance of the doctrine of the Churches of the Reformation. And for my own part, I must say, that some of the changes are not improvements. Notwithstanding what my friend and colleague, Dr. Calderwood, has said, the presentation of the doctrine of God's Government in the Cumberland document seems to me to be a failure in definition. The intention to avoid Fatalism is obvious, and excellent; but it is impossible that any logical mind can be satisfied with the attempted compromise between the doctrines of Divine Sovereignty and Human Responsibility. It is not Arminianism, but neither is it Calvinism, and yet it involves all the difficulties of both. It is scarcely conceivable that any anxious soul will be relieved from trouble as to Election and Predestination, by a statement that "God unchangeably ordained and determined what He Himself would do: what He would require His intelligent creatures to do" (Sect. 8), because, what God does is done to man and through man, not independently of man, not in some sphere where man does not live and move and have his being, and, therefore, the men who accept that statement declare that the Sovereign Power of God is acting where and how He wills. And, yet again in another passage (Sect. 41), it is declared that God's "Call is not irresistible, but is effectual in those only who in penitence and faith freely surrender themselves to Christ," so that the Cumberland Presbyterian seems to make salvation in its ultimate issue depend, not on God's choice, but on man's. I have never been able to see how anyone who holds out and out by such a theology as that of this second extract, can go to God in prayer, for, when we pray, we draw near to the Great King, humbly pleading for undeserved grace and mercy and humbly owning that our only hope is in the great love which is ever seeking us to bless us. Not that we will rightly use the grace; not that if left to ourselves we will choose to cleave to that which is good, but that our hope is in Him, whose it is to give or to withhold this undeserved bounty, and who has promised to perfect that which concerneth us. While we may preach any one of a thousand shades of doctrine, we must pray as those who believe in the doctrine of Divine sovereignty, and not as those who make the keystone in human "penitence and faith." Few of us could desire any fuller statement of the true doctrine than is found in Section 40, of the Cumberland Creed, though we may well find it impossible to reconcile that paragraph with the one which follows it, where to all appearance, "penitence and faith" seem to be regarded as apart from the work of the Holy Spirit. I am sure that that was not the meaning, but it was an error of definition.

But even more important is the second Section, which in dealing with the doctrine of Holy Scripture, deliberately alters one of the grandest and wisest paragraphs in the Westminster Confession. Now the Creeds of the Reformation are as broad and wise in this respect as the Westminster Confession, which teaches us to accept the Bible as God's Word, because

of its own majesty, because of God's witness for it in history, and because of the inner witness of the Holy Spirit in the human heart. But this wide and wise argument couched in fitting words, is, unhappily, mutilated in the Cumberland Confession, so that one scarcely knows what it means unless it be to formulate the well-known subjective argument of Coleridge. I think that in these and some other respects, the Cumberland brethren have not improved upon the honoured Symbols of so many of the Churches represented here; and since they frankly ask our opinion, I think that we are bound frankly and courteously to express it. I cannot think it enough to accept the Committee's suggestion and say we "express no opinion." We are bound to express an opinion. But I hope, we shall be able to do that without in the least abating the hearty good-will with which we welcome the brethren who represent that Church to our Alliance. In the points where we differ from them—where they have chosen to differ from us—one can see that their whole aim is to commend the ways of God to man, and to gather penitent sinners round the footstool of our Heavenly Father's throne. How can we possibly have any words but those of welcome for those who hold by that noble Creed—for a noble Creed it is—and who are giving all their powers to the spread of the blessed Gospel of Grace and Love on which their articles shew that they love to dilate? There can be no essential difference between them and us. They and we alike, proclaim that the work of Jesus Christ is the only redemption for our sins, and that "the true preservation of believers depends upon the unchangeable love and power of God, the merits, advocacy, and intercession of Jesus Christ, the abiding of the Holy Spirit and seed of God within them, and the nature of the Covenant of Grace" (Sect. 61). Whatever may be said of special definitions, they and we alike rejoice to believe that the whole world is under the Supreme rule of our Heavenly Father in whose "unchangeable love and power" is our only security that what is now dark will one day be made clear, and what is wrong will be righted, so that where we cannot see we can wait and trust Him till the change come.

Rev. Dr. STORY (Rosneath, N.B.)—I shall detain the House only one or two minutes, my reason for getting up at all after so full a discussion is simply, that no one who has addressed the House has expressed the sentiment which is in my mind, and which I wish to express out of regard for these Cumberland brethren who ask to be admitted to our Alliance. In every speech that has been made there has been adopted a kind of patronising and apologetic tone towards that Church and its representatives. That is a tone, Sir, in which I cannot share. On the contrary, I commend in the highest sense what these brethren have done. It is a general and broad principle of liberty, that a Christian Church should revise its Standards and reconsider its formulas; and I welcome these brethren to our Alliance as having done, in the exercise of that liberty, that which I consider one of the highest prerogatives, and may become one of the most imperative duties, that any Christian



Church can exercise. And instead of saying to these gentlemen, that we hope that by alliance with us, they will be raised up from what it is to be presumed the speakers regard as a lower level than our own,—I should prefer to say that I anticipate the time when all the Churches of this Alliance will have the grace and wisdom given to them to do what the Cumberland Presbyterians have done. I do not enter into the questions which have been debated, as to the details of doctrine upon which they have departed from the Westminster Confession of Faith. I am certain that there are many men here, and there are many men throughout the Churches which we represent, who have the heartiest sympathy with the direction in which the Cumberland Presbyterians have gone. Be that as it may, we must remember what we have too largely forgotten to-day, that the Westminster Confession of Faith is not the Symbol of our Alliance. We have admitted our Continental friends and brethren who are not bound by the Westminster Confession. This matter has been debated as if we were all bound by the Westminster Confession. We are bound by the General Consensus of the Reformed Churches, and, from what I know of the modification of the Westminster Confession effected by the Cumberland Presbyterians, I see nothing whatever to prevent us welcoming them now in the most cordial way to become members of our Alliance. We need not for a moment consider the question of Postponement. This question has been before the Alliance for nine years. It would really be the greatest injustice and a virtual insult to these brethren to postpone for the third time the settlement of this question, which is so dear to them. I trust the House will divide upon it and settle it.

Rev. Professor CHANCELLOR (Reformed Presbyterian Church, Belfast)—We are not discussing this question by the Westminster Confession of Faith. That is not the Creed of this great Alliance; but we are testing it by the Consensus of the Reformed Churches. Now, yesterday, we refused to attempt a definition of that Consensus. Why? Was it because there is anything vague or anything unsettled in our own view of that Consensus? I venture to say it was because nothing could be regarded as unsettled that is universally admitted to belong to that Consensus, and because we do not want anything that would undermine an acknowledged part of the Consensus of the Reformed Churches. Now, Sir, looking at that Consensus from any point of view, Does not the doctrine of God's Sovereignty in matters of grace, in all matters, stand out in the very forefront as one of the most prominent, if not the most prominent, doctrine in the Consensus of the Reformed Churches? Here we have been appealed to on the grounds of charity and hope; but it is with regard to a Body that has for a long time, deliberately taken the position of stigmatising that doctrine, and expelling it from the Confession of their own Faith. It would need a very extraordinary kind of charity to lead us to hope that these brethren are agreed with us after all, with regard to that doctrine. I think we have before us the fact that this

Cumberland Presbyterian Church have deliberately condemned distinct Calvinism, and have tried to eject Calvinism from their official Creeds. Now, the question is, Can we acknowledge them on the basis of this Alliance? It has been said, We have no Creed, no bond: but I think that that argument makes against their reception rather than in its favour; for we do not want to bind one another about the many points which we consider of minor importance. We all stand together before the world on the great fundamental principles of the Reformed Theology. We are bound by these; and it seems to me, that to receive a Body that comes before us telling us of its revision, and submitting that revision to our judgment—to admit that Body, would be simply to declare that we are falling back from one of the most important and prominent parts of the Consensus that binds us together. We stand before the world as Presbyterians and Reformers, in order to show that the great doctrines enunciated in the past, and the positions won and kept at so much expense, are not yet abandoned, and that we cannot be driven from these positions. We want all the Churches of the world to know that that is our position at present, and that we hope to retain it in the future. To now open the doors of the Alliance in this manner to a Body that comes professing to reject distinct and definite Calvinism, is for us simply to resile from that fundamental position, and to say that it is not as essential as we thought it and represented it to be in the past.

Rev. Professor BLAIKIE, D.D. (Edinburgh)—Allow me, Mr. President, to mention a fact in the history of the Alliance that may throw some light on the present question. It has been said if we adopt the recommendations of the Committee that we shall overturn the operations and the Constitution of the Alliance. I have to say that if that be true logic, then the very first act that this Alliance did at its first meeting in Edinburgh, in 1877, was to overturn its own Constitution. I happened to be Convener of the Committee that made arrangements for that meeting and in that capacity I had occasion to examine applications from Churches proposing to send delegates. I had a great many applications from Continental Churches whose Creeds were extremely meagre, and we found ourselves utterly precluded from deciding positively whether they came up to the Constitution of our Alliance or not: but we were compelled to come to the conclusion in these circumstances, that the responsibility of deciding the point must rest with the Churches. As that conclusion was come to hastily, I, for one, both at Edinburgh and Philadelphia, entered a *caveat* against too readily assuming that that was the best and most permanent rule for us to follow. I wished it to be looked into deliberately. It has been looked into deliberately, and the Committee, in their recommendations of to-day, just do what was done seven years ago in Edinburgh—they decline to take the responsibility of deciding whether the applying Church comes up to our Constitution, leaving that responsibility mainly on the Church itself. On these grounds, without in the least com-

mitting myself to any approval of what the Cumberland Presbyterians hold, I think we ought to accept the Recommendation of the Committee.

Rev. Dr. MORRIS was about to speak when

Prof. CALDERWOOD said—Mr. President, a representative of the Southern Presbyterian Church of America has risen several times.

Rev. Dr. MORRIS gave way in favour of Rev. Dr. Moore (of Texas).

The PRESIDENT—We seem now to have got all we can get on the subject: I hope the Council will support me in my endeavour to get an early division.

Rev. Dr. MOORE—Fathers and brethren, I fully appreciate the difficulties that surround this question. I have mingled with these Cumberland Presbyterian brethren and I know something of their history: I have laboured with them and I am familiar with their doctrine. I now appear before you to advocate Dr. Chambers' Amendment to the Report of the Committee. I will give you briefly my reasons for that. Were it a mere matter of personal feeling as to whether these brethren should be received or not, I should have no difficulty. But I cannot agree that if it were reduced to this question:—"Can they be admitted on the ground that they do hold all the Consensus of the Reformed Churches?—then, in fear and in love my brethren, yes, a strong love of the truth, I should have to vote against. There can be no doubt, Brethren, of the fact, and any number of men who support the Confession will, I think, come to the same conclusion, that these Cumberland brethren have distinctly and avowedly renounced what we call the doctrine of Grace, and the Election of grace, and the Sovereignty of God. There can be no doubt about that, nor can I accept them on the ground stated here by one at whose feet I would gladly sit—that, we hope at some future day, this General Presbyterian Council in this land of our forefathers who suffered so much, will come down to their standard. I distinctly repudiate it. A great philosopher has said, When I study nature I have felt lifted up, because I am brought into harmony with God's thoughts. Brethren, when we come to study God's Word we are lifted up, because we are brought into harmony with God's thoughts. And when we formulate Creeds, we must not look manward but Godward. We must inquire not how men will feel the effect upon them, but what has the Holy Spirit said in its divine Inspiration. It is on these grounds I vote to receive. It is a principle admitted by all Presbyterians, that if a member applies for admission to your Church, you admit him on a profession of Faith although you may have a suspicion sometimes that all is not well. I believe it is a recognised principle of Presbyterianism that the applicant for admission is received on his own profession of Faith. These Brethren have made a profession of Faith and I receive them in all charity, while I do not believe that their Confession is in harmony with the Consensus of the Reformed Churches. The responsibility is upon them as in the case of an

individual applying for admission to the Church. That is the only ground upon which I support them. And now, let me indicate the reason why I can vote upon this ground. This Council instead of using its moral influence, its mighty intellectual and spiritual power for depressing doctrine, becomes a mighty intellectual and moral power for elevating the standard of doctrine and bringing these Cumberland Presbyterians into harmony with the Consensus of the Reformed Churches. It is on that ground I vote for them. All talk about brotherly love, unless based on the truth acting on the conscience like unto God's Holy Spirit, is useless. I thank you for the attention which you have given to me. On these grounds, and for the benefit of the Cumberland brethren on their own profession of faith in the Consensus of the Reformed Churches, I can vote for them.

Dr. BROWN (Paisley)—I would suggest that Dr. Chambers withdraw his Amendment, and I will tell in a sentence why I wish him to do so.

Dr. CHAMBERS—I cannot possibly withdraw it. I belong to a Church that has always been famed for adherence to sound doctrine, and how could I go home as Chairman of its Delegation, if I had been recreant to those traditions?

Dr. BROWN—In that case, I simply wish to say that this Amendment puts the Council in a very awkward position. Yesterday we refused to formulate a Consensus, and how have we any standard to estimate what the Cumberland Church has done?

Rev. Professor WATTS, D.D. (Belfast)—I was on the Committee yesterday, and we came unanimously to the finding. I would suggest to Dr. MacVicar that it would be better to adopt the Amendment. I cannot force upon my Southern brethren the responsibility of receiving these brethren of Cumberland without some intimation that they do not approve of the modifications they have made in the Westminster Standards, as I certainly do not. I have no objection to say that, in point of fact, I would far rather have the Amendment than our own Motion.

Dr. MORRIS (of Lane Seminary, Cincinnati), said—Living in the West, it has been my privilege to know something of the work and growth and fruitfulness of the Cumberland Church. I desire to say that, especially in the great South-west, this Church is recognized as one of the most efficient and useful among evangelical denominations. As to its doctrinal position, I desire to maintain two significant facts. The first was this, that twenty years ago the Southern Church, of its own motion, appointed a Committee to confer with this Church on the subject of organic union. Does any one who knows the Southern Church suppose that it would have taken that step if, at the time, it had believed the Cumberland Church to be Arminian in doctrine?

Dr. MARTIN, Kentucky (interrupting)—I take the opposite view: the proposal came from the Cumberland Church.

Dr. MORRIS—Having read the entire history of the matter, I take the responsibility of saying that the first practical step toward

such organic union came from the Southern Church. The other fact is this, that ten years ago the Northern Church took similar action in the same direction, and for two years, through a Committee, conducted negotiations with the Cumberland Church with reference to organic union. Does any one suppose that we then regarded them as Arminian, or were seeking union with a body which had repudiated, as has been asserted here, all the distinctive principles of the Calvinistic faith?

Dr. WORDEN (Philadelphia)—We found that they were a body we could not correspond with.

Dr. MORRIS—In fact, we have been in correspondence with them from that time to this, and I have myself represented our Church on the floor of their General Assembly. Now, what are the facts? The Southern Church sought organic union with this body, and I take that as a distinctive evidence that the Cumberland Church has never been regarded as Arminian. It has stood for 80 years in the position of an independent section of American Presbyterianism and has never once sought organic union with an Arminian body. As a distinctive Presbyterian organization, it has stood separate and apart even from evangelical Methodism, and has held up the banner of Presbyterianism in the South from the beginning until now. Another fact should be noted, that from the first, the Cumberland Church has been seeking fellowship with other Presbyterian Churches in this Alliance. Had the delegate appointed by it to attend the original Conference at London been able to be present, the Church would have been in the Alliance from the first, and nobody would have been alarmed at the fact. Three times since, it has appointed delegates, and thus shown its desire and purpose. Was this Council prepared to send these delegates home for the third time? If so, I hope that they will never come back to seek admission after a third refusal. They are Americans, and an American Presbyterian does not ask a fourth time for a favour. As to the recent revision of the Westminster Symbols by this Church, I am prepared to say, as one who has for many years taught first Historical, and then Dogmatic theology, that although inadequately Calvinistic, this revision can not be regarded by any one as in any just sense, an Arminian document. There is too much Calvinism in it to justify any such affirmation. What the Cumberland Church has been trying to do, in all its revisions, is to eliminate from the Westminster Confession, not Calvinism proper, but what it regards as *fatalism*, embodied in the phraseology of our Symbols.

Rev. Dr. HAYS (Colorado)—Mr. Moderator—There are no more intelligent or more highly educated men in the Cumberland Presbyterian Church than those who are discussing this question here to-day, and I want to call attention to this, which is my chief embarrassment. These brethren, in the Minutes of their General Assembly, have thrust in our noses the things in which they have changed the Confession of Faith. If they are to come in, and I am in favour of their admission, I want Dr. Chambers' Amendment to be put in the very face of it, so that when we go back we

can make the statement that we do not believe that their changes are true. Then we will be about square. I will not send these Cumberland brethren away, but I want it to be understood that when they came into this Alliance, they came in as Calvinists. I want to say for them that they are an educated ministry, and if the deceased brother who died on his way to this Council had been spared to address you, he would have moved your souls to tears with his power. I have, therefore, to close with one further statement: I am prepared to vote for the Report in this shape, in favour of Dr. Chambers' Amendment, as an answer to their calling attention conspicuously to their changes. Then we shall be on this platform: That if ever they come again to say "You allowed us in by consent to our errors," we will say, "No, we did not. We said exactly, that when you came in, you came in on your own responsibility." And if they can not stand our Calvinism, they will get out.

The MODERATOR—The Council will now proceed to a vote.

Rev. Dr. APPLE—I desire to say one word on this subject. The Council having yesterday declined to formulate a Consensus of the Reformed Confessions, it is not competent for it now to undertake to decide on certain points of doctrine.

Rev. Professor SMITH (Edinburgh)—In no sense can that be called a point of Order.

The MODERATOR—An objection of that nature should not be raised at the conclusion of a debate under the name of a point of Order.

Rev. Dr. BROWN (Paisley)—It is the right of any member to raise the question of the competency of any motion, and I submit that the gentleman beside me (Dr. Apple) has raised the question at the proper time, and that the point which he has raised is one which you are bound to consider, namely, that we have no right, after the decision of yesterday, to give an authoritative declaration that certain changes are or are not warrantable. I am here on this floor to say that as far as I am concerned I do approve of the changes these brethren have made.

Rev. Principal KING (Winnipeg)—My great objection to the motion of the Committee is, that we are now, and in a very determinate way, defining a Consensus—that is, by elimination from it of doctrines that we do not approve.

Rev. Dr. WELCH—If it were positively defining a Consensus, but this is merely an indicative statement of what we have a right to do.

The MODERATOR—I rule that there is no length and no breadth in the point of Order on which to place the point.

The Vote was then taken on the Motion and the three Amendments. The course adopted was as follows:—The Motion was that of Dr. Chamberlain for Receiving and Adopting the Report; the *First* Amendment was that of Dr. Martin, Rejecting the Report; the *Second* Amendment was that of Dr. Chambers, Amending the Report; the *Third* Amendment was that of Mr. Campbell, Postpon-

ing The *Third* and *Second* Amendments were put first to the house, and, on a show of hands, the *Third*—that is, Dr. Chambers' Amendment—was carried. This Amendment was then put to the meeting against the *Second* proposal—that is, Dr. Martin's Amendment to *reject*,—and Dr. Chambers's Amendment was again carried. The final vote then lay between Dr. Chambers' Amendment and Dr. Chamberlain's Motion for the Adoption of the Report. On a show of hands the house appeared equally divided.

The MODERATOR decided that the Roll should be called, in order to ascertain the numbers on each side.

Rev. Dr. MATHEWS (the Clerk) then called the Roll, the voting being limited to the Delegates from the Churches. When this was completed the result was declared to be—For Dr. Chambers' Amendment, 112; against, 74.

The MODERATOR—I declare the amendment carried, and will now put the Motion as Amended to the meeting.

As so put, the Council at once accepted it, when

The MODERATOR—The Report of the Committee as amended is now Adopted, and I have much pleasure, in accordance with the terms of the Resolution, in inviting the delegates from the Cumberland Presbyterian Church to take their seats.

The names of the delegates from the different Churches thus admitted into the Alliance, were now read to the Council, each of the newly received delegates rising as his name was mentioned.

Rev. Dr. CHAMBERLAIN offered to withdraw his motion in favour of Dr. Chambers' amendment, but

The MODERATOR—It is too late.

Rev. Professor SMITH and Rev. Dr. MARTIN both dissented from this action of the Council, and asked that their doing so be entered on the minutes.

THE COUNCIL now took a brief recess. On re-assembling, the Order for the Day—The Reports on Co-operation in Foreign Mission Work, were called for, when, on account of the lateness of the hour, it was on motion Resolved,

“That the Reports on Foreign Mission Work be held as read, and printed in the Appendix to the Proceedings, the Joint Conveners being requested to give orally the substance of these documents.” (For these Reports in full, therefore, see Appendix, pp. 9-21.)

Whereupon Rev. J. MURRAY MITCHELL, LL.D., addressed the Council, as follows :—

The European Committee was requested to communicate with the British Churches on the subject of Union and Co-operation in Foreign Missionary work, and to do so in whatever manner might seem most desirable. This Committee considered that the best way was to communicate through the Missionary Boards of the various Churches, requesting them to lay the matter before the Supreme Courts of their Churches, and the Committee have received very respectful replies to the communications. Seven of the Brit-

ish Churches, as strongly and distinctly as words could state it, are all most highly favourable to Union and Co-operation in Foreign Missionary work. The British Churches in their answers have not gone into the mode and extent of the Union and Co-operation, but very possibly the Council may refer the matter again to the Committee, who have thought it well to give some examples of Union and Co-operation in Missionary work, and have made out a statement of the Union that exists in China, Japan, and various other places. The Report concludes with a brief survey of Presbyterian Missions all over the world, and presses upon the Council the necessity of giving some utterance in regard to Presbyterian Missions all over the world.

Rev. Dr. IRVING (New York), in the absence of the Rev. Dr. Paxton, laid on the table the Report from the American Section of the Committee.

The Rev. Dr. WM. J. R. TAYLOR (Newark) then addressed the Council, as follows, on

#### NATIVE MISSION CHURCHES AND THE HOME CHURCHES.

Having given a historical review of the missionary experiences of the Church he represented—the (Dutch) Reformed Church of America—showing her present position and how she had been led to take up that position, Dr. Taylor proceeded—

This historical review indicates that Co-operation is the established principle of the Missionary polity of the Reformed Church in America. The ecclesiastical organization in Arcot will be left to work out its own problems. Had not the situation in India been just what it was in 1857, it is not probable that the Classis of Arcot would ever have been formed. But even now the way seems to be opening for active Co-operation by that Classis with the Presbyterian Alliance of India, in the endeavour to unite the thirteen branches of the Presbyterian family in India, with one hundred and sixty-eight ordained ministers, and three times that number of elders, and many thousands of church members, into one strong, compact, homogeneous, enthusiastic, and self-governing body, of which Christ is the Head. All things may not be ready for it yet, but the consummation of this union, at no far distant day, is as reasonably certain as is the progress of the Gospel in India. The Reformed Church in America has gravitated towards the policy of Union and Co-operation by the force of irresistible Providence, and “the law of the Spirit of Life in Christ Jesus.” And it is an axiom of Christian faith that the best things of men and Churches and the world are those which are pre-eminently providential and spiritual. The Reasons for Co-operation are chiefly these:—

I. It will not interfere with the independence of each Mission, nor with its normal relations to the Board or Church at home from which it derives its commission and support.



II. It will provide against discord, intrusion, and waste of men, money, and labour in contiguous fields of service.

III. It will harmonize and concentrate plans and efforts for the one supreme object of all evangelization, especially in the selection of new locations, and of the men for them, and in the use of the Press, colportage, preaching tours, and educational agencies.

IV. The union of Missionaries of Churches which affiliate in doctrine, polity, and methods of work is far more effective than their separate action in the same service.

V. It would be a sad miscarriage of Christianity to perpetuate, in these latter days, by ecclesiastical authority the divisions, rivalries, jealousies, strifes, and schisms, which tend to the disintegration of Protestant Churches and hinder the spread of the Gospel in Christian lands.

VI. Christianity in every land readily assimilates the national characteristics of the people; and the process of gracious naturalization will be more rapid, salutary, and complete, wherever the free spirit of the Gospel is left to work itself out, under the proper teaching and guidance, in the simplicity and organic unity of practical and primitive Church life.

VII. Native Christians and Native Churches have the same inalienable rights as have the Home Churches, to maintain their own absolute unity, their relations with each other, and their ecclesiastical autonomy, as well as their own languages, dress, habits, and other characteristics.

VIII. Missionary work in unevangelized countries must necessarily be temporary in its nature, looking to the gradual and ultimate withdrawal of foreign preachers and teachers, so soon as the Native Christians and Churches can safely be left to take care of themselves. This should not be too soon, nor all at once, nor too late. The Sandwich Islands missions are a case in point. Immediately, when left to themselves by the American Board of Commissioners of Foreign Missions, the native Churches not only became self-sustaining, but began to send their own Missionaries among the islanders of Micronesia. Such conduct was a fine example of the self-propagating power of the Gospel of Christ, after the pattern of Primitive Christianity. It also shows that Co-operation and Unity in mission work should be wisely adapted to the strategic importance of each land and people in the great conflict between the kingdoms of Light and of Darkness.

The foregoing Reasons for Co-operation are fortified by a consideration of the Difficulties and Disadvantages of the strict ecclesiastical system of Missionary administration:—

I. Representation in the superior ecclesiastical Assemblies or Synods at home must necessarily be limited, unequal, and often unsatisfactory. Few of the ministers, and none of the elders of the native Churches, can be expected to attend any of the meetings;

and the foreign Presbyteries or Classes will often be without representation.

II. In judicial cases, the loss of time, the expense, the absence of witnesses, the incompleteness of written testimony, the differences of language, customs, and usages, and the exacting legal processes and technicalities of discipline, which are troublesome enough at home, will be greatly increased by the distance and other hindrances in Native Churches. Moreover, it makes the exercise of the right of Appeal almost impossible. And wherever they are associated as co-Presbyters with equal rights, the Missionaries may at any time, be completely in the power of the native pastors, who can outvote them upon the most important questions, embarrass their work, and even subject them to discipline.

The troublers and troubles of the Apostolic Churches may readily be repeated in modern missions, and especially among the more intellectual and cultivated pagan races.

III. The cumbrous and complicated ecclesiastical machinery of the Occident, which is the product of many generations, is not so well adapted to the needs of peoples who are just awakening from the torpor of paganism into the new life of modern civilisation.

In these grand movements of the Kingdom of God, it has been wisely said, "we must Orient ourselves. As the traveller, overtaken by night and storm, takes out his compass and finds which way is East," so in entering upon a new period of Missionary work, it is necessary to ascertain the cardinal points, and "see if our bearings are true to the eternal principles which God has fixed."

The nearer we come to the simplicity, order, charity, and catholicity of the Apostolic Church, the better will the Missionary spirit of modern Christianity adapt itself to the universal necessities of the world's evangelization. Much must be left to the discretion of the men who are in the fields, with wide margins for local, tribal and national differences in non-essentials. Reasonable liberty of action should be allowed within well-defined, fixed limits, while care is taken not to "put a yoke upon the neck of the disciples which they are not able to bear."

These considerations are strengthened by the fact that we are acting in one of those grand Epochs when God is founding new civilizations, alongside of Christian Churches and institutions which are re-shaping the destinies of the oldest nations and preparing the world for the millenium.

In the light of such aims and motives, how little is that ecclesiasticism which cannot "erect itself above itself" to prepare for the coming of the King! How narrow is the policy which, in the name of Church unity and power, splits up the native Churches in pagan and other unevangelized lands, and keeps them apart merely by force of their integral relations to the separated Churches at home!

"This is the doctrine;" says a veteran missionary at Amoy (the Rev. Dr. Talmage), "Let all the branches of the great Presbyterian family in the same region in any heathen country, which

are sound in the faith, organize themselves, if convenient, into one organic whole, allowing liberty to the different parts in things non-essential. Let those who adopt Dutch customs, as at Amoy, continue, if they see fit, their peculiarities; and those who adopt other Presbyterian customs, as at Ningpo, continue these peculiarities; and yet all unite as one Church." This is precisely what happened in the formation of the Tai-Hoe, or "Great Council of Elders," at Amoy.

That Tai-Hoe was not made. It grew from the good seed of the Kingdom. It was the result of that genuine catholicity of spirit which alone is capable of leading the world's evangelization. It would not, could not "put asunder those whom God hath joined together." It is a living example of the way to Organic Union, in which it may be God's will that the Churches in Mission lands will lead those of Christian countries that have so long failed of this grand result. And it illustrates the truth of the admonitory saying of Dr. Carstairs Douglas at the General Conference of Protestant missionaries in China, in 1777—"What keeps the Native Churches in China apart? *Nothing but their connection with the Churches at home.*"

#### CONCLUSION.

This experimental argument for Co-operation proves that,—

I. The Churches at home may have much to unlearn and undo that they may return to those simple and successful Scriptural methods by which Christianity was first established in the old world.

II. It suggests that the methods of Missionary management at home should be largely guided by the wisdom and experience of the Missionaries in the several fields of labour; and that the system of administration should be flexible enough to adapt it to the principle of Co-operation wherever it is practicable. Difficulties indeed exist, but they spring mostly from human infirmity and previous methods of carrying on the work. Nothing is impossible to faith and prayer within the kingdom of God. The world will never believe that the Father hath sent the Son, until they who worship the Father as they worship the Son, are one as They are One.

This "fulness of time" inspires the hope that within the present generation the same Almighty power, which out of so many nations has made one new man, the American, to occupy and rule the republic of the new world, will also unite the separated parts of His Church, if not in Organic form, yet by actual Co-operation which shall "prepare the way of the Lord" among all kindreds and tribes and tongues and people. One more baptism of the Holy Ghost, like that which proceeded Eastward from America and thence Westward again and resulted in the establishment of the Week of Prayer, will do more to bring in this new order of things than all the ecclesiasticism of all the Churches in a thousand years. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts. Who art thou, O great mountain? Before Zerubbabel,

thou shalt become a plain ; and he shall bring forth the headstone thereof, with shoutings, Grace, grace unto it."

The Rev. Dr. JAMES BROWN (Paisley) then addressed the Council, as follows, on the

#### RELATION OF MISSION CHURCHES TO THE HOME CHURCH.

It seems to me that the best contribution I can make to the discussion of the question now before the Council, is to explain the relation which the Church I have the honour to represent—the United Presbyterian Church of Scotland—has recently established with the Churches which have been founded through her agencies in the Foreign field. When our earliest Mission Presbyteries were formed, we very naturally placed them on our roll as constituent parts of the Home Church, and year by year the names of all their ministers and of an elder from each congregation, appeared as members of our Supreme Court, which is a Cumulative Synod. As the number of these Presbyteries multiplied and as the peculiar nature of the functions they had to discharge came to be recognized, it was found that the arrangement I have indicated, had serious disadvantages. The necessity, under the Barrier Act, for submitting questions affecting the Constitution of the Home Church, to Presbyteries, the half of whose number at least were entirely ignorant of the position and circumstances of those for whom they were thus called to legislate, and the other half were, through absence from home, incapable of giving a fully intelligent decision as to the expediency of the proposed legislation, was to say the least of it inconvenient.

But this might have been borne with. It was the inconvenience on the other side which showed the necessity for some change of relation. We came to be convinced that we, sitting in Synod in Edinburgh, were not in a position to determine what should be the precise Constitution and Order of Churches planted in widely different lands. We recognised that the mould into which our Church life in Scotland had run, might probably not be the best mould into which to cast the newly quickened life of converts in Calabar, in India, in Japan, in China, in South Africa, and in the West Indies. We were therefore led, after much consideration and debate, to determine that our Mission Presbyteries should no longer be constituent parts of the Synod, but that they should be regarded as separate Churches, standing in a federal relation to the Home Church.

Of course, the independence then conferred could not be made a complete independence, so long as the Mission Churches look to us for aid, both in men and money. It was necessary to guard the rights of ministers ordained and sent out by us, by reserving to them an appeal from decisions of the Mission Presbyteries, and it was necessary to require that any constitutional changes effected by

the judicatories of the Mission Churches should meanwhile await the sanction of our Foreign Mission Board, before taking effect. And we are at this moment in process of modifying the scheme in one important particular on the other side. Our last Synod unanimously affirmed the principle—and sent down to Presbyteries an Overture embodying it—that Missionaries ordained under the formula of the Home Church, should, when at home on furlough, be entitled to take their places as constituent members of our Supreme Court, instead of occupying the position of corresponding members to which they had been relegated, when their Presbyteries disappeared from the Synod's roll.

It is a necessity of the present position of pecuniary dependence, that the functions of the courts of the Mission Churches should be precisely defined, and to some extent limited, and that the right of superintendence should meanwhile be reserved to the Home Church. This necessity is certainly no disadvantage to the young Churches. It secures for them that episcopal visitation which should be continued in older Churches, in some way consistent with the Presbyterian Order.

With these temporary necessary and advantageous limitations, the Mission Churches are left free to work out the problem of their Church life. They can modify their form of doctrine, their order of worship, or their method of procedure as may seem to them expedient in view of their circumstances and surroundings. They can enter into unions with other Mission Churches planted in the same field. In two of our missions such Unions have taken place. In Trinidad, our missionaries have joined with the missionaries of the Canadian Church and with a representative of the Free Church of Scotland to form the Presbyterian Church of Trinidad; and in Japan, our representatives and those of the great Presbyterian Church of the United States of America and of the (Dutch) Reformed Church of America, sit with the Native Church in one Presbytery, and have one Theological Seminary. I had happy occasions to learn how comfortable and how advantageous the Union is in Trinidad, which I visited two years ago as a deputy from our Church. I called for the representative of a house which owns large estates in the island, to whom I had an introduction. He is an Episcopalian, but he welcomed me heartily, and said, "You are singularly fortunate in having such a man as Mr. Morton in your mission. He is so earnest, and yet so prudent, that we are all delighted to help him." I said, thinking only for the moment of our own men, not having then learned the names of the Canadian brethren, "We have no Mr. Morton here." I soon ascertained that we had; that there is no distinction between the Scottish and Canadian brethren; that we are credited with all the ability and zeal of the latter as well as of the former, and that the little church presents a united front and has a power and influence it could not possess, if the different bodies that have joined to form it remained apart.

Had time permitted, I should have wished to dwell on

two dangers which should be carefully guarded against in planting and reorganizing Mission Churches. I can only name them. The first is the danger of abdicating too early the Episcopal function to which I have referred. It is a blunder to make over to Presbyteries newly formed and consisting largely of natives, all the powers belonging to these Courts in old and well consolidated Churches. Financial matters should, for a time at least, be kept in the hands of a Committee composed of the Missionaries from the Home Church. Periodical visitation by accredited representatives of the Home Church should be maintained. Such visitation brings to light abuses that should be rectified and defects that should be supplied. In addition to this, our experience has taught us the advantage of some order of Superintendents in the young Mission Churches, such as John Knox saw to be needful in the early days of the Reformed Church of Scotland. Our Mission Board recently appointed to our Jamaica Mission a brother who is meanwhile without a pastoral charge. He is not set over his brethren, but is entrusted with the duty of organizing, superintending, and unifying the whole work of the Mission. The Jamaica Synod have appointed him their Clerk and Secretary to the Executive Committee appointed to advise with the Mission Board at home, as to expenditure, location of missionaries, &c. The results have thus far been most satisfactory. Since this Agent entered on his work great progress has been made.

The second danger which needs to be guarded against is that of insisting prematurely on self-support. A policy which erred in this direction was tried in our Jamaica Mission. The result was that the attainment of the end we all seek was greatly hindered. Congregations, overpressed to provide money for the stipend of their ministers, neglected their property, and we have had to institute a special Building and Repairs' Fund. In tropical climates the neglect of the proverbial "stitch in time" has, of course, specially disastrous results. Our Board has returned to a more generous and patient policy in Jamaica, which has already had the happiest results, in increasing the number of self-supporting congregations in the Mission, in leading the Jamaica Synod to undertake the whole support of all native catechists and the support of two ministers trained in our Jamaica College, who have gone to labour in Old Calabar, and also of a young lady of European blood, but born in the island, who is one of our Zenana Agents in India.

[The two following Papers on phases of Co-operation in Foreign Missions, prepared at the request of the Programme Committee, were then presented to the Council,—that by Drs. L. Wilson and Houston, being read in part by Rev. Dr. Rutherford of Kentucky. As the writers were not present at the Council, had precedent been followed, they would have been printed in the Appendix, but it is due to the writers that they be printed in connexion with the subject whose elucidation they were intended to aid.]

Rev. Dr. J. B. DALES (Philadelphia) has written as follows :—

#### THE PRESBYTERY ON MISSION FIELDS.

In carrying on its Foreign Mission work, the United Presbyterian Church of North America has uniformly adhered to its principle that Presbyterianism is the proper form of Church government and oversight in Christian work at home or abroad. Hence in each of the foreign fields it occupies, it has had a Presbytery organized at the earliest moment that was practicable.

Such Presbytery has in its charge the organizing of native congregations, the licensing and ordaining of young men for the ministry, the installing of pastors, and the doing of all the work that anywhere belongs properly to such a court.

All these Mission Presbyteries are organized under the direction of the General Assembly of the Church at home. They have as members the Foreign Missionaries who are located in the bounds of the particular Mission of which they are to have the oversight. Thus, the Missionaries of our Church in India are organized into the Presbytery of Sialkot, which covers all the field they occupy; and those in Egypt are formed in the same way into the Presbytery of Egypt.

Immediately on the organization of a Mission congregation and the ordaining of a native ruling eldership, that church is entitled to representation in the Presbytery. And any elder whom its session may appoint as a delegate is admitted at once to a seat and to all Presbyterial rights in it. Whenever a person undergoes the proper examination and is ordained to the ministry, his name is immediately placed on the Presbyterial roll, and thenceforth, that native minister and ruling elder are on precisely the same footing with the Foreign Missionaries who may have originally composed the Presbytery—are recognized as in every sense entitled to the same privileges—and are assigned the same work.

In every respect all this is found to work well. In all the spiritual affairs of the people under the supervision of the Presbytery the converts take part, and their voice is as potent and their suggestions and counsels are as much appreciated according to their value, as any others. They have their places in turn equally with the Foreign Missionaries, in the Moderator's chair, the Clerk's office, on the various Committees, and in all Presbyterial work.

In its Ecclesiastical relations, the Foreign Presbytery is directly accountable to the General Assembly at home. It regularly appoints delegates to it—refers to the Assembly all matters that require the supervision or action of the Assembly—and submits every year, a certified copy of its Minutes, not to the Synod but to the Assembly, for review by that body.

Each of these Presbyteries is technically and from its position a Foreign Presbytery; but in its organization, its relations and its work, it is precisely the same as any Home Presbytery. Every Foreign Missionary becomes a member of the Presbytery that has charge of his field and sustains the same relation to the Home Church that he would, if he were a member of any Home Presbytery. The power or authority of his office is entirely the same in the Foreign and Home Presbyteries and the work in every way the same, except so far as the different circumstances of the different places or fields of the two Presbyteries may modify or vary it.

In every respect the Foreign Missionary is a member of the Native or Foreign Presbytery precisely in the same sense that he would be of any Home Presbytery, and is in all things amenable to it, subject as he would be at home to any reference or appeal that may be made to the General Assembly.

It may also be further stated here, in no way, in all the history of our Presbyteries, has any difficulty ever been experienced through the uniting or preponderating influence of native members. Nor is any trouble anticipated in this direction. In each Mission there is, besides the Presbytery a Missionary Association. This is composed of the Foreign Missionaries alone. As thus composed, it has the control of all monies sent by the Church at

home for carrying on the Mission and general management of all its temporal affairs, such as the fixing of salaries, the engaging of teachers, the purchasing of property, building, &c., &c., while the Presbytery, made up as it is of the Foreign Missionaries and the native ministers and elders, has only the oversight and management of the churches and the field in all spiritual matters. In carrying on the work in this way, neither has a Mission had any difficulty from its Presbytery, nor is there the slightest indication of any from any quarter.

In fine, the Presbytery abroad or on Foreign Mission grounds thus organized under the direction of the General Assembly, composed of ordained Foreign Missionaries and ordained natives, whether ministers or elders, and confining itself to spiritual and ecclesiastical things, is a Presbytery in the simplest and fullest sense. And all our experience testifies to the fact that thus, the system of Presbyterianism which was taught and practised by the Apostles, and under which the Gospel was formerly established "in all the world" before the close of the first century, is just as well adapted to the spreading and establishing of the Gospel in foreign and heathen lands in our own time.

The following Paper on

#### CO-OPERATION IN THE FOREIGN MISSION FIELD

Was prepared by the REV. J. LEIGHTON WILSON, D.D., Baltimore, and the REV. M. H. HOUSTON, D.D., Maryland.

At the Philadelphia Council, there was one point connected with "Co-operation in Missions among the heathen," which attracted special interest. It is a point which carries with it matters of deep practical concern, and which now presses for consideration in more than one Mission field. It is, the relations of the Missionary to the native Presbytery. Stated in the form of a question, the point is, Shall our Missionaries be combined with the native presbyters in forming a Presbytery; or, Shall the native presbyters alone form the Presbytery? It is apparent that if the Missionaries combine with the natives in the Presbytery, the Missionaries from various countries will co-operate inside of one ecclesiastical organization. It is equally plain that if the natives alone form the Presbytery, the Missionaries will retain their connection with their respective home Presbyteries. All the Presbyterian missionaries in a field would then co-operate by bringing the native converts and the native churches into one purely native Presbytery. Which of the two plans shall be preferred? It is this question we shall aim now to discuss.

Among all interested in this matter there is a universal agreement on two points.

*First.* All would make it their aim that there should be but one Presbyterian Church in each Mission field. No one would wish to extend to the native Churches the lines of separation which exist among Presbyterian bodies at home. For us all, the terminus *ad quem* is the same—one purely native Presbyterian Church, self-governing and self-supporting.

*Second.* All hold that it is a prime duty of the Missionary to train the native Churches to govern and support themselves, to stand and to walk alone. In doing this, it is plain that at some stage of the training, the leading strings must be thrown away. The Church must be allowed to guide itself. And here the question arises, At what stage of development should this be? Just at this point we find a divergence of views. On one side it is held, that as soon as a presbyterial organization is effected in a heathen land, the churches should be under the care and control of the native presbyters alone. On the other side it is held, that after the presbyterial organization has been made, the Missionaries should unite with the native presbyters in governing and caring for the native Churches. We ask again, which plan shall we prefer?



On a question so important as this, the Missionary work of the New Testament throws some light. The conduct of the first Missionaries in this matter is plain. So soon as a presbyterial organization was effected in the native Church, the Church was at once left to the care and control of the native presbyters alone. When the Missionaries "had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they had believed," and "passed" on to other work. A Missionary in Crete, under the direction of the Apostle Paul, organizes the native Church, ordaining elders in every city, and then at once leaves the native presbyters to manage their own affairs, while he rejoins the Apostle at Nicopolis. To these first Missionaries it was well known that the young native Churches under native presbyters, would be exposed to great dangers. They saw that "grievous wolves" would enter in among them "not sparing the flock." They knew that among those very native presbyters, some would "arise speaking perverse things, to draw away disciples after them." They found by experience that there were cases of the grossest immorality in which the native presbyters failed to exercise discipline. And yet, with all this before them, they committed to the native presbyters alone, the administration of the native Church. They commended these presbyters to God and to the Word of His Grace, assuring them that thus they might be built up, and the Missionaries turned to other work.

With this precedent before us, we can give but one answer to the question which we now consider. What was done at Ephesus and at Antioch should be done at Tokiyo and at Shanghai. We are of those who believe that it is always wise and safe to follow an inspired example, even though we may not see clearly the reasons by which the example is justified. But in this case, the reasons are not far to seek, and they have the same force now as in the days when the Missionaries of Christ first went forth to the Gentiles. Let us see what these reasons are.

It is plain, in the first place, that if the Missionaries unite with the natives in their presbyterial councils, the tendency will be for the natives to lean on the superior knowledge and intelligence of the Missionaries. This must have an enfeebling effect on the natives. To develop their strength, they must be made to look to God and to the Word of His Grace. To throw the native presbyters directly on their dependence on the Spirit and the Word of God, is the true way, as the Apostle expressed it to the Ephesian presbyters, to build them up. This does not mean that the Missionary is no longer to have any care for the native Church. Though the Apostle Paul had committed the government of the native Church to native presbyters, there was an important sense in which the care of all those Churches came on him daily. So it should be with the Missionary now. He should watch the development of the native church. From time to time he should visit them. He would find that the very weight of responsibility resting on the native presbyters would incline them to listen to his suggestions and counsels, and by his prayers and exhortations, by his warnings and rebukes, he might do much to confirm them in a true faith and a holy life.

And here we must notice what we conceive to be a fallacy, on the part of those who favor the union of the Missionaries and the natives in a Presbytery. It is said that the presence and the counsels of the Missionary in the Presbytery do good; that they make the management of Church affairs *safe*. There is a sense in which this is true. When a little child is beginning to walk with uncertain step, an over-anxious mother may stay by its side all the time, and hold it up wherever it goes. There is a sense in which this does good, and it is *safe*. But surely this is not the way to develop and improve the child? There was a time, not far back in the history of Missions, when the Foreign Missionary acted as pastor of the native church, though there was a native on the ground qualified to act as pastor. Undoubtedly the preaching of the foreign pastor did good. Unquestionably his administration of the Church was safe. And yet, it is

now recognised as an axiom in Missions, that the foreign pastor should step out and give place to the native pastor. It is conceded on all sides that only thus can the native Church become vigorous and self-reliant. And just so in presbyterial affairs. Admitting that the presence of the Missionaries in the Presbytery makes things safe, and their counsels do good, it yet hinders greatly, we think, progress towards the *terminus ad quem*. Let the Missionaries go out of the Presbytery. Let the native presbyters be left to God and to the Word of His Grace. Perplexities may arise in the Presbytery. Mistakes may be made. Scandals even may occur. So it was at Corinth, and so it was at Ephesus. But, through all these failures, the native presbyters and the native Christians under their care, will be built up, and the end will be reached—a strong, self-supporting, self-propagating native Church.

But, there are other considerations too important to be overlooked. A Presbytery purely native will exert a more wholesome influence among the native population, than a Presbytery in which foreigners are members. Among the native Christians there are matters in which they may mistrust the judgment and the counsel which emanate from the Foreign Missionary. They see that he is raised above the social difficulties which surround them. They know that he is not exposed to the temptations which they are called to meet. They doubt whether he appreciates fully the embarrassments and difficulties by which they are beset. And so in the various business and social relations of the natives, a judgment influenced by foreign presbyters must come with diminished weight. A judgment in these matters which comes to a people only from presbyters of their own race, men who move in the same social sphere as themselves, awakens no such mistrust, and if just, comes with a satisfying power.

And then in respect to the natives who are not Christians. In China, in Japan, in all the great Mission fields, there are high-class natives who hold aloof from Christianity on account of the foreign influence connected with it. But, let it be seen that in the government and care of the native Church, foreign influence no longer controls, that the administration is purely native, and a repelling force is at once removed. It is clear, too, that this withdrawal of foreigners from the Presbytery must tend to remove any jealousy or suspicion on the part of the civil government towards the Church. Take as an example the Mission in Mexico. An esteemed brother in that field, whose views we asked on that subject, writes: "The Romanists and some of the secular papers accuse us of having come here to prepare Mexico for annexation to the United States. If we organize the Church and decline to hold on to it ourselves, but turn it over entirely to native control, it will be one of the best refutations of these slanderous accusations." And in every Mission field, the tendency of this course will be in the same direction.

We have said that the Missionaries of the New Testament, as soon as a Presbytery was organized passed on to other work. It should be observed that the Missionaries of our day, by purchasing the same method, will make the most effective use of their strength. The native presbyter has an advantage over the foreigner in the administration of the native Church: but the Foreign Missionary has an advantage over the native in evangelizing the heathen. It is the foreigner who easily attracts an audience. In evangelizing the heathen masses, a Foreign Missionary will bring the Gospel to far more people than the native preacher or native colporteur can reach: and so he uses his strength to the best advantage when, with a few native helpers about him, whom he daily instructs and encourages, he goes forward to sow broadcast the good seed. In that one land where he is, he sees before him vast unevangelized districts. These are to him the "regions beyond." He reminds the native presbyters that he is ever willing to be a servant to them and to the native churches, so far as the great duties before him will allow, but his main work must be among the heathen. He cannot, therefore, be associated with them in their Presbytery. He must commend

them to God and to His Word, while he goes forward with those whom they designate to go with him, to tell the glad tidings to their countrymen beyond. We can hardly imagine anything better fitted than this, to put a right spirit into the native churches, and to hasten on the evangelization of the whole land.

Let the Presbyteries, then, be purely native, and plans of Co-operation become simple and easy. The Missionaries of the different Churches hold their original presbyterial connections unaffected. They may meet together annually in council, and discuss and arrange matters of common interest. In all their work they have a common end. There can be no rivalry as to which Mission shall attach to itself the greatest native following. Each Mission brings its native following, and contributes it to one native Church, governed by native presbyters. No question can be raised as to whether the Symbols of this or of that Presbyterian body shall be adopted, or whether both alike shall be made to bind. It is recognised by all that a purely native Church has need of Symbols different from either those of Westminster or those of Dort; and the native presbyters, aided and advised by able men chosen by the council from among its own members, frame Symbols suited to the native Church. The anomalies and complexities are all gone.

The hour of adjournment having arrived, the Council, on motion, adjourned to meet in this place, this evening at seven o'clock, the Session being closed with prayer.

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ST. ENOCH'S CHURCH, BELFAST,

Thursday, June 26th, 7 o'clock p.m.

THE COUNCIL met according to adjournment, and was opened with devotional exercises, conducted by the Rev. Dr. Burns, of Halifax, Nova Scotia, Chairman of the Session.

The Order of the day was taken up, when the Council was addressed, as follows, by the Rev. Dr. W. FLEMING STEVENSON, on

#### THE MISSIONARY CONSECRATION OF THE WHOLE CHURCH.

Whatever may be the judgment of history, it is probable that our present century will remain distinguished for its practical energy and the fruitfulness of the great Christian ideas that have possessed it. There can be no better illustration of that fruitfulness than the idea of the Christian Mission round which our discussion gathers to-day. Less than a hundred years ago a Mission of the Church was practically unrecognized. When it was brought forward it was scouted in our General Assemblies. Public men, who commanded the attention of the country, held it up to ridicule. It was regarded as "the dream of a dreamer who had dreamed that he was dreaming." When it passed into the region of fact, those who founded it held their meetings in small parlours and vestries, the missionaries that were employed could be counted on the fingers, and the annual sum given for planting the Gospel of Christ throughout the world did not exceed a few hundred pounds. Yet

from this modest, imperceptible, and unpromising beginning there has come to be a brilliant enterprise that stirs and enlists the sympathies of Christian people in every part of the globe, and commands the services of a multitude of the most daring and heroic, learned and accomplished men; that has received the goodwill and commendation of powerful Governments and eminent statesmen, and derives support from the most thoughtful minds and the most eloquent tongues; that crowds the largest buildings, simply to hear the Reports of what it has effected; that is sustained by free-will gifts, poured into its treasury by innumerable hands, until in a single year they amount to £2,275,000; that has sown in a vast country like India as many as 4,686 schools, and planted 569 stations; that is threading its way up every river, and over every road in still vaster China; that penetrates to the heart of the "Dark Continent," pioneering a path for travel and commerce in its impetuous haste; that settles its servants among the snows of Greenland, and sends them to brave in loneliness the perils of the cannibal islands; an enterprise that binds together the most divided communities by its broad aims and passionate enthusiasms; and that has become an inseparable part, and a prominent part, of every living branch of the Church of God.

The Mission has taken hold of men and taken hold of our time. It has grown to be a great Christian ambition, powerful enough to set in motion the best spirits, and to draw to it the finest treasures of our religion. It has formed the long line of an army advancing to a spiritual conquest that throws every other into a shade. It is awakening expectations that thrill men through and through, so wonderful, so sublime, treading so far beyond the limits of what our fathers had conceived possible, that men are lifted out of themselves as the Mission unfolds its divine proportions and beckons them by its glory to move forward. Looking then, at the Mission, as men have grown familiar with it, at what it has accomplished, and at the sympathies it has begotten, and looking beyond all this at the task before it, incomparably greater than any it has yet achieved, it would seem as if the time had come to advance a step farther and to suggest that the Church, as a whole, should be consecrated to this Mission as the imperative and the grandest aim that God has placed before us.

Probably it is already conceded that this is the basis on which the Mission is to be builded into strength. It is acknowledged that the Old Testament and the New, agree in representing the Kingdom of God as world-wide, that the prophecies flow here in the same stream with the explicit teaching of Christ. This Kingdom penetrates the Scriptures everywhere with its glory. We see it breaking through the barriers imposed upon the Jews. It teaches to the Psalm singers some of their divinest songs. It runs into the very structure of the universal prayer of the Church, the "Our Father who art in heaven." It burns away the barriers at Pentecost with its tongues of fire. It draws Peter to the house of Cornelius, the Gentile, and it makes Paul whose heart's desire is for his Jewish

brethren, the Apostle of the heathen. No vision like it was ever lifted up by any religion before men, for no other religion has in its very heart the seal of universality. "There is but one spiritual and universal religion." Mr. Goldwin Smith says, "There is but one religion of which Renan could say, that if there were religion in another planet it could be no other than this."

This religion which is fitted to be everywhere is meant to be everywhere. We might as well determine that part of God's earth should have no aid or sun as that part of this one human family must go on toiling and caring and stumbling into sin, living and dying throughout its generations, without help or healing from the Word of God.

We have got, at least, so far. The Mission has conquered; conquered the sluggish unbelief, the apathy, the selfishness, the veiled fatalism that gathered round the infancy of its revival, the dulness that would not apprehend the breadth of the divine compassion and the deep brotherhood of men. But although this is all true, it is only half the truth, and it is absolutely necessary to look at where we stand to-day, and at the problems we must face.

It is not possible to read a survey of what has been done by the Mission since this century began, without profound emotion. Such triumphs of Christianity, concentrated in the same space of time, among races of men so enormous in population and of so many types, from the lowest savage up to the proudest and most ancient culture, have never been witnessed before. The danger, and it is a very real danger, lies just here. It is scarcely possible to resist the temptation to overrate these brilliant successes, and to credit them with a significance they do not possess. Among those who have no leisure to look below the surface of reported fact, there is a tendency to be well content, to think that, on the whole, the Church is doing wonderfully well.

Yet after so many years of vigorous and successful effort, with opposition dying out and growing sympathy, and with certain weighty conditions more favourable than at any previous epoch, all that we can point to is a line of 2,700,000 Christians in Pagan and Mahomedan lands; and behind them an awful phalanx of about a thousand millions, made up of nations and whole races, dense and almost illimitable crowds of men, unchanged, and most of them untouched, by any Gospel. If we distribute this statement into a few details;—In India, there is a population of 250,000,000 who are not Christians, and scattered thinly through them as the fruit of all these years, 700,000 who are; in China, 70,000 Christians, and the rest, 300,000,000; in Africa, 320,000 Christians, and besides, 200,000,000; and while there are territories that have become entirely Christian, these are in regions like the islands of the South Seas, where the primitive type was barbarous, and where the environment reduces influence to a cipher. There are indirect influences, no doubt, and they are more significant than any tabulated figures, but they do not alter the conclusion which is forced upon us, that not only the larger part, but almost the

entire of the work contemplated by the Mission has yet to be done, and that, if it is ever to be done, some larger power of the Church of Christ must be brought into play than we have seen at any previous period.

There is another consideration that must urge our thoughts in the same direction. I have mentioned indirect influences, and the modern Mission represents a thousand influences among non-Christian populations. These are set in motion not only by the preaching of the Gospel and the reading of the Bible, but by education, by the introduction of modes of thought and moral standards that have grown up among centuries of Christian life, by the appearance of a native literature, partly the direct creation of the Mission, but mostly owing to it nothing but its stimulus, by the purity of family life and social relations, and by many agencies besides. And away beyond the circle of these influences there are others, taking their origin in the contact that Christian races have established with non-Christian, through political relations and the exchange of commerce and by their accurate and advancing science. We are thus approaching a condition in some of these great countries of the East when the order of milleniums will loosen before it breaks up. The old bottles will not bear this new wine; and we cannot tell how soon we may be on the verge of changes overwhelming in their magnitude.

It would be hasty to suppose that we must be near the time when huge races will exchange their Hinduism, or their Buddhism, or their Mohammedanism for Christianity; but we are already entering the period of disintegration that precedes it, a time of unsettlement, of vague and bewildering doubt and speculation—a most critical and dangerous time in the life of a nation. These movements will not be confined to the populations round a few Mission stations. They will affect the mass of men, the millions, and up till now we are only dealing with the units. All this need not mean a readiness to accept the Gospel; but it does mean a freedom to listen to it, an opening for it. Such a willingness and even yearning to know what it can have to say as there has never been before.

How are we to deal with a crisis like that, one of enormous responsibility and inconceivable delicacy, one that may break out acutely and almost simultaneously over an area as large as Europe, if, in a country like India, for example, we have only a few hundred missionaries among a population of 250,000,000? The scale on which we have been working up till now is plainly inadequate, and the new measures will not be found until the entire Church is consecrated to the work.

For what we have seen in the last four centuries, and they are the very flower of history, is this:—A solitary herald here and another there, sent out by pious king, or knot of simple men, or of his own heart's desire, out into the waste of darkness to proclaim the Great Evangel among the echoes; and then, and surely in advance of this, there sprang up the Society of sympathising men,

pledged to this particular aim, gathering strength and numbers, and spreading over town and country with its network of meetings and helpful hands, growing into the stateliness of a vast Christian co-operation, and gaining hold, each, upon the Church within which it grew. Such Societies are very noble. Their founders fought the cause of Missions when all the world about them was sunk in careless scorn; and they fought it with a magnificent daring and a faith so glorious that men will always turn to the dawn of this century for inspiration in their noblest work. But if Christian men seem now agreed that the Word of God does not merely contain here and there a missionary chapter, or the music of a missionary Psalm, or some clear words of prophecy, or more clear and commanding word of Christ, but is throughout, an intensely Missionary book, the missionary spirit being of the very essence of its revelation; if it is a book that responds, with the sensitiveness of a divine sympathy, to the cry of the lost but seeking spirit, to the burdened sigh of pagan Asia as well as to the anguish of those that doubt and yearn in Europe and America; if it is a book that proclaims, with every one of its tongues of fire, that there is a Kingdom of God to grow out from it, instinct with its own spirit, a kingdom of living men in whom its revelation will be seen in action, by whom its sympathy and its offer of life and rest will be borne to every nation, in whom the great hunger for the redemption of the world has struck so deep, that every one who is of that Kingdom must hunger with the same intensity, and look out on the world with the very eyes of Christ, and see, not in dreams and fancies of the poets, but by faith—faith which is no dreamer, but real and practical, carving swiftly the way to its own end—see, by faith, the march of the people back to God, the idols flung aside, and the cry of all:—

“ Nothing in my hand I bring,  
Simply to Thy cross I cling; ”

if that is the idea of the Kingdom of God, then, even our noble Missionary Societies are not the adequate expression of this enterprise of Christian Missions, but are only preparatory, and the conception of a Missionary Society we are to keep before us is of the Church herself, as broad as the Church, as manifold as her gifts, as numerous as her membership, and as much clothed as she can claim to be, with power from on high.

That, in theory, is the position that has been taken by the great body of the Presbyterian Churches, and what I plead for is nothing more than that this theory should be wrought into practice. For the most part, Christian men now look at Missions with a genuine respect. They admit the worth of their results, the sacrifices they inspire, and that they are righteous, urgent, and imperative; they watch as a few missionaries sail away to countries more or less known; they are grateful for the stir of a missionary service; and there,—their interest ends. They feel no obligation distinctly binding them to carry the Mission forward, nor have they any special eagerness or enthusiasm. The Mission still continues

to be the work and care of a few, and the Christian people have yet to feel that it is their own cause, and the most sacred and lofty cause for which they ever fought. The Mission is not an organ of the Church, but the Church is an organ of the Mission, divinely appointed, divinely endowed, divinely dwelt in. The Church has been consecrated to this work by its Master, and when the consecration is accepted, penetrating not only into Assemblies and Councils, but into every little group of Christian people, penetrating like a fire that burns into men's souls and then leaps out in flame of impulse and passionate surrender, we shall see the Mission as Christ would have it be. The story of it, and the pitiful wail of Christless men, as they grope in their millions round the great altar-stairs for God—and, more pitiful still, if they are so blind as not to feel their blindness—will be poured from every pulpit; it will be the burden of daily prayer in every Christian home; everyone will study for himself, as Canon Westcott recommended the other day, the Annals of the present conquests of the Cross; the children will grow up, believing that this is the aim for which they are all to live, and Churches will meet to plan their great campaigns and send out the best and ablest men they have to take part in this war of love. It will be the cause of the hour, into which men will pour all that they would spend on the greatest struggle they have ever known; labour and treasure and genius; the affections and the life, will pour these and more, because this cause must always overtop every other.

It is time for the Church to ask for this consecrated spirit, to ask for the entire congregation, the consecration that is asked and expected of the single man or woman whom it sends out to the field.

I am not forgetting that we have other work to do, and I dare not claim for one part of our service an importance that would be unjust to the rest. The maintenance of an army may be essential; but the object of the war, the direction of the campaign and the issues that lie behind success, are the real questions of any great struggle. The maintenance of the Church, whatever matters may belong to that, and whatever may touch its inner life and healthy growth are plainly essential, and to neglect them would be the most fatal of blunders; but until this big, living world of men is overrun and overcome by the Spirit of Christ, the real questions, the questions that are eminent and overwhelming, are those that gather round the Missions.

Consecration, such as I have indicated, so pervading and entire, is not impracticable. It is a large hope, large beyond measure some would say; but it is confirmed by the voice of history, it is luminous with promise. Every intensely Missionary epoch has caught something of that temper. The Apostolic Church had no Missionary Societies, for the Word of God sounded out from every believer, and they went everywhere preaching the Word. The Missions of the early Middle Ages were wrought in the spirit of the Irish monk who said:—"My country is wherever I can



gather the largest harvest for Christ.' The Moravians moved upon our modern heathenism, not by a few adventurous soldiers, but by battalions. When Louis Harms became the minister of Herrmannsburg there was not a man in his parish who knew what Missions meant, and when he died there was scarcely one but was either a missionary or helping the Mission. Consecration to the Mission is practicable, but it must be wrought by the Holy Ghost. Pentecost was the preface to the Apostolic Mission. Let us believe in the Promise of the Father as they believed at Pentecost, and there will come another birthtime of spiritual fervour and enthusiasm, burning away all of men's weak selfishness that stands between them and the promises of God, and the spirit of the Apostolic Mission will rise once more, and spread over a richer and far wider life.

The suggestion may seem over bold; but perhaps if there went from this Council, or from some Council to follow this, a Letter to every Presbyterian congregation in the world, setting out the facts of Missions and the work remaining to be done, and the relations of the Mission to the Church; pleading for this consecration by the Holy Ghost, for the consecration of energy and prayer and effort on this one point; and showing with what a force we might then act on the non-Christian peoples; and if, at the same time, a letter were written to every Presbyterian missionary, assuring such of our sympathy and of this resolve, and entreating them to pray with us until the prayer was granted—well, it would encourage many hearts, and it might take us some way towards realizing what, until it is a fact, many will count as only a dreamer's dream.

Men may point to the countless heathen, and they may and they do say that we have made no impression, that the results of the last century are insignificant, that there are more non-Christian people now than when Christ came; they may point to our slender forces, to our divisions, to the want of comprehensive system and unity in our method of attack; and they may say, the conversion of the heathen is impossible. Are *we* to say it is impossible—*we*, who are the children of the Reformation, who feel the power of the Reform in every great and forward movement that surges round us, who see its august splendours filling all our sky, who believe in the omnipotence of the Holy Ghost, and in every word that proceedeth out of the mouth of God? If men say it is impossible, I must answer, No. The Church has been at fault, but not the Gospel. I must answer, as M. Bersier has already answered—"If the Church had always continued her divine mission! If, like her divine Head in the day of His temptation, she had rejected visible royalty and political grandeur, and had continued to sow at all times and in every place the eternal Word, watering it, if needful, with her blood! And to-day, if Christian nations, instead of arming themselves for I know not what formidable slaughter in the battlefield, were to think of carrying to another hemisphere, not brandy and opium, but the Gospel, with all the light, all the rights and all the liberties

which flow from it—what should we not see, and what would not an approaching future reveal?"

The voices that proclaim the Mission in its spiritual breadth and glory may still be crying in the wilderness, yet they are the voices of advent. The day of the Mission is at hand. The Church will yet rise to the level of her Master's teaching. She will rise to the height of sympathy with His incomparable love. Awed by the magnificence of plans that embrace the world, she will bow her head to the task, until, seized and transfigured by the Spirit of the Lord, she will become again what she was at first, what she was always meant to be, Mission and Church in one. Although our Apologetics were never so brilliant and masterly, is it not possible that we may be spending overmuch of precious force in justifying and defending Christianity? When the Church is consecrated to this work of Missions, when divisions soften and barriers melt away as the glory of the service overshadows every heart, when crowds of loving men send their sons, and rich and poor hasten with their gifts to the treasury; when the world sees the lines of our advancing host; when the earnestness and kindling, the patience and divine tenderness of the struggle, make themselves felt wherever the sun shines, what Apology will be so convincing, and what justification of Christianity could be more sublime?

Mr. Matthew Arnold has told us of the Saxon fisherman who used to see the dull, dim shadow of cathedral walls rising incomplete from the marsh beyond his hut; but how one night it surprised him by its brilliance, vivid, finished, and transfigured. Like that fisher, we have seen the Mission hitherto as if

"The Minster's outlined mass  
Rose, dim, from the morass."

Like the fisher, we shall one day be startled into joy when, looking at the fabric of the Mission, we shall see that—

"Lo! on a sudden, all the pile is bright,  
Nave, choir, and transept, glorified with light,  
While tongues of fire on coign and carving play,  
And heavenly odours fair  
Come streaming with the floods of glory in,  
And carols float along the happy air,  
As if the reign of joy did now begin."

And why?

"O Saxon fisher, thou hast had with thee  
The Fisher from the Lake of Galilee."

Faith in that perpetual presence and perpetual power is the sign we need, if men ask the Church for a sign. And if, as they see these greater works than any that have ever been, they ask the Church, In what Name and by what Authority do ye these things? we shall make answer, "Not as though by our own power or holiness, our gifts or zeal, have we made this lame and impotent humanity to walk, and taught the beggared nations to glorify God. Jesus Christ, the Crucified, is the meaning of our victory. His name is above every name. To Him be the glory and the dominion for ever and ever."

At the close of Dr. Stevenson's Address, the Rev. Dr. Hall, of New York, led the Council in prayer on behalf of Christian Missions.

Rev. DAVID IRVING, D.D. (New York), then read a Paper on

### THE RELATION OF MISSION CHURCHES TO THE HOME CHURCHES.

On the subject now under discussion there are two positive and distinct views. One is that the Native Churches and presbyteries must be in their ecclesiasticism, wholly independent of the home Church and of the missionaries. The former might obtain all the material aid that was necessary, and all the influence of direct positive intercourse and training from the missionary; men could be selected, taught, and set apart to the work of the ministry by the foreign Evangelist, and be counselled, directed, and advised in their work; but when it came to Church fellowship and affiliation, the foreign missionary and the Native Church must fall apart. Such a view exalts the moneyed relations but depreciates the ecclesiastical. It has been said that the minor interests are worthy of all care, supervision, and counsel and control, but that the greater, which involve the spiritual concerns of the Church and of Church courts, could be left to those who had lately been placed over them as rulers. The other view is that, when it can be done, presbyteries should be organised on the field where the foreign labourers are at work—*local* as distinguished from *native*, presbyteries, and that to these when ordained, the native ministers and the representatives of the organised Churches should be added, so that the body itself should be composed of both foreign and native members. These differ in no respect as office-bearers in the Church, both being ordained in the same manner, with the same rights, and under the same system, and both labouring in the same fields, for the same end, and drawing their support as yet, largely from the same treasury. It is not necessary, according to this view, to wait for the ordination of native ministers before the presbytery can be formed. A presbytery exists by reason of the presence of the foreign labourers and of the churches that have been organised, and this determines its connection, and that, must be with the home Churches for a time. The foreign Evangelist has thus no greater rights than those on whom the hands of the presbytery had been laid. This second view protects the unity of the Church. We are one body: all ministers in it have equal rights, and these are exercised in common. There is vast power first, in the thought that they who sent the Gospel are one with these natives in all that pertains to their truest advance and training in spiritual knowledge and efficiency, and then in the fact, that the representatives of these Churches act and co-operate with them, in all movements for their good and that of others. This view does away with the

idea of caste. Here on the same ground, labouring under the same Board, fostered by the same hands, are presbyters and presbyters, and the one, for certain reasons, will not sit in the same court with the other, or, if they do, it is on the principle that they retain their connection with the presbytery at home. What is this but making a distinction where none should exist? Hide it as we may, banish it from our thoughts as we will, I believe that this enters into this subject as a controlling principle more fully than we are willing to admit, and it enters as fully into the native mind and heart as a species of caste that ought not to exist. This theory of Mission work is in thorough sympathy with our system. It declares the parity of the ministry, the unity of the body, the proper relation of the dependent Churches to those giving counsel and aid in their formative state. It maintains the great principles of representation and authority, as well as the true relations that exist between the foreign and the native labourer; and it destroys that strange type of Presbyterianism that a man can sit as a representative in two Church courts that are independent of each other. The objections to this theory are, that it subjects the foreign missionary to the control of natives, as these will far outnumber the missionaries. But this is not Presbyterianism. The man that is fit to be ordained is fit to sit with me in the same court. He will not go according to race and colour, but according to what is right. Our system is a synonym for intelligence, independence, law, order, and these will protect every man in his rights, be he white or black. In case of discipline, the missionary would be tried in part by natives. Where else should he be tried than where the wrong was done? Witnesses cannot be transported thousands of miles to testify, and it is evident that justice would be more fully administered on the field than at home. But in the local presbytery he has a court to which he can appeal, and where he could find redress. To this view, it is objected that the home Church cannot exercise jurisdiction because it is ignorant of the native languages. We (Pres. Church, U.S.A.) have as a Church, seventeen presbyteries on mission ground and two synods. These report regularly to the higher courts. Their minutes are translated and testified to, and thus far in our history, we have not had the least friction, or any desire at the present stage of the work to change the relations that exist between us and the native presbyteries. As to co-operation with others in the same field, we are in hearty sympathy, and long for the day when our Churches and theirs shall be organically one.

The following paper on

#### THE EVANGELIZATION OF THE MOHAMMEDAN PEOPLES

was prepared by request of the Programme Committee by the Rev. GERALD F. DALE, Zahleh, Syria :—

To bring this subject clearly before us, let us notice—

1st. *Some of the prominent features of Mohammedanism, with which the Christian Church must contend.*—Sir William Muir tells us that “as regards the spiritual, social, and dogmatic aspect of Islam, there has been neither progress nor material change since the third century of the Hegira.” “By the middle of the third century it had completed its circuit and had rung all the changes which seem to lie within the range of its potentiality.” “The nations may advance in civilization and morality, in philosophy, science, and the arts: but Islam stands still.” Mohammedanism is a system of the Past, and is unable to adapt itself to the civilization and morality and philosophy of the nineteenth century. It is ever the system of the one book—the Koran; of the one language—the Arabic (translate the Koran into any language and it loses its charm); of the one man—the false prophet.

Another feature of Mohammedanism is found in the nature of the rewards which it offers. It holds out a material Paradise to its followers—a garden with cool shade, a grateful rest, and running waters, and soft couches, and beautiful women—the very Paradise which the Moslem longs for while living under the scorching rays of an Eastern sun. The Moslem who should die to-day in any outbreak of fanaticism would have earned a place in that material heaven which his mode of life and his prevailing vices make most attractive.

And now we quote again from Sir Wm. Muir—“Polygamy and servile concubinage are still the privilege or the curse of Islam.” “As to slavery, and more especially, female slavery, we look too exclusively at its effect on the wretched subject of the institution. Its influence on the owner is infinitely more disastrous. . . . Servile concubinage fixes its withering grasp with more damaging effect even upon the master than on the miserable slave of his enjoyments.” “Hardly less injurious is the power of divorce, which can be exercised, without the assignment of any reason whatever, at the mere word and will of her husband.” “Nor is it otherwise with the veil and those other domestic restrictions enjoined by the Koran, which banish woman from her legitimate place in Society. The loss, indeed, is not so much hers as of the other sex, who are altogether shut out in public and social life, from the bright and gracious, purifying and softening influences, of female companionship.” This is another feature of Mohammedanism—the place which it gives to woman; degrading woman, and in degrading woman, degrading man.

Another feature of Mohammedanism is found in the denial of the Divinity of Christ and of the doctrine of the Atonement, compelling its followers to seek salvation through their own works—through almsgiving and prayers and pilgrimages, and washings and fastings—and shutting out millions of our race from all hope of

heaven. Those who have never lived in the East can scarcely conceive of the contempt and haughtiness with which the Moslem of the Turkish Empire rejects the whole doctrine of the Son-ship of Christ. This is a feature of Mohammedanism which must appeal to all who are interested in the missionary revival of the age.

We need not dwell upon the Moslem's intense hatred of picture-worship and of idolatry, nor to his abstinence from intoxicating liquors, nor to his belief in the Immortality of the soul, nor his respect for the Scriptures, nor to the tenacity with which he holds to the doctrine of the Unity of God. Elements of truth under some circumstances may aid in the overthrow of the system, and yet they give it, too, a power which it could not otherwise command.

The Mohammedanism of to-day is the Mohammedanism of the Past—gross, sensual, proud, intolerant, cruel.

2nd. Let us notice, *Some of the Difficulties with which Christian Missionaries are now meeting in the field.*

Mohammedans are suspicious of Christian Sects and religious Orders, because these Sects and Orders have looked to Europe for protection. And European Powers, having their own political interests to advance and their own policies as regards the Eastern question to establish in the Orient, have too often made these Sects and Orders but tools for accomplishing their own ends. A notable instance at the present time is that of the Jesuits, who, driven out of France, have fled to the eastern shores of the Mediterranean to receive French support and French gold for the purpose of upholding French influence in Syria.

It is found specially hard, too, to teach the doctrine of self-denial to proud, sensual, self-righteous Moslems. It is difficult to make them feel that they are guilty creatures, and to make them realize their need of repentance and of an humble trust in a crucified Redeemer. That deep conviction of sin which is so common among Western Christians is almost unknown, even among converts, in the Turkish Empire.

The very success of Missions, too, has created difficulties in the evangelization of Mohammedan peoples. Christians as a class have more enterprise than Moslems. Property, houses, and even mosques pass into their hands. They grow in wealth and influence. This is eminently true of Protestant Christians. In Beirut alone, there are six newspapers and magazines and five printing presses wholly or in part under the control of native Protestants. An elder of the Beirut Church who recently died, had aided in the translation of the Arabic Bible, had sustained for fifteen years a large High School, had published two Arabic dictionaries—one of them in two octavo volumes of twelve hundred pages each, had established a fortnightly magazine and a daily newspaper and a semi-weekly newspaper, and was working upon an Arabic Encyclopædia, in twelve volumes, when he died. Six volumes had appeared and the remaining six were in manuscript. Moslems are beginning to fear this increase of influence, and the fact arouses opposition.

In the Turkish Empire, too, Mohammedanism is still in power. And while it is true that as we find this system in our time, it is not marshalled for conquest, but "dozing rather in the soft luxury of the bazaar and harem," yet it is still Mohammedanism in power,—Mohammedanism, with all the old fanaticism and intolerance ready to burst into a flame—Mohammedanism, regarding Christians as "infidels" and "dogs" and "swine," and looking with a certain disdain upon all Christians, however learned, however wealthy, and however good. The old persecuting spirit, and the old obligation to war against the unbeliever, still exists, and any Mohammedan convert must leave his home and neighbourhood, or his life is in danger.

The Mohammedans, too, are surrounded by people of different race, of different language, and of different religion, who are jealous of one another, and who have but little in common but ignorance and bigotry and hostility to missionary work. These people are readily aroused by their religious heads to bribe and to influence Turkish officials in opposing the advance of Protestantism.

Then in the Turkish Empire, Christianity appears in corrupt forms, which cannot command the respect of the Moslems. Mohammedans are often better than the nominal Christians around them. I have again and again heard natives say in Syria, that Moslems were more truthful, or more honest, or more kind to the poor than so called Christians. Add the worship of saints and of pictures, the prayers for the dead, the devices of priests to extort money from their co-religionists, the superstitious rites and ceremonies which are found among the nominal Christians, such as the Holy Fire in the Church of the Holy Sepulchre in Jerusalem, when thousands of ignorant pilgrims and so called Christians are only held in check by the whips and bayonets of the Turkish troops, and it is evident that something must be done to present a pure Christianity for the consideration of Moslems before they can regard the Christian religion with any degree of favor.

Much has been said, too, of late of the vitality of Mohammedanism—showing itself in what has been called a "new missionary spirit," and in "a revival of Islam"—showing itself also in the continued support of the great missionary University at Cairo with its thousands of students in a course of training to become teachers of the Koran—and showing itself, too, in attempted reforms within the sect, and in an aggressive policy which has gained a large number of converts.

3rd. Let us note, *Some Errors which have been made in treating of the evangelization of the Mohammedan Peoples.* The effects of polygamy have been overrated. While all that has been said and written of this terrible curse may be true as regards the higher and wealthier classes, it is a matter of fact that the mass of Mohammedans do not belong to these classes. The mass of Mohammedans are too poor to support more than a single family and are compelled by their poverty to practise monogamy. In the great contest between Islam and Christianity, the Mohammedans

will be found to constitute a sturdy race, whose vigor has not been destroyed by polygamy.

It is not true that Moslems have lost faith in their system. Such may be the case in individual instances. But the mass of Mohammedans with which the missionary of to-day comes in contact, believe in their system as firmly as their fathers did. A missionary who for twenty years has had rare opportunity for mingling with Moslems and becoming acquainted with their feelings, remarked in April last, "If we should select an equal number of Moslems and of nominal Christians, I believe that the Moslems would have a firmer faith in the divine origin of their creed than the Christians." And another missionary, now a veteran in the East, has declared that "no system of religion has such hold upon the hearts and life of the entire mass of its followers. It is not a mere name, or creed, or form, with them. With the exception, perhaps, of the Bedouin Arabs, the Mohammedans have completely taken up their religious system into the structure of their minds, into their habits, their conversation, their social life, their political character." And that same missionary once said in answering, What is Mohammedanism?—"It is the Koran lived out in one hundred millions of our race."

It is not true that the door is open for other than indirect work among Mohammedans in the Turkish Empire. Moslem children are to be found in Mission schools. Moslem boys and girls have been instructed in the Bible and the Westminster Catechism. The son of a Moslem sheikh in Syria was recently asked by his "Khatub" who Jesus Christ was, and promptly replied, "Jesus Christ is the Son of God, the Saviour of the world;" and other Moslem boys might have given the same answer. Moslems have, themselves, opened schools for girls, and even employed female teachers who had been trained by missionaries. Some Moslems have been brought under Mission influences, and many would read controversial books could such books be placed within their reach. And yet, the baptism and reception of a single convert into full communion with the Church upon profession of faith would, in almost any locality, empty the Mission schools of Moslem children and close the door for even indirect work among this interesting class of people.

I think that I express the opinion of every American missionary in the Turkish Empire when I say, that it is not advisable to organize special societies for work, and especially ecclesiastical work, among Mohammedan peoples. These missionaries believe that more individuals of any one class will be eventually reached by working among all classes. Efforts must be put forth not as an attack upon Islam, but as a work of individual conversion and training—not as aimed at Islam as a creed, but at individual hearts which need a Saviour. The very limitation of work to a single class and the declaration of that fact, is sufficient to arouse the fiercest opposition.

And here let me add a caution. One of the oldest missionaries in the Turkish Empire recently said, when speaking of the



evangelization of the Mohammedan people, "Tell every Church member, and every Presbytery, and every missionary society, to say nothing upon this subject. Tell them to be silent." That missionary knew from experience that what was spoken in public in Europe, and what was printed in European journals, was repeated in the bazaars and the khans and upon the bridle paths and at the fountains of the East, arousing opposition and defeating objects unwisely discussed thousands of miles away. While touring upon the plain of Cale Syria, close beside the ruins of Baalbec, I have heard from the natives later and more detailed European news than my own newspapers had contained. And while sitting upon the floor at breakfast with a dirty, barefooted, village priest, in a house near the foot of Mount Lebanon, I once heard facts in the life of President Garfield who had recently died, which many an American could not have related. One of the missionaries writes that the efforts made a short time ago to limit the sale of the Turkish Scriptures "were no doubt the result, in part at least, of the frequent references in the journals of Europe to the breaking up of Mohammedanism. The 'wane of the Crescent' was the fruitful theme of many an orator," &c. In the present condition of the Turkish Empire, with a growing sensitiveness, and a growing opposition to all missionary work, it is fitting that this caution should be emphasized.

4th. Let us ask, *What has been accomplished for the evangelization of the Mohammedan Peoples?* The work already done has been indirect and preparatory, but it has been one of immense proportions.

Much has been done in the line of Education. There are fifteen thousand children in the evangelical schools of Syria. There are at least twenty-five thousand more in Armenia and European Turkey. There are some five thousand more in Egypt. A considerable number of these children are Moslems. An educational system has been established in the Turkish Empire, through missionary effort, by which boys may pass from village schools to academies, and from academies to colleges, and from colleges to theological seminaries. Roberts' College at Constantinople; Central Turkey College, Aintab; Armenia College at Harpoot, Ossiut College in Egypt, and the Syrian Protestant College at Beirut, have become a power for good. I speak particularly of the latter, because I am better acquainted with it. With buildings and an endowment valued together at 300,000 dollars, it is becoming well equipped for work. No student is admitted into its classes who does not pay in full, for tuition and board, or furnish an equivalent in labor. The three great buildings erected side by side to accommodate the Preparatory, the Literary, the Pharmaceutical, and the Medical Departments, and also the cabinets and apparatus; the observatory building (from which observations are telegraphed daily at Government expense to Constantinople; and the President's house speak eloquently for the truth. During the past year, the Medical Faculty of this College have treated 12,000 cases

in the clinics of the Hospital of the Knights of St. John. The native tutors have sustained as usual, a literary and scientific magazine of high merit. Native graduates have started a medical journal as a money-making enterprise. Two months ago I attended the College weekly prayer meeting, the attendance at which is voluntary, and found fully one hundred of Syria's best sons present. As a graduate remarked at a recent alumni dinner, thirty years hence the influential men of Syria will be the graduates of this College. The Mission Schools and Colleges of the Turkish Empire are preparing thousands of young men for future reforms, and this is the class from which the Pauls and the Luthers of Turkey must arise.

Close beside the Syrian Protestant College, and erected upon property presented by the Trustees of that institution, is the Theological Seminary of the Syria Mission, built during the past year at an expense of 20,000 dollars. Dr. Dennis, who is now at the head of the Seminary, recently wrote me—"I have been pushing on in the preparation of text books that the literary apparatus for Biblical and Theological study might be permanently secured to the institution. My plan has been—I. To fortify and establish the faith of the students in the truth of the Bible as the Word of God. II. To give them a careful and scientific training in the proper methods of interpreting Scripture. III. To give them the accumulated results of Scripture interpretation as found in Systematic Theology. The book on this subject is now going through the press. We have also 'Harmony of the Gospels,' by Mr. Calhoun; 'Church History and Homiletics,' by Dr. Jessup; 'Introduction to and Exposition of New Testament,' by Dr. Eddy—making 3,220 pages in print ready for use, and as much more in manuscript." This will give some idea of what constitutes Theological education in the East. There are other Theological Seminaries at Marsovan, at Harpoot, at Marash, and at Ossiut.

Much has been done in the Turkish Empire for the intellectual, moral, and social elevation of woman in the attention paid to Female Education. Seminaries of a high grade have been established at Constantinople, at Samakor, at Broosa, at Marsovan, at Aintab, at Marash, at Harpoot, at Mardin, at Latikiyeh, at Beirut, at Sidon, at Tripoli, upon Mount Lebanon, at Nazareth, at Jaffa, at Jerusalem, at Cairo, at Ossiut, and at other centres. And from these institutions, educated teachers have been sent forth to labour for their sex—to establish village schools for girls, to be an example unto others, and to become mothers in the homes of the Turkish Empire. Would that every member of this Council could attend the closing exercises either of the American Female Seminary or of the Training Institution of the British Syrian Schools in Beirut, when classes of Syrian girls, after a preparatory course and five years of additional study, receive their much-prized diplomas. The occasion would never be forgotten. A graduate of one of these Seminaries who fled from Egypt at the time of the late massacre, has been thrilling intelligent audiences in the United States by her story of what

Missions have done for the people. Another is writing for a scientific and literary magazine. One of the graduates of the Harpoot Female Seminary is now engaged in making a concordance of the Bible in the Armenian language. An Arab proverb says, that it is not necessary to drink all the water in a water jar in order to see the kind of water which is there.

Something has been done in the line of Medical Work—effort being wisely directed to reach all classes, but made to include Mohammedans upon equal terms with other sects. Of the 12,000 cases treated yearly in Beirut many are Moslems, who see the fruits of Christianity in care for the sick, and listen with respect to the short, pointed, service upon the Sabbath, at the Hospital of the Knights of St. John. We note with pleasure the medical missionary work sustained by the Society of Friends upon Mount Lebanon, that of the Reformed Presbyterian Church at Latikiyeh, that of our Scotch Brethren at Shweir, at Nazareth, and at Jaffa, and their proposed hospital work at Damascus. Time would fail to speak of noble Christian physicians who have been attached to Mission stations in European Turkey, and Armenia, and Syria, and Egypt, who, in addition to relieving suffering, have won a respectful hearing for themselves and their co-labourers. It was my privilege one year ago, to make an extended tour with the late Dr. Calhoun of the Syria Mission, and I realized as never before, how the surgeon's knife and the sanctified medicine chest could effect an entrance into bigoted and unevangelized districts. The Medical Departments of the Missionary Colleges already established, furnish the means of pushing this work through native agencies at small cost. When a Christian graduate of the Syrian Protestant College prescribes for a patient, speaks timely words of spiritual comfort, and kneels at a bedside to pray that the Great Physician may bless the means used for the patient's recovery, he makes a profound impression. It may be suggestive to refer to a single case. A young physician, after eight years of college training in the Literary and Medical Departments of the Syrian Protestant College, is now successfully practising his profession upon his own responsibility and for his own profit in one of the villages of Cale Syria, but in doing so he is enabled to treat the poor without charge, and to teach, at a small salary, advanced classes of a Mission school, and to preach upon the Sabbath in seven neighbouring villages—his medical reputation giving him a hearing wherever he goes. There are now twelve medical Missions in Syria, which treat over 70,000 out-door cases in a single year. I have not statistics for other parts of the Turkish Empire.

Much has been accomplished in the line of Bible work. The great Bible-house at Constantinople and the Bible Depot built upon high ground in Beirut have become important centres of supply. The estimated distribution of Scriptures through the Levant agencies of the British and Foreign, and the American Bible Societies, has amounted to nearly two millions of copies. And of this number 1,068,870 copies were sold at an average price of

twenty-five cents each. There are now in use at Constantinople and Beirut, twenty-one sets of electrotype and stereotype plates providing editions of the Bible for the pulpit, for the home, for the school, and for the way. Our time will not allow us to dwell upon the long years of patient toil and upon the ripe learning which have prepared seven translations and revisions in the Turkish Empire. The names of Goodell and Pratt and Riggs and Schaffler and Christie and Perkins and Eli Smith and Van Dyck must ever be dear to the friends of the Bible. Neither will time allow us to dwell upon the immense labor which has been expended in the sale and distribution of the volumes referred to. It has been said of one of the scores of Colporteurs engaged in this work: "Persecutions of the most violent kind, beatings, stonings, all were his. Instead of weakening his resolution, however, or diminishing his ardor, they put steel into his nerves, iron into his blood, and grace into his heart. His offer of the life-giving Word and his witness for Christ must have reached not thousands, but scores of thousands." The translation of the Bible into the Osmanlee Turkish was completed in 1878. The call for this edition by Moslems and the subsequent sales have been most encouraging. The translation into Arabic was completed in 1864. "The heavy foundation work was accorded by the Master to Dr. Eli Smith, but ere the heavy blocks on which he spent ten years of hard service reached their proper place he was called above, leaving the relaying of these heavy stones and all the magnificent superstructure, from the corner block even to the top stone, to Dr. Van Dyck, whose privilege in this service will be his song of praise to God through all eternity." The Bible in the Arabic, the sacred language of the Koran, is sent to all parts of Syria and into Egypt, to India and to China, and has found its way even to Central Africa. It is offered for sale "in Jerusalem and Damascus, in Alexandria and Cairo, in Constantinople and Aleppo, in Mosul and Bagdad, in Teheran and Tabriz, in Delhi and Agra, in Calcutta and Bombay, in Shanghai, Canton and Peking, in Zanzibar and Khartoum, in Algiers and Tunis, in Liberia and Sierra Leone."

Intimately connected with the circulation of the Bible, has been the general work of the Press—the sustaining of Mission Papers, the publishing of scientific, educational and religious books and the establishing of a Christian literature amounting to millions of pages.

Much has been done in the line of Ecclesiastical Work. Large and attentive audiences have at various centres, grown into influential churches, some of which are already self-supporting, and thousands of communicants are living godly lives. Notwithstanding the extreme poverty of many of the people, the contributions for religious and educational purposes in the Turkish Empire now amount to 60,000 dollars per annum.

The first Presbytery of Syria was formed in October last, in the Sidon field of the American Mission. The representatives of twelve churches met in the growing village of Jedaide, near the

head waters of the Jordan and near the base of Mount Hermon, and spent three days in completing the Presbyterian organization, in considering different phases of the Presbyterian Form of Government, in discussing practical questions of Church work, and in taking under the care of the Presbytery the new boarding school for the Bedouin Arabs, which is supported entirely by contributions from the native Syrians. The contributions from the churches, as reported to Presbytery, were unusually interesting, and included olives, wheat, grapes, molasses, cheese, lentils, money, and labor. The time has come for the more complete organization of the churches in the Turkish Empire, and other Syrian Presbyteries are to be formed in the near future.

Civilization has already done much and will do more to aid in the Evangelization of Mohammedan Peoples. The telegraph, and the constantly improving postal system, and carriage roads, and even railroads, and the purchase of Western ships of war and of American arms of the latest patterns, have all done their part. Pilgrimages to Mecca by steamship and railroad, instead of by the long, weary march, are losing their supposed efficacy. And increasing facilities for travel and intercourse are proving more and more conclusively that the civilization of the nineteenth century is one of the greatest enemies of Islam.

Diplomacy and War have done much to aid in the Evangelization of Mohammedan Peoples. The Crimean War secured religious liberty and equal rights to Protestants and to all classes. The Berlin Congress established these rights and secured the free circulation of Scripture. Loss of territory in Europe, Asia, and Africa has been followed by a loss of power. And the Mohammedanism of To-day, has not the prestige of the Mohammedanism of the Past. And when we look beyond the Turkish Empire, we find fifty millions of Moslems under Christian rule.

It is an interesting fact, too, that resources have been reserved in the Turkish Empire. As an observing missionary recently remarked in my hearing, Even the reluctance of Mohammedans to allow foreign capital to cultivate the soil, to make improvements, and to dig the treasure, is doing good, and reserving resources for those who will use them better than the classes who now hold the controlling influences in the East.

5th. *What is demanded for the future?* God in His providence has committed to the care of the Presbyterian Church, the Mission which has become the centre for work among the Arabic speaking people of the world. Upon the Eastern shore of the Mediterranean, and stretching up and over goodly Lebanon, is the Syria Mission (with its schools and its churches, and its College, and its Press, and its Arabic Bible) supported by the Presbyterian Denominations, calling upon this Council and upon the Presbyterians of the world to realize the fact, that 100,000,000 of Mohammedans are upon the road to death, and that the Gospel alone can save them!

But the Evangelization of the Mohammedan Peoples is a duty

which devolves upon no one Denomination alone, and upon no one country alone, but upon the Christian Church. All the agencies which are now in operation and have proved successful must be strengthened, and new agencies must be employed to accomplish this most difficult work.

Would that the whole Christian Church could hear the cry for more faith, more prayer, more money, more men!

The Rev. Dr. CHAMBERLAIN of Madras spoke as follows:—

There are in the different Provinces in India, Missions carried on by representatives of thirteen different branches of the Reformed Church holding the Presbyterian system. In connection with these Missions, there are 168 ordained ministers with a much larger body of elders—fully enough to form a “General Assembly” for India if the Home Churches were willing to permit us so to do. But as yet we have no effective bond of union. We stand apart in the main, as isolated branches of what ought to be one tree.

We are not only confident ourselves that the Presbyterian System is peculiarly adapted to the conditions we find in India, but we are told so most emphatically by those holding other systems, who claim that they must practically take a leaf from our book in the organization of their native work, that it may have that stability and that self-propagating life and vigor which shall lead it to assured success in that land.

I am connected, Sir, with the Arcot Mission of the Reformed Church in America. We occupy a region to the westward of Madras, 150 miles long by 50 broad, inhabited by three millions of Tamil and Telugu people. And in that region, the Classis or Presbytery of Arcot has planted 24 churches, with 13 ordained ministers and 36 ordained elders, and has 98 village congregations. We have 1,645 communicants, 401 baptized adults not communicants, 1,729 baptized children and 1,750 catechumens (persons under instruction for baptism), making a Christian community of 5,525 souls. Among these are 85 schools maintained, with 5 boarding-schools for the more efficient training of male and female students, Tamil and Telugu, for future aggressive Mission work. Our work is growing and spreading faster than we can keep pace with it.

Though one of the thirteen Presbyterian bodies in India, we have practically no union or co-operation with any of the other twelve Presbyterian bodies. We stand alone. Adjoining us on the East, are the Missions and Presbyteries of the Church of Scotland and the Free Church in Madras.

Is there, can there be any reason, God-given, why we should not unite and form the Synod of Madras of “the Reformed Church holding the Presbyterian System,” and stronger from the Union, economising forces and expenditure, do the more vigorous battle for the Lord of Hosts?

Nay, there is no reason but in the infirmities of human nature, and in the natural unwillingness of the Home Churches to trust the little one to run alone.

Is there any God-given reason, why the four Presbyteries in the Bombay Presidency, British and American, should not form a vigorous united "Synod of Bombay?" And so in Bengal, the North-west Provinces, and Punjab, and then rising in their Oneness in Christ, with the same Faith and the same Church Order, form one united "General Assembly" of India, and marching on, a compact phalanx, conquer that land for Christ?

This *must come*. It cannot be prevented. Obstacles may be thrown in the way. The consummation may be deferred, but we, your armies in India, facing a compact determined foe, *must* become *one Army*, and God will hasten it.

There may be differences existing. There have been historic conflicts between the Churches there represented—but at that distance from the old battle-fields, and in the immediate presence of Satan's embattled hosts, they pale to insignificance before the mighty gain of Union for the fight.

These differences have been overcome. Look at the Presbyterian Church of Victoria where the five branches of the Presbyterian Church, once arrayed in historic conflict, have formed one united, harmonious, efficient Church, dwelling together in unity.

Is it not possible for the Home Churches to put some trust and confidence in the churches they have now planted in India, and allow them in the not distant future, to form such a self-governing, self-propagating and soon, self-supporting vigorous Church? Can they not leave the native Church free, as much as possible, to grow and develop and mature under the guidance of its adored Head in such way as He, by His Spirit and Providence may indicate?

The Banyan tree has sometimes been taken to be the Symbol of the progress of Christianity in India. You know how it grows, first throwing up a strong vigorous trunk and then lateral branches reaching out so far horizontally that, weary of their own weight, they throw down from aloft roots seeking the ground for sustenance and support; these soon become trunks and on goes the branch and other roots are thrown down, until the one tree with hundreds of trunks becomes large enough for a regiment to encamp under it.

But this, Sir, is not the fit emblem of the progress of Christianity in India. It is too slow. It takes a century to attain such size. We have a more fitting emblem. Years ago, a Scotch planter on one of the hill ranges in South India wrote home to his friends and had them send him a few seeds of a Passion Flower in a letter. He planted them in his garden. They grew magnificently. His neighbours asked him for some of the plants. No; he had taken the trouble to get them, and he would keep them in his own garden. He did so until the seeds were matured, and then the winds of heaven took hold of the distribution. They were blown over his garden walls, dropping in his neighbour's garden, dropping among the coffee trees and tea trees in the plantations, dropping among the thickets, in the jungles, and in the crevices between the rocks, until a few years after, when I visited the hills, there was not a nook

nor a corner where I did not find them in bloom. In the thickest of the jungles, by the tiniest brooks, in the cracks and crannies of the rocky sides,—everywhere, were myriads of these beautiful flowers all turning their joyous faces to the morning sun.

This, said I, as I witnessed it—this is the fit emblem of our Gospel work in India. The seeds of Divine truth, borne by the winged tract or the Scripture portion, or heralded by the voice of the living preacher, are borne by the winds of heaven into the remotest corners of heathenism—aye, and are springing up now in gracious flowers looking for the rising of the Sun of Righteousness.

The seed is scattered. It is germinating in hundreds—aye, in thousands of villages not yet occupied; and we, your missionaries, must be quick, and courageous, and strong if we would gather in the harvest. Fathers and Brethren, representatives of the great home Churches, will you not give us in India leave to join hands for this glorious reaping, and allow us, your sons, to be led there by God alone as we press on to overtake the work He has called us to do?

The Rev. K. S. MACDONALD (Calcutta) next addressed the Council, as follows:—

In India alone, we have Missions representing Thirteen evangelical Presbyterian denominations of the United Kingdom and North America. For many years, our divisions have been a source of weakness in the face of heathenism, and we have been attempting a closer Union and Co-operation with one another. As early as 1863, that is upwards of twenty years ago, “A Plea for a Presbyterian Church of India” was published by an elder of the Established Church of Scotland; and in 1865 the American Presbyterian “Synod of Northern India” discussed “the subject of Organic Union, or a United Church for India,” and appointed a Committee “to correspond with the different Presbyterian bodies in India with the view of discovering what could be done in this matter.” Favourable replies were received from most of those bodies, and, as a result, a Conference was held at Allahabad, in January, 1871, when two plans were suggested, either that the several Churches, Missions, or Presbyteries, of the several provinces of India should cluster together into Synods, and these Synods ultimately into one Synod or General Assembly; or else, that the different Missions and Presbyteries should at once join into one large, somewhat loose, Organization or Alliance, which, in time, would help towards an Organic Union of the different denominations of Presbyterians in India. The preference was given to the latter plan. It was accordingly agreed to meet in November of the same year, to mature plans in accordance with this resolution. Several conferences with this object kept steadily in view, were held, when a basis of organization and a constitution were agreed upon, and the Presbyterian Alliance of India was fairly floated. Since then, three meetings of its Council have been held, the first in 1877, the second in 1880, and the third in December last.



While experiencing the profit and advantage of meeting together, we have all along felt that to secure the healthy existence of our Alliance, we must have something practical to do. There were two things we thought we might try and do. The first was, to constitute ourselves into a final Court of Appeal in matters of discipline referred to the Council by the Native Churches. This was simply to prevent the sending of cases of discipline for settlement thousands of miles away, to parties comparatively ignorant of the language and circumstances of the persons immediately concerned. No power was asked to deal with questions of heresy or with questions affecting the character and conduct of the Foreign Missionaries. What was asked had reference only to natives of India, office-bearers and members of the Native Churches. The power asked for was small. An impartial, well-informed Court in India, is much more likely to deal justly and efficiently with such questions than one elsewhere. All the thirteen Churches in these several countries were applied to for this power. And I am sorry to say that, small as our request was, it was granted only by a few. We in India feel, rightly or wrongly, that we are much more in advance in the direction of closer Union and greater Co-operation than the Home Churches whom we represent.

The second point we took up was, the desirability of having one good College for the training of young men for the ministry. We believed that a trained native ministry was an essential prerequisite to the evangelization of India. Yet as each Mission had found it practically impossible to sustain a College for its own candidates for the ministry, Surely, we said, all the Presbyterian Missions unitedly can do so. The vernaculars of the different provinces differ, it is true, from one another, yet the language of educated men in India at the present time is English. Even the native who claims to be educated knows this language. It was thought, therefore, that one College for the training of young men in divinity through the means of the English language, might be supported by the several Home Churches. This project met with still less favor, and had, at our last meeting of Council to be laid aside in the meantime, as in advance of public feeling at home.

At our last meeting the feeling prevailed that, instead of pushing on the work from the top or in the aggregate, we might try and see what could be done from the bottom or in detail, in regard to both these matters. It was thought that we might again try what could be done by taking up the alternative presented to the Conference of January, 1871, that is, the clustering together into larger Presbyteries or Synods, the several Churches, Missions, or Presbyteries of the several Presidencies or Provinces. Hence it was resolved—

“That small Presbyterian Missions scattered over the country, and situated at great distances from other Missions of the same Church, be recommended, with the view of the better maintenance of Presbyterian action, to unite with the neighbouring Presbyteries of other Missions, for such purposes and objects as are practicable.”

For example, the Free Church of Scotland has Missions in five or six different parts of India at such distances from one another that these can not frequently meet together, while they are too weak to be regarded as a vigorous Native Church. The same may be said of the Missions of the Established Church of Scotland. Unfortunately, while India is so large and to so great an extent still unoccupied, these two Churches have often their Missions planted side by side. It may be impossible at present and in present circumstances for these Churches to enter into Organic Union at home, yet there is nothing, as far as I can see, to prevent their native churches and members from uniting into one Church at Bombay, Calcutta, or Madras; as, indeed, they have practically done in Poona. And there is still less reason for the English Presbyterian Mission and its one devoted missionary at Rampore, Beaulah, to stand outside our Presbyterian Organization in Bengal; or for the Original Secession Mission at Seoni in the Central Provinces, to stand outside its neighbouring stronger Missions to the east or west of it. I do not see why the American United Presbyterian Church Mission at Sialkot and that of the Established Church of Scotland at the same place, should not unite into one Presbytery for Indian ecclesiastical purposes. These and such like Unions might be regarded as Unions, whose immediate result would be strong and healthy Presbyteries, serving to promote soundness of doctrine, purity of life, orderly discipline, and the better understanding and efficient carrying out of the Presbyterian Polity.

Again, these several Presbyteries might be united into Synods, thus such a Calcutta Presbytery as I have spoken of might be united to the Welsh Presbytery in the Kasi Hills, to constitute the Synod of Bengal; the Presbytery of Madras might unite with the Dutch Reformed Classis at Arcot, to constitute the Synod of Madras. The Presbytery of Bombay, with those of Kalapur, and of Gujarat and Kattiawar, to constitute the Synod of Bombay; and the Presbyteries of Indore and Rajputana into the Synod of Central India; and the Missions of Sialkot join with those of Lahore, Lodiawa, Furrukhabad, and Allahabad (with which that of Saharanpur is understood to have already joined) to constitute the "Synod of Northern India."

Then all these Synods would in time be united into one great Confederation, Alliance, or General Assembly, into which the present Presbyterian Alliance of India would be developed. Such is the scheme which our last Council took up, and which its members would recommend to the favorable consideration of Indian Missions and to the Home Churches, in whose name and by whose help the work is carried on.

This scheme is in the line of the Unions already formed, or in progress, in China, Japan, New Hebrides, and South Africa.

We do not mean that the whole of the scheme should be gone into as a whole at once, though we would be delighted if it could. But we think that the beginnings of such a scheme should be

entered upon without delay. For example, I am quite sure that the Calcutta Free Church Presbytery would be delighted to receive Dr. Morison of the English Presbyterian Mission, as a member of the Court, and that Dr. Morison would be glad to be one of us; the several Missions as supported by the Home Churches to remain distinct. I do not see why any delay should occur in forming the Madras Free Church Presbytery and the Classis of Arcot into the Synod of Madras: and so on.

Our *Second* practical suggestion had reference to our Divinity Schools or Colleges; that is, our Institutions for the training of young men for the ministry and for Mission work. While holding in abeyance in the meantime, our idea of one great Theological College for all India, we think that without delay, some of the classes held at no great distances from one another and in Provinces where one common vernacular is spoken, might be united in one Institution. Because of the difficulty of giving regular teaching to such students, we have now no divinity students in Calcutta. When there were any, these had to pursue their studies chiefly alone under the direction of the Presbytery, their progress being tested by examinations. In the Reports submitted by the Clerks of this Council concerning *Theological Institutions*, it will be observed that there is no Report from Calcutta from either Church, simply because there are no students. Five students are reported from Bombay. These we would recommend to be united to any that may be studying in connection with the Kolapur and Gujarat and Kattiawar Presbyteries, and to form one school for all these in Bombay or neighbourhood, to be supported by the three or four Missions interested. In the same way the students of the two Missions at Sialkot might unite with those of Rajputana and Northern India studying at Saharanpur, to form one large Divinity School there; and if our persecuted brethren at Indore have any candidates for the ministry, they also might unite, as the language is one. So in the same way the students of the Free Church at Madras might unite with those at Arcot, with profit to all concerned.

A *Third* matter before our Council was, the desirability of preparing and publishing Defences and Expositions of the Doctrines and Polity of the Reformed Calvinistic Presbyterian Churches. It is true, we have our undenominational Book and Tract Societies, but these can publish nothing but what is held in common by Anglicans, Wesleyans, Baptists, Congregationalists, and Presbyterians. This shuts out both our Calvinistic doctrines and our Presbyterian System. Our brethren of other denominations, especially our Anglican friends, see to it that good care is taken that their views are kept before the public. As regards most of our Presbyterian Missions, no steps whatever are taken to enlighten through the Press, our converts or Church members on these matters. As far as I am aware, neither the Shorter Catechism nor the Larger, nor the Confession of Faith, nor any other book bearing on our characteristic Doctrines or Polity, has ever been translated into the vernaculars of Calcutta, Bombay, or Madras; nor has any systematic effort been

made to instruct our English-speaking converts as to what we consider the truth of God in these matters. True, our brethren of the Synod of Northern India, and of the American United Presbyterian Mission at Sialkot, and our Irish Presbyterian brethren of Gujarat, have done something as regards the two vernaculars of their provinces, and I think our Welsh brethren have done something in the Khasi language—but that is all. There is no Periodical either in English or in any vernacular, for the dissemination of those views of Doctrine or of Polity on which we differ from other denominations. The Methodists in India have got at least two Periodicals; the Wesleyans two; the Anglicans two or three; the Roman Catholics two or three; and the Baptists two; the Presbyterians none. And yet the Presbyterians are fully as strong as some of these. Why could not the Presbyterian Churches combine to do something to remedy this state of matters?

A *Fourth* topic that was before our Council was, the desirableness of seeking a revision of the Marriage Laws of India. Let me point to one or two things that need consideration. First, the Christian law of India draws a hard and fast rule between such ministers and missionaries as have been Episcopally ordained and those who have not. In the former class are included, Roman Catholics, Anglicans, Greeks, Armenians, and, I suppose, Syrians also; but not American Episcopal Methodists. Those Episcopally ordained are specially privileged. They can celebrate marriages in virtue of their ordination; but we Presbyterians, can do so only in virtue of a licence given us by the local Provincial Government. The former class may celebrate a marriage in any part of India wherever they may happen to be, we, only within the province from whose government we have received our licence. Those who have received no Episcopal ordination labour therefore, under special civil disabilities. Now I do not think it is the business of a civil Government to enquire how a clergyman has been ordained, whether by Prelate, Presbytery, or Congregation. Let it be enough for the Government to know that he has been ordained by parties whose right to do so is recognised in the body to which he belongs. And if Government cannot level all alike upwards, then let it level them downwards.

But further, the greatest evils in the social system of India are those connected with Child Marriages and Polygamy on the one hand, and enforced Widowhood on the other. Our Government has allowed reformers to deal with the latter of these evils as they may think best. That is, all legislation encouraging or supporting enforced Widowhood has been repealed, and widows are now by the British Government allowed to re-marry. A good many have re-married, and a good many more will re-marry in the immediate future. But it is otherwise with regard to Child Marriages and Polygamy. While Roman Catholics are allowed to deal with those evils in accordance with what they regard as the true interpretation of the New Testament, Protestant ministers and missionaries are liable to transportation to one of the penal settlements in the Bay

of Bengal, if they celebrate such marriages in accordance with *their* understanding of their Bibles. Let me give an example within my own personal knowledge. A Kulin Brahmin marries or rather professes to marry any number of girls from one up to three hundred, all living at the same time. Of course the consent of any one of these infant girls is never asked or given. Sometime thereafter, one of these girls—say the 6th or 7th—arrives at maturity, and all this time has never since her infancy, seen the man who is called her husband. She becomes a Christian. A Roman Catholic sees no harm in marrying that girl to one of his native Christians. He does it and the law cannot touch him. A Presbyterian minister does the same thing, and he is punishable with transportation for a number of years to a Penal Settlement. Another Brahmin marries an infant girl. She becomes the mother only of daughters, and is therefore hated by him. In her grief and sorrow she finds comfort and strength in Him who said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." The husband discovers it, hates her the more, and tries to force her back into idolatry, and, in order to vex her, marries another girl. The neglected Christian wife separates from him. Some of us believe her to be free, but he will not give her freedom by any formal act of his. They remain separate for years while he lives with the second wife. The first wife obtains a good offer of marriage—in which she would be both useful and happy. If she becomes a Roman Catholic, she may legally marry; as a Protestant, she cannot. I do not know even if a converted Hindu woman who has been in childhood married to a dead idol or image of a Hindu god, to a Plantain tree, or an Ammonite fossil shell, can be legally married by a Protestant minister, while there is nothing to hinder her being quite legally married as a Roman Catholic. In the Garo Hills in Bengal, a man marries at one and the same time, a mother and her infant daughter. On the girl arriving at maturity, she becomes a Christian. A Protestant minister, if he marries her to any other, as long as her mother's husband is living, will be punishable with transportation; a Roman Catholic priest may do so with impunity. I might enumerate any number of other instances in which the marriage laws should be looked into and reformed. But my time will not permit.

The last point on which I would like to say a word is, the persecution to which our Presbyterian brethren of the Canadian Mission at Indore, the capital of his Highness the Maharajah Holkar, are subjected. As matters now stand, all Christian work of an evangelistic character is forbidden by this feudatory of her Christian Imperial Majesty. This state of matters, I think, this Council should see to it, ought not to be allowed to continue. When one member suffers all members of the body should suffer with it. But the time allotted to me does not allow me to add another word.

The Rev. W. S. SWANSON (English Presbyterian Mission at Amoy, China) read the following Paper, on

### THE RELATION OF MISSION CHURCHES TO THE HOME CHURCHES AND TO EACH OTHER.

It is necessary, before proceeding to the consideration of what these relations should be, to call attention to fundamental principles—principles that underlie, and should give shape to, all Missionary methods and practice.

What are Missionaries sent to do in the Foreign field? What are the agents of the Churches working for in the Foreign Mission? What do we seek to reach? What has been set before us as the *terminus ad quem*? The proper statement of this has much to do with all we have to say regarding our special subject. A mistake, or rather a mis-statement of the question, would produce only confusion and difficulty. We go to China to work for and to put into action forces that, under God's leading, will secure the Christianization of that great Empire. We go to evangelize and to use the wisest methods we can think of, for securing this work of evangelization. In the first instance, we have to deal with individuals; and in one sense, this has to be done all through the duration of the work. But we pass on to another stage—the organizing of a Church. We go then to plant the Church of Christ in China. We go to build up a Native Church, self-governing, self-supporting and aggressive. This—in God's hand, and under its own great Head and King, by the power of the Spirit—is to be the medium of carrying Gospel light and blessing all throughout the region of its language and influence. This is our Commission and for this work we are sent to China. It is quite true that we are the messengers of the Home Churches who have sent us to do their work in China. But, have they sent us to plant branches of the Home Churches in these lands, to establish something that in every shade and tint is to be the counterpart of our home congregations and churches? Certainly not. They have sent us to do a nobler work than that. They know how loyally we will bear ourselves as their sons and servants: but, what they wish to see planted is a Church, native and indigenous, that, standing on its own feet will be a power in its own country and not a mere exotic, a Church that shall be a Missionary Church in its own land, carrying the Gospel of God's grace wherever it has the capability and power to go.

If this, then, be a correct statement of what we have to do, how is it to be most effectually and most speedily done? Evidently, in places where you have representations of more than one Presbyterian Church, by the closest ecclesiastical union between the workers. Their labours should go upon the line of having only one Presbyterian Church. If they cannot agree so to this, better for one of the parties to go elsewhere, and leave that field to the others. It is hardly conceivable that one would advocate any other course. Where doctrine, worship, and government are in their main ideas

not only uniform, but *identical*, it would be worse than folly to perpetuate home divisions on the foreign field.

What then must be the relation between the Native Church and the Home Church or Churches? In regard to the agents of different Presbyterian agencies on the same field, we have seen that the relation should be one of closest ecclesiastical union in work. *Union* is the relation here, and to secure this, you must have a Native Church, self-governing and independent. We must have a true Native Church, within its own jurisdiction, self-governing and independent—independent so far as the jurisdiction of the Home Churches is concerned. Nothing else is feasible. In the foreign field you have a people alien from you, with a language you cannot understand, and existing under conditions different from any you have ever seen, and about which you can know nothing. Oversight and jurisdiction in such case are utterly inconceivable, utterly impossible. It may be all very well to have a Presbytery of Timbuctoo, or Nyassa, or Trichinopoly, or Maulmain, or Amoy, or Peking, affiliated to one or other of your Synods and professedly under your jurisdiction; but if these Presbyteries are really and truly courts of a *Native Church*, then the connexion with you is a name, and a misleading name, so far as the interests of that Native Church are concerned. Here, as often elsewhere, "things are not what they seem." You cannot read their Minutes, you do not understand their language, you are wholly unacquainted with the specialities of their condition and circumstances. If then you are to have real Native Churches, you cannot have them as part and parcel of your Home Churches. They must stand on their own feet, and, untrammelled, be allowed to do their own work in their own way. And now let us pass on to history. The writer of this paper is before this Council in a double capacity—as a missionary of the Presbyterian Church of England, and as a representative of the Presbytery of Chang-chew and Chin-chew in China. This Presbytery was formed more than 20 years ago. The reasons that led to its formation and its composition are somewhat interesting. The missionaries of the Reformed Church in America and those of the English Presbyterian Church found themselves side by side in Amoy. An immense district and population is covered by the Amoy dialect of Chinese. To this district Amoy is the key and also the most suitable centre. The missionaries of these two Presbyterian Churches wrought in that district in closest ecclesiastical union. The Chinese knew we were really and truly one. And the union was one—notwithstanding the very marked individuality of those who were parties to it, of the happiest kind. As the number of the Christians grew, congregations were organized, elders and deacons elected and ordained, and consistories or sessions formed. Such was the blessing and such the success, that speedily these brethren had to face the ordination and induction of native pastors, and consequently the formation of a Classis or Presbytery. How was this to be done? Were we to break up the union already existing and set up two Presbyterian Churches? We

on the spot never had this as a question at all, and we most certainly never supposed that it could become a serious question anywhere. We knew that it was out of the question to attempt anything except a Chinese Church, self-governing and supreme within its own sphere. And the Chinese would have had something to say to it. They would demand and they had the right to demand, that the Church would be native and self-governing. The risk there might be in setting such an infant on its feet would be met by the presence and counsel of the men who had brought to them a knowledge of the Gospel. There was no doubt anywhere or in any circle at Amoy as to how we should proceed. And so we went on, and formed a Presbytery. When formed, its sederunt consisted of three American, two English Presbyterian and 7 or 8 native members. The English Presbyterian Church approved our action. The General Synod of the Reformed Church in America could not approve of what had been done, and instructed their missionaries to form a "Classis of Amoy" to be affiliated to the particular Synod of Albany. Our American brethren at once replied that they could not retrace their steps. They were looking to the future of the Church in China, and while in every thing so far as regarded life and doctrine, they were willingly and lovingly subject to the jurisdiction of the Home Church, yet in this particular they could not conscientiously do what the General Synod demanded. For a whole year this question between the General Synod and their missionaries at Amoy was discussed, while some of our American friends called our newly formed Presbytery, that "semi-ecclesiastical Assembly" at Amoy.

The question came up at the next meeting of General Synod, and what was done? The General Synod retraced their steps, approved of the action of the missionaries, in short, told them they had confidence in them, and bade them carry on their work as seemed best to them in their special circumstances, and wished for them in this new departure, God's best blessing. In this Presbytery of Amoy—or as we call it in China, of Chang-chew and Chin-chew, the missionaries are members with full power. The Presbytery has now a history of more than twenty years. The congregations under its charge have, thanks to its fostering aid, grown immensely, and all its operations have proved an unspeakable blessing to that part of China. This Presbytery at present has five or six American and British members and nearly thirty native members. Its work has been carried on in a most orderly way, and pleasantly and profitably. And what has it done? It has been an unspeakable blessing in organization and extension; it has arranged for as thorough a theological training for a native ministry as the materials at its disposal will allow; it has already ordained and inducted nine native pastors into native congregations, and who are supported by these; it has licensed to the ministry a number of properly trained and promising young men; it has by its fostering care looked after the education of a large number of native evangelists; it has developed in a remark-



able way the practice and privilege of Christian giving ; it has looked carefully after purity of doctrine, and has maintained in efficiency sound and healthy Church discipline ; it has helped to quicken lifeless and listless congregations, and to cheer those that were weak and despondent ; it has been a great and powerful factor in moving to and promoting aggressive work in the regions beyond ; it has maintained, and strengthened, and increased Church life and love, and loyalty ; and one fact about it makes some of us think of it thankfully, and with a little righteous pride, it is the first Presbytery in that Eastern quarter of the world, not only to grapple with but to solve, the questions of the relation in which Presbyterian Churches on the foreign field should stand to each other, and to the Home Churches. One fact more, and then this history has got all that is to be said about it now. This Presbytery has taken one step in advance of anything hitherto stated—it has gone the length of formulating a Creed. This Confession contains eight short articles, and will be found in one of the early numbers of the “*Catholic Presbyterian.*”

We may be told that in all this we have been transgressing a great many canons of sound Presbyterianism. But what are the main ideas underlying what is called “*sound Presbyterianism?*” Surely representation and subordination. Have we not carefully preserved these? Presbyterianism can and should adopt itself to varying conditions and circumstances ; to the special exigencies of the work of planting the Church in new fields, and to the peculiar conditions of these fields. If it cannot do this, so much the worse for it. But it can most certainly.

We may be told that this heroic method of operations will hardly do. We answer, it has done admirably. We may be asked as to the place of the foreign missionary in this Native Presbytery? Is he amenable for life and doctrine to the Church Court—to the Classis of which he is a member? No. Then he is in a very anomalous position. If that means that the foreign missionary is amenable to no judicatory—then it is a mistake. He is amenable to the judicatories of the Home Church. And if that is not sufficient to secure all that is required then it cannot be secured. Of course, the foreign missionary by being a member of this Native Presbytery and not subject to it, does occupy an unusual position, and why should he not? He is carrying on unusual work in an unusual way, in a country whose language and social condition and circumstances are all unusual. The missionaries cannot—and no men ever could—so arrange everything as to preserve each jot and tittle of Presbyterian detail in foreign fields. It may be said that by such a process the Gordian knot has been cut and not unloosed. But some knots must be cut. You may waste precious time and opportunity and injure yourselves in a long drawn-out attempt to unloose.

In China we felt shut up to the course we have taken. We have, as God led us, been used to build up a self-governing Church in China. It is Presbyterian to the core. The Chinese are largely

endowed with shrewdness, common sense, and back-bone. Where you have these, Presbyterianism takes root. It finds no congenial soil among "feeble folk." And this native Church is growing, and we know it will continue to grow. It may not, down to the last and most finical detail, follow all the ways and forms of our Home Presbyterianism: but it will develop as God leads it on, and so develop as to meet the special conditions and wants of its own country and people. The example we set long ago, has been followed in Japan, and we look to its being followed wherever it is possible to do so.

We are certain that this great Council will wish our action and ourselves and this native Church, God speed. We know we are amongst your most loyal sons, and we trust you will think so when you hear that we have not only attempted to show, but succeeded in showing, that the heart of the great Presbyterian Church is big enough to secure the union of all its agents in foreign lands, and thereby to establish self-governing native Churches bound to the Home Churches by no artificial and meaningless tie of name, but by the tie that comes from a deep, ever-abiding, and grateful sense of all the blessing they have got from these Home Churches—a tie whose strength is measured by the measure of the appreciation of the blessedness of God's grace and love in Christ. This tie will secure all you want and bind East and West in a bond that can never be broken.

Rev. JOHN G. PATON next addressed the Council, on

#### THE NEW HEBRIDES PRESBYTERIAN MISSION IN THE SOUTH SEA ISLANDS.

This Mission was begun in 1848 by the United Presbyterian Church of Nova Scotia and the Reformed Presbyterian Church of Scotland. The group consists of 30 islands, with a population of about 100,000. Then, they were all cannibals in a state of nudity, without a written language, and they are so yet where the Gospel has not changed them. Doctors Geddes and Inglis began the work, and by God's blessing on their labours, on the island of Aneityum 3,500 of such savages have been led to embrace the Gospel. There are now 15 Presbyterian missionaries engaged in this Mission, supported by a confederation of 8 Presbyterian Churches. Their Sabbath Schools raise £2,000 yearly, to keep the Mission ship "Dayspring," which was given at a cost of £3,000 to this Mission by the Australasian Sabbath School children. The Mission has now occupied 16 islands with 52 stations, on which there are 90 Day Schools, with an attendance of about 8,000 children and adults, who are under Christian instruction. 100 native teachers and evangelists, educated by the missionaries from the cannibals among whom they were placed, now help in the blessed work. The Bible being almost our only school book, is now *translated, printed, and read*, in part or in whole, in 9 different languages.

There are over 800 Church members, and family worship is daily observed in every Christian family, and by God's blessing on the united efforts of the missionaries and native Christians (for every convert becomes a missionary), over 70,000, or the whole group, is now ready, waiting, and pleading for missionaries to give them the Gospel.

Despite the great success of this Mission, rendering life and property safe on so many islands, it is now threatened with extermination from two sources, which we have pleaded with Britain, and now plead with the General Council, by every means possible to try and avert. .

*First*—Three years ago our Mission Synod passed unanimously a resolution, urging with Christian men in the Churches supporting our mission, to commence commercial enterprises on the islands not antagonistic to mission work. Christianity had rendered life and property safe on many islands, and commerce, if properly conducted, would benefit all parties, and develop the natural resources of the islands. The French at New Caledonia, were led by an Irish miner there, to get up a French Company with a capital of £22,000, avowedly to colonise the New Hebrides Islands with Frenchmen, and to take away all the native islanders to work in their mines and on their plantations in New Caledonia. The natives refused to sell their land, or to hoist the French flag, or give them any footing on the group, for they fear and hate the French and plead for British annexation and protection. The French Company offered Captain M'Leod, a Scotchman, living on Efate, *he says*, £5,000 for a piece of land he had, and £1,000 a year, if he would be their manager. He accepted their offer, so some six or seven degraded Frenchmen were sent to Captain M'Leod, accompanied by two French men-of-war to *protect French interests* in the New Hebrides. They have been kept there ostensibly for this purpose ever since. While intimidating the natives, the French by force and fraud, got possession of and claim the natives' lands. A Lieutenant in one of their men-of-war coveted and took possession of one of our Mission stations, ignoring the natives and the missionary. The latter appealed to Earl Derby when the British Government sent a man-of-war to investigate the case, which was found to be exactly as represented. Then the Commodore took and sent to the French from the natives, £3 in money and a box of Dynamite that the Lieutenant had thrown down on the shore as payment for the mission station when he took it. The mission having a title deed for the station dating many years back, the Commodore caused it to be returned to the mission. Since that, a French man-of-war, in name of the Governor of New Caledonia, has called on our British Missionaries on the New Hebrides to forbid their writing home asking for British annexation, or about the French doings, as "the two Home Governments are arranging it," while meantime, France is doing all possible to claim and possess the soil of the islands. Yet the French on the group boast that they have the absolute promise, that France will annex the group as soon as ten French families are

settled on it. The French also propose to set some 25 or 30,000 of the worst of French criminals and convicts on the New Hebrides as *Freed men and women*, to live as they please and go where they please, on condition that they do not return to France. This will destroy our mission and native population, and be a source of constant danger, vice, and crime to Australia, Tasmania, and New Zealand, and endanger commerce by filling our South Sea Islands and the South Pacific with pirates and murderers.

The New Hebrides Mission has spent £160,000 in Christianising and civilising those islanders, while France has not spent one penny for their good, yet now she avariciously steps in and is working hard for an excuse, in "French interests," to annex the group. After which an excuse will be got in "French interests," as at Madagascar, and among the Anamisi, for butchering the natives in the interests and for the glory of France in an ignoble war, while the world, indifferent or stupified, looks on in silence at the carnage, and France wades to her so-called glory through the blood of her slain thousands. Christian nations may look on in silence, but we fear they also will so far suffer, when retributive justice reckons with the French for their cruel oppression and bloodshed at Madagascar and Anam. In the interests of those poor down-trodden races, may she be checked soon. If the nations look on silently, surely the Presbyterian Churches of the Alliance ought to protest and use their influence to protect those Christian nations from such unjust and unjustifiable wars?

*Second*—The other calamity which threatens the depopulation of our New Hebrides Islands, and the consequent destruction of our Mission, and endangers the lives of our missionaries, is the "Kanaka labour traffic." This is the carrying away of the South Sea Islanders by every deception and oppression, to supply the labour market on the sugar plantations of Queensland and Fiji, and of New Caledonia, Tahiti, Samoa, and elsewhere, and to the pearl shell fisheries off the north of Queensland, and indeed, wherever they can get a market for them. The "labor catchers" who collect them on the islands get from £15 to £26 a head for laborers, which, to blind the outer world, is called passage money from the islands. Laws are made to regulate this traffic, captains are laid under a bond not to break these, and Government agents are sent with the vessels to see that they are not broken, but in every respect they are violated on the islands. For instance, the *Scara*, Queensland labor vessel, by one of her boats, in dragging away by force a chief's daughter on Erromanga, shot a ball into the side of one of her father's men and sent a ball through her father's breast, and left him writhing in the agonies of death before her eyes, as they bound her in the boat to carry her off to the Plantations in Queensland. The same boat, on the same day, at that island, shot one of our teachers dead because they could not drag him into the boat to carry him also away to Queensland. The Rev. J. Rooney writes from the east of New Guinea, that two boats had got twenty men into them; that, on observing they were

being carried off, four of the men leaped into the sea and swam for the shore to escape, when their captors shot the four dead, to intimidate the other sixteen and thus succeeded in carrying them off. Very many of such cases could be given, and yet the defenders of this system deny it is slavery! Lately, in the *Melbourne Argus*, an advertisement appeared offering for sale a Queensland sugar plantation, "with horses, drays, *Kanakas*, and all sugar-making plant," &c. Here our islanders, *the Kanakas*, are offered for sale with horses, drays, &c. Could anything be more like slavery? It is worse than slavery. The slave is the property of his owner, and as such is protected; the Kanaka owner may work him to death within his three years' agreement, made not with the Kanaka, but with the employer, the labour catchers, and the Government agent. When passive like sheep, they are driven off to the plantation, after having had the pen put into their hand to make a cross to an agreement of which they understand little or nothing more than a cat would, had the pen been held to its foot till it made the cross with it. On the plantations, white men are paid eight shillings for working eight hours a-day, but then the Kanakas can excel the white men when competing with them at such work; yet the Kanaka is compelled to work ten, twelve, and fourteen hours a-day, and by law, gets only 4d a-day in Queensland, and 2d a-day in Fiji. If wrought to death within their three years, Commodore Wilson, in the admirable report he gave to the British Government on this traffic, says, "the wages due to a deceased islander at death go to Profit and Loss—the planter has the profit and the poor islander the loss." Does this not look like a premium set upon working them to death within the term of their agreement? They die on these plantations at the rate of 18 to 25 per cent. per annum, when the planter has only to bury them like dogs and get others to fill their places. On some Queensland plantations one planter will employ as many as 600, and others more. Not including those taken to the French colonies and elsewhere, about 32,000 are now employed in our own, and the keeping up this supply from a limited population has already half depopulated the islands and greatly retarded the work of the Mission and of civilization, while endangering human life. Bishop Patterson, Commodore Goodenough, and many, many others, have fallen in revenge for the atrocities of the white men engaged in this traffic, but to those who see the working of this *shocking business*, the wonder is, that there are not twenty atrocities for every one that does take place in a traffic so steeped in blood and suffering.

O, that our great Presbyterian Council could lift its voice and bring its united influence to bear on Great Britain to suppress this "labor traffic" and protect our poor islanders from its evils, and from the avarice and oppression of France. Our mission has spent much money and lost many valuable lives in bringing them to Jesus, and now we are grieved to see them so oppressed and swept away, while we are unable to protect them from such destruction.

HENRY FAULDS Esq., M.D., L.F.P. and S., Edinburgh, from Japan, said:—I propose within the brief ten minutes allotted to me to glance at

#### SOME PHASES OF RELIGIOUS THOUGHT IN JAPAN.

At once I may be met by an opinion which has got into the books of tourists, that the Japanese have no religious emotions and no capacity for thought of any kind. If, however, we may judge by their lavish outlay of money for religious purposes, by the apparent fervour of their devotions, by the penances and mortifications many of them submit themselves to, by their vast and still growing religious literature, by the number of active sects they have of all kinds, by the attention given to religion in the conversation of all classes and by the vigorous discussion of the subject throughout all its phases in the vernacular daily press—judging from these facts, religion, I think, forms really a large and prominent element in Japanese life. As to their capacity for thought on the other hand, while they cannot claim a first place and have originated even less than ourselves, they have never quite slavishly followed any one nation's teaching. In short, they are truly as they claimed to be even in Xavier's time, an essentially eclectic, a reasonable and practical people. Their art, for example, is not merely borrowed from others but as applied to decorative purposes, no nation need fear to follow their lead trustfully, while many of their institutions deserve careful study on our part. An active, harmonious organization like their country, is surely an interesting example of concrete thought and their readiness seriously to question any new doctrine, and finally to reject or adopt as reason may seem to dictate, implies a certain frank willingness to think out a thing according to their capacity, which is as novel in the East as, from a Christian standpoint, it is hopeful.

Assuming then this nationally eclectic spirit, there seem to be three great phases of religious development visible on the very surface of Japanese history: I might almost say there have been three great systems having their roots in the remote past—the Primitive, Classic, and Mediæval.

Of the first phase, examples still existing in the land are probably to be found in the worship of various local fetishes, while some few clearer survivals are to be found in Shinto or the Way of the Spirits. This, however, I consider to be in itself rather an exceedingly clumsy but patriotic protest against Buddhism, which, at a very early date, swept over the land like a refreshing breeze laden with fresh seeds of ethical truth. The official guardians of Shinto have not now in Japan even the ecclesiastical status of a Christian missionary. But while as an artificial unity, it is neither of scientific interest nor of strategic account, the various scattered cults—and new ones are still being formed—which are popularly ranked under its ensign as indigenous, are deserving of some careful study.

The Classic system to which we must now pass, is not unlike some of those cold academic schools of morals welded to an abstract theism which we have seen in our own country. It came, at least in its maturer form, from China, that great "land of first things." And here I may state, that it is as unusual for a Japanese, and I suppose for a Chinaman, to call himself a Confucianist, as for a Scotch elder to call himself a Paulist or a Johannist. It is also but partly true, that this broad system of many schools we so erroneously call Confucianism, is confined to a narrow and cultured class.

The works of Chwangtze—called Sōshi in Japan—which date from some centuries before Christ, are undoubtedly theistic, and seemingly even monotheistic. These have long been known to even hill cottars in Japan in a popularized form called "the Rustic Sōshi," while his ideas have been forcibly reiterated in charmingly concrete forms in the satires of the greatest of Japanese novelists, Bakin. This writer who wrote very early in the century, and reminds one alternately of Carlyle and Thackeray, considers that Buddhism was based on a sun-myth, long before the French scholar Senart, with much better opportunities, had come to the same plausible but defective conclusion.

I venture to say that few well-educated subjects of the Mikado would to-day declare themselves loose from the Classic doctrine of theism. There are now many intelligent disciples of Darwin in the country, but I do not suppose that more than one or two of them would deny the existence of a Supreme Creator, and I believe, we have greatly to thank the theistic element in much of the best classic literature of China, for this remarkable fact.

With the growth and ultimate fossilisation of feudalism in mediæval times, there corresponded the growth and at least temporary stagnation of two vast cosmopolitan systems so like in externals as to have been declared identical by Japanese. The Roman Catholic missions did not come till Buddhism had mapped out the country into genuine dioceses and become practically, an indigenous growth. It entered the land unarmed and uninfluential, using no Bible, with no knowledge of the Japanese tongue or literature, and opposed by the bitter prejudices of a narrow insular nationalism. Yet even in such an unequal struggle, Christianity in its degenerated mediæval form proved the stronger force. The one fatal element in its history was its too rapid and general success. Ambition, building on the natural dread that Japan was to become subject to an Italian priest, blotted its record out in blood. While Romanism has left hardly any intellectual impress on the empire, it has yet lingered in secret hid in the bosom of many a secluded family till the bright era of toleration inaugurated by the Restoration, made it safe to profess openly their faith, and now, thousands of Christians in Japan trace their continuity with those who many centuries ago, meekly died bitter deaths for Mary and her Divine Son.

Time will hardly permit me to glance even briefly at the

transformations of opinion going on in the present time. It was said, when the Suez Canal was first proposed, that the rush of imprisoned waters would bear the banks away, and so we can detect in the literature of the pre-Restoration period grave apprehensions that all that was good in the national life would be destroyed by barbarian contamination. But just as when the Canal was opened, gentle currents passed from one sea to the other carrying in freshness and new life to stagnant, bitter marshes, so has it been in Japan. Primitive superstitions are undergoing unmistakable decay. The Classic moralists are admitted by all who read western books to have been worthy in their aims, although lacking in scientific method and literary form, still they are not likely to be soon discarded from Japanese bookshelves. Mediævalism too would seem to have had its day, but may long linger, as in America, to form a subject of regretful and pathetic admiration.

Buddhism has been partly revived by a re-study—most unsuccessful in practical results as yet—of her own forgotten Scriptures. The Roman Catholics work chiefly in re-gathering the remnants of their ancient flocks and in baptising poor little foundlings—often the offspring of vice—left systematically at their doors. Where other and better work has been done, it has been done on our methods by printing, preaching, and visiting.

The Greek Christians, who have more in common with us than many suppose, read our translation of Scripture and circulate our tracts.

All over the land the people are astir. The press is heard merrily rattling in every county town; schools and colleges are growing in number, vigour, and loftiness of aim; toleration has been practically established by the present enlightened Ruler, and if we cannot lead his subjects to think rightly in regard to God and His methods, it is neither because we are mechanically hindered nor that our message is contemptuously ignored.

What we now need in dealing with such a state of society is a little more intelligence and elasticity in our methods, more readiness to recognise and use the periodical press as an important aid in mission work and a bright, intellectual, and high-toned spiritual literature suitable to the more gifted minds of such an alert, plastic, and inquiring people as the thirty-seven millions who first meet the rising sun.

REV. ROBERT LAWS, M.B., from Livingstonia, South Africa, said:—

The speaker who has just sat down represented before you an Empire, I have to represent a Continent—a Continent known unfortunately by the name of the "Dark Continent." In the boyhood of men present this evening, when they saw a map of Africa hanging on the school wall, it was known by being blank, or nearly so, and it is not many years ago since the first lines of light were drawn across it. From the missionaries on the East



Coast came the news, as rumour first of all, that instead of the centre of that vast continent being a sandy plain, inhabited only by wild beasts, if even by such, there were lakes and rivers whose fountains no one knew and whose courses had not been traced. This news stimulated many to go forth as explorers, and in the South of Africa, God Himself had been preparing for those who would take a leading part in that exploration, and as chief amongst them need I name Dr. Livingstone? After working in South Africa for several years, a war party of Boers invaded the mission station, and his house and library were burned. He then set himself about exploring the interior of the country, so as to open it up to commerce, and, above all, to the Gospel of Christ. When the news of his death at Lulu came to this country, the people were greatly moved, and this was especially the case in Scotland, his native land. His mantle was caught by many; and under the influence of his life our little band set forth to follow in his footsteps. For some years previously, no news had reached us from the interior, and we had great difficulty in going through what was practically an unknown land. We were provided with a small steam launch, which could be taken to pieces in order that we might carry it overland. Then, no steamer went along the coast of Lake Nyanza. We had to take our steamer to the mouth of the Congo, pull it up the river, and then take it to pieces. We got a body of natives to carry it over the 70 miles of rocky land, over the sharp rocks and hot plains, until we came to the upper end of the river, then to rebuild it and proceed to Lake Nyanza. Our next task was to find out the best place that could be used as a centre of missionary work. Instead of Lake Nyanza being like a small Scotch loch or Swiss lake, it is some 350 miles long, and from 60 to 65 miles in breadth. There we settled, and found from 6 to 8 different tribes occupying the shore with other tribes on the hills beyond, and that all those people were living in utter darkness, so far as the glorious light of the Gospel is concerned. Some of them had heard of God, some had heard of God as a Creator, and had worshiped Him when they felt their need of rain. They believe to a certain extent in the transmigration of souls, but they have no thought of Jesus Christ. They know nothing of the way of salvation, or of the heaven to which we look forward. Then we have another set on the hills, a branch of the Zulu tribe. These differ from those on the lake shore by having no word for God in their language, and no idea of God. They worship the spirits of their ancestors. It is only nine years since we went there to find the language, I might say, almost unknown, although we were helped to begin our knowledge of it by two vocabularies written out by our Episcopalian brethren of the University Mission, men who had been on the Nyanza before, and now, we have two school books in print and some in manuscript; the whole of the New Testament is soon to be printed by the Bible Society while dictionaries have been made of the various languages. In that district God's work is making progress. I would ask you to assist us in sending more

light to those who sit in darkness and the shadow of death.

The CHAIRMAN—I beg to introduce to you the Rev. Dr. Martin, of the Reformed Presbyterian Church of Ireland and Scotland, who has been seven years in Syria.

Rev. Dr. MARTIN—I went to Antioch to break new ground, and I went to Antioch and labored there with no man as fellow-missionary accompanying me. I labored by indoor preaching, outdoor preaching, and the conducting of schools. I was able to maintain outdoor preaching every week, notwithstanding the conduct of the people. When addressing Moslems, I was assaulted several times. Many of those people have been convinced by the Word of God, and have accepted the truth of the Protestant religion which we brought before them. The people are Jews, Moslems, Greek Christians, Roman Catholics, and Pagans. The Jews, by their eminent abilities, make one mourn the more for the time when they shall be missionaries for Christ Jesus the Messiah. The Moslems have corrupted the people, and whatever the feeling of the so-called Christians of that country and the baseness to which they have descended, nothing is so low amongst them as the feeling of the Moslems. Speaking of the so-called Greek Christians, I would say, they not only constitute a stumbling block, and form a prejudice against the truth, which we would bring, but they also oppose us with all their force, while the Roman Catholic Church unblushingly claim that she alone is truly Christian. Last year, a Roman Catholic dignitary gathered all the Bibles he could get in that city, and made a bonfire of them in the street. Then as to the Greek Church, I may say that I was set upon by members of the Church. A very numerous body of them invaded the house in which I was. The Moslems I might say sent us help and we protected ourselves as best we could. Notwithstanding all the efforts of Lord Dufferin, improvements there are still greatly needed.

Rev. Dr. HALL (New York) then offered the following resolution:—

“The Council receive the Report and rejoice in the strong desire of the Presbyterian Churches generally, to secure as much as possible of unity and co-operation in Foreign Missionary Work. The Council most thankfully acknowledge the loving kindness of the Lord in having so largely and in so many lands blessed the missionary labours of the Churches. At the same time, in view of the many new and remarkable openings throughout the Heathen World for the proclamation of the Gospel of Salvation, they express their earnest hope that there may speedily be a large increase of missionary zeal and effort among all the Churches connected with the Alliance.

The Council re-appoint the Committees with instructions to communicate to the Churches the expression of their hope that the desires for union may assume a more practical form, and refer to the Business Committee to prepare a Report founded on this Resolution in which the names of the Committee will be suggested.”

and said,—It is not necessary for me at this hour to occupy the time of the meeting either in expounding or enforcing this resolution.

When Dr. Stevenson sat down after that spirit-stirring address, I said to my friend who was beside me, that I felt a lively sympathy with the missionaries that had to follow after such an address. But I am bound to say, that the simple, earnest narrative of facts that these brethren have presented to the Council, have been worthy of the introduction that Dr. Stevenson gave, and is eminently fitted to rouse us up and stir our hearts. And I do trust, that the strong feeling in favour of authorised Co-operation on the part of these brethren that they have uttered, will take practical shape and expression in the future action of the Churches that are represented here. It is well enough for us to have our peculiarities of discipline and of arrangement upon the lines in which we were born, but how absolutely childish it must be to endeavour to reproduce those local peculiarities, and in some cases individualities, in the face of the mass of heathenism that these brethren have to face. Let us at once give these brethren all the facilities that they need, and which their local knowledge enables them to select, let us follow them with our means and our sympathies and earnest prayers to the God of missions that He will protect and bless them.

Rev. JOHN PAGAN (Bothwell) desired not to delay the meeting at that hour, and therefore was content to merely second the motion, and to say that he gave it his earnest support.

The resolution was then put, and passed unanimously.

ON motion, the Council adjourned to meet in this place at ten o'clock to-morrow morning, and the session was closed with the benediction.

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ST. ENOCH'S CHURCH, BELFAST,

Friday Forenoon, June 27th, 10 o'clock a.m.

THE COUNCIL met according to adjournment, and was opened with devotional exercises, conducted by the Rev. Dr. GEORGE C. HUTTON, Paisley, Chairman of the Session, who afterwards said:—

I thank the Committee and the Council for the honour they have done me, as representing one of the sections of the Church in Scotland, in appointing me to preside this morning. As you know, there are present three leading branches of Scotch Presbyterianism. We all in Scotland, in these Presbyterian Churches, are, of course, children of the Reformation, and we are here in that common character and relation. I may also say how delightful it is to our feelings, whatever section of the Church we belong to, to meet together in an assembly like this. I am sure we are all more and more persuaded that Christian friends are all the better of meeting one another, by even just seeing one another's faces, and identifying one another as persons we have seen and know and admire, or otherwise regarded. I am one of those who think that the Council will accomplish a very great work, although it should

not be what is called extremely active. I think the mere coming together is good. I think the hearing of the papers—and more especially if we had, and I think time ought to be given to exchange our thoughts on the important subjects brought before us, is of great service. Fathers and brethren, what is it that draws our hearts together as Christians—Presbyterian Christians, interested in that common doctrine of the Reformation and the common work of the Gospel? It is the knowledge and the feeling and the demonstration, that we are in close approximation to each other in regard to all that is vital in the truth of the Gospel and the work of the Saviour upon the earth. It is that which refreshes the soul of the Christian; not merely the sitting in juxtaposition—no doubt that is something—but it is the assurance that we are amongst those who cordially receive the same faith, and who are from heart in the same common work of the Lord. We are here, therefore, in the spirit of that Word which recognises and hails all in every place who call on the name of Christ, and, as that spirit has hitherto prevailed in this conference, I have little doubt that it will prevail to-day, and to the close of these interesting and edifying proceedings.

The Minutes of the two Sessions of yesterday were read and approved.

The Business Committee made a Report which, on motion, was adopted, and is as follows:—

1. That a Committee, consisting of Rev. Dr. J. Adam, Rev. J. K. Mac-Millan, James Croil, Esq.; A. T. Niven, Esq.; Rev. Dr. R. S. Scott, Rev. Dr. Briggs, Rev. Dr. Apple, Rev. Dr. McCaw, Rev. John Orr, with George Junkin, Esq., *Convener*, be appointed to consider the subject of Rules of Order and Procedure, and to report at an early session.

2. That at the observance of the Lord's Supper on next Sabbath in St. Enoch's Church, at 3-30 p.m., the Rev. Principal Cairns, D.D., preside, assisted by the Rev. Principal Brown, D.D., Rev. Drs. Moore and Gentles, Rev. Thos. Hamilton, and Rev. G. S. Pons; that the elders in the Council or in Belfast also assist in the services, which are not to exceed one hour in length; that the ministers and elders of Belfast be cordially invited, along with Church members in full communion, to unite in this Remembrance of the Lord, and that the Business Committee be authorised to communicate with ministers and kirk sessions and take measures to let these arrangements be known.

3. That at the session of Council this forenoon, the addresses of brethren from the Continent follow the presentation of the reports on Work on the European Continent, and that at the close of the addresses, motions or remarks will be in order.

4. That an opportunity for discussing the papers and addresses of Wednesday be given, when the business referring to the Continental Churches is concluded.

The Report on Work on the European Continent (British Section) was then presented by Rev. Dr. Blaikie, who prefaced the reading by expressing his great regret that one of the *Conveners* of the British section of the Continental Committee had been taken from them, their greatly-esteemed and beloved friend Mr. David MacLagan (Edinburgh). He regretted also that the other *convener*

of the British section of the Continental Committee, Mr. Campbell, M.P., has been prevented attending the Council at this stage. He hoped, however, to be present next week. In these circumstances he (Professor Blaikie) begged to place before the Council a draft of the Report. Dr. Blaikie then read the following:—

“ The Committee was appointed originally (at Edinburgh, in 1877) to confer with the representatives of Continental Churches, in order to receive from them information as to their position and needs, and for the further purpose of considering the interests of Continental Churches, and also the provision made over the Continent for the English-speaking residents, American and British. At Philadelphia, in 1880, the Committee was re-appointed, with a European and an American section to work in concert. The Council thanked the Committee for what they had done in the Waldensian Pastors' Aid Fund, and authorized them to take such steps as they might deem best to show sympathy with the Bohemian and Moravian Churches, on the occasion of the Centenary of the Edict of Toleration.

The two sections of the Committee co-operated very heartily in bringing to a close the movement for collecting £12,000 for the Waldensian Pastors' Aid Fund, and obtained altogether £13,416 10s 5d (which sum, by request of the Table, was paid over to the Waldensian Treasurer, and invested in Italian National Rentes). It was likewise agreed that the several Churches be recommended to send delegates to the meetings of Synod in connexion with the Centenary celebration to be held at Klobouk, Moravia, in September, and at Prague, Bohemia, in October, 1881. At these meetings, representatives were present from the Established, Free, and United Presbyterian Churches of Scotland, from the Presbyterian Church of England, and from the Presbyterian Church of the United States of America. Nothing could have exceeded the cordiality of the reception given to the delegates. A very favourable impression was made on them as to the Christian zeal and earnestness of the Reformed Churches of Bohemia and Moravia, the great difficulties under which they labor, and the desirableness of substantial aid being given them from the Presbyterian Churches of this Alliance, especially in connexion with their Home Mission and Publication operations.

It was accordingly agreed that, under the auspices of this Committee, an effort should be made to raise a sum of £5,000, for procuring suitable premises in Prague, for the Publication and Home Mission work of the Bohemian Churches, and for aiding the building of new churches, both in Bohemia and Moravia, in important places, and the maintenance of schools.

The British section of the Committee adopted the plan followed in connexion with the Waldensian scheme—of forming a large local committee for the furtherance of this project. This committee was formed for Scotland alone, but on the understanding that when Scotland had done its part, other churches would be applied to.

The local committee for Scotland have communicated with every Presbyterian minister in the country, sending him a little *brochure* prepared by Professor Blaikie, entitled “ The Story of the Bohemian Church,” and all other facilities for making application either (1) to individuals, (2) the congregation, (3) the Sunday school, or (4) the Bible class. It was hoped that before the present meeting, this appeal would have borne abundant fruit. The Committee regret to find that the returns thus obtained are but few. At the same time they learn with satisfaction that in every case where the claims of the Bohemian Church have been brought before the public, they have been most cordially admitted, and generously responded to. There is reason to hope that the appeal will yet be acknowledged in very many cases. It appears, at the same time, that without more extensive means of coming into contact with the congregations than this committee possess, much difficulty will be experienced in completing the

**Fund.** By the success of the Fund, great service would be rendered to the Church in Bohemia and Moravia, a fit acknowledgment would be made to them for past sufferings and services, and much encouragement given for their work, a work which might ultimately embrace not only Bohemia, but the whole Slavonic population in the east of Europe.

With the exception of a slight movement in London, nothing has yet been done for Bohemia in the other British, or in the Colonial Churches. In the United States, the Rev. Dr. Cattell has been very active in the cause and a considerable sum has been raised.

The contributions consist mainly of the proceeds of a sale of ladies' work, held in Edinburgh, several individual contributions, and money raised in the United States, and amount to about £2,000. £710 has already made, part towards the purchase of buildings in Prague for the Comenius Association, the chief instrument of Evangelical action of the Reformed pastors. £300 has been promised for the building of a church at Kuttenberg, the second town of Bohemia, which for upwards of 250 years has been without a Protestant place of worship, and in which after ten years' negotiation permission has just been received for the erection of a Reformed congregation; and £50 has been applied to current Missionary work. Further grants will probably be made both to the Comenius Association and the Kuttenberg congregation, and money is also required for the Seminary for teachers at Craslav.

The Committee, if re-appointed, would be glad to receive instructions from the Council as to the further prosecution of their work. It has been suggested that on this point a further Report should be brought up at a future diet.

The Committee believe that they express the mind of the whole Council when they say that they regard it a Christian duty, for the strong Churches in the Alliance to aid the weak, and for such as are enjoying the sunshine of freedom and prosperity, to remember those who are yet struggling with innumerable difficulties.

In conclusion, the Committee desire to express their sense of the great loss they have sustained through the death of two of their most honoured and efficient members, and the removal to other countries of other two. The Rev. Dr. W. Robertson, and Mr. David MacLagan, both of Edinburgh, were eminently serviceable in this cause, and by their Christian character gained, in no ordinary degree the esteem and love of their friends. By none has their removal been more mourned than by the Reformed Churches of the Continent. The Rev. W. Gillies, who acted as Secretary to the Committee, left Scotland for Jamaica two years ago, and the Rev. John S. Mackintosh left Belfast for Philadelphia soon after the Committee was appointed."

The Rev. Dr. Breed (Philadelphia), Convener of the American Section of this Committee, then presented the Report from the United States, as follows:—

"The American Committee on Work on the European Continent beg leave to report in brief the result of their efforts to carry into effect the recommendation of the Council in this matter.

A body representing, as does this Council, so many millions of communicants, so much wealth and zeal in the Master's cause could hardly shut the eye to the fact that, scattered over the Continent of Europe were several historic Churches, in other days strong in numbers, in will and power, now reduced to feebleness by the pressure of tyranny and the sword of persecution, struggling under manifold embarrassments, and greatly in need of both moral and pecuniary aid from their abler and more wealthy brethren.

Among those specially in need of assistance were the Pastors and Professors of the noble Church of the Waldenses, still occupying and cultivat-

ing the valleys so often trod by the cruel foot of the invader, so often made red with the blood of the Saints. The means of support within their reach were cruelly meagre, and it was resolved to raise a fund for their relief. The sum proposed was Twelve Thousand Pounds sterling. Of this sum the American Committee secured and paid over to the Edinburgh Committee £2,241 4s 9d.

The second object presented to the attention of the Committee in this great field was the Church of Bohemia and Moravia. To those read in the history of these branches of the Church of Christ, their very names call to mind scenes of destruction and misery as extreme as any that ever befell a Christian people.

Various meetings of the American Committee were held to consider this matter, and devise measures to secure its presentation to the people of the Churches. After consideration, it was thought that the end in view could be best attained by confining effort to the Comenius Publication Society. One of the pressing needs of these Christian peoples is a religious and evangelical literature, and it is the aim of the Comenius Society to prepare, publish, and circulate such a literature in its various forms, of volumes, magazines, tracts, and religious papers for children and adults. As the results of its efforts the Committee received and paid over to the Edinburgh Committee in all the sum of eleven hundred and thirty dollars.

In addition to this, smaller donations were sent to the Rev. J. E. Szalatnay, of Velim, to aid other interests of that Church.

The Committee are only too well aware that, compared with the need on the one hand and the size and wealth of the American Presbyterian Church on the other, the result of their efforts must appear very meagre. But the Committee had not the means to employ and send an agent among the Churches scattered through our vast territory to present the cause to the people, and it had to be left largely to such responses as came from newspaper notices and circulars sent among them.

Besides, few excepting those who live among us can have an adequate idea of the magnitude of the work demanding thought, toil, and pecuniary outlay in our own home fields. The immigration that invades us, consisting so largely of recruits for our Mormon pestilence, Romanists, unbelievers, religion-haters of every shade and grade, criminals and paupers, reaching in the aggregate to the number of almost a million a year, lays a prodigious tax upon the thoughts, energies, and purses of our people.

But notwithstanding all this, the Committee feel that much more ought to have been done for the objects indicated by the Council, and they are persuaded that with increasing information there will be a large increase of interest in these schemes, and a corresponding increase of contributions.

With regard to future efforts in this general direction, the Committee would respectfully suggest to the Council as a special object of aid the Theological Schools of Neuchatel and Geneva. Would it not be well to aim at the endowment of scholarships in those Seminaries? The harvest is great, the call for labourers is loud—whatever the Spirit of God may effect through other evangelistic agencies, the Gospel ministry will ever be the one *sine qua non* of perfect success and healthful growth in the Kingdom of God. If the Alliance should become the instrument, by the endowment of such scholarship—the conditions of said endowments being as carefully guarded as possible against perversion—of sending year by year for generations to come, into the great white harvest fields, more or fewer gifted, godly, well-equipped labourers, it will by such service go far towards justifying its title to life, and to the love of the Presbyterian world."

Having read the Report, Dr. Breed referred to letters which had been received and which are to be found at length, p. 145-152, Appendix, and said—It is impossible to read these epistles without being deeply impressed with the fact that this Council is

regarded with intense interest by the whole body of the Reformed Continental Churches. In their feebleness and discouragement their eyes gleam with hope as they look to this Council and say as they gaze—"The people that sat in darkness see a great light." God grant that nothing may occur to dim their hopes, but rather that such wise means may be adopted for maturing its organization and extending its influence that the results may exceed the hopes entertained by the most sanguine of its friends.

On motion, the Reports were received by the Council and adopted.

The Rev. Dr. DECOPPET (Paris) now addressed the Council as follows:—

I am the representative of one of the Reformed Churches of Paris. I heartily thank the Christian friends who have invited me to this Council, which is a true spiritual feast. I feel a great joy to be in the midst of so many brethren in the faith, and distinguished men from all the parts of the world. But my joy will be greater still, when instead of being your guest, the day will come that you shall be those of the French Protestants, the Presbyterian Council being held in Paris. That glorious day will come, I hope, I have the deepest confidence in the future of French Protestantism. However, I dare not express the hope that you will then be received by the Chief Magistrate of Paris, as we have been so cordially by the Mayor of this noble city.

Being a minister in Paris, you expect me to tell you something of the difficulties and requirements of the Church to which I belong. I will do it in a few words.

Like all the Churches which have the misfortune to be united, let me rather say, chained to the State, ours passes through all the fluctuations of politics. The government of our Republic allows us, it is true, the greatest freedom for the evangelization of the people, and we make a large use of it; but we suffer much from its well-known hostility to religion. Most of the blows which it strikes upon the Roman Catholic Church fall heavily upon us.

It has suppressed, as you perhaps know, all its confessional schools. Some years ago, we had a very large number of Protestant Municipal Schools; we have none to-day, so that the children of the poor class receive no religious teaching at all. This is a great evil, for we consider good Christian schools as the foundation stone of the Church. It would be necessary for us to found new Protestant schools, but unfortunately, we have not the means to do it.

Moreover, the Government has interposed its authority in our ecclesiastical affairs, especially in the great struggle which the evangelical members of our Church sustain against the so-called Liberal party, I mean the Rationalists. In order to favour that party, the Government divided the Reformed Church of Paris, which had hitherto been under the direction of one presbytery alone, into eight distinct communities. The result was that the Liberal



party gained the victory in one of those eight communities. But in spite of all those trials and sad forebodings, I am afraid, of many others in the future, we are not disheartened. The Huguenots' blood still runs in our veins. Our Church has gone through greater difficulties and dangers than these, and it is still up and doing. Numerically it is weak, but it is living and active, and is constantly though slowly increasing. The Reformed Church of Paris is one whose history is particularly glorious. It gave to French Protestantism its Presbyterian form. Our first Synod was held in Paris—then sprinkled with martyr blood. And since I speak of our martyrs, you will be happy to hear that before long one of the noblest of all, our great Admiral Coligny will have his statue erected close by that Church of St. Germain l'Auxerrois whence was given the signal of St. Bartholomew's slaughter, and near the place where he was murdered.

The essential character of our Church is always the same. In time past it was, and it is still, a militant Church. Our part is to fight. We have to struggle against the State which oppresses us, against the Liberal party, and against the Roman Catholic Church.

But our struggle is not without hope, nor without success. Since the beginning of this century our Church has much increased. The number of ministers has grown from one hundred and fifty to more than eight hundred. French Protestantism spends every year more than five millions of francs for its different Churches and good works, and a few years ago we resumed our Synodal organization. I say this to show the wonderful vitality of that small Church, which no human power, thanks to God, has been able to uproot from the French soil.

We are the bearers of a great hope—the hope of bringing France to Christ. We are but a handful—700,000 only—scattered over the whole country; but we know that God hath chosen the weak things of the world to confound the things that are mighty. There is in us a strong conviction of the Christian mission that we have to accomplish in our country. We believe that it is to fulfil that glorious mission that our Church has been so miraculously kept through so many dangers and persecutions. Do I venture too far when I say, that it is also one of your ambitions, dear Christian friends, to bring France to our faith? Let me hope that it is. Let me think that you are conscious of the great power that the French nation could display to spread over the world that blessed Gospel of Christ which is still unknown to most of my countrymen, but which they begin to listen to with a real sympathy.

Dear friends, we rely upon your sympathy, help, and prayers, in the fulfilment of that great work, the evangelization of France. I dare say, that it is your work too. You are the great and powerful Protestant army, whereas our Church is but the small troop, fighting afar in the thickest of the battle, but our flag is the same as yours, the glorious one which bears the name of Christ. You, that are strong, do not forget the weak ones.

The Alliance of all the Presbyterian Churches must not be a

mere matter of Christian sentimentalism, or an opportunity of exchanging our ideas. We must have practical results. Now, one of these results must be the stretching out of the hands of the strong to the assistance of the weak. What we ask you for is a little of your Christian love and sympathy. What we want is to feel your hearts near our hearts, in spite of the oceans that separate us. Be assured that it will be for us a great moral force.

M. BAPTISTIN COUVE (Bordeaux) next spoke as follows:—

One of the English delegates to our French Synod, which recently met at Nantes, Col. Sir G. B. Pechell, spoke of the small salt-water stream which separates France from England and of the tunnel in construction. I could speak here of a second stream, the one which is between England and Ireland. I will not do so. I will venture to say that there is nothing between us, though we may live on either side of the Atlantic or of the channel; yes, there is one thing—streams of love, of brotherly love and of Christian charity taught at the foot of the cross by our Saviour Himself.

I am glad of this opportunity of expressing here my sincere gratitude for the hearty reception we have met in Belfast at this Council.

Mr. Moderator, Fathers and Brethren—It has often been said and it cannot be too much repeated, that a living Church must be a missionary Church, remembering the words of our Saviour before leaving this world: "Go ye into all the world and preach the Gospel to every creature." Our duty is not fulfilled, not only as Christians but as a Christian Church, if we have not done our utmost to bring the good news of salvation at home and abroad. I will not say anything about Home Missions, having but a few minutes to speak to you and though many interesting facts could be quoted. My chief object now being to state that our beloved Church of France (hardly out of persecution) undertook missionary enterprise more than fifty years ago. She first went to the Cape of Good Hope, and then, led by the hand of God, to the Basutoland, that part of South Africa well known by English people. After many difficulties, war, famine, etc., having but limited resources, our staff being small, we have, however, had remarkable results for which we bless our heavenly Father. Let me give you a few details, and you will first excuse a few figures. The population committed to the charge of our missionaries is 150,000, the communicants are 6,000, and the attendance at public worship amount to 20 or 25,000. The natives contribute to the work annually for £27,000 or £1,080. We have there, twenty missionaries, a good many catechists, seventy annexes, two schools (normal schools), one newspaper published there. The language has been reduced to writing by our missionaries, a grammar made by them, and the Bible translated and printed by their care, and that of the noble British and Foreign Bible Society. One of our missionaries from Basutoland, the Rev. F. Coillard, has now undertaken a mission to the Zambeze, his plan being to go to the

heart of Africa, so as to bring the Gospel to the Barotsis where no missionaries have yet gone. The last news which have reached us from him and his companions show that through a great many difficulties, they have gone a certain distance. Going to Pretoria first and then to Schoschong, which is the last village on the way. From Schoschong to the Zambeze, there are 500 kilometres or more than 300 miles, the country consisting chiefly of great tracts of sands or forests, inhabited here and there by some savage Bushmen.

After having sent the Gospel to that country, Basutoland, which had thus been put on our path and placed, as it were, on our Christian hearts, we thought it our call to go to our French colonies, where our countrymen had settled for their business or gone for Government appointments. In 1862, we went to Tahiti and surrounding islands. English missionaries arrived there first in March, 1797. We have there four missionaries and their wives, having to superintend 22 churches scattered in the different islands. We have two large schools, and many doors are now opened. Our greatest enemy is Roman Catholicism. Later on, in 1863, we went to Senegal, that other French colony, called there by a Protestant Governor. The climate, with its deadly fevers, has tried those who went there so that we lost three missionaries, or four, including the wife of the last one. But we soon found that it was our duty to persevere, and some encouragements have since accompanied our efforts. We have at St. Louis, Senegal, two missionaries, one school, one chapel, one institution for liberated slaves, while two more missionaries will start in a few months.

I have given just an outline of the missionary activity of our Church. Much remains to be done. We have not nearly accomplished our duty, but we have, in a certain measure, felt our responsibility to heathen lands, as a Christian Church, having experienced the power of the Gospel news: "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."—John iii. 16. We must be constantly ambitious in this work. We like to see your mighty British Religious Societies. We cannot forget the help they have given to Continental Christians. We therefore look to you as children to parents, and we say "Thank you," after having given all glory and gratitude to Him who is the inspirer and the strength of every Christian undertaking.

Our Mission is a *French Mission*. Such is its own character, and it must keep it. We, however, remember that the first worker sent from Paris in 1822 was an Englishman, the Rev. Jonas King. It was also an Englishman, Doctor Philip, that came from the Cape of Good Hope to Paris, asking for missionaries. More than that, Bishop Gobat, of Jerusalem, was a student for some time at the Paris Seminary.

Now, if we have in our hearts love for souls, if we make the evangelization of the heathen our business (and it must be so), we shall have for missions more than a general interest.

One word and I have finished. I thank you again, Mr. Moderator, fathers and brethren, for what you have done for us since we came to this Council. We will never forget the Belfast hospitality: but we will always remember with pleasure and gratitude our visit to this country, as well as our attendance to this Council of the Presbyterian Alliance.

Rev. H. J. WHEATCROFT, B.D. (Orleans) next spoke as follows:—

The Reformed Church of France has, as you have heard, a great work to accomplish. But her work in the past has been also glorious. Since the great movement of the Reformation of the 16th century, the different Reformed Churches have severally borne their testimony to the Gospel of Christ. Each of these Churches had its special mission to fulfil, and hand on to the present generation. In looking back, may we not say with truth that the message from the past is threefold. *Speculative theology* has been the rôle of the great German-speaking Churches. To them we are indebted for much light thrown on the most abstruse problems which arrest the attention of the religious thinker, and through a certain haziness has perhaps too often environed the workings of the master minds of the German Universities; still none of us can deny the influence which the Christian science of Germany has exerted on the Reformed Churches of the world at large. The German Reformation has brought to the Gospel of Christ the testimony of Christian science.

The Anglo-Saxon Churches have also worthily borne their testimony. Though Christian science has had its great and noble representatives among them, still these Churches, the Churches of Scotland, England, Ireland, and America, have specially displayed their activity in the limitless field of *Practical Christian work*. Where else can we find such intense, powerful, and lasting Christian work in all its branches? Bible Societies, Home Missions, Foreign Missions, wherever you turn your eyes on the surface of this globe, you will find what I may call living proofs of the religious industry of the great Anglo-Saxon race. Yours, brethren, has been the testimony of work. The Christian fruits of your Churches' labours are there to show your spirit of fidelity to the eternal power of the Gospel of Christ.

And now, what has been our testimony? What have the Churches of the Reformation belonging to the Latin race done for their Lord?

In the past three centuries their testimony, I do not hesitate to say, has been that of *Suffering*. The Huguenots have in a special sense been the cross-bearers of the Reformation. Our history is dark and tragical, no Christian population in any land has suffered so long and so bitterly. From the Reformation to the 19th century, the history of the French Reformed Church is an unbroken succession of appalling injustice, and frightful cruelties. If any of

our sister Churches were to ask what we have done for the advancement of evangelical truth, we might, I think answer that ours has been the martyr Church, the Church of the testimony of suffering. Now, it is true, things are greatly altered, and it is a cheering fact that directly the blast of persecution ceased, our Church began to blossom forth and to yield fruits. We have in all our labours the sympathy and co-operation of other Presbyterian sisters, and our Home and Foreign Missions would have a long tale to recount the help, both spiritual and material, which they have received from the Churches of Britain and America. The union between us is a strong one, and it will remain so, because this spirit of unity has always been powerful in the past. The links which bind our Churches together have ever been firm and indissoluble.

Ireland itself bears witness to the intimacy of this union. You remember with what generosity the Presbyterians of the North of Ireland opened their arms to the Huguenot refugees. Well, the French artizans showed their gratitude in bringing to these shores those linen industries which have since been such a source of material prosperity to Ulster. Even sweet harmony shows the union between our Churches, and when together we sing that noble Psalm the Old Hundredth, we cannot forget that it was a Huguenot, the illustrious Goudimel, who first harmonized this admirable melody.

Let us take this as a symbol of the harmony and concord with which in the future, as well as in the past and present, the old Church of the Huguenots, bound up together with her Presbyterian sisters, by the same faith and aspirations, will pursue their common work for the advancement of the Kingdom of God, "Keeping the unity of the Spirit in the bond of peace."

Rev. LEOPOLD MONOD (Free Church of France, Lyons) said— I stand here as a delegate from the Union of the Evangelical Free Congregations of France, founded thirty-five years ago under the leadership of a few devoted ministers and laymen, among whom I may be allowed to name my own beloved father, who numbered so many friends in the Presbyterian Churches of Great Britain and Ireland, as well as of the United States—Frederic Monod.

The different Congregations comprising our Union did not spring up at the same moment nor under the same circumstances. This accounts for the fact that our Congregations, separated by great distances, have hitherto had a much larger share of mutual independence than is ordinary in Presbyterian bodies.

The principles which characterise our Union are the following:—

1. Individual profession of faith.
2. Autonomy of the Church with regard to all human authority.

These principles we hold in great weakness, but yet they have not been without some effect. It is something to live and keep

our ground, in the face of many difficulties, even though we cannot boast of great progress. It is something to show by a now somewhat lengthened experience, that a Church can live without the financial support of a State utterly foreign to its faith and life. It is something to be able to hope that our Churches, poor and feeble as they are, have not been in that respect, without some influence for good on the general development of French Protestantism.

On the 28th of May, 1845, my father, then himself a minister of the National Church, addressing the General Assembly of the Free Church of Scotland, had to state that between the French Churches there was no ecclesiastical tie. He added—"It is, however, not our fault, but the Law's, that we are so; a law which was made in the time of Napoleon Bonaparte, and by which we are prohibited from convening our Synod without the permission of the Government, and that permission, they take good care not to give. We are bound by a Roman Catholic power."

Four years later the speaker of these words with some others, took what Government would not grant, and the first Synod of our Free Congregations was held at Paris, in 1849. Years have passed since then, the Reformed Churches—at least a large portion of them—have in their turn laid hold of Liberty, a course of conduct thoroughly Presbyterian, without waiting for any permission from the State. Is it presumptuous to believe that there may be some connexion between those facts? and if there be, may we not add, in the words of Mr. Léon Pilatte, Editor of *l'Église libre*—"This is enough to prove that the Union has not lived in vain, and I may thank God for having been allowed to live for the good of others, and not for the sole spiritual benefit of its own members."

Yes, sir, we know, that a Church, even like every individual Christian, must not live for self, and I believe it is not worthy to exist if it does not work for others and serve in the Spirit of its Lord.

Our *Commission d'Évangélisation* appointed by the Synod does its best to carry on missionary work in our own land, and to assist congregations unable as yet to be independent and self-supporting.

But, in addition to direct evangelistic efforts, we feel there is another work before us. Religion in our days and especially in our land, has to be defended, not only by words, but by works, and, if I may so speak, by the attitude of the Christian Church. Many of our countrymen have no confidence whatever in religious men or in religious talk either. Some of them at the same time, are noble-minded, hungering and thirsting after justice. They seek justice more in the social life than in the individual. That is their mistake. But their mistake must not shut our eyes to the truth they advocate; and our people, especially our working, toiling, suffering people, must be led to feel that we have a living sympathy in their battles for justice and freedom. They must see that while we work for the personal salvation of individual men, we are prepared to

fight against poverty, and crime, and vice, in every form, and are determined to do our utmost to obey the old call: "seek judgment, relieve the oppressed, protect the widow and the fatherless," and to bring the mind of Christ, the principles of justice and love, to bear upon all the transactions of our so-called Christian Society. Some of us, at least, begin to feel the responsibility that devolves upon us in that direction. As a proof of this, I may mention the noble opening sermon preached before our Synod last November, by M. Fallot, pastor of one of our Paris churches, the main idea of which was the following:—Protestant Churches ought to make it their duty to introduce the Gospel into secular Society, and to this end, the Gospel must be presented as responding to the three-fold needs of freedom, justice, and truth.

I thank you in the name of our churches for the help many of you have given us in the past, as well as for the welcome we have met with in this Council, and the grand hospitality we have enjoyed, and I ask you, as has already been done, to help us still more with your sympathy, and to pray that we may be used in a glorious work of salvation in our beloved country.

Mr. WESTPHAL-CASTELNAU, Montpellier, had been appointed by the Synod of the Reformed Church of France to attend the Council, and specially to give information respecting the present ecclesiastical situation of the Reformed churches and the results of their efforts to regain their Synodal organization. Mr. W.-Castelnau was unhappily hindered from attending the Council but forwarded the Paper he had purposed to read. We print the Paper, omitting only a few paragraphs:—

The first Synod of the Reformed Church of France was held in 1559, at Paris. In that first Synod were written down, under the inspiration of our great Calvin, the Confession of Faith and the Discipline of the new Ecclesiastical Confederation. Twelve years after, at the Synod of La Rochelle, these documents were submitted to a revision and in that form they have been handed down to us.

From 1559 to 1659, exactly a century, 29 Synods took place. The last was the Synod of Loudun, a town in the north-west of France.

Louis XIV. knew well that the Synods were the stronghold of the Huguenots. He resolved to make an end of them. At the said Synod of Loudun, the royal Commissioner announced that, the Synods being a cause of fatigue and expense, they would henceforth meet no more, unless his Majesty should find it expedient.

The Moderator, Jean Daillé, answered—"The meeting of our Synods being to us of an absolute necessity, we are happy to bear all expenses and fatigues we are obliged to incur for them. . . . If the various matters which are brought before these Synods could be settled, no matter where, we would gladly spare ourselves the trouble of travelling from the one end of France to the other, to meet and confer for several weeks. But it being

utterly impossible that our religion could maintain itself without this sort of Assemblies, . . . we are persuaded, and we found our persuasion upon the unparalleled bounty of our Sovereign, that he will permit our deputy-general to pray his Majesty to suffer that such Assemblies be called together, and even that he will not find it improper that the said deputy do request him instantly."

The royal despot did not take any notice of Daillé's protestation, and the Assembly of Loudun remained the last of our regular national Synods.

The Synods suppressed, the situation of French Protestants became intolerable while in 1685, the Edict of Nantes, by which Henry IV. had granted to Protestants a certain amount of liberty, was repealed.

After the Revocation of the Edict of Nantes, the situation of the Protestants who remained in their own country was a distressed and woeful one.

"From time to time," says Professor de Félice, in one of his admirable works on the History of French Protestants, from which I borrow the greatest part of these historical considerations, "from time to time, as at the beginning of the Reformation, some pastor on whose head a price has been put, comes, in the bottom of a cavern or at the top of a mountain, to feed the poor people with the divine word of the Gospel. The meeting is assembled in a feverish anxiety, for it is liable to be attacked by soldiers, and to leave dead bodies on the ground, as on a field of battle."

How could peace be kept in such circumstances?

"The peasants of the Cevenues, seeing their brothers sent to the galleys and to the scaffold by thousands, their houses burnt, their children taken away from them, everything that is sacred to a man, to a father and to a Christian despised and violated, threw themselves upon the first weapons that came to their hands, determined to make their persecutors pay a life which they could no more endure."

Thus began, in the South of France, the war of the Camisards. It had its glorious pages. During several years a handful of peasants kept in check the armies of a mighty king. But it was a violent and murderous war and we cannot approve of all that was then done in the name of the Prince of Peace.

When peace succeeded to civil war, the churches were utterly disorganised and in danger of perishing, through ignorance and fanaticism. At that very moment appeared Antoine Court, who rightly deserves the name of the Restorer of French Protestantism.

On the 16th May, 1726, he assembled in a stone quarry near Nîmes, in the mountains of Vivarais, in the north of the Province of Languedoc, the first of those national Synods which are known under the glorious name of "Synods of the Desert." It counted 47 members. However incomplete it had been, its importance was a capital one. The churches recovered the feeling of their autonomy,



they felt anew that they were one body, with a common spirit and a common life.

From 1726 to 1763 the National Synods met in the Desert. The last was presided over by Paul Brabant, the apostle of the churches of the Desert, a man, who, as it has been said, was during forty years, on the verge of being hung. Not only did Antoine Court in re-establishing their Synods restore the churches, he founded at Lausanne in Switzerland, the so-called Protestant Seminary, where several generations of pastors prepared themselves to the glorious and most perilous service of the Church "under the cross," according to the denominations then in use. More than 700 clergymen passed through that Seminary.

From 1763 to 1787, there was an unceasing progress of tolerance. Public opinion softened persecution, and at last made it impossible. In 1787 came the publication of the Edict of Toleration, which restored to Protestants their natural and civil rights: and at last in 1789, came the proclamation of liberty of conscience, and of the opening of all offices, to all citizens, without distinction.

The Revolution of 1789, which had proclaimed the rights of human conscience, soon violated them itself, but here Roman Catholics and Protestants stand on the same footing. Priests were dispersed and suffered with pastors, and with an equal courage.

Napoleon the First, restored some order to ecclesiastical matters. With the Pope he signed the Concordat, and to the Protestants he gave, in 1802, the organization known under the name of the Law of Germinal—Law of Restoration in appearance, in reality, Law of Disorganization. No mention being made of the General or National Synod, this in fact was suppressed and the Church delivered up to the civil power.

Napoleon was no great friend of liberty. When he re-organized the Church, he only granted to it its inferior organs, presbyteries, consistories, and provincial or local synods. Scarcely any of these local synods did ever meet, subjected as they were to most troublesome administrative precautions.

Under Napoleon the Third, in 1852, there was a new organization of our Protestant Reformed Church, again more or less effected by the State. Here not only is the General Synod unnoticed, but even the Provincial Synods are done away with. A new body, the *Conseil central* of the Reformed Churches, is destined to represent the churches in their relations with the State; but observe that this Central Council, having received no commission whatever from the churches, is in no way entitled to speak or to act in their name.

The Synod is the keystone of the ecclesiastical organization of our forefathers. Without a Synod, no tie, no solidarity. Our churches are liable to crumble more and more into division, indifference, and incredulity, and are exposed, unprotected, to the rising tide of Infidelity on the one side, and of Roman Catholicism on the other. This is evident, and a matter of fact.

In 1808 there were not 150 pastors in France. There would

be at present 1,200 of them, but for the disastrous war that wrung Alsace from us. There are still about 900 clergymen for the churches of various denominations within our present boundaries. There was not at that time a single Protestant institution, either for instruction, or for evangelization, or for charity amongst us. Persecution and revolution had destroyed everything. At present we count them almost by hundreds. Should I not fear to trespass upon your patience, I would be happy to enter more deeply into this subject, but a single figure will illustrate it sufficiently.

At the beginning of the century French Protestants did not give a farthing for religious or charitable purposes. They had no such purposes. In 1818, with the foundation of the Bible Society, a new prospect opened and at present French Protestantism, not including our Alsatian brothers, the 700,000 that constitute actually the remainder of the Reformation in France, give annually for their churches, the spreading of the Gospel, their schools and the destitute, a sum amounting to about five millions of francs—two hundred thousand pounds sterling.

I know very well that five millions of francs is still an insufficient sum. The day must come when it will be doubled, but still, when we compare the past with the present, are we not entitled to rejoice and to hope?

This, I said, has been done in most unfavourable circumstances. What would it have been if our churches had possessed their normal organization, their Synod, their autonomy? if they had been a Church in the proper sense of the word. The Reformed Church of France may be compared to an army which has nothing but regiments—no divisions, no army corps, no general. Below, it has kept its old organization—above, everything has been swept away. All that—and it is a marvellous fact—stands upright still, to a certain extent, because there is a common faith, a common activity, a common spirit, and common traditions and hopes, but a Church—properly speaking, a Presbyterian Synodal Church—I do not hesitate to say, that did not exist previous to our Synods, outside of the hearts of those who have kept a fond remembrance of the past and an unshaken confidence in the future help of our Lord.

And whence does it happen, that the Reformed Church of France, is so strangely unknown abroad. Alas! it is easy to explain. Our churches having no head, no arm, no government, could scarcely raise their voice in the great Protestant concert, no one could proclaim himself to be the representative of our ecclesiastical body, no one could legitimately speak in its name. This is the principle cause of the silence to which we have been reduced and of the strange opinion that has been spread abroad that Protestantism in France was mouldering into decay.

Thank God, the situation of our churches is, at this hour, utterly changed. This head we were deprived of, our Synods, we have had restored, and how we regained them I beg to explain.

Eighty-five years after the date of our last Synod of the Desert, in 1848, a General Assembly of members of the Reformed

Church met (in Paris. It was no Synod, it had no regular authority, but it was a step in the right direction.

In 1872, thanks to more extensive liberty, the Protestants obtained from the government of the Republic the convocation of a real Synod. It met at Paris, affirmed the faith of our churches, and proposed to government a plan of ecclesiastical organisation, which in its main lines, was nothing but our old Presbyterian Constitution.

This Synod showed us, and according to my feeling, it was its highest title to our gratitude,—it showed us, for an instant at least, our Synodal institutions brought again into life and action and thus awoke anew our failing hopes. But it had no successor and indeed it could hardly have one.

In questions of secondary importance, diversity and even division matters but little. Diversity is the condition of life. But when the very foundation of faith, on which the religious building is to stand, is a subject of discussion, the true idea of a Church disappears. In vain charity is appealed to, charity may be in the hearts, but in fact it must yield to conscience. Charity is hardly possible outside of clear and definite situations. Confusion is not charity. Useless and vain it is to cry out peace, peace, where there is no peace, forgetting that when the very basis of faith, the sources of religious life, its means and aims, are in question, to submit is to capitulate, and that behind every capitulation there is an ardent thirst for revenge.

Allow me just here to call your attention to a distinction which, as a general rule, must be made in Established Churches. Two things must be distinguished in our Reformed Church of France. *First*—The Church itself, a religious body, with its peculiar faith and institutions, a permanent element, existing quite independently of its union with the State, having preceded that union and being destined to survive it. *Second*—The official establishment with which the Government has a word to say and a right to interfere. This is the accidental element, the result of historical circumstances, which may be altered and disappear altogether, from one day to another, leaving the Church to itself.

In the Church, in the free religious association, having one faith and one law, there is place only for those who accept of that faith and of that law, or who want to be taught in them. In the official establishment, the matter is different. Time, circumstances, disorder, interference of the State, have created situations, habits, one may say even mutual rights, which it is extremely difficult not to take into consideration. I will show you presently how we have treated the difficulty in reconstructing our Church—that is, the permanent element—by the restoration of its superior organ, its Synod, independently of the State, without abandoning the place we possess in the official establishment.

In 1872 the Liberal party refused to adhere to some of the most important decisions of the Synod. Government greatly concerned, in presence of our divisions, and, moreover, rather pleased

to find occasion to put aside a troublesome Synod, answered to those who desired a new Synod: "first agree among yourselves." That was precisely the difficulty: I may say to the honour of human conscience, that was the impossibility. It soon became evident that the hope of a new official Synod was a mere dream.

In such circumstances, in presence of the evils I have already mentioned and on which I think it useless to insist, it was resolved in 1878, at a Conference which took place at Ganges, a small town at the foot of the Cevennes Mountains, which have been so long the refuge of our faith, "That we re-establish, in an independent way, what we can obtain, neither from Government, nor from universal consent."

A year later, our first "*Synode officieux*," as it was called, our first independent Synod, met at Paris. Free, as far as our Synod was concerned, from all official ties, we had no longer to consider the accidental element of our Church. Nobody was compelled by law to take a place in the Synod, nothing was requested from Government, neither a farthing from the budget, nor its sanction for our decisions. Any Church that accepted the Declaration of Faith drawn up in 1872, and submitted to the authority of the Synod, could take part in that independent Assembly; any Church that did not think proper to do so remained out.

In 1881 a second Synod was held at Marseilles, and the other day our third Synod was held at Nantes.

Altogether, the Reformed Church of France numbers 536 congregations which are united with the State, and about 12 evangelical minorities, which have separated from the official Church of their locality, to constitute independent congregations having nothing to do with Government, and supporting themselves, but are still remaining firmly attached to the general Church and sending their deputies to the Synods.

From this body of about 548 congregations, 400 belong to our Synodal confederation, and with them 450 to 500 pastors. I do not want to insist upon the importance of these figures.

Our organisation is, in its main outlines, the old organisation of Calvin. Our country is divided into 21 Synodal districts. Each district has a local Synod, composed of the delegates of all congregations of the district, and meeting at least once a year. Every one of these local or provincial Synods sends its deputies to the General Synod, which meets every third year.

During the interval of the Synodal Sessions, a Permanent Commission represents the Synod and executes its decrees. Various special Commissions are entrusted with the care of the different branches of ecclesiastical activity, and a Synodal fund gathered in the churches, is destined to make amends for the deficiencies of the official budget and to replace that budget, if ever the separation of Church and State should take place, an event which it is wise and prudent to foresee, and which for my part, though I do not wish to see precipitated, I should salute with an entire confidence.

It would be too long to set forth the benefits of our newly-

restored Synodal Organization. Indeed there is no necessity for doing so in a Congress of Presbyterian Churches, which have kept untouched their old and precious institutions. Moreover, we are still at the beginning. The moving spring has scarcely been put into action, we cannot expect to restore in a few years ruins so ancient and so complete. Besides, the task is a great one. Not only do we wish to see a new life pervade our churches, to re-establish union, order, and rule, to show practically that our Synods are, above all, the most powerful agency for promoting Christian life and godliness that may be imagined amongst us. We look farther on. Our hope and our ambition is to conquer slowly, by the influence of truth and religious life, the churches which circumstances, and often mere misunderstandings, still keep out of our Confederation, and thus to restore by-and-by external unity, through the progress of internal life and unity.

Meanwhile, the results we have already obtained go far beyond our hopes. Our Synods meet as regularly as if they had suffered no interruption. It is easy to feel that the difficulties foretold by the timid, as to the working of independent Synods among established Churches had been singularly overrated, and that the moral sanctions which alone make neither victors nor vanquished, must be more and more considered as the true and effective sanctions in a Christian Church.

The separation of Church and State would have been, yesterday, a most severe trial to our Churches. To-day, it will find us ready to weather the momentary storm and happy to maintain our independence.

May God grant us His Spirit and the energy and patience we want to rebuild in faith and hope, the walls of our dismantled Jerusalem. The work is in good way, but, dear friends, do not forget, in your Christian sympathy, in your prayers, that small body of French Protestants, of French Presbyterians, who keep aloft, in a Roman Catholic country, the standard of the Gospel, struggling, and not in vain, to maintain and to spread the blessed faith, which their fathers sealed with their blood.

I know you will not forget us. The past is a precious guarantee for the future. Who can tell what our foreign brethren from all corners of the Christian world, but more especially from the British Isles, have done for spreading the Word of God among our population and for helping us, in many other ways? They are all a living proof that Christian love has nothing to do with frontiers and nationalities, and that all those who look up to the Cross of our glorious Saviour, are but one people and one heart. We experience it here, we have experienced it for years.

Senior J. E. SZALATNAY, of Velim, Bohemia, then spoke on

#### THE CHURCH IN BOHEMIA.

My brethren and I have been sent by a Church which is the second oldest of the Presbyterian Churches, and which was Pres-

byterian in doctrine and polity long before the Reformation in middle and western Europe—the Church of Bohemia. At the same time it may be said, that this old Bohemian Church is one of the youngest Presbyterian Churches, and has still to learn about Presbyterianism.

I shall not repeat here how that glorious Protestant Church of Bohemia was crushed down two and a-half centuries ago—how the remaining poor people were forced by priests and soldiers into Romanism, to the Mass, and to the Confessional; how they were spied in their secret meetings for worship, robbed of their Bibles, books of devotion and of prayer, and how the admirable treasures of Christian literature of the old Bohemian brethren perished in the flames kindled by fanatic priests; yea, how even the Parliament of Bohemia had appointed every year a certain sum of money for burning the heretic books; or how, in spite of all that, Protestantism in Bohemia was not extinguished, but rose again as “The Reformed Church of Bohemia.” Neither shall I dwell upon the innumerable troubles and restrictions which the Austrian “tolerated” Evangelical Churches, the Lutheran as well as the Reformed, had to suffer until the year 1848. That stormy year which has shaken not only Absolutism but also the influence of Popery, was the beginning of a new and more favorable era in the history of our Church. The political liberty brought also in some degree religious liberty. The new system in politics has made a new organization of the Church desirable, or rather necessary. This organization was finished eighteen years later, in the year 1866. But unfortunately, the representatives of the Reformed Church appointed to frame that new Constitution sanctioned the fatal error of uniting with the larger body of the Lutheran representatives. Many of these were German immigrants and Rationalists in their views, and thus by such influences, and of course also by the influence of the Consistory, there came out a Church Constitution which is an extraordinary mixture of Presbyterianism in the lower courts and of Erastianism in the highest court, which we call the Royal and Imperial Oberkirchenrath, which is a State court.

As the Reformed Church hitherto, had almost no rights and no Church Constitution, so even this peculiar composition of Presbyterian and Byzantine elements was in general well received. So long as the Church moved on in the old accustomed style, it was scarcely noticed that the new Constitution contained many a clause which might be found burdensome and hurtful, but so soon as the Church began to awaken from sleep and to be filled with a new life and zeal for Evangelisation and Church Extension, then men’s eyes were opened, and the Church Constitution was seen in a new light. Even its most zealous defenders began to perceive that the Presbyterian elements contained in the same, can be made almost ineffective by the great influence and power assigned to the Oberkirchenrath, which is set over the Church. In consequence of this, while that Church Constitution is in some

respects undoubtedly a protection to the Church, it is also in other respects a hedge, most able to hinder her free action in every direction. The result of that experience was the adoption of a new Church Constitution, based entirely on Presbyterian principles, by the Synod of Bohemia. Of course this adoption by the Synod is not sufficient to its introduction as a law of the whole Reformed Church of Austria. It has yet to stand the trial in the General Assembly, and besides this, to attain the consent of the Government and the sanction of the Emperor. Persuaded, however, that we are fighting for a good cause—the Lord's cause—we do strongly hope the time is coming that the Reformed Church of Bohemia and Moravia will reach its desired freedom and autonomy.

As to the spiritual life of the Church, more fruits of the Spirit and more proofs of real Christianity would be desirable—but our people do love the House and the Holy Word of God. Our services are well attended; family worship is not neglected; our Sunday-schools are increasing, eleven years ago we had none, now we have about 100 of them; social morality in our congregations is considerably better than with the rest of the population; and, although the vast majority of the Bohemian and Moravian Protestants belong rather to the poorer class, our Church is self-supporting, and the collections for missions and charitable institutions are not insignificant.

Our relations to the governmental courts and offices are friendly, and the laws are executed in an impartial way. The appeals to the higher Courts are always treated in strict accordance with the law; and an appeal to the Throne is never made in vain. The Emperor is a noble-minded and kind-hearted man, endeavouring—as far as it depends on him—to heal the wounds and the sorrows which the intolerance of a time already gone has inflicted upon our Church.

I have had myself last year the honour and the pleasure of witnessing the impartial, kind and favourable way in which the Emperor looks upon our burdens and difficulties, when they are brought before him by petition. Our Protestant day-schools, which we sustain in order to have our children educated under the influence of the Gospel—are very seriously endangered by the new Austrian school laws, according to which we have to concur in the establishment and the sustentation of the Public Schools, and to pay all the State taxes for the public schoolboard, as if the public schools were not in fact Roman Catholic schools, and as if we had not our own Protestant schools.

In order to obtain the repeal of this unfavourable law, our General Assembly meeting in October last year in Vienna, applied to his Majesty the Emperor by a deputation, of which I had the honor to be a member. The Emperor received kindly, the memorial containing an explanation of the very sorrowful circumstances of the Protestant schools, and expressed his conviction that, by the double burden laid upon us by the school laws, a great injustice is done to us; but that the redress must be found in a

legal way, to which end he (the Emperor) would help in any just and possible manner. These words of the Emperor were a great consolation. We hope confidently that something will be done for our schools. The progress and the prosperity of our Church depends greatly on the preservation of our congregational day schools.

As to the various wants of the Church of Bohemia, I shall mention here only two or three.

The first and most important one is a rich outpouring of the Spirit of God, that that poor Church may be strengthened, enlightened, and filled with readiness and power, through the accomplishment of the great work which the Lord has laid upon her. The second need of our Church is a closer and more active connexion with other Presbyterian Churches, that this small Presbyterian body in the East, surrounded by Romanism and by the Lutheran Church, may not become weakened, but more and more strengthened in the maintenance of the Presbyterian principles. A great help in keeping up this connexion and in making it useful, certainly would be the admission of our students of theology to the Presbyterian Colleges in Scotland, Ireland, England, and even in America.

One of the most pressing wants of the Reformed Church in Bohemia and Moravia, which I shall mention in the third and last place, is the augmentation of our congregation, and that chiefly in our cities. We have 80 preaching places, but we ought to have 300 of them.

Although the great majority of the people of Bohemia are Roman Catholics, they are very susceptible, and the nearer the Gospel will be brought to them, the nearer and nearer they will come to the faith of their glorious fathers of olden times.

Fathers and Brethren—There goes forth also from Bohemia, the cradle of Reformation, the Macedonian cry to you all, “Come over and help us!”

Rev. VINCENT DUSEK, of Kolin, Bohemia, then briefly addressed the Council, expressing the pleasure he felt in enjoying the privilege of taking part in its sessions, a pleasure all the greater as his own land had been not only the cradle but the grave of a Protestant Church; two millions of Protestants having been in a few years reduced by the sword of persecution to a few hundred thousands.

Rev. S. B. KASPAR, of Hradiste, Bohemia, said :—

I have been favoured by not a few exceptional privileges in my life, and I consider it not the least of them just this, that I am standing now here with my brethren, addressing the Council of the Reformed Churches.

When, about twenty years ago, our little Church of Bohemia was, as it were, discovered by the Christians of Great Britain, and when subsequently that venerable father of the Free Church of



Scotland, who is distinguished by the name of Rabbi John Duncan, personally visited some of our congregations, it was my good fortune to be the very first student of theology brought over by him to Edinburgh, to spend a session at the new college there. And when, some years after that, on the suggestion of Dr. John Kendall, the great Home Mission strategist of the United States, it was resolved to send a deputation from our Church to the General Assemblies of the Presbyterian Churches of North America, I again had the honor of representing our Church on that occasion. In a similar way I am now accompanying my friends who are with me, undoubtedly the first Protestant ministers from Bohemia that have ever set their foot on Irish soil.

In referring to these circumstances, I confess my inability to take advantage of such opportunities, but looking forward and taking in the meaning of all this, I cannot but rejoice.

All this renewing of links between Bohemia and the several Protestant countries at the present time, seems to me like a promise that better days are in store for our Church; a promise also, that we are preparing the way for the better and abler men that are on future occasions to appear in the midst of you, representing our Church; a promise, in one word, that the Reformed Church of Bohemia, after her long captivity of more than three times seventy years, will again be enabled and welcomed to take her place among her sisters of the household of faith.

Mr. President, we are moved in our hearts more than we can explain by the expressions of sympathy that have been given us to hear from the pulpit and from the platform of this Church, more especially by the hope expressed by some members of this Council that some help will be given to our Church to extend the work of evangelization; and I think the best way of acknowledging these expressions of sympathy is to take them in the full sense of what they profess to be, and if, humbly but advisedly, I venture to give you a friendly warning that, if you mean to help us, you will not find it a very easy thing to do.

Mere sympathy, however well meant and sincere, will not be sufficient; neither will money. We need more than that.

To illustrate what I mean, let me refer to what we read in the Gospel about the man who, being on a journey, fell among thieves and was stripped of everything.

What that unfortunate man needed at that time was not so much sympathy—for anything I know, the priest and the Levite may have sympathised with him, I am almost sure they pitied him very much indeed; neither was it money he wanted most at that particular time—though money is very good in its place, and you will scarcely meet very serious objection to take it on the part of those to whom you might offer it. What he in his helplessness, wanted more than anything else just then, was the personal, self-denying help of some friend who, for the love of God, would take the time and the trouble of stopping at his side, stooping down to him, and not becoming nervous or frightened when he saw the

weakness of the poor man's limbs, the death-like pallor on his face, and blood flowing still from his wounds.

Such personal, painstaking friends, the friends of our fathers, the Waldensians who are our brethren not only in spirit but also in blood—have found many years ago, and I rejoice in the hope that in God's good time He will raise such friends for us too. For, looking at the history of our Protestant Church of Bohemia, so bright with the glory of the Gospel in times past, it seems utterly impossible that the end of that bright past should be just this: that the powers of darkness should prevail for ever! No, no! There is a time coming, most certainly coming, when the Lord will again turn His face in mercy to His heritage, and when the glory of the latter house shall excel that of the former.

It seems impossible, too, that in the great and love-abounding Churches represented in this Alliance, there should not be many hearts stirred to claim Bohemia for Christ, its rightful Lord and King.

To this connection permit me to recall one or two things that characterise the position of Bohemia in the history of the Kingdom of God.

In the first place, I would mention *the great gift which our country has given to the world at large*—I mean the gift of a Reformed Church long before the Reformation. By this I mean not only Reformers like John Hus or Jerome of Prague, but a regular organised Protestant Church—the Church of the Unity of the Bohemian Brethren. Some years ago documents were found and published in Prague, containing the Records or Minutes of the Synods held by that venerable Unity, some of them being dated as far back as the latter half of the fifteenth century. Now, I think it is impossible that your Presbyterian Churches should not be in hearty sympathy with a Church that claims to be a spiritual descendant of those men who, as long ago as the fifteenth century, used to meet, just as you do—though very probably not in so fine and beautiful places like this—to consult about the best way how the commission of our Lord might be carried out.

In the second place, I wish you to recollect, *what Bohemia has suffered for the Gospel*. In my opinion there is not another nation on the face of earth that has paid so high a price for the truth as ours. There have been clouds of witnesses and martyrs of Christ in other countries perhaps more numerous than with us, but never has any nation, taken as a whole, suffered such deadly blows at the hands of the Man of Sin. Our fathers were the advance guard of the Reformation, the outpost of Protestantism; and like a true advance guard, their duty was to hold out, even if they were to be slain to a man, losing, at the same time, their political independence, their wealth, their advanced culture, and almost their distinct national tongue, their country becoming a mere shadow of the past, and its name in some parts, and for a long time, a term of reproach.

These things, Mr. President, may seem to you to be things of

a long away past, but they are not so with us. They contrive to be present and to be felt in the hearts of our people, alas! in a way which we very much deplore.

To show you this, let me adduce one instance from our actual experience. Do you know what is one of the greatest obstructions in the way of gaining the ear of educated persons among our people for the message of Christ? It is this: Those of our countrymen that are acquainted in some measure with our history will invariably reply: Oh, let us alone with religion. Religion has been the ruin of our land. Our fathers, poor men, have had enough of that, and what was the use? Nothing but ruin and misery. If they had kept clear of that fighting about religion, they would have left us a better heritage than they did, and Bohemia might be a prosperous and happy country to this very day. In the name of patriotism, and for the love of our people, do not stir up those old discussions on religion.

Mr. President, you will scarcely understand such language as that. You know the pearl that is above all price; you know that even the death of a Lazarus may, by the power and mercy of Christ, redound to the glory of God. Yet, unhappily, this is what our brethren after the flesh feel in their hearts, and therefore I again venture to say, it seems impossible, but that at some future day the Churches represented here, will try to heal their wounds with the balm of Christian love and with the oil of gladness, that is offered by the truth as it is in Jesus.

There is one point more that I beg permission to refer to in briefest terms. I mean, the *position which Bohemia holds among the countries of the Continent of Europe*. Bohemians, as you probably know, are a branch of that great family of Slavonic nations which extends from the borders of Bohemia over all the East of Europe, throughout the whole length of Northern Asia, as far as Alaska in America, numbering about ninety millions of people. Now, I say only this: If you evangelize the people of Bohemia, which is closely related to this great family of nations by its language and its origin from a common stock, you have done a very important step towards evangelizing all these regions of the East, that are feeling more and more the need of a purer Gospel.

Therefore, for the sake of our own people, and also for the sake of those that might be influenced again by the example of Bohemia as they have been in the past, I beg to offer our hearty thanks for the kindness shown to us; and I ask for your help, for your prayers, for your liberality, and particularly for your personal interest in the work entrusted to our hearts for the advancement of the kingdom of our Blessed Redeemer.

The Rev. Dr. R. SELKIRK SCOTT, (Glasgow)—I attended the Synods of the Reformed Churches of Moravia and Bohemia in the Autumn of the year 1881, the Centenary of the Act of Toleration. The Moravian Synod met at Klobouk, a little town east of Brunn, in the church of which Pastor Cisar is minister. Through a mis-

understanding I did not arrive in time to meet the procession on the way to Klobouk, and consequently was not present at the opening services of the Synod. On the following morning, however, I reached Klobouk in time for the second sederunt. At the church we found the passage filled with people, who gave us friendly greetings as we passed them, while the church itself was so crowded that it was difficult to gain an entrance to the seats which had been reserved. The space to the right of the pulpit was occupied by men, and that in front and to the left, by women, even the youngest of whom were clothed in bright, picturesque, holiday attire. The massing of the females together brought out more strongly the contrast between the bright colours of their apparel and the more sombre garments of the males. It was a most impressive spectacle, and many of those females who had to stand during the five hours over which the services extended, seemed to follow the proceedings with unabated interest to the close. After devotional exercises, the reading of the scriptures, and a sermon preached in Czech, Superintendent Benes, who presided, addressed the deputies in a singularly chaste and elegant Latin speech; the deputies then severally addressed the Synod, Signor Pons of La Tour, as the representative of the Waldensian Church naturally taking precedence, followed by eight other deputies, representing the Presbyterian Churches of Great Britain. These addresses, delivered in Italian, English, and German were translated into Slavonic with surprising readiness and fluency by Pastor Cisar; and the venerable superintendent, Pastor Benes, responded to each deputy individually in Slavonic, which Mr. Cisar also rendered into idiomatic English. In these addresses there were frequent references to the special topics suggested by the Centenary of the passing of the Toleration Act of 1771, and also to the greater liberty which had been secured by the more recent enactments of 1863 and 1866. The ability displayed by those members of the Synod who took part in the proceedings greatly impressed the deputies. We were specially surprised and gratified by the address in which the superintendent welcomed us, and by the versatility, tact, and Christian feeling with which he responded to our addresses; and also, by the gifts of language and eloquence displayed by Pastor Cisar in rendering our speeches into Czech, and the Slavonic utterances of the superintendent into English: while the personal fellowship which we had with the brethren only deepened and confirmed the impression made by their public appearances. The hope and prayer of the deputies in leaving Klobouk was, that the meeting of Synod which they had been privileged to attend might prove to be the starting-point of a new departure, from which should date increased earnestness and success in the work to which the Moravian Church is called, and a revival of vigorous spiritual life in a Church which has survived so many cruel persecutions, and which in the lives and deaths of its confessors and martyrs has borne such noble and heroic testimony on behalf of the great truths of the Christian faith. Its resources

are still small, and its difficulties are great; but it is eminently worthy of the Christian sympathy, the generous aid, and the believing prayers of the members of other more powerful and prosperous Churches, and specially of the Churches of the Presbyterian order represented in this Alliance.

In the interval between the meeting of the Moravian Synod at Klobouk and that of the Bohemian Synod at Prague, I had the opportunity of visiting the educational institutions at Krabschitz and Caslau, and also several stations and congregations at Kolin, Nuslau, and other places. In these I found abundant evidence of earnest, faithful, and successful effort for the advancement of the work of Christ, and for the instruction and edification of the members of the Church, and of the young persons over whom their influence extends. The Bohemian Synod met on the 13th October (the centennial anniversary of the passing of the Toleration Act), in St. Clement's Church, in the city of Prague. As an illustration of the imperfect liberty attained under that Act, it may be noticed, that at a preliminary meeting for prayer for a divine blessing on the proceedings of the Synod, which it had been agreed to hold on the evening of the 12th October in the Hall, the stated place of worship of the congregation of the Free Church of Scotland, of which the Rev. Mr. Pirie is minister, it was found necessary or expedient, that all the exercises should be in English, because the official notice had not been given to the police authorities, which was requisite for a meeting which was to be conducted in German or Slavonic. The opening services of the Synod on the 13th October were well attended, although the building was not so overcrowded as the Church at Klobouk. An interesting feature in the audience was the presence of the pupils from the institutions at Krabschitz and Caslau. The opening sermon was preached by Pastor Schubert of the former place, whose earnest action in the pulpit is so expressive that it has been said, he preaches with his feet, and hands, and eyes, as well as with his lips and tongue. After the sermon, the Synod was constituted under the presidency of Superintendent Vesely; and was addressed by myself, the Rev. Dr. Laughton, then Moderator of the Free Church of Scotland, and the Rev. Dr. Cattell, from the United States. These addresses, being delivered in English, were translated into the Bohemian language by Pastor Dusek of Kolin, who also rendered into English the responses which Superintendent Vesely made in Czech. In the evening of same day, instead of an ordinary sederunt of the Synod, there was a meeting of the Evangelistic Society or Alliance, which has been instituted for fostering the evangelistic spirit alike among pastors and people, and for furthering the revival and extension of the Church. At this meeting no English could be spoken. A commissary of police was present, sitting near the deputies, listening attentively to the speakers, and taking, although in a most unobtrusive manner, frequent notes of the proceedings. At this meeting. Pastor Janata preached an appropriate sermon from 1 Peter i. 25—"But the Word of the

Lord endureth for ever ;” and eloquent addresses were delivered by pastors on the history and work of the Reformed Churches of Bohemia and Moravia. Much interest was awakened by the exhibition of old Bibles, which had been used during the lifetime of John Keys ; of an old but elegant and valuable communion cup, which had been dug up from a grave at Kolin ; and especially, of a large two-edged sword, with which it is believed that the Protestant Bohemian noblemen, whose names are engraved on the blade, were beheaded. Time forbids further details. I only add, that the deputies left Prague, as they did Klobouk, with the conviction that in the Churches represented in the Synods visited, there are many able, earnest, and faithful ministers ; and that the Churches represented in these Synods need, and are worthy of all the sympathy, help, and encouragement which the ministers and congregations represented in this Council of the Alliance of Presbyterian Churches can extend towards them.

Rev. Dr. CATTELL, in responding as a delegate from the American Church to the Centennial Celebration at Prague, said, I am glad Dr. Scott has so fully described the meeting, as it would leave me free to devote the time allowed me by the Council to make some remarks upon the present condition and needs of the Reformed Church in Bohemia. I am somewhat familiar with these, having made several visits to Bohemia—the first in 1869 as a delegate from the American General Assembly. As a member of the Committee on the Continental Churches appointed by the Alliance in Philadelphia, whose report had just been read, I have taken pains to become personally acquainted with the situation, and had, during the present year, as well as in 1881, visited many of the pastors at their homes. Describing his visits throughout the country, he paid a high tribute to the piety, learning, zeal, and self-denial of the pastors. The recent election of that eminently good man, Pastor Schubert, as Senior or permanent Moderator of the Presbytery of Prague, shows the decline of that rationalistic party which, it must be confessed, has given much trouble to the Church still fettered by State control. He had himself preached through an interpreter in many of their churches, and everywhere the people seemed to manifest the greatest interest in their Sabbath services. Many of them walked eight and ten miles to reach the church ; and describing his visit to Hradisti, among the mountains of Eastern Bohemia, the home of Pastor Kaspar who had just addressed them, the Doctor said the church was filled with a most devout and attentive congregation, though the day was bitterly cold, and the churches in Bohemia are never heated. He spoke especially of this good pastor’s arduous work, with a congregation of nearly 1,500 souls scattered over a large area. Yet, as secretary of the Comenius Publication Society, he had still severer duties, and both of these works he was carrying on with patient fidelity and great success, his whole income being less than £120 ! At Velim, the home of Senior Szalatnay, he had recently visited

the Sabbath-schools, and it was a touching sight to see the large number of grown people, some of them aged, gathered around the classes listening to the teacher expounding the Word to the little children, so eager were the people everywhere to hear the Gospel. The Comenius Society should have an ample endowment, as also the *Alumnium* at Prague, so important as a safeguard for the increasing number of Protestant students attending the University. I appeal to the Council not to cease in their efforts till a sum had been raised for the Reformed Church in Bohemia and Moravia equal at least to that raised for the Waldenses. This Church needed help, and deserved it. No stronger appeal could be made to our gratitude or to our sympathies. Bohemia is justly called the cradle of the Reformation. One hundred years before Luther was born, the martyr fires had been kindled in which Hus and Jerome perished for that truth which they held, and which we hold to be more precious than life. And Bohemia was the first country that threw off the yoke of Rome. It was thirty years before the birth of Luther that George Podiebrad was crowned King of Bohemia. Then followed the terrible persecution, the most disastrous probably in the history of a race. After the battle of the White Mountain in 1620, the population, which at that time was 3,000,000, became reduced by exile and death to less than 800,000 in three years. Surely a people who were the descendants of such witnesses for the Truth could appeal to our sympathies; and in addressing an English-speaking audience like this. I for one, can not forget that there were links connecting Bohemia with England. When the good Queen Anne came from Bohemia as the wife of Edward II., in the 14th century, she brought with her a Bible in German and Bohemian, and Wiclif quoted her example in thus reading the Word of God in her own language, as a vindication of his translation of the Scriptures. It will also be remembered that Elizabeth, the daughter of James I., was the wife of Frederick, whom the Protestants called to the throne that was washed away in the blood of the White Mountain battle. These Bohemian Christians, in their poverty but full of zeal, now appealed to their more favoured brethren for help. Let them not appeal in vain.

The Delegates of the Waldensian Church, Rev. HENRY BOSIO and Rev. G. P. PONS, now addressed the meeting. Their addresses are represented in the following statement, prepared by the Rev. H. Bosio :—

It has been repeatedly said from the platform, that the Alliance of the Reformed Churches in order to prosper, must have something practical to do, and that one of its objects is to make the weak Churches partake of the strength of the strong ones.

Now, though the Alliance is yet very young, we think that no persons in this Council are in a position better than the Waldensian delegates to testify that it has been no mere theory.

Indeed, as the Report has just stated, in a comparatively short time, the Alliance has raised a capital sum of £13,000 to increase the salaries of the Waldensian pastors and professors. Surely this is a practical thing, one that has strengthened the hands of the humble workers in the valleys of Piedmont.

Our message to this Council is a message of thanks for what the Alliance has so generously done for us. Our sixteen parishes (including Turin) have not been without doing their portion of work in this matter. Some 1,700 families have contributed a capital sum of £4,000. But the Churches of the Alliance have added to this a sum more than three times as large. So that our pastors and professors have now a salary of from £80 to £94, according to the years of their service in the Church. Perhaps some of you would look at this as a poor salary. We are, however, quite content with it, and do not think it necessary for a Church that is poor to have large salaries for its ministers.

But what, even more than the amount of your contribution has moved our hearts to gratitude, is the spirit in which this fund has been raised. At our Synod of 1881, we heard the late and much regretted Dr. Robertson saying to us: "Brethren, if you had witnessed the readiness with which our proposal was received by the Continental Committee of the Council in Edinburgh, you would have understood, better perhaps than ever, the meaning of the words *Christian fraternity*. . . . Our work among the Churches has been a work of joy, because we have found everywhere a wonderful sympathy." That sympathy has moved our hearts. We praise God for his mercy, and we ask you earnestly, as representatives of the Churches, to carry our thanks down to South Africa, away to Australia, to the United States and Canada, to England and to generous Scotland—to say nothing of Ireland, which is well represented in this House. As the voice of our need has gone through the Churches of the Alliance and has been responded to, so let the voice of our thanks be carried to all that have lent to this work of love their talents, their time, their influence, and given of their money.

We adore God's faithfulness to his small and ancient Church of the Alpine Valleys. Little did our fathers think, when all but alone in the struggle against Rome, that on a future day, some of their children should sit as representatives of the Waldensian Church in the Council of a great Alliance of the Reformed Churches. We now pray that God may give you back in spiritual blessings what you have given us of your temporal blessings.

With regard to our present condition and work, it has been said not long ago, that the history of the Waldensian Church is now closed, so that at the entrance of the Valleys of Piedmont, might be written the inscription "Here lies the Waldensian Church."

We do not think, however, of dying just now. Why, if God has miraculously preserved our Church in Italy through centuries of persecution until the present day, is she going to die now that God has gradually opened to her the doors of Turin and Genoa, of



Milan, Florence, Naples and Palermo, of Venice, and finally of Rome? No. She has felt that she must, on the contrary, rise to a new strength and a more powerful life, in order to fight new battles for truth. And indeed she has done so. In the parishes of the Valleys great progress has been made with regard to day-schools and Sunday-schools. Services of preaching and of popular explanation of the Word, have been multiplied. The instruction of the catechumens is more thorough than formerly; the contributions during the last few years have been nearly tripled, and, though we should speak of the evangelistic work in Italy as being your work as much as ours, still the fact is, that we have at present 36 ordained ministers, 5 lay evangelists, 63 teachers and 15 colporteurs employed in evangelistic work in Italy. These 120 workers minister to 42 organized churches and 35 stations. The mission churches number 3,616 communicants who have contributed last year a sum of more than 50,000 francs.

One event came last November to gladden our hearts. In spite of an ever rising opposition, we finally succeeded in dedicating to God's service a beautiful temple in one of the central streets of Rome. This has been an encouragement to us, and we trust the Churches of this Alliance will continue to help us in a work that is manifestly above our strength, and for which, however, the Providence of God seems to have placed and kept us on the Italian side of the Alps.

God has given us men and means for a complete classical and theological equipment of a native ministry, in our College of Torre-Pellice and our Theological Hall of Florence. We have even been able to lend some of our ministers to the Tract Society and to the British and Foreign Bible Society, for their work in Italy, and lately, we have lent two to the Italian-speaking Reformed parishes of the Grisons, a remnant of the Reformation of the sixteenth century, and which are drawn to us by a powerful sympathy.

Of course we could not leave without pastoral care our distant colony of the Uruguay. Two pastors are ministering there to our self-supporting brethren, organized lately into two (instead of one) parishes—and the liberal support they have received from the Government for their school shows, that they have won the esteem of that South American population.

To our great joy, the year 1883 has witnessed the departure of our first missionary among the heathen. The Rev. J. Weitzcker has left our church of Nice for Leribé, in Basutoland, and will soon be followed in South Africa, by another Waldensian young man.

In all these facts we cannot but see the proof that the free grace of God, who uses the small things of the world, is still pleased to use us in the present day for the advancement of the Redeemer's Kingdom.

The Rev. H. RÜTHER, from Goerlitz, Silesia, then said:—

The meetings of this Council have been the more welcome to me as I have been denied the pleasure of meeting with British and American brethren for seven long years. But how is it, you may ask, that you being a German, long for communion with British and American brethren? Have you no Christian fellowship with your own countrymen? Do you feel more at home in these isles of the sea than in your own country? To this question let me reply with a sad heart indeed, and yet with frankness: As a Christian, and holding the Reformed Faith in its entire circumference, I do avow I feel more at home, with respect to my religious views, among you than in my own beloved land. Bear in mind, I am not speaking of Germany as a whole, but of a very small part indeed, of Silesia, one of the Eastern provinces of Prussia, that part with which I am connected. During these days a reference has been made to a doctrine held by some of our fellow-Christians—"falling from grace." I do not believe in that doctrine. I believe in the Perseverance of the Saints—but a nation may fall from the high position God has given it with regard to religious privileges. With a trembling heart to-day, I think of the high position to which God has raised Germany among the nations when He called Martin Luther to his life work of preaching the Gospel. I for one, am not ashamed to confess the sin of my own people, that we have made bad use of the privileges then bestowed upon us.

In all the Lutheran churches in Silesia, more than half of Popery has been kept—altars, pictures, crosses, candles, are still in the places of worship—and as to the teaching and preaching, that is carried on so that the work of the Holy Spirit in the hearts of men is rarely insisted upon. Even where in a manner Christ is preached, man's danger by nature is scarcely adverted to. The vast majority of men believe that as they are baptized they are in a safe state, and think that when they come to the Lord's Supper they receive Forgiveness of their sins. Nowhere is there family worship or private reading of the Word while the Sabbath is trodden under foot. Here and there are pious men preaching the truth up to their convictions. There are a few settlements of Moravians doing good work, and here and there a Baptist brother; but, on the whole, there is little spiritual life. I remember well, I had not seen a single Christian tract in my life up to the age of 23 years, although living a number of years in Breslau, a city of now nearly 300,000 inhabitants. Surely where there is spiritual life you will see more of these little messengers of the Gospel. Let me just mention one incident to show how little there is of true religion in Silesia. A number of years ago I went into a small place in Upper Silesia to visit two cousins. These had some acquaintance with a pious Countess. This lady wanted to see me. I went and had a conversation, during which the daughter of the lady urged me to have a service in the place. I hired a public hall, and as it was a novel thing to have a religious meeting at a hotel, the place was filled with Protestants, Catholics and Jews. After the service was over a young man came up to me. He seemed to be much moved, so I

wanted to know the reason. He explained that he was from the far north of Germany, East Friesland, where there was more religious life, and used to come to sell cattle to the farmers of Silesia. Several times he had been there on Sunday and had gone to Lutheran Churches, but he never got nourishing food, so he resolved not to lose his time by hearing useless sermons, but to go to the fields to read his New Testament and to pray. He had purposed doing so that day, when he saw the placards with the text: "There is no difference," &c., and had, therefore, come to hear God's Word. Brethren, do tears start up so readily when we hear the good Word of the Lord preached, when there is an abundance of green pasture? No; but just because of the scarcity there is in that part of Germany, this young man so much rejoiced to hear a feeble testimony for God.

And yet God has caused his face to shine upon us. The light has come from the Free Church of Scotland. Rev. D. Edward, Free Church missionary to the Jews at Breslau, has been laboring there for nearly thirty years. This work for the Jews has been blessed to Gentiles also. A number of nominal Christians have been converted and then began to labor among their neighbours as did the women of Samaria among hers. Being taught from the Scriptures, they found that neither their own souls nor Christ's Kingdom could prosper in the confusion they were in. In 1860, eleven people of humble rank left the National Church and formed a little Church of their own. The work has grown and though slowly, yet steadily advanced. We have accepted the Westminster Confession of Faith, the Shorter as well as the Larger Catechisms, and it has been my privilege to translate the Catechism of Brown of Haddington. Of this, our Tract Society has sold nearly 2,000 copies, chiefly to people outside our own Church. I am myself Pastor of a congregation at Goerlitz, a place two hours by rail from Dresden, where we have a place of worship of our own. Besides my own congregation, I have seven or eight stations to look after, one of which I can reach only by a journey of seven hours by railway. I spoke of this work yesterday to a former fellow-student from Scotland. He asked, why do you not take an assistant? Alas! alas! this is just the question! I answered, if he wanted to go with me I would take him along. Yes, brethren, we want help! Having given up all connexion with the State, we have to raise money ourselves, not only for maintaining the ordinances in our own midst, but for carrying on missionary work. And we do carry it on—although my congregation is extremely poor. I have been carrying on missionary work in a neighbouring town, Lauban, for two winters, preaching sometimes once every week, and sometimes once every fortnight—and without taking a collection there, my people paying the expenses of travelling and of hiring a hall. I have some converted young men in my congregation who might be educated, if only we had the means.

Brethren, if you can, help us to train young men and to carry on our missionary work. We desire to carry the Gospel to the homes

of Silesia. We are a missionary Church. Yesterday, a reference was made by one who is a father here, with regard to the Continental brethren, to which, however, I take an exception. We cannot see any hope for Germany, except a Church be built up, Reformed in its faith and Presbyterian in polity, bearing the banner: *Only* the Word, the *whole* Word, of the Lord. Do you want to help us: we are at present weak—do you want us to grow weaker still? I hope that time will never come, but that God will carry on His own work as He has commenced it in that land.

Rev. J. R. M'DOUGALL, Florence, had great joy in being able to bear testimony to the strong feeling of enthusiasm which was being manifested in Gospel work in Italy. It would be gratifying to the Council to hear that an attempt was being made to have a confederation of all the Protestant Churches in that country, so that there was a likelihood of a union between the Waldensian and the Italian Free Churches. This is news at which we should all rejoice. If there is any country where Christian brethren should stand together and hide as much as possible their divisions—if divisions there were—surely it is in the land of the Popes. While he rejoiced at the help given in various ways by the different Churches of this Alliance to their weaker brethren on the continent of Europe, yet in view of the injury—the spiritual injury so often received by English speaking travellers through the want of churches and preaching stations—he would press most earnestly on the Council, the desirableness of doing much more than has yet been done for the religious interests of the visitors; and these helped, will then become efficient allies in the work of helping the native born population.

The Rev. Dr. DALTON, of St. Petersburg, next addressed the Council on

#### THE REFORMED CHURCH IN RUSSIA.

You have for the last hour listened to a series of such questionable and suspicious English, that I naturally feel unwilling to enlarge the Programme by adding yet another variety. I assure you if the celebrated Belfast linen had as many suspicious threads in its woof, we in Russia would buy no more Irish linen stuffs.

The Chairman has announced me as a Presbyterian from Russia. To many, this grouping will appear questionable and excite pity. How can the Presbyterian who loves freedom and who constantly strives for freedom of conscience, thrive in Russia? I am glad to be able to place at the beginning of my speech the fact gained by long experience, that the Reformed Church in Russia, since the time of Peter the Great (as he has been universally called), rejoices in a well-defined territory of freedom, and I am heartily thankful for it. You will smile at that, but it is nevertheless true. We owe this ecclesiastical independence not so much to our forming, numerically, a power of which the Russian State has

to take account, as to the fact, that we are so few in number that the mighty Colossus hardly notices our little band, and lets us take rest within its own immensity.

While in Russia about every twentieth inhabitant is a Protestant, only one in every thousand belongs to the Presbyterian Church. The others are members of our sister Church—the Lutheran. These seventy or eighty thousand Reformed, are scattered through the wide Empire, forming small congregations in the large towns, and firmer associations in particular districts, viz.: Poland and Lithuania. The vast distances hinder a close governmental connection. For example, the last congregations which have been added to the St. Petersburg Consistorial district, are situated on the shores of the Black Sea, at a distance of 2,500 English miles from St. Petersburg.

A further difficulty arises out of difference of language. The greater number of the Presbyterians are German. Then there come congregations whose language in public worship is English, French, Dutch, Polish, Lithuanian, or Bohemian. This difference in speech raises a middle wall of partition which it is difficult to break down or to surmount. There is only one Presbyterian known to me who can, in case of necessity, read five or six of these languages—none who could speak them all.

I am described in your list as the representative of Poland. The erroneous description arises probably from this, that I am the bearer of a communication from my friends, the Polish adherents of the Presbyterian Church. This constrains me to speak a few words about this unfortunate part of our Church. It is my deepest conviction, as the result of long years of study, that Poland has been strangled by the Romish Church. Had that noble people remained true to the leading of John a Lasco, had it in the heroic days of the Reformation placed itself pure and frank on the side of the Gospel, then to the present day had those melancholy words, "*Finis Poloniae*," remained unspoken. If any one wishes to understand what the audacious man in Rome with his body-guard of Jesuits, can make out of a noble country, in the course of long years of strangulation, let him study carefully the history of Poland to the present day—the history of a people that, as few others, offered in its worldly circumstances so many favorable points to a Presbyterian development. It is almost like a miracle, that small remnants of the Presbyterian Church are to be found in the homeland of Lasco and of Radzywill. Truly it is like a poor wilted thorn-tree to look at, but nevertheless, like its ancient prototype, the Bush, though pierced through and through by the fiery flame, it abides unconsumed. The sustaining power is found in the holy Evangel whose protectress in the land is the Evangelical Church, and also in the inestimable inheritance of a genuine Presbyterian Constitution and Service, faithfully guarded till this hour from the time of the Reformation.

And now to conclude: My dear fathers and brethren, you have given your friendly attention to the voice of the far East. You have given

your attention even when the flow of the richer German tongue was interchanged for unaccustomed speech in your English mother tongue. I feel bound to thank you right heartily for the rich blessing which I have received in your midst, in these precious days. Let us, henceforth, not stand so far apart. We lonely people in the East need very much indeed the sympathy and fellowship of our companions in the Faith. In the increasing progress of history, we shall approach, geographically, much nearer to one another. We are already boundary neighbours with the American brethren, though separated by the sea. Nor will it be long until we are neighbours also to our English brethren on the inhospitable Steppes of Central Asia. I do not fear the moment. Indeed, fear has no place in the vocabulary of those in whose veins there flows anything of the blood of John Knox, His sons and daughters know only to bow with holy fear before God. But it will be beautiful, when the moment draws near, that by the pacification of two peoples, one will know brethren on this side and on that, with whom, on holy ground, he has already shaken the hand, and with whom, from the Common Master, he has learned to live in the bonds of brotherly love and peace.

Rev. Dr. BRANDES, Gottingen, said a few words on behalf of the Reformed Church of Hanover.

The Council was subsequently addressed in an interesting and impressive manner by the Rev. Aug. Descocudres, of Neuchatel, and Rev. Kennedy Anet, of Belgium, on the Religious conditions of their respective countries, after which,

JOHN COWAN, Esq., Beeslack, N.B., moved the following Resolution, which was seconded by Rev. R. H. LUNDIE, M.A., Liverpool, and unanimously adopted:—

“That the Council receive the Reports of the Committees on Work on the European Continent, and thank them for their diligence. They re-appoint the Committees—British and American.

The Council are gratified to learn that the movement reported on at last meeting in behalf of the Waldensian Church has been completely successful. They are deeply interested in the account given of the Churches of Bohemia and Moravia, and especially of the celebration of the Centenary of the Edict of Toleration in 1881. They heartily approve of the effort which is in progress to raise a sum of £5,000 in behalf of important objects connected with these ancient Churches, and instruct the Committee to prosecute the effort to a close.

The Council have heard with lively satisfaction the addresses of their honored and beloved brethren representing several Churches on the Continent. They assure these brethren of their warm sympathy, and respectfully commend their cause to the prayer and the generous support of the stronger Churches of the Alliance. They charge their Committee to do what in them lies to promote the wellbeing of the Reformed Churches of the Continent.

The Council remit to the Business Committee to nominate members of their Committees, and report at a future Session.”

Dr. J. MURRAY MITCHELL, Edinburgh, then moved, and

Dr. R. F. BURNS, Halifax, N.S., seconded the following Resolution, which was adopted by the Council :—

“That it be remitted to the Committees on Work on the European Continent, to take into consideration the spiritual wants of the large and continually increasing number of British and American Presbyterians visiting the Continent, and, if they think fit, to communicate with the Supreme Courts of the various Presbyterian Churches, with the expression of the hope that these may deem it right to take action in connection with this important subject.

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A SHORT recess having been taken, the Council on resuming, proceeded to consider the Papers and Addresses presented on Wednesday, when

Rev. Professor THOMAS SMITH, Edinburgh, said—I have no wish to initiate a discussion, and had no intention of doing so, but I should very much like to hear a discussion on some of the subjects brought before us on Wednesday forenoon, and more especially on the subject of Evolution as so eloquently and so splendidly treated by Dr. Matheson, of Inellan. I am sure there was no one who heard that statement without intense admiration of it on account of the way in which it was brought forward. I have been twitted to-day with being the first dissentient in this Council. I am sure I am not a dissentient when I say that that paper was a most valuable one. Of course, there was a good deal that I should have liked to be in the paper that probably could not be in it. It appeared to me the matter was very conclusively discussed in so far as it related to Theism, and in so far as it related to the question that is perhaps the great question of the day, as to whether there is a Creator, or whether there has been simply Development through Powers—the Powers of nature, or whatever else you call them. As to the bearing of the Evolutionary doctrines upon Revealed religion, I think there was a defect, because, while it is proved that Evolutionary theories are not inconsistent with the fact of the Being of a Creator and the work of a Creator, I question how far they are reconcilable with the Scriptural statements with regard to the manner of the Creation. I should have liked that that subject had been treated; and while I can hold that a man might be a perfectly good Theist and yet an Evolutionist, I can scarcely conceive that a thorough Evolutionist can be a believer in the Old Testament records. That, I confess, was what appeared to me the defect of the paper. I have no doubt if Dr. Matheson had treated that part of the subject, he would have treated it most satisfactorily, and if, in the publication of the paper in the Proceedings of the Council, Dr. Matheson could extend it so far as to embrace a fuller consideration of that point of the question, I think it would greatly enhance the great value of his paper.

Principal Brown, Aberdeen, said—Dr. Smith has been very careful in saying that there was nothing in Dr. Matheson's paper that would throw any doubt upon the Biblical statements in regard

to the Creation, only that it did not enter upon the question how far it was reconcilable with it. Well, I think that is a very important point. I am not prepared to say that Evolution is inconsistent with a large comprehensive belief in the historical truth of the account of the Creation given in the first chapters of Genesis, but I do not see my way very clearly to the reconciliation of those two things. I believe that the substance of what is contained in the account of the Creation in the first chapter of Genesis is purely historical, and that it is not at all a mythical representation. At the same time, in interpreting the matter as a historical statement, we ought to be careful not to carry it beyond the limits of what is reasonable, and to admit of all the light that we can get with regard to the consistency of the statements historically considered, and the principle of Evolution. I confess I am in the condition of not being able to throw any light upon it, but I should be exceedingly glad if any thorough believer in Revelation—an out-and-out believer in the Revelation contained in the first chapter of Genesis as to the creation of man—would expound the matter; and if Dr. Matheson had been able to do it within the limits of his paper, I would have been very glad indeed, but since he did not find he could do so, we ought to accept the paper to the extent it goes as being quite satisfactory.

Professor CALDERWOOD, LL.D., Edinburgh, said—I did not at all contemplate saying anything upon this subject, inasmuch as I had the opportunity of submitting a Paper at Philadelphia, upon it. I thought that other members who had not been discussing the question, might have the opportunity of doing so now. I think we are under obligation to Dr. Matheson for that paper—very special obligation—and, on the other hand, that we require to bear in mind, that Dr. Matheson was giving us a Summary only of the paper, and an extempore summary, delivered most admirably, I think, as we all recognise. But, as a Summary, there were naturally points where our minds wanted to have the connecting links that would amplify the thought and enable us fully to interpret it. These connecting links, no doubt, we shall have when we come to read the Paper. The difficulties that are raised now ought, I think, to be parted into two, the one being the question of Creation itself as a philosophic question, and the other the question of the testimony of Revelation regarding that Creation, provided it be held that there is a Creation. Now, the first point is, that the Evolution theory is a theory teaching Creation. That is what the Evolution theory means. It is a scientific affirmation of the fact of Creation, and we never can have an interpretation of it except on that clear recognition. Accordingly, it is obvious to us as Theists, that Darwin's closing passage is one of the most powerful passages written in defence of a speculative belief in Creation which ever came from a scientific man—namely, that to his mind, the conception of Creation is vaster and gives a grander representation of what the Deity accomplished, if we are permitted to affirm that certain Primordial Forms existed at the beginning, and that these, as the first



existences, were in themselves so great, so vastly mysterious in their inner nature, so subjected to fixed law, that the Evolution of Being is the consequence of the mastery of that which was wrapped up in these Primordial Forms. That, then, is an intenser demand upon intelligence than was ever before suggested, and is thus affirming, that even to get a beginning, you must grant to us life, and that is Creation. You must grant life with that wrapped up in it which is capable of unfolding under the action of environment and fixed law. The whole scheme, therefore, is from the beginning an affirmation of Creation. That, I think, ought to be our first point. But I think we are all agreed that it belongs to us as theologians, apart from the position of those who are dealing with Philosophy and dealing with Science, to recognise that Science is to do its own work, and accept the evidence, come as it may in whatever form. We have no fear about Science, and can have none. Now, when we come to the question of Creation as it is in the Revelation, then next, you observe that that implies two things again. First of all, the account given us of the Creation of the universe, as we might read it, is material and biological. There remains for us theologically, to settle what is the significance of those opening chapters of Genesis—that is to say, what is the exact interpretation of the Record there given us? And we are greatly encouraged in dealing with the problem in the recognition of the harmony between the stages of it as Revelation, and the various stages represented to us Geologically, by scientific men. Thus far, I think, we may admit—at least it has appeared to me that we may very wisely and safely admit—that we have yet to reach some interpretation of the proper mode of accepting those opening chapters, but in saying so, we have no difficulty whatever either in recognising that Creation is there, nor any difficulty in recognising that the progress of Being is there. A progress of Being—that is to say, a progress which has been first presenting to view the lower orders, making an advance to higher orders, and making an advance still higher, is marvellously adopted to different ages in the world's history. There is only this one point to say more—that man, as represented in the Bible, is a distinct Creation, and what you have scientifically and philosophically, I claim is this—a clear demonstration that it is an impossibility that human intellect can develop from Sensation; and if it can be shown to be physiologically and psychologically an impossibility, that human intellect can develop from Sensation, then biologically and psychologically, you are demonstrating the Creation of intellect, which is the affirmation of Scripture.

Rev. Professor WATTS, D.D., Belfast—I think it is time enough to square our Theology to the Evolutionary theory when it has ceased to be a mere hypothesis, and when it has been established scientifically as a doctrine warranted by the facts of nature. That has not been established as yet. The question is, what do we mean by Evolution? We do not mean by Evolution that there is a progress in the forms evoked by some Power from nature.

We mean that the higher forms have been developed from lower forms, and when any scientist comes before us and says that he, by an investigation of the phenomena of nature, has discovered that a higher form has been evoked from a lower, he appeals to our intelligence and adduces facts. Let us hear what those facts say. Take one of those facts as referred to by Professor Huxley, one of the great standing instances which he has often referred to—viz., Seth Wright's Ancon ram, an animal born among the Americans. Seth said the ram in question was born with a very long back and very short legs. That ram was cultivated, and hence the breed of Ancon sheep. Well, there was marvellous progress, if it could be called such. The legs grew shorter as the breed increased, and the backs became longer—and of course it was said by believers in the doctrine of Evolution, "Just give us time enough, and you will see what will be produced." Well, if time enough were given, I think what would be produced would be still longer backs and still shorter legs, and in time the sheep might come to be woolly cylinders. Another instance was that of a woman who had an extra digit on one of her hands. A daughter, or a son had two extra digits, and one in the third generation happened to have three extra digits, and in the fourth or fifth generation there happened to be four digits extra. "Give us time," was the cry of the Evolutionists; but something more was required than digits to prove the theory of Evolution. What would a philosophical mind deduce from those digits? In a progeny of 106 there were from six to eight abnormal productions. What would a philosopher deduce from that? I would deduce—and I am not a philosopher, and do not believe in any philosophy that is opposed to Common Sense—that the normal type rules, that the abnormal are simply abnormal, and that the type is preserved, notwithstanding those extra digits. There is not one single particle of evidence on which the Evolutionary theory of Darwin can be based—not one—and, therefore, I am afraid that when we come forward to square our Theology with Evolution, those who claim for Darwin's theory a foundation in facts would conclude that we, as theologians, are making concessions we do not intend to make. There is much I would like to say on this subject, but the position I take up is simply this, that the theory of Evolution, as held by Darwin, is not proved, and that there are no facts to substantiate it.

Professor SALMOND, D.D., Aberdeen, entirely agreed with Dr. Matheson. Of course I am quite at one, as I suppose most of us are, with Dr. Watts in holding that this theory remains still a theory—that it is far from having been substantiated scientifically. At present I suppose the question of the establishment of this theory is very much a question between the two Sciences. On the one hand, we have a very considerable body of physiological facts pointing very strongly in the direction of the substantiation of this hypothesis, particularly within the range of embryological physiology. On the other hand, we have the science of botany, and I believe that the most serious facts

adverse to the theory of Evolution which are at present produceable, are produceable from the science of botany; because for one thing it is perfectly certain, that in this science the specialised have not been found as yet to be later than the generalised forms. But then we are bound as Theologians, as the question stands at present, to consider where we would be supposing the hypothesis was proved. I agree entirely with Dr. Calderwood's statement on the relation of the hypothesis, supposing it to be a proved thing, to religion. It does not seem to be at all a question between Creation and no-Creation, but to be simply and exclusively a question as between two different modes of Creation, and I think that that might help to allay any trepidations that the Theologians might be disposed to cherish with respect to the ultimate influence of this theory upon religious belief, simply to remember, that the man who has the credit of having first given anything like scientific shape to this theory was Leibnitz—not only a Theist, but a pessimist—and with Leibnitz, it was a question between the grander of two different views of the process of Creation, and the conclusion I come to is simply this: that if left to choose between Creation by Fabrication and Creation by Evolution, I would certainly say, that Creation by Evolution is the grander theory, and gives a larger view of the work of the Deity. There is no doubt that there may be some difficulty in harmonizing this theory, as there had been difficulty in harmonizing many other scientific theories, with old interpretations of the Bible; but in this case as in others, we would have to find out, and we would easily find out, an interpretation that would fit in with the scientific facts when these were established. Now, we can not say that at present there is any interpretation of the opening chapter of Genesis, the first two chapters of Genesis I might say, which really holds water. The old views given by the harmonists and others are utterly discredited, and probably the balance of Exegetical opinion at present would lie rather in the direction of some such view as that which was promulgated by the late Hugh Miller, or that view which the German theologians represented, and which one of the soundest of the German school was accustomed to call "the theory of reversed prophecy."

At this point the speaker was informed that his five minutes had expired.

Professor ALEX. YOUNG, D.D., L.L.D., Allegheny Theological Seminary, said—With regard to the Scriptural account of Creation, there are certain ways in which there would be no difficulty in reconciling it literally and scientifically. The statement is clearly made in the 2nd chapter of Genesis, "The Lord God made every plant of the earth before it was in the ground, for the Lord God had not caused it to rain upon the earth, but mist went up from the earth and watered the earth." Positive Creation, not Evolution. Why? What is the form of the verb in which Creation is expressed? It is the work of Causation. The Lord God "caused" such a thing. "Let the earth bring forth"—how was that command fulfilled?

The Lord God "caused" the earth to bring forth, and to bring forth the thing after its kind also. Look at the phraseology and take the proper interpretation of the Hebrew terms and you find it is a Creation by causation. Then, again, here is the point made that everything would bring forth after its kind. Darwin would have variations. He has never made a distinction between variety and species, and he tells us that we have not time enough for that—only let the thing go on long enough. How much time does he want? We have all geological time. Is there a particle of evidence that there has ever been a change of species from the beginning to the end? Whenever two forms of animal life or two forms of vegetable life are brought together in the process of reproduction, like will produce like, and there will be a fertile form of existence. If that were not done, there would be a hybrid; but that hybrid never produces itself, and so you see, there is not a doubt at all about the way in which species go down. It is idle to talk when Darwin's theory utterly ignores geology, does not bring a single thing from it, and says, if we had long enough time we might have so and so. After all, what does Darwin claim? Does he claim that he has made out his case? Does he make the theory? There must always be a distinction drawn between an Hypothesis and a Theory. An Hypothesis is a specified statement granting certain things, assuming certain things, then assuming other things in connection with these, and if the probability is thoroughly established, there is a Theory. Examine it, but it does not prove anything: it is simply a mode of reasoning and reaching things.

It being now five minutes to four o'clock, there were cries for Dr. Matheson.

Dr. MATHESON, Inellan, said he could not reply just then to all the criticisms, as he had not them before him. He intended to write on the subject in a different form, and, therefore, he hoped they would accept that instead of a different reply.

On motion, the Council adjourned, to meet in this place this evening at 7 o'clock, the session being closed with the benediction.

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ST. ENOCH'S CHURCH, BELFAST,  
Friday Evening, *June 27th*, 7 O'CLOCK P.M.

THE COUNCIL met according to adjournment, and was opened with devotional exercises conducted by John Cowan, Esq., Chairman of the Session, and the Rev. Dr. Gibson, Perth.

The CHAIRMAN then said—It appears to me that the Business Committee of our Presbyterian Alliance have provided a rich treat for us every day of its sessions. Last Tuesday morning, under most auspicious weather, we were marched in procession in an interesting and rather awe-inspiring manner, to take our places in this beau-

tiful church, and every day we have had new provision and new enjoyments and new instruction. We have every day been led to praise God for His goodness, and for the wonderful work of His love; for His care and watchfulness for us and all those in whom we are interested. None of us will forget those addresses which we had last night from the missionaries in the various parts of the world. Although the time was limited, I am sure that the impression that was made was not only a source of enjoyment, but of thanksgiving, and that they will be an enduring influence in our hearts for days and years to come. This forenoon we listened to the numerous representatives of the Continental Churches, who detailed their narratives of sufferings and trials and work, and of God's favours to them also. I am sure there has been much sympathy for them produced by those statements. And now, to come down to this evening, it is a very significant part of our proceedings that we are able in these days, when travelling is so comparatively easy, to welcome among us the brethren from Canada and from Australia, and from the most remote regions of the earth. Very earnestly will we listen to what will prove, I am sure, wonderful accounts of the development of those countries, of the rapid increase of population, and of the care which God's people are exercising in providing for their spiritual wants. There is one thing in connection with Canada and America generally, and, I suppose, also Australia, which has struck me: in our own country land is so scarce—at least it is so, I know, in Scotland, that we can hardly find sites for schools, or churches, or manses, when we wish to build. I believe that in the United States, in forming a new settlement, ample space is set apart for what afterwards becomes the most valuable portion of the settlement—a site for a building in which to worship God. I hope it is also the case in Australia. We shall all listen with feelings of thanksgiving to God, and much interest in the statements which we are now about to hear concerning the work that is being prosecuted in those distant colonies. I shall first call on Rev. Dr. Cochrane, of Canada.

Rev. Dr. COCHRANE then addressed the Council on

#### THE CANADIAN CHURCH AND ITS WORK.

I am asked in the space of twenty minutes to give the Council some idea of the Canadian Church and Its work. Such a task is about as easy as to travel round the globe in thirty days, which, in spite of rapid communication by land and sea, is as yet impossible. I need not say that Canada is still under the British flag, and not a part of the United States, although the boundary line at some points is invisible. But it may not be out of place to say, that the territory assigned the Presbyterian Church is not less than three million three hundred and thirty thousand square miles—a goodly heritage certainly, and demanding for its cultivation not only the inherent energies and resources of its own people, but

also the sympathy and aid of the sister Presbyterian Churches of Great Britain and Ireland. And, let me say in passing, that such aid has not been withheld, and that among our steadfast friends the Presbyterian Church of Ireland occupies no secondary place.

As this address is happily intended to afford information, rather than furnish opportunity for eloquent appeal, let me then, without further introduction, outline the work of the Canadian Church. It is with us still the day of small things, compared with the Presbyterian Churches of Great Britain or the great sister Church of the United States, but the progress of the Canadian Church in the past, and the vitality that characterises every department of its work at the present, indicates a glorious future. Although it is, perhaps, the youngest of the sisterhood of Presbyterian Churches in the world, it possesses in its Colleges and Universities, its Home, Foreign, and French Evangelisation Schemes, and other benevolent enterprises, all the requisites of a fully equipped Church, ready to enter every new mission field within the Dominion, while at the same time, not forgetting the claims of the heathen world. We have six Colleges—too many, perhaps, some may think, for our present necessities, and perhaps more than we should have erected but for the circumstances in which we have been placed by successive unions which now make us one Church, from Prince Edward's Island, in the East, to Vancouver's Island, in British Columbia, in the West. There is this, however, to be said in palliation for the number of our Colleges: that the distances are so great in Canada that more are needed than in Scotland or Ireland, where you can travel from one extreme to the other in the space of twenty-four hours. These Colleges are: Halifax, in the East; Morrin College, at Quebec; Montreal College, at Montreal; Queen's College and University, at Kingston; Knox College, at Toronto; and Manitoba College, at Winnipeg. The number of students attending these institutions with a view to the ministry last year were 244, while 33 have just finished their studies and gone forth to their ministerial work. These Colleges are supported partly by endowments and partly by the annual contributions of the Churches. And here let me say, that while we gladly hail young men from the mother-land to our ranks, and can find them abundant room in our vast territories, where they can sow the seed in virgin soil, we are not so dependent as once we were upon foreign aid. Our students and licentiates in preaching power, will favorably compare with those of Britain. Indeed, were it not for the Canadian Church, with its Frasers and Gibsons and Thorntons and such men, it is hard to say what your great cities, like Glasgow and London, would do when in quest of superior men for specially important fields.

Our Foreign Mission Scheme in the Western Section of the Canadian Church only dates back to 1868, although Indian Missions were maintained long before; but the Foreign Mission Scheme of the Eastern Section dates back to 1844. God has honored our

Church in both sections with noble men whose memory will ever be held in grateful remembrance, side by side, with the Duffs and Wilsons and Burns of the Scotch and English Churches, wherever the missionary spirit is cherished. Dr. Geddie and the Gordons of martyr fame, whose blood was shed at Erromanga, and Dr. George Leslie M'Kay, the intrepid, apostolic missionary of Formosa, whose wonderful labours and successes in China read more like romance than history, are known wherever God's saints are found.

The Foreign Missions of the Canadian Church embrace five distinct fields—the New Hebrides in Polynesia, with 6 missionaries and a large staff of native teachers; Trinidad in the West Indies, with its 4 missionaries and 36 schools; the Indian Missions in the great North-West territories, with their 4 missionaries and 2 teachers; the Mission to Formosa in China, with 2 missionaries and 26 native teachers; and the Mission to Central India, with 3 ordained missionaries and 3 lady helpers. The number of converts, and other details connected with these different Missions, I do not stop to summarise; suffice it to say, that the sum of 85,000 dollars has been raised during the year now closing, for their support—most creditable, surely, to a Church that has but recently been regarded as a Foreign Mission field for the Churches of Great Britain and Ireland.

I have left myself but little time to speak of our great Home Mission Scheme (the Colonial Scheme of the British Churches), which is certainly the most urgent of all the Schemes of the Presbyterian Church in Canada, and must continue so for the next century, until we have peopled the great North West and given to its teeming millions, the Word of Life. This great Home Mission field extends, as I have already said, from Prince Edward's Island on the east to British Columbia on the west. It is worked by two Committees, as is the Foreign Mission Scheme—the eastern section embracing all the Maritime provinces, and the western section the provinces of Quebec, Ontario, Manitoba, the North West Territories, and British Columbia. The mere mention of such territory cannot give any idea of its vast extent, but there are some in this Council who have travelled over it, and to whose sympathies I appeal when I say, that no Church in the world has a larger Home Mission field more claimant or more promising. An Irishman once said, speaking of Lake Superior, that you could drop the whole of Ireland into it and there would hardly be a ripple upon the water. But Lake Superior is but one of many lakes, separated by hundreds and thousands of miles from each other, around whose shores Presbyterians are settling, eager for the Bread of Life; while in the great North West, there is room for the entire Mission staff of all the British Churches combined, and all the available resources of the different Colonial Committees in the kingdom. In brief, the Home Mission Committee of the Presbyterian Church in Canada gives assistance to 640 Mission stations. Of these there are in Manitoba and the North West 250, whereas in 1870 there were none. It supplements the stipends of 210 congregations, and has

236 ministers, ordained missionaries, students, and catechists under its care. There are no less than 850 separate localities, where the Gospel is preached from Sabbath to Sabbath, by the aid given by the Home Mission Committee, with an annual revenue and expenditure of 80,000 dollars.

Now in this great and growing work, the Presbyterian Churches of Great Britain have a very special interest. Thousands are coming every year to Canada from your densely crowded cities, clearing out forests, or taking up homesteads in our prairies, than which there is no finer land for agricultural purposes in the world. Few people in the old world, have any conception of the illimitable territory opened up in the North West, for settlement and religious effort. Canada has been well described as a series of countries, rather than a country. The Canada Pacific Railway now rapidly nearing completion, will be a continuous journey from Halifax to Port Moody in British Columbia, of 4,000 miles. Over this, and along this stretch of railways, with its branches to Edmonton and Prince Albert and other interior parts of the North West territories, our vast mission fields extends. "If the Church in Ireland or Scotland or England, was called upon to sustain mission stations in France and Germany, and around Rome and Jerusalem, and had the task of sending missionaries to an ever increasing population over such an area," it would be nothing more, than the burden now laid upon the Presbyterian Church in Canada. An entire Continent we may say, has by the opening of the North West been added to the Dominion of Canada. Those who are flowing into it, unless followed by the missionary, are in danger of lapsing into indifference, if not infidelity. They are for the most part bone of your bone and flesh of your flesh. On the grounds of kindred, not to speak of patriotism, denominationalism, and, highest of all, the saving of souls, their claims are paramount. Thus far Presbyterianism has obtained a pretty sure fast hold in Manitoba, but she must not only hold what she has acquired, but advance, and that she cannot do without constant and increasing aid from the Churches at home,—Churches in which many of our Canadian ministers have been trained, and towards which they turn with fond affection, as the hallowed memories of their contendings in the past, rise up before the mind. As Oliver Cromwell once said: "Conquest made me what I am, and conquest must maintain me." So, as a Church, we feel that to stand still is fatal to the spread of Presbyterian principles. That vast country has been given to us and other evangelical Churches, to evangelise for Christ, and its permanent character, will be fixed during the next decade, for weal or woe.

I have left no time to speak of our Church and Manse Building Fund for the North-West, now amounting to nearly 100,000 dollars, our Widows' and Orphans' Scheme, our Aged Ministers' Fund, and other departments of Christian activity and beneficence, common to all the Churches of Christ. Suffice it to say, that the statistics placed before the recent General Assembly show a total of 1,000 pastoral charges, a membership of 115,000, and a revenue



for the year of 1,350,330 dollars! Surely this indicates that we are following in the path of the time-honored and historic Churches of the old world, and that the doctrines and government so dear to you, and for which confessors and martyrs in many lands shed their blood, are dear to us. By God's help we mean to plant the blue banner in every hamlet, by every hill-side, in the outlying highways and byways of our populous cities, and away in the far remote provinces and prairies where but yesterday, the buffalo and the Indian hunter held carnival, until Canada shall become in religion and all that constitutes true national greatness, the honorable ally and rival of the land whence she has sprung—until the maple leaf, the shamrock, the thistle and the rose, entwined, shall become the symbol of spiritual liberty and redemption to the world.

The Council will pardon me for saying, that I do not think the Churches in the old world realise their obligations to their brethren in the new. Politically considered, the glory of Great Britain is her colonial possessions. But only in so far as these colonies are moulded by a Christian civilisation, can they be worthy and faithful allies of the mother country whence they have sprung. In the opening up of these vast prairies in the North-West, for the poor and down-trodden of other lands, the hand of Providence is distinctly seen. What the Western States, stretching on to the golden gate of California have been to New England, are those immense territories for the older parts of Canada and the British Isles:—

“Westward the course of empire takes its way,  
Time's noblest offspring is the last,”

says Bishop Berkeley, long before the American Revolution of 1776. Much more is it so to-day. And however much, honored brethren may regret the causes that lead so many to leave their communion and look with eager eye across the Atlantic, the tide of emigration cannot be arrested. Come they will to Canada and the United States, nor will you hinder, but rather help, us to make them feel that Canada is not a strange land after all, but a country—

“Where faith is kept and truth revered,  
And man is loved and God is feared.”

England values neither blood nor treasure to vindicate her prowess and defend the oppressed. She sends her brave Commanders and her proved battalions to the front, amid the ringing cheers and benedictions of a grateful nation. And thus it should be when we appeal to the Churches of Great Britain for men and means. We are one, although the ocean rolls between us. The language, the manners, and the arts, and all “that moulds a nation's soul, still cling around our hearts:”

“Though ages long have past  
Since our Fathers left their home,  
O'er untravelled seas to roam—  
Yet lives the blood of England in our veins!”

Rev. ALEX. HAY, D.D., of Rockhampton, Queensland, then addressed the Council on

### THE WORK OF THE CHURCH IN QUEENSLAND.

Queensland is not in New South Wales nor in Victoria, nor on the other hand, is either of these colonies in Queensland. For twenty-five years Queensland has been a distinct colony, with a government and parliament of its own. It occupies the north-eastern portion of Australia, and is, therefore, not to be looked for in the map of New Zealand. In area it is larger than New South Wales, Victoria and New Zealand taken together, and more than five times as large as all the British Islands combined; and if on the doctrine of "Manifest Destiny," to borrow a phrase from our American brethren, Sir Thomas M'Ilwraith's bold project of annexing New Guinea is to be carried out, its great extent will, by-and-bye, have to be expressed in much larger figures.

The population of this great country has not yet reached 300,000, but is growing with ever-increasing rapidity.

In respect to religious profession, the last census taken about three years ago showed, that of the whole population, the Anglican Church embraced fully one-third: the Roman Catholic, fully a fourth; the Presbyterian, nearly a ninth; and the Methodist, of all names, a little more than a twelfth; while a review of the statistics of the previous twenty years, brought out the fact that the Anglican Church had decidedly lost ground; that the Presbyterian had just succeeded in holding its own; that the Roman Catholic had made a large step ahead; and that the Methodists, of all names, had advanced "by leaps and bounds." The large proportion and rapid growth of the Romish element in the population was owing to excessive immigration in former days from Ireland; while the still more rapid growth of Methodism is explained by the facilities which the order of lay preachers affords, for evangelising a large district under the oversight of a small number of ordained ministers. For the decadence of the Anglican Church I am not called upon to account; my business is with the position and progress of the Presbyterian Church, which, as I have said, up to three years ago, had just held its own. The number of professed Presbyterians in the colony then was 22,609, now it must exceed 30,000.

To meet the spiritual wants of these—the primary duty of the Presbyterian Church in Queensland—we have a very inadequate number of ministers. Our ordained ministers in fixed charges is twenty-three, with six others who are unattached. Had our Church kept pace with the population, the number of both congregations and ministers would have been nearly doubled. It may safely be affirmed that there are at present at least a dozen localities where we have not but ought to have, congregations, and where other denominations with far fewer adherents have formed and sustained congregations for years.

Why has this been the case? To answer this question fully would lead me into the discussion of matters that would be out of

place here. There are however several reasons for our want of progress which may be stated. Among these I would point out *First*, the want of appreciation by the Home Churches of the position and needs of the Colonial Churches, and the want of adequate interest in the extension of the Gospel among their own kindred beyond seas. It is hard to say whether the ignorance or the apathy in this regard has been the greater. We, who have represented the Colonial Churches in the home Synods and Assemblies, neither grudge nor wonder at the prominent place that is given to the work and the workers among savage races, Jews and Mohammedans; but we do grudge, and wonder at, the slight interest that is shown in the work and the workers among those who have gone forth from the firesides of Irish and Scottish families to found a Great Britain, to build up a new empire, to develop a fresher and more vigorous civilization, and a more practical and comprehensive Christianity, in the stern wilds of Canada or the sunny continent and islands of Australasia. The Colonies have been too often treated as physical sanatoria, moral reformatories, or ecclesiastical harbours of refuge for individual ministers, rather than as fields of missionary enterprise for the Churches themselves. The Colonial ministry has been much weakened by two elements. Men who have made shipwreck of character in older lands have come out, or been sent, to the Colonies, in the hope that new surroundings would enable them to throw off old habits, to start on a new career, and become new men—a hope, happily, some times realised, but, alas! too often lamentably disappointed. Others have come out who, though physically and morally sound, have gone through College and Divinity Hall, but have failed to benefit by the process, to acquire the gift of accurate thinking, or correct or eloquent speaking, or the elements of social refinement, or, in a word, common sense. Of the men who have come out to us in physical weakness I would speak with all reverence. They have proved to be among our best scholars, our most earnest ministers, and in their very weakness have done good and noble work for the cause of Christ and the interests of our Church. But the two preceding classes—the morally and intellectually weak—have done a great deal to retard the progress of the Church, while the ignorance and apathy of the home Churches as to the condition and wants of the Colonies, have been largely responsible for the result.

It is customary to assign as another reason for the arrest of Presbyterian progress in the colonies, the gravitation—always a downward force—of the higher classes among our people towards Episcopacy. I am satisfied that this is overrated. Indeed I question whether Episcopacy has drawn away more of our people there, than it has done here. We have lost far more from the attraction of the fervid atmosphere of Methodism, and from the want on our part of the elastic machinery by which Methodism keeps pace with, and even outstrips, the spread of population. But if our Church has lost in this way, Christianity has not lost. The rivalry of other Churches is a healthy influence; but this influence

has been too often neutralised by the conservative slowness of the Presbyterian Church to adapt its machinery to local circumstances and necessities.

The progress of our Church in the Colonies has farther been hindered by the idea on the part of the home Churches, that the Colonies have reached the stage at which they might be expected to rear a ministry for themselves. Our sister Colonies in Australia have all suffered from this cause ; but none of them so seriously as has Queensland. With very limited resources, we have endeavoured to train young men for the ministry, and in a few instances with success ; but there are too many other attractive openings in colonial life for young men to be forthcoming in sufficient numbers to supply our ministry ; and the results in scholarship and intellectual training are not at all equal to those produced under the more complete equipment of the Colleges and Divinity Halls at home, or even commensurate with the labor and expense which they have involved. The other Colonies of Australia have their Universities and affiliated Colleges, which are following hard on the kindred institutions at home. In Queensland, however, the University and College are yet institutions of the future. As a Church, we have neither College nor Divinity Hall properly so called. There is, indeed, a building which goes by the name of the "Presbyterian College and Divinity Hall," originally reared for the Church and chiefly through the exertions of the Rev. Colin M'Culloch of Brisbane, but for years past over the management of this building and the classes held in connection with it, the General Assembly of our Church has had no control.

There are reasons, however, to hope that a more satisfactory arrangement will shortly be established. Our Presbyteries are our Divinity Hall, and a Board of Examiners annually tests the progress and determines the standing of the students by means of written examinations. Notwithstanding the imperfect character of these arrangements, the fact remains, that our efforts to rear a ministry in Queensland have led to the supposition that we do not stand in so great need of accessions to our ranks from home as we did in former times. The fact lies in the very opposite way. While we are turning out one imperfectly educated student a year, the calls which arise from the spread of population are multiplying by two and three per annum ; and while we are waiting for laborers of our own training, others are stepping on to the fields, and are reaping the harvest which ought to have been gathered by us.

In common then with all our other ministers who have been engaged in directing and testing the studies of young men for our ministry, I would earnestly press upon the representatives of the home Churches here, that we cannot at present supply our wants from this source, and that if we are to overtake the work which these Churches and this great Council look for at our hands, we must be largely reinforced with fully trained ministers from the

great centres of Presbyterian learning, tradition, and strength in the British Islands.

The strongest reason for this is to be found in the intellectual, moral, and religious condition and exigencies of the Colonies. It is a total mistake to suppose that anything in the form of a minister is good enough for the Colonies. The laying on of the hands of the Presbytery, supplemented with a black coat and a white necktie, will not make a minister. Nowhere are men more alive to this fact than in the Colonies. Our squatters are, many of them, "college-bred," as they say in Scotland. Our merchants are equal to your own in education and shrewdness—nay, they are but little behind their American cousins in smartness. Our farmers and artisans have been the best informed and most enterprising of those that have been trained on your own fields and in your own workshops. A well-stocked library of contemporary literature is found on almost every station. The tables of the reading rooms of our Schools of Arts and Public Libraries are furnished with all the leading newspapers, magazines, and reviews that are to be found in your own institutions of a similar kind. The discussions and speculations of Darwin, Huxley, Tyndall, Thomson, Herbert Spencer, Stuart Mill, and the other great scientists and philosophers, not to speak of the speculative theologians, of the day, are as well known and as keenly discussed in the towns and on the stations of Queensland as they are here in Belfast. And then we have represented amongst us almost every form of religious belief and practice known among yourselves. Even the Salvation Army has set up its banners in Australia. Add to all these facts these others—The emancipation of the emigrant from the salutary control of public opinion that hedges him round at home, the limited opportunities enjoyed by many colonists of participating in religious ordinances, the secularising and deadening influence of a life where the Sabbath is apt to be forgotten even as a Day of Rest, and that at the same time, our system of education has brought young Australia abreast of young Scotland in intellectual training, and you will obtain a fair view of the state of colonial society. Our Church requires in the colonies, as emphatically as in the Foreign Mission Field, men who are not only physically, but intellectually strong, men of learning specially "in the present truth," men who can take their part in the controversies of the day, men who are not afraid of hard work either in preaching or travelling, men who are apt to teach, dependent neither upon a liturgy for their prayers, nor upon a manuscript for their sermons, men who, above all, are under the influence of sincere and earnest Christian faith, and who bring sound common sense and good manners to bear on their intercourse with a people who are singularly acute in seeing through shams, and not less cordial and generous in the recognition of good and honest work.

But you will say—"How are we to help you?" I would answer this question after the manner of a Scotsman, by putting another. How has the Presbyterian Church of England grown to its present

numbers, power and influence? Has it not been largely through the faith on the part of the Scottish Churches that Presbyterian Christianity exhibits the closest reproduction of the doctrine, worship, polity and discipline of the Church of primitive times? They thought it worth while to send forth able ministers and missionaries to plant and to uphold the standard of Presbyterian Christianity in the field already occupied by the Anglican and Methodist Christianity of England. They thought it worth while to expend large sums to recover and retain for the Church of their fathers, the sons and daughters of Scotland who had migrated to England, and had prospered there. The question is often asked, "Are not the rich miners and merchants and squatters of Australia able to provide ordinances for themselves?" I have a Scotchman's reply to this question also—"Were not wealthy Scotchmen in England able to do the same?" "No doubt they are," you say; "but they must be gathered together, and organised, and the minister sent to them must in the meantime be sustained." This is precisely the state of matters in the colonies, and especially in a pastoral country such as Queensland, where families that are next door neighbours are in many cases ten, twenty, or even fifty miles apart. Our town congregations have as much to do in providing for stipend and other current expenses, and in building churches and manse, as those in the old country, and it is to be noted to the credit of our colonial Presbyterians, that, while other denominations, and amongst them even the numerous and wealthy Anglican, have generally appealed to their neighbours to help them in the erection of their churches and parsonages, it is altogether an exceptional thing for a Presbyterian congregation to go beyond our own pale for assistance. To a far greater extent than is true of any other Church in Queensland, our Church has relied upon the resources and liberality of her own children to build the house of God and the home of the minister. It may be heard perhaps with surprise, if I add, that in Queensland, our Presbyterian people set an example to all the other Churches in the stipends which they give to their ministers—stipends, too, which compare favorably with those that prevail here at home. Nor have we been unmindful of the maxim that, "God helps those that help themselves." Within the last twelve months, we have raised a sum of one thousand pounds to assist in bringing ministers from home and in settling them in the colony—an effort that will not be confined to the present year. If, therefore, the home Churches would rise to the due measure of our wants and opportunities, and co-operate with us in sending men of talent, energy, and faith, not without some small measure of financial help to encourage them in their pioneering struggles, we should not have to lament the ever-widening extent of the field, while the supply of laborers lags hopelessly behind. We have gratefully to acknowledge such help from the home Churches in the past and by no means least, from the Presbyterian Church of Ireland. But our wants are yet far from being fully supplied, and

your opportunities are by no means exhausted. May I venture to express the hope, that from this great Council may go forth a voice of no uncertain sound as to the duty of the home Churches to their own kith and kin in the colonies, and especially to those located in the regions where a small, but widely scattered population entails upon them for the present, a burden which is out of proportion to their strength.

This is the first time that the Queensland Church has appeared in this Council in the person of one of her own ministers, and I feel assured it will not be the last. Let me in closing say a word or two as to the influence which this Alliance is fitted to exert upon our people in that remote colony. The Anglican Church there claims to be a part of the Church of England, and enjoys the prestige of a supposed identity with her great parent. The Australian Methodist Churches are component parts of the great Methodist organisations that have their centres in England. The Roman Catholic Church is a solid phalanx that moves as one body at the word of command. But the army of Presbyterianism has been split up into territorial regiments, which, like the Highland clans at Culloden, have fought for place or stood sullenly apart, while others have gained and held the field. The regiments in Australia are ranging themselves into one thin, it may be, but firm blue line, in the federation, and ere long the union into one, of the several Colonial Churches. And we in Australia look to this Alliance as the staff of our great Captain to bring up the reserves of the larger battalions behind to our support. Our Churches and people require to be made to feel that they are not isolated atoms, but parts of one great organised and growing body. The encouragements in this direction are great and manifold. Presbyterianism is the future Church polity of the colonies. Australian Episcopacy is but a hybrid Presbyterianism with merely nominal and titular bishops at its head. Colonial Methodism is Presbyterianism in almost all things but the name. Colonial Congregationalism is helpless for its work but through the adoption of virtually Presbyterian organisation. Presbyterianism is but the application in the government of the Church of those very principles which are embodied in the self-government of the Colonies themselves. Everything, then, is in our favour. Our masculine theology, our simple forms of worship, the direct, manly power of our pulpit, the equal balance of liberty and authority in our government, are all on our side. Time, the ultimate arbiter, of all rivalries and controversies, is with us. In these facts I trust the great Churches of Scotland, Ireland, and England, will hear the voice of the Captain of the Lord's Host saying to them, "Go ye up and possess the land."

Rev. JAMES MEGAW, of Ararat, Victoria, then spoke on

#### THE WORK OF THE VICTORIAN CHURCH.

Prior to the year 1859, there were in Victoria no less than five sections of Presbyterianism—a state of matters that would have been

disastrous had it continued, but, happily, the spirit of union was abroad so strongly, that, in that year of grace, the greater portion of these came together, and formed what is now the Presbyterian Church of Victoria. It was an unheard of step, for it was the union of those holding the Voluntary principle with those holding the Established, and that, at the time when all who would receive it, were receiving State support. It was, however, surely of the Lord, and has been owned and honoured of Him. Hence, the united Church has not only gone on, adding congregation to congregation, but most of those who then stood aloof, have come in, so that now, with a few exceptions, we embrace the whole Presbyterianism of the colony and not a little of what lies beyond.

I will not attempt to trace our history since, but will rather direct attention to what our Church now is, as set forth in her last Blue-Book.

At the union, our roll of ministers was 50. Now it is close on 180, and of these, 145 are settled in congregations, the remainder being employed in supplying vacancies and mission stations. We have as yet no Synods, but in addition to the annual Assembly, we have a commission of Assembly which meets annually. The General Assembly carries on its operations through the usual Standing Committees. Through our Home Mission, a Church Extension Scheme, we are seeking to supply all our members in all parts of the colony, with the ordinances of the Church of their fathers, and such was its success that last year it was enabled to effect 18 settlements. There is still however, much to be done, and more ministers are needed to enable the Church to carry on successfully this important portion of her operations. The Heathen Missions Committee have three fields of operations among *the natives* of the colony, *the Chinese* residents, and *the New Hebridian Islands*. They have three ordained missionaries in their employ, and four Chinese catechists, and have been owned of God to win many from Heathenism to Christianity.

Our Church work among the young, is deserving of special notice. The time was when we had comparatively few children, but now they constitute a large element in our population. By the State an excellent, free, secular education is provided for all; but it has one radical defect—the exclusion of religious teaching as a part of the daily course of instruction. Permission, indeed, is given to ministers and others to impart such instruction after the ordinary school hours; but this is found so impracticable, particularly in country districts, that but little advantage has been or can be taken of it. Hence, on the Churches has been cast the whole burden of the religious instruction of the young. Our Church is seeking to discharge her duty in the matter by means of Sabbath Schools and Bible Classes, and by a Committee on Higher Christian Education. That she is not spending her strength for naught is, I think, sufficiently evidenced even by this, that during last year our children raised for Missions £1,500. Another important form of our Church work is her endeavour to raise up a



native ministry. Why should not the Colony supply its own ministers as it is doing its doctors, lawyers, legislators, &c.? We have had in existence for this purpose, for over 15 years, a Theological Hall, with four interim professors, and in it fully a fourth of our ministers have been trained, and many of these, our most acceptable and hopeful. One gentleman has erected a few years ago for this work a building, that is one of the finest educational edifices in the city of Melbourne, and bears his name—"The Ormond College." Another bequeathed £20,000 towards endowing theological chairs, and £10,000 besides for building purposes, which, with £16,000 previously subscribed, has enabled the Church to appoint two *permanent* professors. On the work of the other Committees of the Church, it is not necessary that I should dwell beyond saying, that a healthful life-stream flows through them all, and that they are doing, in their different departments, much good work for the Master.

As to the state of the Church's inner life, the few facts I have mentioned show it, I think, to be in a fairly healthful and hopeful condition. There is a high ideal of Christian character and action among us, and I can assure you, lapses are looked upon there not more leniently than in older countries. I wish I could say that family religion was universal among us. Yet, here and there, in goodly numbers, are to be met "the families of the righteous." At different times we have had sharp controversies, some followed by their usual evils, yet, almost without an exception, these have served to bring out more clearly the Church's soundness in the faith, and her determination not to give any tolerance to error. Religion has much to contend with in all our Colonies: our people grow rich faster than they grow pious. We have flowing in upon us like a flood, the scepticism, rationalism, and ritualism of the old world, and not always in equal abundance, the means of counteracting it. There is much worldliness, and on the part of large numbers, a growing indifference to all religion. All these things are working banefully. Yet, thank God, the Church prospers, and is the strongest, as she is by far the healthiest power, in the community. I would ask for my brethren, laboring in those distant lands, the prayerful interest and sympathy of the members of this great Council. We are doing a great work there. We are helping to lay the foundations of what is certain to become a great nation. Some one has said those Colonies are to be "the greater Britain of the South;" but, be that as it may, we will have, before many years, a "Dominion of Australia," that will be no mean counterpart in the South, to the Dominion of Canada in the North. I need not say to you how important that these foundations should be laid in righteousness. It is this great work that our Church is laboring patiently, diligently, and successfully to accomplish. Let us have your sympathy. Yes, your help! for you can help.

The Council was also addressed shortly by the Rev. ALEX. ADAM, M.A., Ballarat, Victoria, after which

REV. JAMES COSH, M.A., Sydney, N.S.W., spoke on

### THE WORK OF THE CHURCH IN NEW SOUTH WALES.

Having been a resident of New South Wales and a minister of the Church there for the last twelve years, I have had peculiarly favorable opportunities of becoming acquainted with the inner life of the Church, and with the spirit that pervades both its ministers and people. The result of my experience in these ways has been, to inspire me with a love for the Colonies and an attachment to the Presbyterian Church there, which I can only compare with the love—deep, strong, and enduring—that I cherish for the Church and the land of my fathers. New South Wales has charms and associations which make it specially dear to me. Its bright sunny skies, and its pure and balmy air, make its climate one of the pleasantest, as well as one of the healthiest, in the Southern hemisphere. Its immense and varied natural resources also—the abundance and variety of its mineral treasures, the fertility and depth of its cultivable lands, and the enormous extent of its rich pastoral areas—these things not only make it a country in which in ordinary circumstances, the wants of its inhabitants are bountifully provided for, but they contain within them also, a very substantial pledge of the greatness of the future which is in store for the Colony. Then there is a freedom and flexibility about colonial life, and a spirit of enterprise and activity, which is in the highest degree stimulating and strengthening. So that although one has to part from much when he leaves the centres of learning and of civilization in the old countries, and goes to settle in the new lands of Australia, yet in all the colonies of Australia, and in New South Wales in particular, he will find much to attract and to bind his affections, and to awaken within him very pleasing hopes. At first the land is strange, and the surroundings different from those he had in either Great Britain or Ireland, yet the people are the same—the same in race, the same in language, the same in manners and customs, and the same also in religion. There are, indeed, in this Colony a few thousands of the Aboriginal race; there are also a few thousands of Chinese; but with the exception of these, and of a few scattered individuals of other races and nations, the Colony is altogether and entirely not only a British colony, or dependency of the British Empire, but a colony of genuine British people. No doubt the great majority of the young people of the Colony are Australian born: so are also a considerable proportion of those in middle life; but whether born in Australia or not, the type of character and life that prevails is thoroughly and essentially British. The political and social institutions of the country are all modelled after those which exist in Great Britain and Ireland. Our method of Government is similar to that which is followed in the British Isles, though our suffrage is wider, and the spirit that prevails is somewhat more democratic. Our Courts of Justice are similar in all essential respects to those of the United Kingdom. *There, just as here, great pains are taken by the Government to*

provide a National system of education which shall reach to every child in the community, and to provide at the same time, a complete education for such as may wish to study the higher branches and equip themselves for public or for professional life. Within the past few years, the staff of professors in the University has been considerably increased; additional High Schools have been established in Sydney and elsewhere; and in these and other ways a great deal has been done, and is still being done, to promote the efficiency of the public schools and to stimulate and foster a desire for learning throughout the community.

In matters religious and ecclesiastical, the same resemblances may be observed between the colonies of Australia and the mother country, combined however with some important differences. The *resemblances* consist in the fact that all the principal ecclesiastical bodies which have existence in the United Kingdom have their representatives in the colonies, and that, as a general rule, their forms of doctrine and of polity and their modes of worship are modelled after the type of the Churches to whom respectively they correspond. The *differences* consist principally in the fact, that in the colonies, none of the Churches has any official connection with the State or receives from the State any pecuniary support; and in the further fact that, as a general rule, the several sections of each denominations do not stand apart from one another as in Scotland, but are united in one common ecclesiastical organisation.

In New South Wales, by far the largest portion of the population return themselves as connected with the Church of England. Next after them come the Roman Catholics, and after these the Presbyterians. The proportion of those belonging to the Church of England is 45 per cent; that of the Roman Catholics 28; and that of the Presbyterians, 10 per cent. The remainder embraces Methodists, Congregationalists, Baptists, and a number of other smaller sects. The entire population of the colony at last December was 870,000, of which 87,000 may be considered as Presbyterian. As these are scattered over all parts of the colony, the work of providing religious ordinances for them and of exercising a spiritual oversight over them is one of very great magnitude and difficulty. It is a work moreover which every year is becoming greater and more important and more urgent: for by the influx of immigration now going on, the population is increasing with extraordinary rapidity. It is a work, however, which the Presbyterian Church of the colony is setting its face to with much earnestness of purpose and with great resoluteness of spirit. Realising the importance of good organisation in order to effective work, we readjusted some four years ago, all our arrangements and methods of procedure and brought them into harmony with the best organised Presbyterian Churches. We secured central offices for business: we appointed a general agent to attend to the general business of the Church and to assist specially in the opening up and organising of new charges. We entered into fresh arrangements with the Churches of Great Britain and Ireland for the securing of young

ministers for church extension work ; and we organised and established a general Sustentation Fund for the better support of our ministers. The result of these measures has been in the highest degree beneficial. Since we took them, we have received from the Home Churches over forty ministers and have added about thirty to the number of our pastoral charges. At the present date, we have ninety-five pastoral charges, embracing no fewer than 476 preaching centres. A goodly number of these preaching centres are ready to be combined into pastoral charges, as soon as we can find suitable ministers to take them up. And I am in search now of young men to come and help us in this ministry.

This effort after Church Extension during the past four years has not only been remarkably successful in itself, but has had a stimulating effect upon all other departments of our work. By means of the Sustentation Fund, to which I have just referred, we have supplemented considerably the stipend of aid-receiving ministers, and have paid to three-fourths of our ministers an Equal Dividend of £300 per annum. In addition to this, several of our country ministers have manses, and several of the town ministers have received supplements from their congregations varying from £50 to £450.

Still further, we have a Widows' and Orphans' Association, and a Fund for Aged and Infirm Ministers, both of which have been steadily growing in prosperity and efficiency. We have also in connection with our Church a College, which is affiliated to the University of Sydney, and in which our students find residence and tutorial supervision whilst attending the University classes. Our arrangements for the training of our theological students are as yet merely provisional ; but as soon as the claims of other urgent work will allow, we will have more adequate and permanent provision made for this department. Meanwhile, very special attention is being paid to Sabbath-school work and the religious instruction and welfare of our youth ; the examinations showing clearly and unmistakably, that a growing interest is being taken by our people both in the study of sacred truths and in the work and welfare of the Church.

I am happy to be able also to say, that though the demands which are made upon us for the extension of our Church within the bounds of our own colony and amongst our own people are so great, yet the claims of the heathen are not forgotten by us. We have a Chinese Catechist carrying on a mission amongst his fellow-countrymen in Sydney and its suburbs, and we have also an ordained European missionary working for us on Ambrim, in the New Hebrides. Our Sabbath scholars contribute £200 a year towards the maintenance of the mission vessel, "Dayspring." And for the diffusion throughout the Church of missionary intelligence and other information of a religious kind, we have a monthly "*Messenger*" for the children, and a weekly newspaper called the *Presbyterian*, both of which are largely read.

From all this it will, I think, be clear that the condition and

prospects of the Presbyterian Church in New South Wales, are fairly prosperous and promising. We are very far, indeed, from being either so strong, or so devoted, or so successful in our work as we should like to be. We may not number among our ranks such a large proportion of profound and learned theologians as some of the Churches represented in this Council are gifted with. Our institutions and equipments may come far short of those of other and stronger and wealthier Churches. But this I can say, that in the ranks both of our ministers and office-bearers and members generally, there are not a few earnest, and zealous, and highly-gifted workers, who are devotedly attached to the cause of Christ and great lovers of the Presbyterian Church, and who, with the wisdom and grace which has been given them, are exerting and denying themselves, in order that through that Church the Kingdom of God may be set up over all the land and all families of the Colony be blessed. Though as yet we are only a small Church, nevertheless we are a united and compact and well organised body; all that we need is a more abundant outpouring of the Spirit of life, and a little longer time for the development of our energies and the disciplining of our forces; and then—surely it is not unreasonable to hope that, in conjunction with our sister Churches in our neighbouring Colonies, and with God's blessing resting on us, it may, perhaps, be both our part and our privilege to do for the Australia of the future, what the founders of Presbyterianism on the Western shores of the Atlantic did in their day for the America of the present. And so, if not for any results which we have accomplished, yet, at least, for this hope which we cherish, and which we are striving to realise, we ask a large place in your sympathies and prayers.

Dr. ADAM, Glasgow, then addressed the Alliance, and concluded by moving the following resolution, which was seconded by Geo. Junkin, Esq., of Philadelphia, and passed unanimously:—

“That the Council offer an expression of their deep interest in the work of their brethren from the Colonies, and their thanks for the stirring addresses delivered this evening.”

The MODERATOR then conveyed the thanks of the Alliance to the Colonial Delegates.

#### DISCUSSION ON PAPERS.

The MODERATOR—It had been resolved by the Council that the time at its disposal, after the addresses of their Colonial brethren until the hour of adjournment, should be devoted to discussion on the papers read on Wednesday evening, and I presume that it is the pleasure of the Council that we should now hear remarks on those papers. ? (Agreed, agreed.)

Rev. Dr. LANG—The first paper for discussion was that read by Rev. Dr. Stalker, Kircaldy, N.B., on “Lessons to be Drawn from Other Churches.”

Rev. JOHN H. ORR, Antrim—The Council has been favoured with a very able paper by Mr. Stalker, upon “Lessons from other

Churches," but just because of its ability and the concurrence with which it will be received, we need the more carefully to scrutinize its positions. With many of its opinions I cordially agree. We may learn much from other Churches. I take exception, however, to the definition given of the Presbyterian conception of worship—that "it is a message from God to man, and not an offering from man to God." That is erroneous, for worship is a message and an offering. Preaching is rightly regarded as worship, by Mr. Stalker. When God takes us ministers, (who are merely earthen vessels in His hands), and uses us to convey to perishing souls His Gospel of Salvation, we surely worship our Heavenly Father, even as we worship when we pray to Him, and praise Him. But am I to be told that all this preaching, and praising, and praying is not an offering to God? Each, I hold, is a true offering of the man and of his service—not indeed a propitiatory offering, for that has been presented by Christ, but an offering of thanksgiving.

But the Word decides this question. Does it not say—"Whoso *offereth* praise glorifyeth me." "By Him, therefore, let us *offer* the sacrifice of praise to God continually;" and again, "Ye also as lively stones are built up a spiritual house, an holy priesthood, to *offer up* spiritual sacrifice, acceptable to God by Jesus Christ? In my view, if I have not altogether mistaken my Bible, worship in preaching, in reading the Word of God, in giving alms and giving to God's cause, in working for Christ, and in patiently suffering—all these, are offerings to God, acceptable to Him through the one sacrifice of the Cross.

Rev. Dr. MARSHALL LANG, Glasgow—In one point Mr. Stalker's paper was open to misunderstanding. We are told in our Catechism that "Prayer is an offering up of our desires unto God for things agreeable to His will." With regard to our worship, I think we may take a lesson from another Church. The Church of England feels a little more elastic and flexible, and seems more adapted in this respect to the manifest wants of the country, and I think Presbyterians should see whether we could not make our worship more representative of the whole life and thought in our Churches. It is too late in the evening to go fully into this subject, but I may say that I agree with all that has been stated by Mr. Orr. We may all do much to realise the words in the Psalter, "Worship the Lord in the beauty of holiness."

Rev. Dr. BROWN, Paisley—The question of Presbyterian Church worship should occupy the attention of the Council more than it has hitherto done. A society was instituted several years ago in connexion with the Established Church of Scotland, and another has been formed in connexion with the United Presbyterian Church. I think there is an impression abroad, that we wish to depart from the Presbyterian order of worship. Nothing could be further from our wishes. What we desire is to make our Presbyterian worship more attractive than it is at present. We desire that all things, and worship above all things, should be done decently and in order. The idea

that Mr. Stalker emphasised, that the devotional exercises are mere preliminaries to worship, has prevailed too long among us; but I believe, our ministers are beginning to realise that there should be preparation for prayer as well as for the preaching of the Gospel. If this were universal, we should have more earnestness in prayer than is sometimes apparent. All are aware, that in many of our churches the prayer consists frequently of certain phrases that the ministers use day after day, and that these are largely passages of Scripture—often misquoted. As regards a literature of devotion, no Church has a richer supply than our own. Our old writers have supplied the finest devotional literature—a literature that all the world has had at its disposal, and one we ought to study. We ought to have a literature distinctly devotional, and such as would help to elevate our people into the devotional region of thought. When Mr. Stalker was talking of the “beauty of worship,” I heard a member of the audience say, “It is not that, but the descent of the Holy Spirit.” And is there any antagonism between the beauty of worship and the descent of the Holy Spirit? Worship is the means of lifting the individual to God. We often omit from our prayers supplications that ought to be included. I have also noted a thankful acknowledgment of God’s mercies altogether omitted. I trust that we shall have not only an improvement in this, but also greater order in our worship.

Rev. WILLIAM EVANS, Pembroke Dock, Wales—With regard to the subject under consideration, we must all acknowledge that it is a good sign when God’s people are desirous of perfecting themselves in their worship of God. If there is anything on earth that should be conducted properly it is Divine Worship. I come from Wales, where we have a variety of forms of worship. I think the right thing for us is to continue our own mode, which is a simple and orderly mode, and every one can understand it. At the same time, it is possible for us to throw greater fervour into the service. We should be fervent in the reading of the Scripture, in the prayer, and in the delivery of the sermon. There should also be fervor in the hearing. Good hearing on the part of the congregation helps to make the sermon effective. Mr. Stalker said that some lessons could be drawn from Methodism as well as from Episcopacy. The lessons of Methodism are embodied in the worship of God in the Church I represent. We are called Calvinistic Methodists. Being called Calvinistic, shows what we are to the back-bone, but I believe we have also, all that is good in Methodism. Of the assistance of the laity we avail ourselves to a large extent. We have a noble band of elders and deacons who assist us in all our evangelistic operations. I was told lately of some congregations in which there were only about two persons able to lead in prayer, and I was able to tell in reply, how we have some thirty or forty men, mechanics in the dockyards, who can do so in a most becoming manner, and who deliver excellent addresses. A meeting of communicants is generally held every week, for conversing together

on spiritual things. God has blessed this in Wales, where we have a Church of 125,000 communicants.

Rev. Dr. WATERS, Newark, N.J.—We are speaking here not only for the Churches within the British Islands, but as the representatives of the Reformed Churches elsewhere. There are some Churches in connexion with us that use liturgical forms, and I am not aware that any objection was made regarding them. I was trained in connexion with the Canadian Presbyterian Church. I am now the pastor of a Church in which I use a liturgy. Our sacramental forms are liturgical, and I have very often thought, that it would be an excellent thing if forms like those were provided for our young men when they begin their public ministry. But was Mr. Stalker right in one aspect? We speak of our whole Church service as worship. We present our wants in our prayers, offer our thanksgiving, acknowledge our sins, and praise God for all His mercies. And when the minister stands up to preach the Gospel, does he not say when delivering the Divine message, "Thus saith the Lord?" If he is not able to say, "Thus saith the Lord," he has no right to give the address. There is an offering from God to us, and it is a grand offering—a free, full, unmerited salvation; but in the Reformed Church, we have a two-fold offering—God's offering to man, and man's offering to God.

Rev. Dr. BLAIKIE, Edinburgh—I am very sorry Mr. Stalker is not here. He is one of my own students, and, having a sort of paternal responsibility in regard to him, I cannot but think there is some misunderstanding as to his definition of the Presbyterian conception of public worship. I do not think he intended deliberately to say that worship is not an offering from man to God. Mr. Stalker delivered a long address without notes and under considerable interruption, and I think you will find when his Paper is published, that there is some misunderstanding as to the views he intended to convey.

Rev. Dr. BOYCE, South Carolina—A number of us have met here for the purpose of preserving Presbyterianism and promoting its interests, and we stand out as with a distinct line, from any other denomination. We have heard at this meeting about Presbyterianism being one great common cause, and I would heartily endorse those words as being true. And now, are we in this great Council, going to pull down with the one hand what we have put up with the other? Are we going to introduce Ritualistic prayer and put down extemporaneous prayer? We ought all to pray with simplicity and in good language—in beautiful language, if it be possible, but above all things, prayer should go up sincerely from the heart, for it is not rhetoric that makes it acceptable at the Throne of Grace.

Rev. Dr. HALL, New York—I rise to speak regarding another point to which Mr. Stalker referred, and one I hold to be of great importance—I refer to the true Episcopal jurisdiction over ministers



and elders and deacons and people. And I rise because I think the Irish Presbyterian Church has an arrangement which I would fain see introduced into all the Churches. I am persuaded it would satisfy, in a great degree, all the requirements of the case. I will explain it very briefly. A Presbytery, according to this practise, passes from congregation to congregation in a systematic way. It holds its meeting in the place where the congregation which is to be visited exists, so that the people instead of thinking of the Presbytery as a mere ideal thing, see that it is a body of living men, and that it has actual control over the minister and over them. The Code of Discipline has certain questions which are put to the pastor and answered by him in the presence of his people; there are also questions put to the elders who represent the session, and questions put again to the trustees and those who have charge of the affairs of the congregation. I remember well the solemnity with which the moderator used to say to the people present—"Do you concur with the answers given by your representatives?" After answers to all these have been received, the brethren retire to consider them, and in their written deliverance, point to what needs to be reformed. A member of the Presbytery is then appointed to occupy the pulpit of that church on the succeeding Sabbath, read the finding, and to show to the minister, office-bearers and people what they ought to do for the more successful carrying on of the work of the Lord in the place. We are in the truest sense Presbyterians; in the truest sense Episcopalians; and it is our weakness to neglect any truth or to neglect any duty. I have seen this in Europe and America, and I am bound to say, that in the true sense of the word, I become more and more a strict and stedfast High Churchman, believing that it is best for us, best for the community, best for the Church, best for the world, that we should fearlessly and honestly carry out the Scriptural principles of which we have no monopoly. The foremost scholars in the Anglican ranks are found resting their reputation on the very Scriptural statements that have constituted the life-blood of our Presbyterian Churches.

Rev. Dr. BROWN, Paisley, presented the following notice of Motion, which was remitted to the Business Committee :

"That a Committee be appointed to consider what steps might be taken by this Alliance for improving our Presbyterian service of public worship, and report to next Council."

ON motion, the Council adjourned to meet in this place on Monday morning at ten o'clock, the session being closed with prayer.

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ST. ENOCH'S CHURCH, BELFAST,  
Monday Forenoon, June 30th, 10 o'clock.

THE COUNCIL met according to adjournment, and was opened with devotional exercises conducted by the Rev. Dr. John Adam, Glasgow, Chairman of the Session.

The Minutes of the two Sessions of Friday, June 27th, were read and approved.

The Business Committee made a Report, which, on motion, was adopted, and is as follows:—

“1. That before passing to business, the Council record their thanks to the Rev. Hugh Hanna and the Session of St. Enoch's church, for the opportunity furnished yesterday of observing the Sacrament of the Lord's Supper, and for all the arrangements made in connection therewith. Also, that the Council record the satisfaction caused by the service of so many elders of Belfast churches. The Council will cherish most grateful remembrance of the blessed hour of holy communion.

2. With reference to the motion submitted by Dr. J. Brown, Paisley, and referred to the Business Committee: the Committee do not think that having regard to the brevity of the discussion in connexion with which the motion originated and having regard to the keenness of feeling on Modes of Worship, in some Churches of this Alliance, it would be expedient for the Council to appoint such a Committee as that proposed, but they recommend that, “The Worship of the Church,” might be indicated to the Arrangements Committee as a suitable subject of discussion in next Council.

3. With regard to the business of this day it is recommended, (1) That topics numbered 1 and 3 on the Programme, follow in immediate succession, after which discussion take place regarding them; (2) That after these and discussion, a brief recess take place at one o'clock; (3) That on resuming, topics 2 and 4 be presented, and discussion take place regarding them.

4. That as Dr. Chambers is unable to preside this evening, as appointed, Dr. Waters, of Newark, be requested to occupy the chair.

5. That the Reports and Resolution passed as to Foreign Missions, be brought up to-morrow as the first business, and two hours devoted to discussion thereon.

6. That, with reference to the serious injury that befel Dr. Irving of New York, on occasion of the otherwise most auspicious excursion on Saturday, the Council offer their deep sympathy with Dr. Irving, and their earnest desire that he may have a speedy and favourable recovery.”

Mr. GEORGE JUNKIN, Philadelphia, on behalf of the Business Committee, announced that the Board of Publication of the Presbyterian Church in the United States of America had sent two large boxes of their publications, which they desired to present to the members of the Alliance, and it had been arranged, if the House was agreeable, that Mr. Samuel C. Perkins, a member of the Board, would make the presentation at five minutes to one o'clock.

The MODERATOR—Is it the opinion of the House that Mr. Perkins should make this very liberal and handsome present to the members of the Alliance at the time stated? (Agreed.)

Mr. JUNKIN, Convener of the Committee on Rules of Order, then presented the following Report:—

“The Committee on Rules of Order or Procedure for the Council respectfully report—

That they recommend, That there be adopted for the guidance of the present and future meetings of the Council, the Rules of Order in use in the largest Church which may be connected with the Alliance, in the country where the Council for the occasion happens to meet: and that such Rules be printed and circulated among the members of the Council at their successive meetings, on behalf of the Committee.”

The MODERATOR, as one of the Committee, said they thought it advisable that, instead of framing a set of Rules of their own, they should abide by the Rules in use by the largest Church in the country in which the Council might meet from time to time. All were cordially and unanimously of the conclusion, that the course now suggested was the best that could be adopted. I wish to know does the Council approve of the recommendation of the Committee?

Rev. R. H. LUNDIE, Liverpool—We meet in England next time. What Rules will the Council adopt in that case?

Mr. JUNKIN—The Rules in force in the largest Church connected with the Alliance in England.

Mr. JAMES CROIL, Montreal—It would be better for the Council to frame Rules of Order for its own guidance than to adopt a different method of procedure at each succeeding meeting. I move as an Amendment, That it be recommitted to the Committee, to prepare Rules of procedure, to be submitted for the approval of the Council.

Rev. Dr. COCHRANE, Canada, seconded the amendment. The Council should have for its government Rules, independently of any Church in England, Ireland, or America.

Rev. Dr. BRIGGS, New York, favoured the recommendation of the Committee. I think it would be extremely difficult to come to any conclusion, without differences of opinion. I favour the adoption of the Committee's recommendation. Consider the audience of the Alliance. Wherever we might meet, if the recommendation of the Committee be carried out, the audience would be familiar with the Rules that would govern our deliberations. Again, the members of the Press would be acquainted with the procedure of the Church court which, for the time, the Alliance would adopt; while, if the Council had Rules of its own, they would be new to all who were not members—and perhaps, imperfectly understood even by many of these—and the result would be endless confusion. All this would be avoided if the Rules in use in the largest Church in the country where we would meet, were to be adopted for the guidance of the Council. Besides, as a matter of courtesy, it would be desirable that we should do this.

Rev. JOHN H. ORR, Antrim, thought that any half-dozen members of the Alliance acquainted with Rules of Order could prepare a set of Rules. I may say that I, as an Irish Presbyterian,

prefer the Rules in use by my American brethren to those of my own Church. But the question is not worth a division; after a few trials more the Council will adopt Rules of its own. We require a little more confusion and disorder before we will come to a conclusion on the subject, and therefore, I agree with the recommendation of the Committee.

Rev. Dr. BREED, Philadelphia, opposed the course suggested by the Committee. This Council was feeling its way steadily, and coming to a more full and complete organization, and I think it would be a symptom and symbol of the existence of the Alliance if, as a distinct representative body, we adopt Rules of our own.

Rev. WILLIAM ROSS, Glasgow—Another consideration in favor of the Amendment is, that at the various sederunts of the Alliance we are accustomed to have different moderators. It would be exceedingly inconvenient if the Rules are not familiar to these.

Rev. Dr. BISHOP, Orange—It would be well that the Council should avoid anything that might give color to its proceedings. I think this would be best prevented by our not associating ourselves with any particular denomination, no matter how large, even in the matter of Rules of Order.

Rev. Dr. CAVEN—There are some countries in which there is more than one Presbyterian Church. In Scotland, for instance, there are three large Churches, and possibly, the Rules in use by each differed from those in the others. I do not think it advisable that the Alliance should identify itself with any one Church under such circumstances.

Mr. GEORGE DUNCAN, London—Members would experience great difficulty in mastering the Rules of debate in the different countries in which the Alliance might meet, and I, therefore, support the Amendment.

JAMES BALFOUR, Esq., W.S., Edinburgh—We should hesitate, before we reject the recommendation that has been come to with a view of settling a question upon which there was evidently much difference of opinion.

Rev. Dr. BROWN, Paisley—We have already come to the conclusion that it is inexpedient to formulate a Consensus, and I am afraid if it goes out that this Committee is not able to formulate Rules of Order, it may go abroad that we are widely divided and can not agree to anything. For that reason, I am in favor of the Amendment.

The MODERATOR—Dr. Brown is under a misapprehension. It is not that the Committee are unable to prepare a code of Rules, but they consider it inexpedient to do so.

A vote being called for, the MODERATOR put the Question, when the Amendment was carried; on which, Dr. MARSHALL LANG moved, and the Council agreed, that the Committee Report to the present Council.

Dr. CHAMBERS, New York, gave notice of the following motion which was referred to the Business Committee:—

“Whereas it is desirable that correct information concerning the character of the various Confessions having Symbolical authority among the Reformed Churches, should be more widely diffused, therefore Resolved,—That \_\_\_\_\_ be a Committee, to prepare for popular use a volume containing:—

1. A list of these Symbols down to and including the Westminster Confession;
2. An outline of the circumstances which led to their formation;
3. A compendious statement of the contents of each; and
4. Finally, an enumeration of the matters which are treated of by the whole.

Resolved—That the Committee be at liberty on their own responsibility, to publish the result of their labors; it being expressly understood that this Council is in no wise committed by their action.”

The Clerks reported, that an application for admission into the Alliance had been presented by the Free Evangelical Church of Geneva. The Committee on the Reception of Churches was, on motion, instructed to meet at half-past two o'clock this day, to consider the same, and Report.

The Order of the Day was now taken up, when the following Report was presented from the Committee on Statistics, by Dr. MATHEWS, who laid on the table the printed Statistical Returns from the Churches, for which latter see Appendix, pages 26—130 :

“In presenting to this Council their Report, consisting largely of Returns from the Churches, your Committee on Statistics beg to acknowledge the valuable aid they have received in their work from brethren in many lands and Churches. Without such co-operation, the Report now presented could not possibly have been prepared.

Your Committee are aware that the document laid on your table resembles a Year Book of the Presbyterian Churches rather than a simple Statistical return, but in view of the desirableness of such a publication, they trust the Council will forgive them for presuming thus to widen out their commission. They also trust that, in view of the extreme difficulty of collecting for the first time information, on so many and such varied topics, the many deficiencies of the Report will be leniently regarded.

Your Committee most earnestly call attention to the great injustice that would be done the Presbyterian branch of the Reformed Church if the varied Statistical returns now presented be regarded as more than approximately correct. Some Churches have made no returns whatever; others have reported only in part. In some Churches one mode of making up the replies is followed, and in others a different one, while by some, Statistics are either not collected or are not published. Under these circumstances, while the figures now laid before the Council are, it is believed, more reliable and complete than in many similar Reports, they are not submitted as absolutely accurate or absolutely full. The efforts of years alone can secure so desirable a result.

If it be the pleasure of the Council that further efforts be made to perfect these Returns by the re-appointment of the Committee, the following resolution is respectfully offered for your adoption:—

‘That, receiving the Report on Statistics, the Third General Council, assembled at Belfast, June, 1884, thank most cordially the brethren in all lands for their assistance in its preparation, and in now re-appointing the Committee to report to the next General Council, accompany this action with an earnest request that the co-operation of the Churches in this matter will be continued, and that thus a suitable exhibition may be prepared of

the works both at home and abroad of the different Presbyterian branches of the Church of the Reformation.' ”

The MODERATOR said the council was placed under the greatest obligation to Dr. Mathews for his labors in connection with this Report, and unless there was a special Motion on the subject he would take the liberty of conveying to Dr. Mathews—what he believed would be unanimous—the thanks of the Council.

Rev. J. K. M<sup>c</sup>MILLAN, Victoria, proposed :—

“That the Report be received; the Resolution submitted by the Committee be adopted, and the thanks of the Council be given to the Committee, but especially to the Convener, for his great labors in this matter.”

Rev. Dr. SCOTT, Glasgow, seconded the motion, which was unanimously agreed to.

Rev. Dr. BLAIKIE said that virtually there was no Committee to be thanked. The matter had been referred to the Clerks, and as Dr. Mathews had done all the work, he was entitled to all the vote of thanks.

The CHAIRMAN said none of them were sorry that the whole Vote of thanks should go to Dr. Mathews, and not to any Committee.

The Council was then addressed as follows by the Rev. Professor HENRY C. ALEXANDER, D.D., Union Seminary, Virginia, on

#### THE QUALIFICATION OF CANDIDATES FOR THE MINISTRY.

As to the importance and necessity of general as well as professional education, there is no difference of opinion amongst intelligent men whether themselves educated or uneducated. But there are obvious reasons for the paramount necessity of an educated ministry. Before this assemblage it is not needful to occupy any of the brief moments allotted to this paper, in pointing out the character and bearing of those reasons. The real inquiry of interest, and, indeed, almost the only one connected with this whole subject that is capable of sane discussion, is this: Admitting the importance of a sound and thorough education for the ministry, to what extent is this rule to be insisted on?

Two extreme views on this subject are conceivable. One is, that however desirable even a finished education may be as a preparatory to the work of the minister, no education for the ministry is to be peremptorily insisted on in any case whatever. The other extreme is, that the highest standard of education which is applied in the case of any, should be required of all.

The first of these is discounted at once by the unanimous agreement of all Presbyterian Churches, and also by the unbroken *consensus* of enlightened Christendom, while the second is strained too high to meet with acceptance in any quarter. The most stalwart advocate of a severe ministerial training must allow, not only the propriety, but the crying necessity, nay, the bounden duty, of

dispensing with the rule in certain cases. There is room here for an endless diversity of sentiment, and different minds will, doubtless, continue to look at the matter from different angles, and with correspondingly different impressions. There is, however, one well-defined difference of judgment which can be sharply and clearly indicated, and which, in point of fact, marks off the real field of the present debate. It is this: One side holds that a high education should be rigidly demanded of all candidates except in extraordinary cases. The other side holds that while the highest education should be recommended and encouraged, only a moderate education should be exacted. It will be my aim to show that the second of these views is erroneous, and that the first is the true position.

And, in the *First place*, the general argument on behalf of education, and in particular, the argument for an educated ministry, is, when properly stated and enforced, equally an argument for thorough work and high culture. This entire branch of the discussion, with all its dependencies, including the historical argument from Scripture, may, however, be omitted.

Let us now proceed to examine some of the grounds on which the negative proposition rests, against which this paper contends. This leads at once to a review of the considerations urged against high education, in the case of candidates for the Presbyterian ministry. And these are chiefly four. The First is, *The paucity of Presbyterian labourers in comparison with the number of other Churches*. This argument is evidently an assertion of a fact, and an assumption to account for that fact. It plainly rests on the opponents of a strict rule to make that assertion good. In certain localities it is true, that Presbyterianism is at a disadvantage in comparison with some of the other of the evangelical Churches. It must also be conceded, too, that the aggressive energy and success of the Presbyterian Church are, in general, not what might have been looked for, and that in particular areas she has fallen short of what has been aimed at and been accomplished by other Protestant bodies. Yet it would be difficult to establish the assertion as a general proposition. Such establishment would amount to a demonstration of the failure of Presbyterianism when compared with the other types of Protestant doctrine and polity, as regards the grand end for which the Church of Christ was instituted. But it matters not what may be the facts as to the comparative success or failure of Presbyterianism, provided the reason advanced to account for those facts be not the true one. This whole argument, therefore, turns on the assumption, that the alleged want of success on the part of the Presbyterian Church is due to the severity of her requirement in the way of education. But this assumption is made without adequate warrant. In so far as the failure exists, it may be due, in great measure, to other causes. The most potent cause of shortcoming, in the case of all the Churches, is the lack of entire consecration. If the heavenly breath were to be imparted to these dull bodies, they

would be animated with a new life and inspired to a new activity. What we need then everywhere, and at all times, is not so much new methods as a new spirit. It may be that missionary work deserves to receive more attention at our hands, and such encouragement as shall tend to increase efficiency. Much has already been done in the way of missionary effort, both at home and abroad; and it would be easy to show that, without making invidious comparisons, the Presbyterian Church has good right to claim to be a Missionary Church. If, nevertheless, it should turn out to be otherwise, it would be to beg the question, to assume that the cause has been the refusal on her part to accept of an uneducated, or but poorly educated ministry.

In all her annals she has uniformly adhered to that refusal. Statistics, which are entitled to confidence, put it beyond doubt that for a period of about two hundred and fifty years, the mother Church of Scotland, and the Churches that have sprung from her, have insisted tenaciously, not only in general on some high standard of education, but also on the good old-fashioned prescription of Latin, Greek, and Hebrew. It is admitted by some that a high standard should be required in the Divinity Hall, but it is urged that no Arts course, or but a meagre Arts course, should be made imperative; in other quarters it is contended, that the Arts as well as the Divinity course should be kept up, but that modern languages, mathematics, and the physical sciences should be regarded as at least an equivalent for the old course in the Humanities. This introduces two questions, both of which are of great interest and some difficulty. A distinguished member of this Council, himself a theological professor, would be tempted to go so far as to give up the Divinity course rather than give up the Arts course. The reason he assigns is, that the Arts course furnishes the principal gymnastic in the way of general mental training, and that this is more important than any special training. Touching the other question—as to what should constitute the Arts course; that may be safely left to the appointed guardians of our schools and universities. Much has been written of late in favour of optional studies under certain restrictions. Long experience both in Europe and America, and recent and memorable trials in Germany, have shed a clear light on this subject. However, the question may be eventually determined, it is believed that the day is distant when Greek and Latin will be displaced from the favourable and exceptional ground they now occupy in the highest *gymnasia* and universities of the enlightened world. I contend that an Arts course of reasonable extent should ordinarily be exacted, and a special Divinity course besides. What should be comprehended in the latter is a matter of detail, and need not be considered.

As respects the earlier training, the bachelor's diploma of a college or university of high grade should be accepted on its face, asking as few questions as possible for conscience' sake. A line drawn considerably short of this might perhaps be judged to be high enough for the minimum requirement in the Arts course. The



special course in Divinity, however, should ordinarily presuppose, or else itself supply or provide for, instruction in Latin, Greek, and Hebrew. Aside from the general argument in favor of the classics, Latin is the language of exact and terse expression, and pre-eminently the language of theology. For the student of theology to be without the aid of Latin is almost as bad, as for the student of Infusorial nature to be without the microscope. Greek and Latin, too, comprise the greater part of the literature that is important to the student of Church matters during the Primitive and Mediæval periods. It is speciously rejoined, that most of the contents and training of the classics may be had elsewhere. The assertion needs serious abatement; but concede the fact, and the reason given for the study of Latin is reduced in strength, but by no means deprived of force. As to Greek and Hebrew, it is enough to notice that these (with the exception of a small portion in Chaldee) constitute the languages of the inspired Scriptures, and that, without knowledge of their philology and history, it is impossible to penetrate into the genius of the Old and New Testaments.

This brings us to the Second argument in favor of a universal relaxation of the rule. It is, *That the learning picked up by the majority of our students amounts to very little, and is commonly soon forgotten.* Whatever may be the case in certain other countries, this is unquestionably far from being true in England, Scotland, and Ireland; and the denial just made is believed to be applicable to other lands. Notably it is the fact there, that while many of the students fail to improve their opportunities, professional men as a class, and especially the ministers of the Churches which require collegiate education, are usually, and in the full sense, fairly educated men. Many who now adorn the pulpit of the Presbyterian Church, can say with Lord Coleridge, that they almost make it a religion to read some Greek and Latin daily. Even in the case of those who have idled away many golden hours of opportunity, and some of whom may not be able to construe a plain Greek sentence without the help of a dictionary, the improving effects of the arts course is visible. Such men, if they ever become ministers, derive untold advantage from the previous study of the ancient tongues.

Where liberal culture has not been suffered to "have her perfect work," it is plain from what has been said, that the defect is not one that attends the demand for a high standard, but lies in the particular school or else in the men themselves.

But it will be instantly perceived that the objection cuts deeper than is apparently desired. If it prove anything, it proves undoubtedly the necessity of longer and sterner, rather than of shorter and easier, methods of preliminary training; or else, it proves the utter uselessness of all effort after a high education for the ministry. If our schools and colleges fail to accomplish their object, then they ought to be improved up to the point required, or else altogether abandoned as a hopeless experiment.

A Third argument that is brought forward in advocacy of a lax

rule, is worthy of more notice. *A high education, it is said, tends to unfit a man for addressing the humbler classes, and thus cuts him off from access to the people at large.* But this argument, like the other two which preceded it, either possesses no force at all, or else exerts the destructive energy of some deadly explosive. For if this be true of a high education, then obviously, not only should such be no longer demanded of our candidates, but it is in itself, undesirable and mischievous.

This is, however, a grave indictment to be brought against our schools of learning, and it is as strange, if it be well founded, that in the face of it, the Church should have so long demanded a comprehensive training for the ministry. But the allegation is hardly sustained by the facts or clearly borne out by *à priori* reasoning.

It would truly be astonishing if the highest instruction possible in the theory of any art, unfitted the student for the practice of that art. It may be granted that too exclusive an application to books may unfit a man for affairs. But in a well-ordered scheme of training such will be sedulously avoided. So far as knowledge of the world is concerned, the aim of a true education is that of Parnell's hermit, "to see if books and swain's report it right." The candidate for the ministry should not be cloistered in seclusion but should mix amongst his fellow creatures, and at an early stage in his training, have opportunities for trying his gifts.

The facts, too, are against the objector. The master of plain language is, usually speaking, your university-bred man. Where shall we find more signal instances of this than in the pulpits of the Church of England. The plea, it will be remembered, is not a plea for no education, but for a moderate education. And where are we to look for grandiloquence and verbosity, to say nothing of clumsiness and inaccuracy of speech, with so much confidence of finding it as to imperfectly educated men? Probably the greatest living master of English speech is Mr. Spurgeon; and Mr. Spurgeon notwithstanding certain early disadvantages is a wonderfully educated man, and would be the first to deny, that his progress in knowledge has cut him off from intercourse and sympathy with the great masses of the people. Even Mr. Moody is becoming more and more like an educated man.

But it is argued that there is something in the very notion of education that bars off access to the uneducated classes. Culture, it is urged, is the sworn enemy of popularity. But this position cannot be sustained. Admit that the more cultivated denominations do not at present enjoy the same access to the masses that other denominations do. Other causes besides culture, may account in great measure for the fact so much to be lamented. The most popular preachers in the world are, in the majority of instances, reasonably educated or fully educated men.

But culture it is said has a tendency to spoil *the sermon*, considered as an address to men and women on important and solemn interests. This is a danger that exists and needs to be guarded against, but it is believed that it is by no means serious. With

freer methods of delivery, and wiser methods of preparation, it is already disappearing.

The more education the better, if it only be of the right sort. For while high education does not disqualify a man for addressing the humbler hearers, it is imperatively necessary to fit a man for addressing those who are cultivated. John Foster's almost morbid feeling on this point will be recollected by the readers of one of his Essays. And it must not be lost sight of that there are cultivated hearers in almost every general audience. In many of our home missionary fields there is a sad lack of Presbyterianism and perhaps of Christianity, but no lack at all of intelligent and accomplished auditors. The whole experience of our missions establishes the same conclusion. If one thing is fixed in the conduct of our operations in foreign lands, it is that our missionaries should be our best men in every sense. It is needless to say that they should be devoted men, men of prudence, men of sound physique. It is highly desirable that they be able men, but it is essential that they be men of education. If any preacher is called to approach the masses of mankind, it is the foreign missionary; and we have yet to learn that the high attainments of a missionary like Henry Martyn, interposed any bar to his success.

The same testimony comes to us from the home field. The Macedonian cry that ever fills the air is not merely a cry for laborers, but for efficient laborers. Nothing could be more erroneous than the notion that those who prove unacceptable as pastors will do as itinerant evangelists. This may sometimes be the case, but it is the exception. Failure in the stationary work is a bad augury for the difficult and exacting itinerant work that succeeds it. That failure was probably owing to defective or unfortunate qualities that will probably lead to failure anywhere. Nowhere are the evils of an imperfect education more apparent than in the missionary districts. A sensible, albeit illiterate, person values education, and earnestly desires that his teacher, and his minister, should possess it. It is astonishing how quick the multitude is to recognise and appreciate not only the force of a subtle argument, but the refined touches of a graceful and cultivated rhetoric.

The same thing is manifest from the experience of those who have from time to time addressed themselves to the task of preaching to children. This, too, is a special gift, but like other and similar gifts, it may be cultivated and developed. Many learned and able men are, it is true, radically unfitted for this rather delicate and most profitable work. But, at the same time, it will probably be acknowledged that our most efficient speakers to children are generally educated men. For this there is a special reason, one which applies also to other kinds of preaching though in a less degree. He who would gain the ear of the masses and still more emphatically, he who would gain the ear of children, must use illustrations; and culture widens indefinitely the sources from which these can be drawn.

Passing by altogether the argument in regard to the *comparative expense of the two methods*, the last argument that is advanced by the advocates of a lax requirement in the way of a preliminary education is, that *a severe requirement is not laid down in the Holy Scriptures*; and that, consequently, to make such a requirement is to impose an unauthorised yoke on our candidates—"a yoke which neither we nor our fathers were able to bear." If this averment can be substantiated, then the position maintained in this Paper is untenable.

We are, then, challenged to point to a single passage requiring education of a high order. Your attention is now invited to the cogent answer. Much of the argumentation under this head has logically this upshot—viz., that the ministers of the Word need have no higher training than is commonly looked for in an average Sunday-school teacher. It is required of a minister of the Word that he shall be "apt to teach." Now, either this requirement means no more than this, or else it means that the minister of the Word should, in an eminent sense, be qualified to instruct the people. Now, while I freely admit that there are extraordinary cases where the full training commonly found necessary is not to be insisted on, I yet contend that, as a general rule, a reasonably full training is quite indispensable. The very word "doctor" implies as much. In the Middle ages (and the same is to some extent true to-day in the Continental Universities) the title was bestowed only upon those who, having received a thorough education themselves, were judged to be, on that account at least, "able to teach others also."

The wonderful moderation that characterises the language of Scripture renders this interpretation presumably the correct one. We are, however, shut up to this view, as the only other one is the manifestly erroneous one already noticed—viz., that by the "aptness" and "ability" to teach spoken of in Scriptures no more is designed, than the mere tact of a fairly good Sunday-school teacher. If that view ever became the prevalent one, we should soon be flooded with a rabble of unlettered or self-taught spiritual guides.

I frankly admit that the view I support implies, that the Church has some discretion in the matter of details.

This is the core of the whole debate. If discretion be denied to the Church; if she is bound hand and foot, and it be decreed that she may not map out a plan of education for her sons and those whom she proposes to induct into the holy office, then indeed, those who favor laxity have triumphed. Then, too, our Church colleges and divinity halls might as well be left to crumble into ruin. On the other hand, if some reasonable discretion be conceded to the Church, then the issue must be such as meets the wishes of those who favor the strict rule.

The conclusion then is, that we ought, in general, to maintain the strict rule; and this conclusion is reinforced by many considerations, of which two or three are so important that they may be mentioned.

One is, that, even conceding the work of evangelism that has

been done by comparatively undisciplined laborers, surely there is also a work (and in some of its aspects a higher work) that can only be accomplished satisfactorily by men of good education. It has long been the glory of the Presbyterian Church to be in the van of this impressive movement.

Another consideration is, that even those Churches that have hitherto lightly esteemed special education have seen their error, and are mending their ways. Certainly it would be strange if the Presbyterian and Reformed Churches, with all their ancient renown for learning, were to go back in this matter at the very time that the other Churches are going forward.

To this it may be added, that it would be difficult to carry into operation the scheme known in some quarters as that of a "graded ministry." The tendency in all such cases is to settle down to the bottom—ay, even to the dregs. As water seeks its own level, and base coin admitted into the circulation inevitably drives away the precious metals, so under a lax rule as regards the preliminary training for the ministry, the number of our highly-educated men would be not only relatively, but absolutely reduced; and this reduction would become greater and greater as the lax rule continued to exert its baneful influence. If we do not aim high, we shall make but low attainments in the way of education.

Still another remark: It is greatly to be feared that if there is a relaxation of the rule prescribing thorough training, there will soon be a relaxation of the rule prescribing sound doctrine. The studies pursued in the preparatory discipline are designed to qualify the candidate for the study of theology and the kindred branches of learning. Now, desirable as it may be for the candidate to be an able and accomplished man, it is imperative that he be sound in the faith. He should be "a workman that needeth not to be ashamed" in the respects just indicated, but especially in the respect suggested by the added clause: "rightly dividing the word of truth." How can this task be entrusted to ignorant men? Besides their incompetency as mere teachers, such men cannot be relied on to discriminate between sound and erroneous doctrine. The interests of true religion itself would be thus endangered. Much more, would the form and very substance of the immemorial faith and polity of our beloved Church suffer detriment.

The last consideration that needs to be pointed out at this time is, that this day in which we live is notably an era of sceptical inquiry and opposition to the truth of God. Mr. Froude, in one of his *Short Studies on Great Subjects* says, and with some air of plausibility, that there are more people in Christian lands to-day who doubt the truth of Christianity than at any time since the accession of Constantine. This statement may be fairly balanced by the affirmation that at no time, perhaps, since the days of the Apostles, has the missionary work of the Christian Churches been prosecuted with so great a measure of success. But it requires no argument to show that this hour of fiery conflict is no time for the Christian warrior to rush into the thick of the Apologetical combat

unequipped. If the sceptic is to be met and vanquished by any adversary, it is probable that it will have to be by the authorized minister of that religion which has been assailed. Preaching against special forms of scepticism is not ordinarily to be recommended. But there are various channels (as, for example, the Press) through which the views of the defenders of the faith can find suitable expression. In the pulpit, too, the well-instructed scribe will know how to guard against the error which he does not care to meet with a direct and formal refutation. In the social intercourse of the expert pastor, many opportunities will arise of touching, as with the point of a needle, the exact spot where the mental trouble aches or tortures, or the mental qualm perturbs. This grave and delicate office can, in general, be performed judiciously and successfully only by one who is not only highly educated, but one who is well up in the correct opinions and vagaries of the times. The minister of the Word is of all others the man of one book, and while this is notably the age of specialists, yet there is a rich and generous sense in which, here and there, he should be able to say, with Lord Verulam, that he has "made all knowledge" his "province."

The pertinency of this consideration to the precise question now under discussion, grows out of the fact that it shows that the time in which we live, is especially inopportune for a weakening of our safeguards in the way of intellectual and moral training.

In conclusion, then, I would express the earnest hope that the Alliance may utter a distinct and emphatic protest against any slackening in the zeal with which the Reformed Churches have hitherto prosecuted the work of education for the ministry, as well as against the removal of those time-honoured barriers which have heretofore kept out many incompetent persons from the sacred office. There is, undoubtedly, some middle ground between extreme opinions on this subject, where the majority of us can stand comfortably together. The thing to be attained is the maximum of laborers with a high degree of efficiency in the work. Let no man who is truly called of God to the work of the ministry, be excluded from the Master's service merely because of inadequate preparation. Some men do not hear (or do not obey) the call to the ministry until they are forty or even fifty years of age. Others, who may be much younger, have been providentially hindered in their studies. If it be thought advisable, let such men still be strictly educated. If, however, the circumstances do not seem to justify such a step, let them be received without the ordinary requirements.

Rev. Professor BENJAMIN F. WARFIELD, D.D., of the Western Seminary, Allegheny, next read the following Paper on

#### QUALIFICATIONS FOR CANDIDATES.

It is not at all my purpose to attempt to settle on rational grounds the qualifications that should be demanded of candidates

for the ministry. The Great Head of the Church has not left matters of such importance to the caprice of men, and in more than one passage of Scripture, has prescribed the qualifications that must unite in one before he may be fitly ordained to this high office. The classical passage is, of course, the earlier verses of the 3rd chapter of 1st Timothy, and even a hasty glance at that will catch a circumstance worth our deepest attention. Of the fourteen or fifteen requirements there tabulated as especially necessary in a candidate for the office of bishop, only one concerns his intellectual fitness for his work. We have to dig "*aptness to teach*" from out of the midst of a heap of Ethical demands which almost hide it from sight. It does not even appear to be one of the chief gems of this heap of jewels. The selection of it alone as the subject of this Paper is not, however, a practical confession of our neglect of the weightier matters of the law. The spiritual qualifications that are demanded of the prospective bishop are in no sense requirements strange or peculiar to him and him alone, of the people of God. The Holy Ghost only lays specially upon his conscience, the development of these Christian graces which are proclaimed to be the duty of all, and these may, hence, be succinctly summed up in these words: the bishop must be the best man in his community, the best christian in his Church. As there is nothing in the nature of the requirements to demand discussion, so there is nothing in the attitude of our Churches towards them to justify it. In the unspeakable grace of God, they are recognised throughout our communions as of paramount importance, and about their meaning, scope, or stringency, there is no difference of opinion and can be no argument. We all believe that the first and altogether indispensable qualifications in a candidate are, that his soul shall have been renewed by the Holy Ghost, and that his life shall be richly exhibiting Spirit-given graces.

We confine ourselves to the discussion of '*apt to teach*,' not as the most important or interesting qualification of the list, but as the only one about which there is any difference of opinion among us. And indeed, even in regard to it we are in the main agreed. We all believe that it primarily and chiefly means, that the candidate for the ministry shall exhibit before ordination, an adequate knowledge—a '*realising knowledge*,' as we say—of the truth of God—the truth which we call the Gospel; and that he shall give such evidence of his ability to teach this knowledge, as shall satisfy those who rule over God's house, of his fitness for the office of teacher. It is only when we ask after the kind of evidence that shall be demanded of his knowledge and fitness to teach—and especially after the kind and amount of training that shall be prescribed in order to give confidence in his knowledge and fitness to teach—that we meet with doubts and differences and disputes.

It is worth while to note thus, that the question in dispute is, therefore, necessarily a question of *Training*. All education is a matter of training. But apart from this general truth, the pre-professional education of a minister of the Gospel is emphatically

a question of training. No one will long contend that he is to get at college what he is to teach. The college is but his training school,—his mental gymnasium. It should be distinctly understood, that what the minister is to teach is the Gospel, and that the best studies for a candidate, previously to addressing himself to learn it, are not those which will store his mind with the most facts about other things, but rather those which will prepare his mind for receiving it, when its truths are presented to him.

Nor is the question, Whether we shall have a ministry or not? The matter is sometimes so canvassed as almost to lead one to believe that to require a certain kind of education in candidates were hopelessly, to close the doors of the ministry to the majority of those whom God has called to preach. But here, there can be no difference of opinion; the Church is bound to recognise every man whom there is reason to believe God has called to preach the Gospel. The question does not concern the opening or closing of our doors to such, but only the *Training* that it is wise to prescribe for the candidates we have received as called of God. Extraordinary cases ought to be dealt with in an extraordinary manner; and our organic law ought—as it does—to allow for them, and throw it upon the conscience of each Presbytery to decide just when, in what cases, and in how many cases, the ordinary requirements shall be relaxed. In all ordinary cases, it is far more important that the candidate be “apt to teach” when he gets into the pulpit, than that he should get there immediately. The question does not concern so much the length of time consumed in education, as the kind of education. Our innovating brethren are careful to explain that they do not wish to lower the standard—they wish more and better education. Let us understand this clearly, then, at the outset. What is in dispute is simply the *kind* of education that is to be prescribed. The number of candidates remains untouched—the amount of labor—the length of time; the only dispute concerns *the subjects of study* on which this labor of these candidates shall be for the time bestowed. The question thus resolves itself into a debate as to the best subjects of study to secure mental discipline.

As a matter of fact, it has resolved itself practically into a debate over the retention of a classical training among the requirements for ordination. The time at my disposal is too short for me to undertake to state and discuss all the forms, more or less radical, which this question has recently taken. To the main question involved, I do not hesitate, however, to return an emphatic, affirmative answer; and I shall occupy the remainder of my time in assigning three very simple reasons why the prescribed pre-professional training for candidates for the ministry of the Reformed Churches should include as its central point, the careful and long continued study of the Latin and Greek languages.

These reasons are: 1, *The study of the classical languages offers the best means of mental training as yet known to educators.* Were we, for any reason, debarred from the use of the classics, I make



no question but that the same training that we now obtain from them could and would be obtained without them. But neither do I make any question, but that the same training could not be obtained without a larger expenditure of both time and effort. And so long as we have the choice in a free field, the classical course must be chosen as supplying the best means as yet known of mental discipline.

The results that have been obtained in the past are a sufficient demonstration of the value of classical drill as a gymnastic of the mind. Although a few men—mostly of erratic natures—have recently testified to the little worth of classical studies to them in the subsequent struggles and labors of life, the name of those who have enthusiastically borne the directly opposite witness is legion, and the complaint is usually found to grow out of some misapprehension of the nature, purpose, or limitations of college training. The college cannot communicate all knowledge—it is not intended to turn out specialists, not even in the classics; it but prepares the mind for the ready acquisition and use of any kind of knowledge in the future. All experience goes to show that for these purposes—the preparation of the soil to receive, foster and nourish the seeds of whatever knowledge are cast into it—classical study is unequalled. The recent experience of the Prussian Universities with the pupils of the Real-Schulen and Gymnasia is but one page of a long-continued history, the lessons of which all read one way. And to testify that the pupils of the Gymnasia outstrip even in the scientific branches, the pupils of the Real-Schulen, is but to testify, that ten years of actual testing proves that the classical curriculum imparts a better mental discipline than the so-called scientific curriculum. The main difficulty with the Real-Schulen, we are told by the Berlin faculty, “is that the instruction given in it lacks a central point; hence the unsteadiness in its system of teaching. . . . In a word, it has not been possible to find an equivalent for the classical languages as a centre of instruction.”

Nor would it be difficult to point out the *rationale* of this superiority of classical study. Men sometimes speak of it as if it chiefly appealed to and developed the mechanical memory. It does exercise memory, but nothing can be more erroneous than to suppose that it chiefly or largely depends on it. Its value as a discipline consists rather in the very fact that it does not appeal to memory only or chiefly—that it cannot be mechanically prosecuted—that, in a word, it more than any other known discipline reaches into the recesses of the mind, draws out and engages its every power, and trains harmoniously and develops in due proportion its most varied faculties. No other subject of study offers so continual and so varied exercise for the mental muscles—keeps the mind so alertly awake—so immediately and inevitably sends its Nemesis on the heels of false, indolent, and slipshod thinking—or so cultivates and develops the most useful of its processes—keen observation, exact accuracy, sound and rapid inference. The value of classical training above other training consists in the two facts—

that whereas other kinds of training develop individual faculties, classical training disciplines the whole mind; and whereas, most other kinds of training are apt to demand suddenly, the exercise in tolerable perfection of the faculties they appeal to, classical study can be graduated to suit any and every stage of development, and thus acts as a mild but prevalent stimulant at every step. By it, the young mind is symmetrically developed, gradually and without violence, use being made of every faculty in its order of evolution, and in its due proportion—until, under this healthful and gentle, but constant stimulation, it is wooed to put forth its powers, and is given strength, facility, and confidence in the use of its faculties. Especially, are the faculties of most value in practical affairs and the sternest duties of life, disciplined and drawn into play by it—balance of mind and calmness of judgment—close observation, careful induction, and sharp verification of tentative conclusions—accuracy of interpretation, and nice discrimination in thought and speech; every process, in a word, of logical thought and expression, to say nothing now of the daily broadening of the powers of mental sympathy and openmindedness, through contact with types of thought and feeling so far removed from the grooves in which modern life runs, and the consequent, gradually evolved power to rise above the petty to the great, the temporary and local to the universal and eternal.

I should like to have time to turn aside long enough, to enter at least brief *caveats* against the current objections that are urged against a classical training. It will scarcely, however, be necessary. If what has been already urged is at all true, much more forcible objections than those usually urged will be necessary to dethrone the Classics. It is very obvious, for instance, that the fact that the classical languages are dead tongues, so far from being an objection to them in this connection, is a positive advantage, not only because they offer, therefore, fixed and stable as distinguished from shifting facts to be dealt with, but also because the mind, inflamed and harried by the pseudo-practicality and feverish activity of our times, can attain a semblance of rest here and acquire a taste of the calm and quiet which alone can give it true power and yet which it could not attain, immersed in the life about it. Similarly, the immense difference in spirit and tone, of the literature to which they are the gates from that of our own day, is an almost inestimable advantage to the opening minds of our youth, offering them a grateful home of rest from the turmoil and ceaseless conflict of the life about us. Nor can I assign weight to the objection that the Classics are, as a matter of fact, not learned in our Colleges. I am free to admit that very little of either Latin or Greek has been learned by the average graduate; but in reply, I urge, that absolute thoroughness neither is attainable from, nor ought to be demanded of, youth; that Colleges are not schools for training in specialities, not even if the speciality be the Classics; that neither is any other subject of study mastered; and finally, that the mental discipline to be obtained is not dependent on the mastering of the

subject. The object of a College is not primarily to impart knowledge, but to train mind; and the only apposite question is *not*, "Have the students acquired a complete mastery over the subjects taught?"—a query to be always or in all cases answered in the negative,—*but*, 'Have they received a good and sound mental training?' Equally unmeaning in the present connection is the constant declamation concerning the imperative need of a training in scientific methods of thought. In the name of all that is scientific, is not Philology science? Is not its study prosecuted after scientific methods? Nay, does it not stand near the top of the scientific edifice? Or are we to be taught that physical science is the only science? No 'science' deals with aught higher than the products of life; and language (which is but crystalized thought), or the thought that is embalmed in language (and which is always alive to the sympathetic mind) is certainly as much—as high, a product of life as the bones of a Saurian or the shell of a Mollusk. The antithesis between science—study, and language—study, is a false antithesis and ominous of narrowness. The only legitimate question asks, Through the medium of what teaching can the best training be attained in scientific methods of thought? This is the precise point that has been tested by the German experiments, and settled in favour of classical study by hard facts. It is also the conclusion to which observing men may come without so costly an experiment.

2. *The kind of training that the study of the classical languages gives is exactly that which is most needed by, and most useful for, ministers of the Gospel especially.* Considered a little more narrowly than we have heretofore done, classical training is a gymnastic in the use of words and the art of interpretation. It tends to make the student first of all, a trained expositor and an artist in words and master of language. But if this is true, it is immediately apparent, that the study of the classics furnishes exactly, the training that above all others the prospective minister needs. The preacher emphatically needs to be an artist in words and a master of speech. At the very foundation of all his work lies his duty as an interpreter. All the duties of his office hang thus on his ability to understand and to express—on his ability to get the true meaning out of words and to convey the true meaning in words. And in truth this classical study is a daily drill. Any severe and long-continued drill in true translation between any two languages would, no doubt, secure satisfactory results in this direction. The value of the drill is necessarily proportioned, however, to the amount of difficulty and the number of the difficulties surmounted in the task; and this is but another way of saying, that for this purpose, the study of those languages are most valuable which are most diverse from the vernacular in genius, spirit, and machinery of expression. It can scarcely be doubted, but that for English-speaking pupils, the classical tongues furnish us with just the material we most need. The English language is an

almost perfect example of one kind of speech, and Latin and Greek nearly perfect examples of an exactly opposite variety.

Thought, if left to itself, tends to fly forth in the order of emphasis; but words must arrange themselves in the order of grammatical relation. In an uninflected tongue, this last rule is absolute; subject, action, object, must have their fixed order, which cannot vary beyond certain limits without throwing the expression of the thought into confusion and uncertainty. In proportion as a language is inflected, however, its words carry upon them a badge which proclaims them, apart from the place in the sentence they occupy, to be subject, object, or subordinate limitations; and in that proportion, the expression of thought is loosed from laws of grammatical arrangement, and the words seek the order of thought. It will be easily seen that the correct and forcible transference of thought from one of these methods of expression to the other, especially if it be from the uninflected to the inflected, is the best drill possible to conceive of in interpretation and expression. It just simply cannot be done in any slipshod, word-for-word way. The same thought requires entirely different modes of expression in the two; the emphasis and subtle coloring cannot be preserved in so violent a transmutation, unless understood and appreciated exactly and with precise nicety. In his success in such work, the future clergyman may fitly see the promise and potency of his success in his chosen calling.

3. *The knowledge of the Latin and Greek languages is essential to the highest efficiency of the minister in his work.* We may, no doubt, hold that, *cæteris paribus*, that medium of mental discipline should be required which will, at the same time, communicate the knowledge that will be most useful to the student in his after-work. If the *cæteris* are not *paribus*, this is not true. It would be a crime, for instance, to require a student to get his mental discipline through Greek and Latin because a knowledge of them is needful for his future work, if better media of discipline are at hand. In that case, the Classics should be reserved to take their place alongside of Hebrew in the professional course, and the student be given his training at all hazards. But among means of discipline equal or nearly equal in value for that purpose, clearly that one ought to be chosen which will best prepare the student to grapple with his special work. And it is a happiness to which the Church should be awake, that in the process of training the minds of her sons who have the ministry in view as their life-work, she can, as well as not—nay, better than not—also provide them with the indispensable instruments of their professional study, and with part of their necessary equipment as mouth-pieces for God. By requiring Latin and Greek from candidates, previous to the beginning of their divinity course, she secures that they shall come to that course, not only with minds disciplined by the best known disciplinary training, but also provided with a stock of knowledge, which shortens the time necessary for the divinity course, and provides the instrument of their life-long study. When the boy

begins his Latin and Greek six to ten years before entering the Divinity Hall, he has already begun the professional studies of the ministry; he has already broken ground on the subjects of study which he must master before he can be a well-equipped clergyman.

I am ashamed to argue so plain a proposition as that the knowledge of Greek is essential to the minister of the Gospel. If the Holy Ghost saw fit to subject Himself to the trammels of that tongue in delivering the Gospel to men, we who profess to be His interpreters, are bound to train our ears to listen to and understand His voice. I am far from denying that the Gospel lies in our modern versions adequately exact for the saving and sanctifying of souls. I praise God that He has not bound the efficacy of His truth to any form of words; but that, as on a burning prairie, each spear of grass is the instrument of communication of the living spark to its fellow, so the fire of God's grace runs along over the surface of the world, springing from man to man, and the humblest and most ignorant may be its chosen conductor. It is the Gospel, not as chained in the toils of a dead tongue but as enshrined in warm and loving hearts, in which the hope of the world rests. The necessity of a knowledge of Greek by our ministry may not be declared, therefore, absolute. The world may be saved without it.

But it is a disgrace to any ministry, and a weakness for which no gifts can compensate, and which the Nemesis of time will not fail to avenge, for it to be content to supply the Water of Life to its people from aught else than the living fountains. We have but to look at the history of the Romish Church to read in lurid words the fate of any body which will first practically, and then formally, replace the living originals of God's Word with man-made versions, as the source of inspiration to its clergy, and its court of appeal in matters of faith and practice. Are we asked to tread the same path and not to expect to reach the same goal? Versions, however good, are like bank-notes, valueless, save as convenient representatives of the true gold on which they rest, and into which they are, on demand, immediately convertible. An inconvertible currency of God's Word has always worked havoc with the faith of the people and debauched the rulers of the Church; and may be always expected to do so.

We need not affirm that the necessity of the knowledge of Latin rests on an entirely different foundation and is greatly less in degree. Of all secular tongues—perhaps of all secular knowledge—it is, however, most important that the minister should know Latin. The theological thought and investigations of a millenium and a quarter are enshrined in it; and after he has obtained a knowledge of what he is to preach and the keys that unlock it for him—viz., the Greek and Hebrew and Chaldee languages—the most valuable acquirement the prospective minister can make is the knowledge of Latin, which opens to him all the accumulated thought and labor of all the Christian generations.

Of course, it is not a valid objection to the requirement of the Latin and Greek languages that it takes time to acquire them.

Haste does not always make speed. And it was pointed out at the outset, that the time involved in education is not now the point in dispute. Or is it after all in the minds—or at least in the schemes—of our innovating brethren, to lower the standard of the ministry? They are strenuous in denying the allegation. But after all that is said, is not the placing of the ministry in a confessed and hopeless secondary position as to the sources of the very doctrine it is to preach, necessarily lowering its standard? I am inclined to think that some confusion of thought has been abroad on this subject, and that we have been invited to chace an undistributed middle, up and down through many briary patches of argument. The phrase ‘standard of the ministry’ oscillates between a reference to general culture and special fitting. Two separate questions need to be met, however, before the charge of ‘lowering the standard’ is repelled. No doubt the ministerial standard is lowered, if our ministers are not forced to acquire the ordinary culture prevalent in the community. But even though in general culture, every minister stood head and shoulders above the community, the ministerial standard is lowered if such take a position, as a *class*, of total and confessed inability to read their own commission, or to obtain at first hand, a single word of God to speak to their people—oreven, if they voluntarily close their eyes to twelve hundred years of theological thinking. How much this would lower the standard of the ministry, may be seen exemplified in the clergy of the Church of Rome to-day, many of whom are the equals of any Protestant ministry in mental training and general culture,—but as preachers of the Gospel, oh, how inferior! One of two results apparently must ensue:—either the Gospel of culture would take the place of the Gospel of Christ, as the legitimate consequence of the Church’s emphasis on culture as distinguished from the Word of God in the training of her clergy;—or, the clergy would become but lifeless and parrot-like instruments in the hands of a central despotism, prescribing authoritatively the Gospel to be preached,—as the legitimate consequence of their conscious lack of ability for private judgment. Nor will it do to declare that as a matter of fact, our ministry to-day is not able to use the Latin and Greek languages, and discovers no desire to use them. If the allegation is true, it is a grievous sore that it uncovers. Our Presbyteries are committed to refusing ordination in all ordinary cases to those who do not exhibit a sound acquaintance with both. Our candidates have nearly all received gratuitous education in institutions which require both and teach one, and they have solemnly pledged themselves to make full use of their opportunities, and to fulfil all the requisitions of these institutions. If the allegation be but half true, then, ministers and presbyteries have not learned—as the evil-disposed charge that they have not—to attach the same meaning to the act of putting their names to engagements that mercantile gentlemen do. I cannot credit the charge. But were it true, would it be so plainly the duty of the Church, to put its official imprimatur and seal on the broken faith?

The Rev. Principal KING, D.D., of Winnipeg, Manitoba, next addressed the Council on

### THE TRAINING OF STUDENTS FOR THE MINISTRY.

The subject assigned for this Paper is one of a very general character, and many questions might properly be discussed under it, such as the necessity which exists for the proper training of candidates for the ministry, the nature of the provision which should be made for it, the various subjects which it should embrace, with the relative importance attaching to each. The discussion of these and of other and wider questions covered by the subject, would not be consistent with the limits properly prescribed for its treatment, nor would it be conducive to the object contemplated by its introduction. For one thing, the importance which belongs to ministerial training, the absolute necessity indeed of a special and lengthened course of study, may be taken for granted in a Council of Presbyterian delegates. However subordinately important, the development of the highest power of thought and of utterance may be where the functions of the Christian minister are regarded as mainly of the priestly character, and the efficacy of the ministrations is thought to be dependent on the office itself and the prerogatives attached to it, rather than on the gifts and the graces of the person who fills it, it cannot fail to assume the very highest importance in the view of those to whom the minister is mainly an ambassador of Christ, beseeching men to be reconciled to God, the organ of the Holy Spirit in convincing and converting sinners and in edifying the body of Christ. It were a waste of words to adduce here any considerations bearing on this point. All, indeed, that is proposed in the present Paper is, to call attention to some points in connection with the training of students for the ministry, which are in danger either of being overlooked or of having a degree of importance attached to them greatly beneath that to which they are entitled, and to do this rather in the way of interrogation and suggestion than in that of exhaustive discussion.

The *First* point to which I invite attention is, *The propriety of taking hold of the candidate for the ministry at an earlier stage than that at which it is usually done.* In many cases, perhaps in most, the Church knows him first as an aspirant for ministerial labor, when he has completed his course of literary study and is about to enter on the study of Theology. He may be known to his pastor before, but only if a competitor for a Scholarship or a participant in a beneficiary fund, has the Presbytery or any Board of the Church or knowledge of him at an earlier stage than that at which he seeks admission to the Divinity Hall. The result is, that there is no effort made to regulate his preliminary studies; no care is taken to secure that these shall be such as are specially required in view at once of the work to which he is looking forward, and of his own peculiarities of mind. He is left, in some instances, to take the same determinate and unvarying round of study which is prescribed

for all, however unsuitable to his attainments and to his aptitudes, and in others, to make a choice of subjects that may be very far from wise, very different from that which thoughtful and experienced counsel would have suggested. And even when the student comes for the first time formally, before the Church as a candidate for the ministry, and preliminary to his entrance on the study of theology, the examination to which he is subjected, whether by the Presbytery of the bounds, or by a Board of Examiners, is directed mainly, perhaps one might say, exclusively, to the ascertainment of his intellectual acquirements and of his piety. What is sought is, to test, in some more or less thorough way, the extent of his scholarship and the purity of his aims. No attempt whatever is made at this stage to ascertain his fitness, either as the result of natural endowment, or of gracious experience, or of both combined, for such work as the Christian ministry involves,—the work of making clear, interesting, persuasive statements of divine truth. No effort is made to render it secure or even probable, that he possesses the elements at least of the power to interest and to move his fellow-men. The whole course of the Church's dealing with the student almost, if not altogether, up to the period of his licensure and public probation, proceeds on the supposition that, if the requisite scholarship and piety be present, all that is necessary to constitute the efficient minister is there, or will be forthcoming as the result of farther training. It is known to all how far this supposition is from being accordant with fact. Young men in numbers that in the aggregate are not inconsiderable, find themselves at the close of a long course of literary and theological study, only to discover that they have mistaken their calling, and that, possessed of true piety and otherwise of good parts, they somehow lack the power to interest and to instruct by their speech. The individual and the Church are both sufferers, as often as this takes place. The question which is suggested for consideration is, Could not the attempt be made at some earlier stage by the Presbytery, or the College Senate, or some responsible body, to determine, not simply the scholarship and the piety of the aspirant to the ministry, but also his gift as a speaker or a teacher of others? Should the possession of this gift—what the Apostle terms, aptness to teach—not enter as a larger element than it does, into the grounds on which young men are encouraged to prosecute their studies for the ministry? Is it either wise or kind in the Church to take almost no account during the student's course, of the question of his possession of a power, without which his ministry can neither be a comfort to himself nor a blessing to others? Might the probation of the Christian people, to which in our Presbyterian Church all have in the end to be subjected, not be anticipated in some tentative way and at an earlier period, thereby preventing, in the case of some, years of vain labor and a harvest of bitter disappointment? It is worthy of consideration that, to a degree unknown among ourselves, in the Methodist Churches the candidates for the ministry are selected from those who have given



evidence at once, of the desire and the ability to lead others to the knowledge of the truth. The possession of the gift of clear and winning speech, as brought out in its actual exercise in the smaller and less formal meetings of the people, is made very largely the ground on which one and another are encouraged to prosecute their studies for the ministry. As a result there are, it is believed, fewer absolute failures among the candidates for the ministry, even if there be not a greater number of conspicuous successes.

The *Second* point which seems worthy of consideration is, *Whether there should not be a greater flexibility in the prescribed course of study.* In many of the Churches represented in this Council, if not in all, the candidate for the ministry is required to study exactly the same branches of learning, whatever his previous attainments and his special abilities. These branches, allowing for some slight variation in different countries, are Latin, Greek, Logic, Metaphysics, Ethics, Mathematics, and Natural Philosophy. Students having the ministry in view are required to attend classes and to pass examinations in each of these subjects, and, perhaps, in no others, and this, irrespective altogether of their mental peculiarities. Now what strikes one is, that these subjects, while no doubt important, either because of the knowledge they yield or the mental discipline secured by the study, do not by any means embrace all the departments of human enquiry with which an educated man in our day might desire to have some acquaintance. It becomes increasingly difficult to show that they are more important in relation to the work of a Christian minister than some which are passed over. An acquaintance with the rich literature of modern Europe, such as a moderate amount of study might furnish, is at least as important for the preacher as the knowledge of Algebra and Conic Sections. A thorough knowledge of one or more of the natural sciences would seem to be even a more valuable equipment for the minister of religion in our day, than the most extensive acquaintance with the ancient classics. The difficulty, no doubt, is to include in a course of study which shall be imperative, all the subjects with which it is desirable there should be some acquaintance, and the difficulty is one which is constantly increasing and which may be expected to increase. Many considerations seem to point to the propriety of such a modification in the prescribed course of study, as on the one hand, shall find a place for hitherto neglected subjects, and on the other hand, shall leave, if not a greater degree of choice to the individual student, at least a larger measure of liberty to the College Senate, or to some Board or Presbytery of the Church, to regulate the branches of study to be pursued by him, according to what appears to be his special aptitude or his special need.

The Churches of the Presbyterian order will probably continue to demand and with good reason, in those who aspire to the ministry of the Word, a knowledge of the original languages, the Hebrew and the Greek, in which that Word was communicated to mankind. This is a qualification for the ministry with which they

will be slow to dispense, unless in very exceptional cases. But beyond this, and an accurate knowledge of the system of doctrine laid down in the Confessional books, the attainments to be sought by the course of study are, *mainly*, those which constitute an educated man in any profession. What is desired is—the power of close observation, of accurate analysis, of just and consecutive thought, and of clear, forcible, and graceful speech. But these are acquirements which can be reached by various lines of study; by some minds, more successfully in one line—by others, in another. The study of mental philosophy may be the discipline most useful to one—that of the physical sciences to another. The abilities and the early advantages of one, may bring within his reach a culture which is seldom attained except through long and close study of the ancient classics, while the highest culture accessible to another suffering from early disadvantages, may be reached through a familiarity, such as not all classical scholars possess, with the rich stores of literature contained in his own tongue. Most of us would have no difficulty in recalling instances, if we do not supply them in our own persons, in which time spent over the Latin Grammar and Lexicon would, so far as the equipment of the student for his life-work is concerned, have been far more profitably devoted to the careful perusal of the works of our best English authors. What we venture to suggest is, not a lower standard of literary attainment in candidates for the ministry; neither that each student should be allowed to take *only* those branches which he likes, or for which he has some natural aptitude; but, that the same exact course of study should not be prescribed for all, whatever their diversities of mental endowment of taste, of age, and of early advantages, and *that*, too, a course, in which branches of learning are omitted, as important and as valuable, as any that are included. What we deprecate is, time consumed in many cases on studies which to the particular student are of small disciplinary value, have no obvious, or, indeed, real tendency either to increase his knowledge in a useful direction or to elevate his taste, while other studies which lie nearer to his order of mind and which are better fitted to strengthen and enrich it, are passed by. What it seems important to remember is, that if not the only, yet the main aim of the literary part of the course of study should be, in addition to enriching the mind with valuable stores of knowledge, to give to it the power of accurate perception, of sound thought and of clear and graceful expression: and what is too obvious to require proof is, that this aim is not best reached by subjecting all to the same exact line of study. What we plead for is, a wider range of studies than are yet embraced in the curricula in force within many of the Churches represented in this Council, and along with this, a well considered degree of liberty to make choice of subjects within this range. The result would be, not only that the student would not be harrassed by the vain attempts to become an adept in that for which he has neither taste nor capacity, but that some at least,

thus left free to prosecute for a time, single lines of study, might be expected really to master the latest results of enquiry in the selected subjects, and thus the Church would have in the ranks of its ministry, those who were a match for the foe at every point of attack. I am not unaware of the dangers attending Specialism in knowledge, and of the force of the arguments in favor of subjecting all the candidates for the ministry to the same uniform course of study. This latter is obviously much the simpler method. But in the light of the considerations already adduced, and of others which might be adduced, I cannot believe it the wiser. The necessity for giving a place in the curriculum to modern languages, and literature, and especially to the various natural sciences, in addition to those which have long been embraced in it, would alone seem to make it inexpedient to subject all to the same rigid course of study.

Another point to which I may be permitted to call attention, has reference to a more strictly professional part, *Training for the Christian ministry*. The importance of having some provision for training in the work is happily beginning to be widely felt. The work, not in its whole compass indeed, but in its leading function, is to preach the Gospel of Jesus Christ, to take the truth which has been learned in the class-room, and apply it to the hearts and consciences of men—to unfold the meaning of the Divine Word in its relation to human need; to deal publicly and privately with the indifferent, the sceptical, the hardened, as well as with the believing and the anxious. The student cannot learn fully in the class-room how to perform this work in the wisest way and to the best effect. The material may be supplied there, but the way to use it for the practical ends of the ministry must be learned elsewhere. The method of the theological teacher indeed must be observed to be avoided rather than followed. He exhibits the truth in its scriptural grounds—its inter-relations—its connections of doctrine with doctrine; the preacher exhibits it more in its relations to life. The one thinks first of his subject; the other thinks or ought to think, first and most directly of his hearers. The establishment of the doctrine, the assigning to its proper place in the system of Truth, is the end of the one; in the case of the other, it is but the means to an end. The methods therefore of the Professor of Theology and of the Preacher cannot be the same. It may be said, that the Chair of Homiletics and Pastoral Theology, supplies the defect to which allusion has been made; and so it does to some extent, but only to some extent. There are exercises which can be learned only in the execution of them and the preaching of the Word, the application of the truths of the Bible to the needs of men, is one of these. No class-room instruction in the theory of sermonising will make the preacher, however, it may assist his efforts. Scarcely any degree of attention to the rules laid down, will prevent in the beginner, mistakes in the treatment of the subject or in the method of dealing with the audience and the regretful circumstances is, that under our present arrangements these mistakes are made where

for the most part, there is no one present at once capable of observing them and responsible for calling attention to them. The nearest approach to the assistance that is needed, comes through the Professor's faithful and kindly criticism of a sermon or a lecture, prepared for and read in the class-room. But this is very far from fully meeting the necessities of the case. A man cannot preach as to a congregation, unless a congregation be actually before him. The more profound the religious feelings of the candidate for the ministry, the more truthful his nature, the less will he be able to accomplish this unnatural task. Nothing is more certain that neither his highest excellencies, nor his most serious defects will come to light under such circumstances; and the Professor therefore, however discerning, however faithful, cannot give all the counsel that may be needed. What would seem to be required is an opportunity, or better still, repeated opportunities for the student to address a congregation in the presence of a Professor or an experienced minister, charged by his position to give the preacher the benefits of faithful, intelligent, but at the same time, kindly criticism and counsel. It is to be hoped that the time is not far off, when some provision of this kind will be made in connection with all our seminaries for the training of students.

But preaching is after all, only part of ministerial work, which would appear to require not only training for it, but training *in* it. The method of conducting pastoral visitation, the object to be aimed at in a communicant's class with the best mode of reaching it, the important but at the same time difficult, and delicate work of dealing with enquirers, the task of presiding in the session—these, parts likewise of the ministerial office—are obviously of such a nature, that wise and experienced guidance in the first discharge of them, even if not indispensable, would be of the greatest benefit. Probably the best mode of meeting this need—at once the simplest and the most efficient, would be the association for a time, of the candidate for the ministry, either immediately before or immediately after license, not with any and every minister, but with some one of marked preaching power and of more than usual pastoral success. Even where there was no exact adoption of the methods observed, and no slavish imitation of the style employed, there could not fail to be gathered suggestions of the most fruitful character.

There are just two other points connected with the training of students for the ministry, to which I would venture to call attention and that in a manner still more cursory. The one has reference to *the instruction to be imparted*; the other to *the religious life to be fostered*. Directing attention for a moment to the former, the question may be asked, Whether any course of training for the ministry should be regarded as at all adequate or complete, which does not secure a tolerably full and accurate knowledge of the contents of the Bible on the part of all who have undergone it. It will not be denied, that the Bible contains the message which the preacher has to declare, and that while all the parts of it are not of equal importance, all are important, and indeed are so connected,

the Old Testament with the New, the historical section with the prophetic and the doctrinal, the biographical with the devotional and the didactic, that the one can only be fully understood in the light of the other. More than any other book, composed by different persons and at different periods, the Bible is one great and harmonious whole, and is consequently, only rightly understood when it is apprehended in its interior connections, its orderly progress, and its completeness. It will be as little called in question here, that the main work of the Christian minister is to unfold the contents of this Book, and to apply them to the guidance, the correction, and the comfort of human lives, and to the reformation and elevation of human society. The preacher's doctrines, together with the sacred sanctions by which they are supported, are drawn wholly from its pages; not to add, that his choicest illustrations of moral and religious truths will be found within them. Now, all this being the case, the question which I venture to ask is, whatever else a course of training for the ministry includes or omits, Ought it not to include a study of the Bible, as a whole? Should a student at its close, not be prepared to pass an examination on its contents from Genesis to Revelation, to give, where practicable, the authorship and date of any separate book, the circumstances which occasioned it—its historical setting, so to speak—and its main contents? Should he not be expected to be able to give, if required, a synopsis of the prophecies of Isaiah and of Micah, of the Gospel of John, or of the letters of Paul to the Corinthians or to the Galatians? Does it not seem fair and rational to expect that a man should, at the completion of his course of preparation for the ministry, know at least in a general way, the whole Book which it is to be his life-work to teach, and not simply, however well, a single important section of it, or even two or three such sections? I do not forget in advancing this claim, that the study of this Book not less than the inculcation of its sublime truths, is to be the life-work of the minister; because a general knowledge of the whole is not only consistent with a subsequent and prolonged study of the several parts, it is even necessary to its complete success. Nor am I losing sight of the fact, that, owing to the unity of the Bible and the close connection which subsists between its parts, the thorough knowledge of one portion of Scripture goes a certain length towards securing a knowledge of the whole, because, after all, it is only within very moderate limits that this holds good. One may know very accurately the Gospel of Luke, and understand very fully the argument of the Epistle to the Romans, and yet be measurably, and for a minister inexcuseably, ignorant of the book of Exodus and the prophecies of Isaiah. It may be difficult to see how, with due regard to those branches of study that are already embraced in the course, provision can be made for securing such a general, and yet not too general, knowledge of the Bible, as is claimed. The first point, however, to be settled is, the justness of the claim. That once conceded, it will, no doubt, be found possible to secure, at least in some approximate way, the attainment which is desired,

and which as things go, is in very many instances not even approximately reached, not even sought.

The only other point to which I venture to call a moment's attention is that of, the religious life of the candidate for the ministry. No one can doubt its importance in relation to the work in which he is to be engaged. Every one admits that the possession of religious life is an indispensable qualification for the Christian ministry, and that, more than anything else, its healthful depth and fervour may be expected to determine the success with which the ministry is prosecuted. Nor is all the care taken which its admittedly pre-eminent importance demands, that the life is really possessed by the candidate for the ministry at the time of his entrance on his course of study? Is the desire to enter the ministry backed by the approval of his pastor, not too readily accepted as an evidence of the possession of that gracious attainment, without which the exercise of its solemn functions must be accompanied by results to himself, if not also to others, which it is positively fearful to contemplate? There is indeed, in most cases an examination by the Presbytery, or by a Committee of its members, but who does not know how brief or perfunctory, equally unsatisfactory to the examiners and the examined, this often is? Then when that life, which it is the special function of God's Spirit to create, is really present in the student at the time when he commences the course of study prescribed by the Church, is due care taken that it shall be allowed not to decline, but rather to be developed and strengthened? Does the fact of its pre-eminent importance in relation to the work in view, find any adequate recognition in the provision which is made by the Church for watching and fostering it? The stated ordinances of religion are open to the student for the ministry, as they are to every Church member. He participates like others in the oversight more or less watchful, of the pastor of his choice. In addition no doubt, from time to time some quickening word, or practical appeal of a direct kind is incidentally made from the Professor's chair. Much of the truth handled is likewise of a kind which may be supposed to apply itself, nay, sometimes to do this to better purpose than if it were more directly aimed at the student's conscience and heart. But is this all which the Church ought to do, to secure the protection and the healthful development in her candidates for the ministry, of that life which is the indispensable condition of their success in the work to which they are aspiring? Growth "in grace and in the knowledge of Jesus Christ," is not less important to the future minister than acquaintance with Systematic Theology or skill in Exegesis. Is it so certain that this growth will proceed in virtue of that handling of the Divine Word which is the student's daily employment, or is there not in this very exercise, in view of the end to which it is directed, a danger of a very real kind to piety? After taking into full account the arguments which may be advanced for acquiescing in the prevailing state of things, the feeling remains, if it does not amount to a strong and settled conviction, that the course of preparation for

the ministry should embrace some more direct and more adequate provision for watching over and guiding and stimulating in some healthful way that life, in the possession of which the secret of ministerial success has ever been, and must ever be, found.

The MODERATOR—The hour fixed by the Council for hearing Mr. Perkins having arrived, I now ask that gentleman to address the Council.

Mr. SAMUEL C. PERKINS, Philadelphia—Mr. Chairman, Fathers, and Brethren—If it were not that I have a practical, and I may say personal, application of the few remarks which I may make, to each delegate to this great Council, I should not venture to take up a moment's time; but by the liberality of the Presbyterian Board of Publication, representing the Presbyterian Church in the United States of America, it is my privilege and honor to offer to each delegate and member of the Council, a volume of their publications. Allow me to say a word in regard to this Board of Publication from a business point of view, because it is a business operation conducted, as we sincerely trust and hope, and endeavour to carry out, for the purpose of advancing the cause of Christ and religion throughout the United States. This institution aims at distributing broadcast, a sound religious literature, according to the faith of the Reformed Churches organised upon Presbyterian principles. Starting fifty years ago, it has gone on extending its influence ever since, and has published, independent of periodicals, some 2,500 volumes. These books hold the good old doctrines of the Westminster Confession of Faith, according to all their fulness, according to all their meaning, and according to all their effect. There is a very large class of works published on practical piety, and the stock is being increased every year. The volume which the Board presents to each clerical delegate to the Council, is a copy of Hodge on Presbyterian Law. Dr. Hodge discusses practically, the administration of the law in our Church Courts, with a comparison of the principles of Ecclesiastical Law as administered in Churches of other communions. The other delegates will be presented with a different volume, and the presentation will take place immediately.

The CHAIRMAN—On behalf of the Council, I have to heartily thank the Philadelphia Board of Publication for their handsome gift to the delegates.

The Council then adjourned for a brief interval, during which the presentation of books took place, in the schoolroom adjacent to the church.

On resuming, the Council was addressed by the Rev. Professor JAMES G. MURPHY, D.D., LL.D., Belfast, on

#### THE TRAINING OF STUDENTS.

This is a wide subject. In the remarks that follow it is considered only on Christian ground. There are two great branches

of Christian training, that which is common to all, and that which is peculiar to the student for the ministry. The former belongs to both sexes and forms, in general, the major part of the real training of the student for the greatest of all tasks—the ministry of the Word of God. It embraces the upbringing of children in the nurture and admonition of the Lord by Christian parents, the elementary education of boys and girls in Christian schools, and the apprenticeship of young men and women in colleges and places of business, where the principles of Christianity are acknowledged and respected. Each of these stages is of immense interest and importance.

But we turn to our special subject, *The Training of Students for the Ministry of the Gospel*.

The central peculiarity in this is the written revelation which has come down to us from God. Around this, must cluster all the departments of this training. It is manifest there must be among the antecedent desiderates of this sacred preparation, a competent knowledge of Hebrew and Greek, the languages in which the originals of this revelation were composed, or even of the three languages in which the title over the Cross was written. The Word of God in the original is the Sword of the Spirit, with which we are to wage the Christian warfare. And as this revelation concerns God and man, law and grace, time and eternity, it is plain that there must be a practical acquaintance with Metaphysics and Ethics. Then come two other departments, which the student must at least understand and be able in some measure to apply. These are Criticism and Hermeneutics on the one hand, and History and Inspiration on the other. Criticism and Interpretation enable us to apprehend the validity and the meaning of the Record. History and Inspiration demand the most careful attention, that the student may realise his actual contact with God, in His dealings with man in the past and the present. The Scriptures of the Old and New Testament are, in the main, a testimony of God to man, a history of God's part in the affairs of man. In this history are imbedded, however, all the elements of theology, of ethics and of prophecy, that concern the destiny of the human race. It is manifest, therefore, that such a history must be a revelation of the Divine Will to man in words inspired of God; and this revelation constitutes an infallible rule of faith and duty. It is therefore a standing miracle. When the revelation has been proved and interpreted, the student is ready to investigate and construct the system of theology which it contains. It is satisfactory so far, that there is a good measure of concord among Christians on the plan and specification of the theological system. But the divergences among them are sufficient to show, either, that only one has hit upon the truth in every particular, or that all have in some minor points missed the precise mark. The liability of all men to take a narrow or an extreme view of certain points renders the latter alternative probable, and a frank and candid consideration of the whole case will make



it certain. It behoves the teacher of theology, therefore, to adhere to the system which is nearest to the plain meaning of the written Record, and to use all lawful endeavours to amend it, where it seems to deviate therefrom. The latter is a delicate and difficult task, and is not to be attempted, except when the case has become clear and undoubted, and even then, only when there is no danger of producing a new schism in the Church, or some fair prospect of removing an old one.

Having mastered the chief outlines of the system of theology, the student has yet to be trained in the pastoral work. This is fully indicated by the three words, evangelists, pastors, and teachers. As the evangelist differs from the pastor and teacher chiefly in this, that his field of labor is outside the church, we may fall back on the two words, pastors and teachers, as expressing in full the office of a stated minister of the Gospel. The pastor is the ruler. But as rule in the Church of Christ is exercised by moral suasion and when this altogether fails, the shepherd and the sheep must part company, the ruling is carried on by teaching. Hence, the pastor involves to some extent the teacher. The qualities requisite for both are knowledge, wisdom, and utterance; knowledge of the Book of God and of the heart of man, wisdom to make the right and seasonable application of this knowledge, and utterance to reach the head and heart of the hearer. This power of utterance is a matter of no small importance even in private converse with the individual or the social circle; but it is of still more consequence in the public assembly. It involves composition, discourse, and delivery. Composition is the deliberate penning down of a regular course of thought on a given topic. Discourse, the grammatical and orderly utterance of a more or less premeditated train of thought without committing it to writing. Each of these requires the utmost attention. Delivery is of almost equal importance for the preacher. To speak articulately, so that it is easy to hear; to give life to the winged words by proper intonation, so that it is easy to apprehend what is meant; to escape from the awkward stiffness of an artificial manner into the graceful flow of natural gesture, so that it is easy to attend to the speech without being distracted by the speaker, ought to be the aim of every man who comes forward as a public teacher. This is no ordinary attainment. To avoid indistinct and inaudible mumbling—to smooth down the asperities of a provincial accent—to get rid of the mechanical clatter of falling words—to overcome the vagaries of a neglected manner, the drill of an expert master of elocution is imperatively demanded.

Such is a general outline of the special training requisite for the minister of the Gospel. It is to be noted that it offers no suggestion for the teacher in any of these departments. Such suggestions are superfluous. Let the Church put the right man in the right place. If he be the right man, he will evolve the right mode of expounding his views out of the ample resources of his own mind. He will find the way of unfolding himself to his pupils, in his system of teaching, and imposing the stamp of his best characteristics to

some good effect on their susceptible minds. On reviewing the sketch here given, it may occur to some, that men have arrived at reconciliation with God and qualification for the ministry of the Word, who have not been made to walk in this beaten track. This is, no doubt, true. Men have been born, and self-born, and man-born in various ways, and have pursued their devious courses with more or less of earnestness, when, on some sudden and unexpected occasion they have been met by the Lord, have been born of God, and have been constrained by the impulse of a new life to devote themselves to the ministry of the Gospel. So it was in part with Paul. But let us be cautious in our conclusions from such cases. Even when the new birth has been accomplished, the balance of reason readjusted, and the course of life set right, a period of preparation is generally necessary before entering on the work of the ministry. The Twelve were in training for fully three years. Paul, himself a man of education, who had received a divine call to the ministry, and not only confessed Christ but made some beginning of preaching the faith which once he destroyed, appears to have spent three years in Arabia after his conversion before he came to Jerusalem, presented himself to the Apostles, or at length entered upon his mission to the Gentiles. These extraordinary cases moreover, are no more an argument against the ordinary method of preparing men for the Lord's work, than Revivals are against the endeavour to maintain the continuity of life and growth in the Church of Christ. Besides, the plan here laid down is, in some respects, not a very beaten track. The rearing of children born of parents professing the Christian religion, as members of the Church in the eye of law and charity and hope, is by no means as beaten a track as it ought to be. If it were, we should see many more beautiful specimens of early, hopeful, unsophisticated, heaven-born disciples, out of whom would spring a goodly number of fine volunteers for labor in the vineyard of the Lord.

It concerns us now to point out certain other parts of the proposed Course, that require to be much more diligently considered at present than they have hitherto been. These are—Metaphysics, History, and Theopneusty. Metaphysics we take in a wide sense to include the science of mind, and in a strict sense, to denote the science of Intuition. The fashion in our day with many men of science is to signalise matter and its so-called laws, and to ignore mind or reduce it to the level and the law of matter. Not a few even of our mental philosophers proceed by the path of matter to the discovery or evolution of mind. They busy themselves about organ, nerve, and brain. Their aim is to make out the middle passage, to pierce the shaft by which the mine of matter and the upper air of mind are to be brought into connexion. Practically this is the easiest thing in the world. All you want is a spade with a hand and foot at it, and an intelligent Power behind them. Indeed the thing is done. The shaft has been open, ever since man was able to distinguish between matter and mind.

Strange to say, most of those who are toiling at the shaft, though they are up in the air, begin at the mine, and work upwards, as if matter were better known than mind. But as the shaft is really open to all intents and purposes, the air above and the mine below are and have always been, equally exposed to view, without regard to the shaft. And when the law and order of things above and below, have been to any notable extent ascertained, the shaft itself will be found so far included in the result. When at length the rights of mind and matter have been adjusted, the shaft will have vanished into thin air, and the contact of one with the other will be seen to be of the same order with that of any two elements of either. Meanwhile it is obvious, that the student who has to acquaint himself with God and man, must be made familiar with the existence of mind and its pre-eminence over matter.

Metaphysics in the strict sense also, must be brought into the foreground of the student's mind. The Bible contains Metaphysics from beginning to end. Every grammatical language involves a whole body of metaphysical truth. It is impossible to construct a system of theology without Metaphysics. Physics may be said to be the science of Observation as Metaphysics is that of Intuition. But many scientists in our day, want to bid a long and even a contemptuous farewell to Metaphysics, and affect to confine themselves to physics founded solely on Observation. They say, metaphysics have been abused; but so has imagination. Yet imagination is indispensable to man; and so are Metaphysics, especially to the man of science. The difference between them is simply this: Metaphysics, being founded on Intuition, carry consequences with them; imagination, resting on bare conception, carries none. Hence the former is essential to science, the latter only incidental. Science therefore cuts off her right arm, when she rejects Metaphysics. The proof of this is at hand. The main avenues of Observation on which science builds, are the Senses. The Senses give sensations, nothing more. Existence, quality, substance, relation, thing, person, power, force, time, space, come all from another source, and that source is Intuition. Where would science be if she had to part with all these words and all that they signify, and confine herself to mere sensations? Simply nowhere. There could be no science. Moreover the principle of ratiocination comes from Intuition. The foundation stones of mathematics and all the stones that have been built on them are dug out of the quarry of Intuition. It hardly needs to be added that the whole science of ethics is drawn from the same source.

It is further worthy of remark, that it has not been Metaphysics but rather phantasy, that has spread her wings for many a daring flight beyond the range of Observation. And the followers of science in all ages have been prone to frame theories of the yet Unknown, for the explanation of the known. Such was the Ptolemaic system of the planetary motions which has long yielded to the Copernican. Such was the Emissory theory of light, which has now given way to the Undulatory. And even this is probably

destined to be supplanted by a purely Dynamical theory. It cannot be said that the Nebular theory of Cosmogony is yet established. These and the like concepts of the scientific imagination may serve as working hypotheses; but until probation comes, they have no place in science. With all these facts before us it is obvious, that the student must understand Metaphysics, and be prepared to fight a hard battle for it against the tendency of the day, seeing it is a necessary foundation of all science, and in particular of the sciences of ethics and theology. For this end he needs a very special training in these days of antipathy to metaphysics, on which we have fallen.

History is another topic, that requires to be emphasised in the present day. In a race which is developed by successive generations, History is an essential element in the ascertainment and concatenation of facts. But, especially in a race of rational beings such as that of man which is of paramount importance, it is impossible to lay the foundation or raise the superstructure of a science of man in relation with his Maker, without the examination and admission of the laws of Testimony and the facts of History. The immense significance of History becomes manifest only when we reflect, that it leads up to and authenticates the written revelation of God to man, and then embodies it into itself as an infallible account of the ways of God with man in all time. The well-authenticated written Record of the past is the link of actual intercourse between God and man, and consequently, an historical proof of the existence and character of God and of His doing and dealing with the race of man. Those who drop this link have dropt memory, history and revelation, as practical means of holding acquaintance and contact with God, and have to fall back on the resources of unaided, self-reliant reason. This is very shaky ground for the foundation of sciences the grandest of all and the most necessary to the perpetual well-being of man. On the low ground of rude fallen nature, it leads to the old quagmires of idolatry, superstition, and moral perdition. On the high level of culture, with all the aid of certain memories of a forsaken revelation and influences of a more or less Christian society, it flaps an uncertain wing in the misty regions of cloudland, and vaguely points to an Impersonal Influence, not ourselves, that somehow makes for righteousness, or to a Power Unknown and Unknowable, that mingles with and modifies the affairs of men, or to a Scepticism still more sweeping, that leaves nothing outside of man to exercise any control over his moral nature, or nothing even in him that indicates any moral obligation whatever bearing on the conduct of the race. All these facts demonstrate with a marvellous cogency, the utter inability of the reason of man in its present state, apart from revelation and therefore from History, to arrive at any definite, unanimous conclusions concerning himself, his duty, or his destiny. Hence we infer the necessity in the existing state of public opinion, of pressing the claim and significance of the historical element on the student of human nature, if he expects to arrive at any solid facts

bearing upon so important a theme and lying at the basis of so momentous a science as that of man in relation with God.

Beyond and above History, lies the transcendent fact which it attests, the Theopneustia and that which it involves, the miraculous or Supernatural Manifestation of the Creator to the intelligent creature that was made in His likeness. Those who giving the cold shoulder to Metaphysics entertain doubts of the existence of mind, or think it a small thing to discard the testimony of History, will not be slow to deny the possibility of such an interference with the laws of nature as is involved in a visit of God to man. It is singular that such men are often the most conspicuous for the extent of their own interference with these laws. In this respect, indeed, they are associated with the tiller of the ground, the miner, the engineer and the manufacturer, all of whom make no account of interfering with the laws of nature in the ordinary pursuits of their business. The marvel is, that such habitual traversers of the laws of Nature should object to the Author of nature doing the selfsame thing. Speaking to man, manifesting Himself to him for wise and good and necessary ends, is no very strange act. Inspiration of man is no impossible or improbable achievement for the Most High God. We speak of the necessity and actuality of Inspiration. The question, *How* this hyper-physical process is accomplished, may be left in abeyance until the same question comes to be discussed in the physical sphere. The actual meeting between man and his Maker settles the whole question. This is, at all events, a historical fact. And it has left such permanent traces on the course of human affairs as to make it a fact of present experience. The question of the possibility is superseded by the fact that it has actually taken place. The question of the necessity need not be here discussed. But these matters are of essential importance to the student at a moment, when the possibility of the acquaintance of man with God is doubted or denied by many a scientist as well as by the sceptic and the agnostic.

Metaphysics assures us of the existence of things. History informs us that God has revealed Himself to man. Revelation by an inspired book, establishes a constant medium of communion between God and man. These are fundamental to the student for the ministry; and there is a special need to press them upon his attention in the times in which we live.

At the close of the reading of Dr. Murphy's Paper, the Council agreed to devote some time for Discussion on Papers already presented, when the

Rev. Dr. COCHRANE, Canada, said—I agree heartily with all the papers read. In regard to the matter of ministerial training and the qualifications necessary for candidates, I believe that in Scotland and Ireland there is not the same necessity pressing on you for laborers in the mission field, as the Presbyterian Church in Canada experiences. In Scotland and Ireland there are far more probationers in the field than can receive vacancies. It is

entirely different in the Dominion. Nor can we afford to have a ministry under-educated. We must have it on a par with that of Ireland and of Scotland. Hence the establishment of our college at Manitoba. I endorse Dr. King's suggestion that students should be taken hold of at an earlier period of their course than at present. I may recall the story of the pious young man who presented himself as a candidate to the Presbytery, and to whom the Moderator said—"Young man, the Presbytery believe that all men should glorify God—some in one way, and some in another—some by making brooms, and some by preaching the Gospel—and, as you are a broom-maker, you should glorify God in that way." If that was told to many young men, pulpits might be far more highly and efficiently filled than they are.

Rev. Dr. W. C. ROBERTS, New York—Mr. President, as Secretary of the Board of Home Missions, which has some fifteen hundred men under its care, I desire to say a few words in regard to the education for the ministry in our mission field. It is quite contrary to truth to suppose that under-educated men would do in the far West of the United States. During a conversation with Judge Lewis of Washington Territory, about fifteen months ago, the Judge told me that Presbyterian clergymen were wanted in that Territory, and when I asked why was that so, Judge Lewis replied, "Because they are educated men. We of this Church (the Methodist) do not educate our men sufficiently for this part of the country, and we feel weak unless we are backed up by a Presbyterian, but when the two go together, we with our zeal and you with your learning and zeal, we take the field." Three questions are put to the professors by the Board of Missions when young men are being selected for missionary work; "Is this young man thoroughly educated? Can he make use of all his learning?" The Board desired that all a man's learning should be his own, so that he could impress it on the minds of those whom he addresses. A man said once to me—"You have two kinds of preachers—the man who goes round and round his text, like the children of Israel in the wilderness, about forty years, until the hearers are tired. The other is the man who just gets at his text at once, so that the people can see and apply its principles. He thus reaches the conscience at once, and the people go home saying 'He knows how to preach.'" Another question asked by the Board is this—"Is he a consecrated man?" I do not know whether consecration is a part of the ceremony here or not; but the Board of which I am Secretary, want men who are evidently consecrated, because there are so many difficulties to contend with, and there are so many discouragements in the field, that none but such will do. The third question asked is "Are they men of tact?" If we had professors of tact for theological seminaries, the Church would have better preachers. An illustration of a minister of tact is supplied in an anecdote told of a clergyman who had two Churches, one on each side of the Red River in the North—the people on one side being in Minnesota, and those on the other being in Dakota. Each

people thought they should have the minister and he resolved to live on each side, an idea which he carried out, by having his washing done on the Minnesota side of the river, and taking his meals on the Dakota side. Then, when asked by a friend how he did it, he explained that when sometimes bubbling over with rage at the idea of it, he went to a house where an old woman sold buttermilk, and filling his mouth with the milk he held it there till his anger passed off. That was a man of tact. In that way he caused each people to regard him as a most excellent pastor, and his people were at peace. Tact is equal to a great deal of learning; at any rate, it enables a man to keep peace among his people.

Rev. Principal MACVICAR, Montreal—Mr. President, I wish to express two or three thoughts in connexion with this subject. It appears to me, that to secure greater efficiency in the work of the ministry what is needed is a more complete knowledge of the Word. I am satisfied that a good many young men preach no Gospel, because they do not know one. I am convinced that the Church does not give a sufficient degree of prominence to critical studies, a full and thorough study of even the English Bible, and it seems to me, that there is needed in many of the seminaries a better provision for training in the art of delivering the message of Life. There are not a few who are possessed of very competent knowledge and very large attainments, but when they appear before assemblies of people they make a rather inferior exhibition of skill in expressing what they know, in a telling and impressive manner. Young men are sometimes chilled to death by the amount of secular knowledge which is poured into their minds without any regard to revealed truth, in their colleges as well as in their seminaries. It appears to me that it would be extremely useful to have men who could speak with frankness and naturalness and directness of the Gospel, and who know it as well as those who were accustomed to speak of the stars above, knew their science. It would be better, too, if, in place of spending time in teaching students to deal with errors that have passed away, these were trained to adapt their knowledge more to the wants of the present moment. I regard it as of very great importance, that candidates for the ministry should hold the truth of God with firmness and conviction on their own part. A great indefinite Gospel, a Gospel of which a man is not himself fully certain, is sure to lead to uncertainty in the hearers.

Rev. Professor SALMOND, D.D., Aberdeen—Mr. President, I wish to make a single remark on the points brought under notice by Dr. King. I am entirely in sympathy with Dr. King in being in favor of a considerable modification in the general rule, as to the curriculum of education pursued by entrants on the theological course. I think the time has come when we should not insist upon the self-same modicum and measure of academical training in the case of every entrant on theology. The difficulty felt in Scotland on this matter has been due for the most part, simply to the fact of the Universities having hitherto had but a single avenue to the

Degree. There is a Bill at present before Parliament as the Scotch brethren are aware, one of the provisions of which would open up several distinct avenues towards the academical Degree. I am in sympathy with Dr. King also in saying, that in all probability we must soon somewhat rearrange the subjects that are taught within the theological colleges themselves. I could not say that we should be prepared to drop any one of the subjects, but I believe that we should, at any rate, in Scotland, imitate our American brethren in this respect, and find a larger place for certain studies, particularly Biblical Theology, in order to give a larger place to those studies which bear immediately upon the Divine Word itself, and with the hope that we may be able to give new freshness and power to Systematic Theology. There is also a difficulty experienced in Scotland, as to the best mode of combining practical training with the severe scientific training which we have in a very large and excellent measure in our halls. Another difficulty which has been pressing itself on the attention of the Church to which I belong is, as to the best way in which to make better provision for the actual work of the ministry alongside the high and severe scientific training which we have had, and which we, of course, intend to keep up. And it would be regarded as a very great service if those who could make suggestions on the subject, would do so.

Rev. Principal BROWN, Aberdeen—Mr. President, I came here as a learner, and hope to continue to the last day of my life willing to listen to anyone, however young, telling me how to do my work better. We are all agreed on the necessity of high education for the work of the ministry. I once said to Dr. Duff, "Is it not possible that we may be more or less training an unconverted ministry?" and Dr. Duff replied, "You are the first Professor of Divinity ever said that to me, but I feel it deeply." Then the question is, How are we to get at the knowledge of this on the part of the young men who come for theological training? And I think that Dr. King's remark is a very important one—that we should try to get hold of the young men before they come to the Divinity Hall. But it is very hard for the professors, when young men present themselves for admission at the Divinity Hall, to tell them that they should not enter those walls. The great thing is to arrest them beforehand, if possible: and better still, if the professors could be the means of bringing the students into that condition in which we would all welcome them into the Divinity Halls, because believing them to be in possession of spiritual life. What I should like to impress on all my brethren, is that they ought try to deal with the young men when they get hold of them in their own congregations, or amongst their own personal acquaintances, and tell these young men when looking forward to the ministry, that they cannot be successful in the service of Christ, unless they be themselves won to Christ before hand. I have always felt, that the great power of the ministry is in a present sense of perishing souls; that for us there is a message given by God, and



that God has given us the power to bring those souls to Christ, if we would only have faith enough for the purpose.

REV. PROFESSOR CALDERWOOD, LL.D., Edinburgh—I think that the Council is under a very special obligation to Dr. King for the topics which he has brought before us and presented so clearly, as to be thoroughly suggestive of discussion. Being occupied as professor with the undergraduate course, I desire to say that the Churches could not do more important services in connection with theological training, than to give careful attention to the point introduced to our notice, concerning the early ascertaining the aptness to teach on the part of young men who contemplate the ministry. The practical difficulties are many. It occurs to me, that there should be some method of gaining an intimate acquaintance with the students when they enter the University, so as to guide them in their plans and to encourage them in their studies; and if an early opportunity of directing them in their preparation could not be had, it certainly ought to be secured at the very beginning of the theological course. Yet, on the other hand, I should like to say, that there might in many instances be, in a very large degree, a latent aptness to teach which needs to be drawn out. When we deal with the matter of training, to which Dr. King referred, we touch at the right point the question of securing efficiency. The opinion is now general amongst the professors of the Scotch Universities, that a greater degree of latitude as to Options must be allowed, but the advantages of that Option will, of course, depend on the guidance of students to a wise balancing of the course, so that there may be avoided any indiscriminate choice of subjects. In the Scotch University for example, the idea is, that the choice should be made to some extent by the student, but the University shall insist in some degree on a good literary training; more philosophic training, which shall compel a man to think for himself, and along with that something either in observational or mathematical science. I think there is a growing conviction amongst those who are interested in the preparation of students for the ministry, that too much uniformity may be insisted upon, but, on the other hand, we must avoid too much latitude while providing an option. In view of the large advance of scientific knowledge in these days, I would insist on the Christian Church keeping itself in harmony with the best thought of the time, and a true service could be rendered to Christianity, if the Churches would encourage students who showed aptness for one particular department in the preparatory course, to consecrate the main part of their effort by-and-by, upon that department, and so become specialists in that subject. In this way, harmony between the Church and scientific thought would be secured, and our young men would be saved from doubt and be provided with a solid faith. That achievement is undoubtedly within easy reach of our Presbyterian Churches, for any teacher in any of their Universities would from experience state, that there are passing through the Universities from time to time on their

way to the ministry, men of mental grasp and culture, who needed only to be encouraged, directed, and sustained in order to their giving to the Christian ministry that additional influence which all desire to see.

Rev. Dr. M. LANG, Glasgow—I think that in this question of the training of students for the ministry, much help might be given by the Christian people. There is an old word, “Pray the Lord of the harvest, that He would send forth laborers.” I see no reason why parents of all classes in the community should not gently guide their sons towards the ministry, as the very highest mark of a man’s life. We want men of all ranks and of all classes in the Christian Church, and I think the Church would have a very great gain for the future, if, in the ministry, there were a better representation of the wealthy and of the poor, and of the cultured and of the uncultured classes. Then I think also, that the theological halls might help in this matter more than they do. One thing about a teacher: he ought to be able to teach, and we should seek more than perhaps we do, that the men who occupy places in the theological halls be men, whose teaching is so sympathetic and stimulating and helpful, that the young men when leaving, shall be better and more fully equipped than when they entered. But I have known men entering the divinity halls very warm and leaving them very cold. Then I think too, that the professors and clergy might be more helpful in this matter. I do not think that the professors should become sponsors for all the students of divinity, for I believe in allowing young men to stand on their own legs; but, at the same time, I think that the professors might be more than they are, in sympathy with the young men, and act more than they are in the habit of doing, as their “guide, philosopher, and friend.” And as to the part which the clergy might take, I think they might, in many instances, as it were, hold themselves chargeable with the young man, and give him some insight into the work, and help him with countenance, counsel, and wisdom. I am not going to speak about learning *versus* piety or piety *versus* learning. I think that what is of first importance is, as Principal Brown has suggested, the consecration of the living man to God. Between the pious man and the intellectual man, I should choose the man whose whole soul is in his work, and who is living from day to day in communion with Christ, rather than the intellectual man who is merely going round about his subject from the outside. But the Church wants both. It wants learning and it wants piety. It wants wisdom and it wants tact. We could never give a man tact by teaching him tact. The lapidary can never make a diamond, but the lapidary can so polish the diamond that God has made that it may sparkle on the bosom of beauty, or adorn a crown, and all our learning and all our training, are simply means of perfecting the qualities in the man that God gives in answer to the prayers of His people.

Rev. Principal CAIRNS, D.D., Edinburgh—Like Dr. Marshall Lang, who has spoken so well on this subject, I will not occupy

more than a few minutes. I stand on the old lines as much as any one, and, while I would not object to giving an optional place to science, or history, or anything else which might be desirable, I, at the same time, would deprecate the leaving out of such an important subject, for example, as Latin. I recognise the great importance of that portion of the work which has been touched upon—the promoting and developing of the spiritual life of the students. I fully feel how difficult it is. I sometimes think that too much is expected from those who are professors. It is a good long while—before in the course of a session, or perhaps in the course of more sessions than one, the professors get to know the young men who come up by tens and fifties and sometimes, hundreds. Nor should it be forgotten, that professors must maintain a very high intellectual relation towards the students so as to be thoroughly masters of their subjects, by constantly revising and preparing their lectures, and in that way, not suffering theology to appear in the eyes of the young men a science inferior in relation to what they have been studying in the Universities, by reason of any slipshod or—as perhaps they might be tempted to make it—careless, handling of those great, difficult, and deep and profound themes. Bear in mind, that the professors must be constantly engaged in that intellectual work, and that they could not do the students a better service than by putting before them examples of diligence and progress. I do not know, in my own experience, a better means of doing the students a moral and spiritual good, than by striving to set them examples of thorough intellectual research, and the keeping up of a high standard of diligence.

The Council now resumed the Order of the Programme, when a paper was read by Rev. Professor JEAN DE VISME, of Paris, on

#### THE STATE OF THEOLOGICAL TEACHING IN FRANCE.

The time you have allowed me is short ; I must therefore enter at once upon my subject, asking pardon for the dryness of my condensation.

Let it be well understood, then, that I set aside all that concerns Roman Catholic theological teaching, as well as all that might be said about the theological teaching given in French, and often to French students, in Switzerland. The only subject before me in this paper is, The state of that theological teaching that is given in France itself, under the auspices and in the service, of the the two Protestant Churches—the Reformed, which numbers about 700 pastors ; and the Lutheran—which numbers only about 90. In trying to discharge this, my commission, I will answer these two questions successively :

What is the external organization of that teaching ? and  
What is that teaching in itself ?

Before entering on the study of theology, our future pastors

receive a general instruction. The civil law requires them to take their degree of *Bachelier-ès-Lettres*, corresponding to your M.A. Degree, and marks the term that has been so beautifully named *the humanities*. To acquire that preliminary instruction, our future ministers attend the *Lycées*, which are something more than your Public Grammar schools, without being quite so much as your colleges. They take the child as he comes out from the Primary school, and bring him, a young man of eighteen or nineteen, as far as the *Bachelier-ès-Lettres* Degree.

The *Lycées* however, have not always proved satisfactory means of preparing our young men for theological studies. First, because some students are too old to follow the regular course of classical instruction, or cannot afford to pay the whole expense of it; next, and above all, because the teaching, in the upper classes especially, is too often irreligious.

We have therefore instituted and support by voluntary liberality, two Preparatory Schools for theology, the one at Paris, founded in 1852, and which has already educated so far as classical instruction is concerned, upwards of 170 ministers; the other, in 1880, at Turnon (Ardeche), which as yet has sent only three or four students to the Faculty of Theology. Each of these schools contains about 30 pupils, from 15 to 20 years of age, who, on account of their maturer age, of their Christian character, and of the careful tuition they receive, generally succeed in abridging the time of their classical reading without curtailing in the least degree, either its extent or its thoroughness.

As soon as our students are *bacheliers-ès-lettres*, they go to the Faculty of Theology. This Faculty is part of the system of Public Instruction as supported by the State. The professors are appointed by the Government but provision is made by the law, that the Churches may have their due share of influence in the choice. There are five Roman Catholic Faculties of Theology and two Protestant ones—one at Montauban, belonging entirely to the Reformed Church; the other at Paris, half Reformed and half Lutheran, *mixed*, as we call it. There are in each, two classes of teachers: the *professors*, of whom Montauban numbers seven and Paris six, and the *lecturers*, of whom there are two in Montauban and four in Paris—altogether nineteen teachers in both Faculties. With each of these Faculties is connected a Seminary, which is simply a boarding-house for students, and whose director is appointed by the Minister of Public Worship. Bursaries are granted by the State for students who cannot afford to pay their own expenses.

Allow me before we proceed further, to give you a brief outline of the history of these two Faculties. It was Napoleon the First, who instituted that of Montauban, creating in the same year, the University of France; but it was not till January, 1810, that the Faculty was inaugurated, and then with six professors only. For years, the Faculty was looked upon by some with disdain, as being poor in truly learned men; by others, with suspicion, as infected with

a somewhat rationalistic tendency. Gradually, it made its way in the esteem and confidence of the Churches, thanks to the distinguished professors that were nominated, and also to the no less distinguished pastors that from time to time came out of it. It would be impossible for me to attempt giving so much as the names of the latter. Among the former, I will only mention five, whose memories will always be dear to our Churches: Daniel Encontre, Professor of Dogmatics and Dean of the Faculty from 1812 to 1818, but who left few writings, was one of the ablest men of his time. It is greatly to be regretted, that his excessive humility prevented him from giving more abundant proofs of his really wonderful intellectual powers. He was, moreover, a true Christian, and thoroughly orthodox. Had he not ended his career so soon, it would not have taken so long for the Faculty of Montauban to win its due position in the Church.

In 1834, Professor Talaguiet was appointed to the Chair of Dogmatic Theology, continuing to hold it to the end of his life, in 1864. A most humble Christian, and, by-the-bye, is it not a remarkable blessing—Monsieur Jean Monod will forgive me for saying that in his presence—that those that have been invested in Montauban with the most responsible charge of teaching Dogmatics, have been possessed in a more than ordinary degree with that spirit of meekness and humility that is, I think, one of the most necessary qualifications for such a high commission? Professor Talaguiet, like Encontre, has written little. His influence, however, has been great and most beneficial, so that some of our best preachers and theologians thankfully acknowledge their indebtedness to him.

I am sorry I can do little more than name the three other professors of Montauban whom I was anxious to make known to you. What gratification it would be to enlarge upon such a man as Adolphe Monod, who died in Paris in 1856, unquestionably the greatest preacher we have ever had in France, and professor in Montauban from 1836 to 1847. At first, he taught Ethics and Sacred Rhetorics, and, in the latter part of his professorship, Hebrew. I dare say most of this Council have read his sermons, or at least his *Adieux a son Eglise*, which is the truest as well as the latest expression of his mind and the faithful image of his soul. Some one has called this book, and not wrongly, a new *Imitatio Christi*, from the Protestant and evangelical point of view. In the theological line, however, the writings of Adolphe Monod that claim to be quoted here are rather *Lucile* or the Reading of the Bible, a most able and eloquent vindication against Infidelity and of Bible reading against Roman Catholicism; and the *Explication de l'épître aux Ephésiens*, an exposition that, although consisting of addresses aiming merely at edification, has as its grand object a thorough exegesis of the epistle.

Next to him, let me name his friend and fellow worker, G. de Felice, whose nomination (in 1839) raised the Faculty of Montauban to that rank it has since retained. He also was an eloquent

preacher, but more distinguished as a writer. His works, the History of the Protestants of France, and, the History of our National Synods, are classical amongst us. He taught ethics and sacred rhetorics till his resignation, about a year before his death in 1871.

It will be no disparagement to the men I have named, to add one who died, aged only 41, when he had scarcely time to give the measure of his power of mind. François Bonifas was professor of ecclesiastical history from 1866 to 1878, when disease of the lungs carried him off suddenly, disappointing all the hopes which his abilities had led us to cherish. Indeed he might almost be regarded as the only real and thorough theologian we have had, for the last two centuries. His beautiful books on *l'optimisme de Leibnitz*, *La théorie de la Rédemption dans Schleiermacher*, and *L'Unité de l'Enseignement apostolique*, together with a few able articles published in our periodicals and in the *Cyclopædia of Religious Sciences*, are all of them unmistakable tokens of his high theological attainments, while they deepen our regrets for his untimely death. There is extant, but only as a manuscript, a *History of Dogmas*, which I hope may be published ere long. Books of theology as well as others have their season, afterwards they become antiquated. *Ut silve foliis*. . . . .

So much of the Past of the Faculty of Montauban. The history of the Faculty of Paris can be put in two words. Let it be remembered, then, that the events of 1870-71 caused the Faculty of Strasburg to be lost to us. This was transferred to Paris in 1877, by a decree undersigned with the name of Dr. Waddington, our ambassador in England now, our Minister of Public Instruction then. The Faculty began with only four professors, two of whom came from Strasburg. Four lecturers were appointed a few months later, and lastly, two professors more in 1879.

Now, I must close this first part of my paper with a word or two concerning the course of studies in both our institutions. The first year at Paris and the first two at Montauban are spent in acquiring what may be called the introductory branches of theological learning: Hebrew, Hellenistic Greek, the history of philosophy in relation to religion, the reading of the Fathers, Jewish archeology and theological Cyclopæia. Once admitted into the theological section, the students, for three years, have to attend lectures and pass successive examinations on the Exegesis of the Old and New Testaments, on speculative theology, ecclesiastical history, and practical theology. It is only at the end of those three years, that the students can get their B.D. degree. This, however, they can obtain on writing a thesis, of about sixty pages or more, whose positions have to be defended for about two hours against three of the professors. When this disputation has ended, the Faculty, as represented by the three professors, state that they will ask the Minister of Public Instruction to grant the student the degree of Bachelor in Theology. From that day forth, he is regarded, as far as instruction is concerned, as fit for the ministry.

All our pastors are both *bachelors in letters* and *bachelors in theology*. There are two other higher degrees, to which they may rise: the one is called the *License*. This can not be got sooner than one year after the taking of the B.D. degree, and is obtained only by another sifting general examination and the approving of two other theses, one, a Latin pamphlet of fifty pages or more; the other, a French one, which is almost a book. The highest degree is the *Doctorate*. There must be another year's interval at the least between the License and this, which is obtained without examination, on the sustaining of a fourth thesis, often a most elaborate and learned volume of four hundred pages. These higher degrees entitle their possessors to become teachers in the Faculties.

Now, the whole expense of that teaching amounts to £7,320 sterling, which the Government contributes, while the Churches collect £500 more, every year. The financial Commission of the lower House of our Parliament has proposed this very year, and that not for the first time, to suppress the grant of the Government to our Faculties. If that be carried, our Churches in order to educate their ministers, would have to raise nearly 200,000 francs, that is £8,000. That sum would surely be collected for so vital a purpose.

II.—I have thus spoken of Theological teaching in France as regards the external organisation of it. In place of now telling you what that teaching is, considered in itself, I will simply add that our theological teaching is *complete*, that is, no part of theology itself, no branch of learning necessary either as a preparation or an auxiliary to theology, is neglected by our professors.

We have had recently published a number of valuable Theological works, such as the *Bible work* of Professor Reuss, which, though objectionable in some of its parts, is nevertheless, of value, not only as regards science, but also on account of its decided adherence to supernatural Christianity. Next to this comes the *St. Paul* of Dr. Sabatier, professor in Paris. It is to the Faculty of Paris also, that we are indebted for a *Cyclopædia of Religious Sciences* in thirteen volumes. Another learned book is that of Professor Bruston of Montauban, on the *History of Hebrew Prophetism* from Samuel to Isaiah, while the Faculty of Montauban issues a periodical in which, some very valuable essays on Theological matters have been published.

But I must say a few words about the scientific character of our Theological teaching. Not only are our professors conversant with German Theology, but they urgently desire all their pupils to learn German, so as to be able to make themselves acquainted with the master books that are written in that language. Erudition, however, is only a condition of science, it is not science itself. This consists chiefly of two things: the appropriateness of the methods employed to the nature of the object studied, and the absolute independency of the judgment from all external authority. In these respects, the teaching of our professors is truly scientific.

Revelation, they say, is a series of Divine facts interwoven

with those of ordinary human history. It is only, therefore, by a strictly historical method that one can ascertain what it has pleased God to reveal to us. Accordingly, they endeavour before all things, as teachers, to show their pupils how historical questions are to be inquired into. As for an external authority that should dictate to them beforehand the conclusions they are to come to—they will admit of none for themselves, nor will they impose any upon their disciples.

Of course there is a great danger in that independent way of treating questions that are connected with the most vital points of our faith, and I do not say that our professors have always succeeded in escaping it. On the whole, however, I think their theology is evangelical, while I may quote a few sentences extracted from a declaration of principles, made by Dr. Sabatier when a candidate for the professorship of Reformed Dogma in Strasbourg.

“Of all the questions discussed amongst us, the weightiest, the truly decisive one, is that which concerns the Person of Jesus Christ. This is the true dividing line between the Gospel and what can no longer be put under its name. Is Jesus Christ a mere man? Then, however great you make Him, Christianity loses its character of absolute truth, and becomes a school of philosophy. If Jesus is the Son of God, Christianity remains a revelation.”

“On that point, after long researches and deep reflections, I have enlisted myself on the side of the Apostles. I believe, and I confess with Peter, that Jesus is the Christ, the Son of the living God.

It is Christ, who, being placed in the centre of both Testaments, gives to the whole Bible an unparalleled value, and communicates to it a sovereign authority; for the Bible is the history of the supernatural revelation of God, of which Christ is the supreme realization.”

I need not point out to you the difference between the position of our modern theologians, as indicated in these lines, and that taken by our ancient theology. It can be put in two contrasted phrases: formerly, men went from the Bible as the Word of God, to Jesus the Saviour; now, they go from Jesus to the Bible.

They are perfectly aware that we know nothing about Jesus Christ except through the Bible; that we must therefore, in one sense, begin by believing in the Bible; but this preliminary belief they contend, to be purely historical, and results from Criticism; whilst, so soon as we have come through the Bible, as an historical document, to Jesus, and have been led by the Holy Spirit to acknowledge Him as our Saviour and Master, then they say, and not till then, the Bible appears in a new light to us. It takes in our eyes the value and the authority of a divine revelation, and becomes the rule of our faith and life in Christ.

The consequences of this assumption you easily perceive. *First*, the Bible in its form as well as in its contents, as an historical document, is to be scrutinized just in the same way, and according to the same rule of Criticism, as any other document. *Second*,



the Divine authority of the Bible having Jesus Christ for its source, is proportionate in the different parts of it, to the value of the testimony which is rendered in them to Jesus Christ a Saviour. *Third*, and this is what really shows the danger of that position, the authority of the Bible, being a derived one, is also a limited one. Jesus Christ, Luther said, is the Master of the Scriptures; and what prevents him, who, by faith, has become one with Christ, from acting as though he too were the master of the Bible, even in matter of faith and life? Utter subjectivism, then, is the peril of the position taken by our modern theologians.

Mind, I say the peril, I do not say the unavoidable result. I hope for the best. I do not anticipate our theology ultimately resulting in subjectivism, *i. e.*, in the negation of the objective facts and unchangeable truths of the Gospel. And that, for these two reasons which I state in closing;

First, our professors of Theology both at Paris and at Montauban are, generally speaking, men of faith and piety. Their influence on their pupils is decidedly a Christian one. This may be learned from the fact that, for the last seven or eight years, all the students that have come out of these institutions, with the exception of one who has given up the ministry, have declared themselves adherents of evangelical principles, and most of them even to that party of our Church which is just engaged in restoring our ancient Synodal constitution.

Second, I have faith in, and I expect great things from, that ecclesiastical restoration itself. That is indeed, under God's blessing, a strong barrier against subjectivism. It may be possible for isolated thinkers to content themselves with speculations that rest only on their personal feelings and fancies, but a strongly organised and truly living Church cannot exist except it takes a firm hold of objective Christianity both as to facts and doctrines. It is to be hoped, therefore, that in raising again the ecclesiastical edifice of our fathers, we shall at the same time be enabled to retain, under renewed theological formulas, that strong faith which has given them the victory over the world!

The Council was next addressed by Rev. Professor RANSOM BETHUNE WELCH, D.D., LL.D., Auburn Seminary, New York, on

#### MINISTERIAL DUTY.

Papers already presented to this Council have ably discussed the Training proper to theological students. This Training, however, is but preparatory to the life-work of the Christian minister. As a minister, he is to make his acquisitions practical and tributary to his professional work. If these have been only formal, he should hasten to interpenetrate them with a living purpose, and fill them with vital contact. If they have been merely theoretic and technical, he must transmute them into faith and life for himself, into principle and practice for the people. Failing

to do this, he fails to attain the object of his high calling in Christ Jesus.

But more than this. Thus far he has been graduating from lower into higher schools. At every advance he has met with higher challenge and higher training. He has been more and more impressed, if a true student, with his own ignorance and the expanding fields of knowledge that open before him. And now he graduates into the university of the world. All learning is his province, but how little of it has he yet acquired! Theology—the science of sciences—encompasses all knowledge, and makes all tributary to its supreme purpose; while its crowning glory and central life is “The truth as it is in Jesus.” Into such an environment he is introduced by his high calling, which he cannot escape if he would, and which he should not, if he could.

To this great reality in all its extent and intent, the Christian minister must ever be alive. This sensitiveness he must cherish. This habit he must cultivate. To him, the heavens should declare the glory of God, and the created universe be a mirror in which may be clearly seen the invisible things of God, even his eternal power and God-head. Man should appear as made in the image of God; the Scriptures as the Word of God, instinct with form and feature, and faith, and above all and through all, with Divine life, and Christ must be, as he is, “the brightness of the Father’s glory and the express image of His person;” human indeed, but especially Divine—the God-man; a prophet, indeed,—a priest, a king, but Divine: in a word, our Immanuel.

Thus, as a Christian minister, his growing knowledge will become, not secular, but spiritual. He will at once grow in grace and in the knowledge of the truth. This, then, is his true position,—still a student, though not of the schools; challenged to highest endeavour; to be a man at once and at his best, and confronted by his life-work. This is my first point.

In the second place—What is his true life-work? The Scriptures answer, *It is ministry—Christian ministry.*

The general term is often employed in the Scriptures—in the Old Testament as well as in the New. It always indicates service. Yet the service commonly, as in the subject assigned me, has this peculiarity: it is voluntary, not compulsory. It is not servitude, but service. The Christian minister is not enslaved, but free; not *δουλος*, but *διακονος* (Matt. xx. 26). The service which the Scriptures thus characterise is not debasing, but ennobling. It is not for the false, but the true; not for the wrong, but the right; not to effect evil, but good. Hence it is in accord with conscience and in harmony with moral obligations. Therefore its exercise produces spiritual peace. Enlisting the whole moral actor, it comprehends the whole field of his moral action. Principle and practice, duty and experience—in fine, faith and life centre in this service. Its issues are supreme, “having promise of the life which now is, and of that which is to come.” Its motive is supreme—“the love of Christ constraineth.” The reward is supreme, “we shall be

with Him where He is," and behold and share with Him His glory. The service here is but the beginning of the service continued, completed, there. And here let me emphasize some practical points. In this term we have implied the order of true greatness in Christ's Kingdom. It is service. The ground of this is love. The measure is humility. In a word, loving service clothed with humility. This is the rule in Christ's Kingdom, illustrated and enforced by Christ's example: "I am among you as one that serveth" (Luke xxii. 27); "The Son of Man came not to be ministered unto, but to minister."

This is the key that opens to us the mystery of His Incarnation, and all the wonders of His holy life of love on earth. Here also the rule of Divine approbation and reward, loyal service; and the rule of Divine disapprobation and penalty, its absence. The line of distinction drawn by Christ Himself (Matt. xxv.) is one of ministering. On the one hand is the good and faithful servant; on the other hand, the wicked and slothful servant. Rank in Christ's Kingdom is one of service, not of station. Sanctified ambition is thus challenged to the utmost—to be good and great; to do good and great things in the service of Christ. This is the keynote of the Christian ministry.

In the third place, *The Christian ministry involves special relations*. The Christian minister is in special relation toward God and toward man. His relation toward God may be comprehensively stated as two-fold: *Receptive* and *Responsive*. First, *Receptive*; From God he receives his call, and from God he received the great commission. This was uttered among the farewell words of our Lord Jesus Christ and clothes the minister with special authority to go forth as an ambassador for Christ, in the Ministry of Reconciliation. In this Divine commission he receives specific instructions for his specific life-work. He is not to go forth and preach merely what he fancies; but to "Go into all the world, and preach the Gospel to every creature," with the issue constantly impending—"He that believeth and is baptised shall be saved; he that believeth not shall be damned." This Gospel, so carefully specified in his commission, and which he is to preach to every creature, with solemn issues that take hold upon eternity—this Gospel, which he cannot originate, and which at his peril he modifies or corrupts—this Gospel is a word of wondrous import. It ranges the whole Divine Revelation, centring in Christ, making known the living God, the living incarnate Logos, the quickening Spirit, the living Spiritual Church, and the life everlasting. Here are the riches of God's Revelation treasured in the Gospel. This treasure is committed to *men*, as God's chosen ministers; and why *thus* committed?—"That the excellency of the power may be of God and not of us."

What privilege and responsibility does this impose upon the ministerial relation toward God—first, to be *Receptive*. He is to receive, not to originate. Neither in Physics nor in Psychology do fact and truth ask human leave to be. They are; and they

subjugate theories and theorists. The learner must bow to fact and truth. No man can go beyond himself. Humanity cannot transcend humanity. But it can receive what God may give—receive though it cannot create. If this be true in the physical realm, and in the moral realm; *a fortiori*, it is true in the higher realm of God's giving and revealing. Here divinest truths and facts are focalised in the Written and the Living Word—the Scriptures and the Christ.

But the minister is to be *Responsive* toward God, as well as *Receptive*. He is to receive as a *living* soul renewed by the quickening spirit. He received the living call from the living God to *respond*, as did Isaiah, "Here am I; send me." As did Paul, "Lord, what wilt thou have me to do? But more than this, he is to receive not only as a living, but as a *loving* soul. Thus the Christian ministry with all these gracious endowments and blessed revelations will be, to the loving soul not merely formal and intellectual, but vital and spiritual.

I know, indeed, that this love is a gift from God: "We love Him, because He first loved us." But the two relations interpenetrate each other—the Christian minister in being really *Receptive* is actually *Responsive*: "We love Him *because* He first loved us." Thus did the converted Paul with his great heart of love, respond to the transforming love of Jesus. Henceforth, the keynote of his ministry, the overmastering element of power in one of the mightiest men that ever trod the earth is this, as he confessed everywhere to the honor of his Divine Master, "the love of Christ constraineth us." His logic, and more—his very life, is aflame with love. For this is his answer, whether he seem to be beside himself, or to be sober, or to be turning the world upside down—this is his answer: "For the love of Christ constraineth us"—viz. "Because he first loved us." The *Receptive* and *Responsive* relations toward God intermingle in one spiritual current carrying the whole soul into service for the Master.

The ministerial relation toward man is two-fold: to be *Compassionate*, and to *Communicate*. This is Christ-like. Of Christ it is said—"He loved us, and gave Himself for us. The inspired argument is conclusive: If He so loved us, we ought to love even the chief of sinners. The test question of the Master, thrice repeated to Peter, was—"Lovest thou Me?" And when the answer of love came, even with grief for love abused, Jesus saith unto him—"Feed My lambs." "Feed My sheep." In the sight of the Master, it is the spirit which is cherished that commends the service, and makes it possible. "If we have not the Spirit of Christ, we are none of His." Now the Spirit manifested in Christ is one of *Compassion*. So it is spiritual character and not the clerical profession—the man and not the position, that is proof of ministerial fitness. The Christian minister, then, must be sympathetic toward men—compassionate even to the chief of sinners. Having this Spirit of Christ, he shall receive of the fulness of God. Graciously called as he has been, to serve *in* receiving, and graciously

qualified to serve *by* receiving, now he is justly called to serve *for* receiving, or in return.

In the spirit of the Divine Giver, he is to sympathise with and *Communicate* to those in spiritual need. Ministerial duty first, last, and always, is to communicate. This is the rule of the Kingdom: "Freely ye have received; freely give." For no man liveth to himself.

To this end we have received the Ministry of Reconciliation. The right spirit will guide to the right place, and plan, and process of ministerial service. In all this, Christ was our Divine Exemplar, illustrating and enforcing upon us that lasting law. At the same time, He illustrates and enforces another law of His spiritual kingdom: "It is more blessed to give than to receive." This is the last of Divine reward for time and eternity; and right royal it is: blessed *in* giving; blessed *for* giving. It is blessed to receive; but as the Master is true, and as God liveth, it is more blessed to give than to receive.

And now the crowning rule—what to Communicate. Evidently, what we have received. This far reaching rule is not only practical but is pertinent to our times. The Divine Commission to the Christian minister is given in the Scriptures. On this alone rests authority, even to preach. This Commission contains an important specification bearing upon this question—not only to teach all nations, but what to teach. Says Christ, "Teaching them to observe all things whatsoever I have commanded you." Says Paul, "Let the Word of Christ dwell in you richly in all wisdom," and, again, "The Scriptures which are able to make thee wise unto Salvation through faith, which is in Christ Jesus." Here, in this highest sphere—the spiritual—the Christian minister stands in the light of God's inspired revelations. He is to seek and find "the truth as it is in Jesus." By this test, he must "try the spirits"—his own and others, "studying to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." Here then concentrates the great work of the true minister—*In Biblical study and Interpretation*. The challenge is to constant, careful Exegesis. We do not ask for less, but for more. The more thorough, the better. The more intelligent and spiritual, the more thorough it will be. Let it be not captious, but critical; not superficial, but sound. Exegesis will improve and ripen with ripening study. Now as spiritual truths are spiritually discerned, may we not add, that he will best understand and appropriate the truths of Scripture, whose spiritual vision is clarified and intensified by communion with the Holy Spirit who inspired them. Let Biblical study and Criticism then, both "higher and lower" be more spiritual, true, and thorough, studying to show itself approved unto God. This is the supreme tribunal. From this judgment there can be no final escape. Let Criticism, let bigotry, both beware. Neither the old nor the new is right, simply because it is old or new. Let the minister reverently remember, "The Judge standeth at the door." There is, there can be no higher stimulus—

no surer safe-guard than this Divine presence and test, this gracious rule, "Freely ye have received; freely give." It is more blessed to give than to receive, is regulative in all the work of the Christian ministry—for the pulpit and the pastorate.

When fully appreciated, it becomes a grateful obligation and a supreme impulse, aglow with loyalty to Christ and enthusiasm for humanity: as Paul expresses it, "Woe is me if I preach not the Gospel," "I am become all things to all men that I might by all means save some." It is a better, safer guide to ministerial duty than all the mechanism of human device. It was justly said by Lord Bacon, "Every man is a debtor to his profession." But Paul had already said with fuller truth, "I am debtor"—not merely to my profession—"I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise; so, as much as in me is, I am ready to preach the Gospel" (Romans i., 14, 15). So every one called of God to the ministry should devote to it, his supreme purpose and his supreme endeavor.

The Presbyterian minister should be in living sympathy with the great benevolences of his Church and age. To this end he should be in growing sympathy with Christ, traveling in soul for the triumph of His kingdom. He should have large views by making large surveys. These cannot fail to promote hopefulness. It is the narrow outlook that tends to discouragement. Presbyterians should be hopeful, for God reigns, and He will bring it to pass. But the orthodox minister should not be indolent because he is orthodox. He should rather make full proof of his ministry, stimulating the activity of the Church by his own activity, because God has undertaken on this behalf.

Never was so great opportunity as now; and opportunity is the measure of obligation. But opportunities neglected are, like the Sybilline leaves, lost to us; and we have to pay more dearly for those that remain. With confidence and enthusiasm should the Christian minister combine the influence of the pulpit and the pastorate for the great end of the ministry, "by all means to save some." The growing tendency of Christian benevolence and labor is toward the young. Our Presbyterian ministry should wisely look out for the children and the youth, and thus the better reach both the young and the old. No minister can securely or successfully build for the future, or even for the present, who is negligent here. Whether the pastorate is, as some affirm, the crowning office of the ministry, or is not; let its power be manifest here in its fulness. To this end, let the minister indoctrinate and win the young—not neglect and repel. Nothing is so attractive as truth and goodness combined with real sympathy toward the young. The Sabbath School and the Christian home should be the living, healthful nurseries of the living Church. Children and youth, everyone, indeed, should be taught to give his thought to the Gospel, and his heart and life to Christ. Thus will the Church become as an army with banners. Old men may then be reserved for counsel, while the young are trained for war and victory.

I have already indicated the necessity and the method for preparation of material. Especially would I urge the necessity and the method for the preparation of power. This can be secured only by communion with the Holy Ghost. Certainly we are no less dependent in this regard than were the disciples, to whom Christ said: "Ye shall receive power after that the Holy Ghost is come upon you." Now, as then, *ministerial sufficiency* and *instrumental efficiency are from God*. "Paul may plant and Apollos water; but God giveth the increase." The excellency of the power is of God. To receive and communicate this, the minister must be in spiritual communication with God and man—Receptive and Responsive toward God; Sympathetic and Communicative toward man. No minister can be courageous or convincing if he doubts his commission, or distrusts his Divine Master, or suspects the inspired Scriptures, or is un-Christian in faith and practice. He is not in proper communication to receive and communicate power. Those who have been effective ministers of Christ, from the day of Pentecost to our day, have been men mighty in the Scriptures, full of the Holy Ghost and of faith.

The Council having agreed to devote the remainder of this session to a consideration of the subjects presented in the papers that had been read,

Rev. Professor JEAN MONOD, Montauban—I desire to say a few words, especially as I am entrusted with a special message to this Council. Our Theological Faculty wish me to express to you, Presbyterian and Christian friends, their deep sympathy with the work that is going on here, their interest in your past labors, and hopes for the future. I cannot but regard it as a great privilege as it is a pleasure, to fulfil this commission. As a practical result of my visit here, I should wish that some of your students in America and England and Scotland and Ireland, would come and spend a little time with us in our institution, and that some of our students should visit your Colleges. I may say that my own son, after his Theological studies in Montauban, spent a very useful time in Edinburgh. Our Montauban College has had in its career two very distinct periods. The first of these was the more brilliant—namely, the one that lasted from the Reformation down to the Revocation of the Edict of Nantes. The Theological tenets of the College have as a rule, been those of moderate Calvinism, and in that matter we held as it were, a mid position between the Seminary of Sedan—which was more Calvinistic—and that of Dumoulin—which was less so. We are, so to speak, the Cumberland men of that time, and I am perfectly sure that we would have been received here very cordially in the midst of this Presbyterian Council. It may be interesting to you to know that one of my colleagues in Montauban, has written a history of our College—the work is in the Press. It dates from the foundation till 1880. Since I am speaking of books, will you allow

me to mention another fact which will, perhaps, be of some interest to some of you? I have been often asked, when the new work by my uncle Adolphe Monod, who has also been a professor at Montauban, will be published. Well, the work is entitled "The Autobiography of Adolphe Monod," and will come out probably, in the month of September next. Before I sit down, may I ask you, my dear brethren, for your sympathy and prayers on behalf of our Institution at Montauban—for the professors and for the students. We need your sympathy and prayers very much. We need the guidance of the Spirit from above. We are all passing through very serious times, and God is setting before us all very serious lessons. May we listen to Him humbly, and patiently, and faithfully, looking to God and to God alone and to His Word and to His grace and to His Spirit!

Principal CAVEN—I desire to speak of the character in which the minister appears before his congregation and before the audiences which he addresses. The members of this Council are aware that there are two opinions—perhaps I should say rather, that there are two views—concerning the relation of the minister towards those whom he addresses. According to the first, he is regarded very much as a philosopher, engaged in the process of ascertaining the truth; he sets his mind, just as one might do upon a metaphysical truth or upon a truth of natural science, for the purpose of investigating it, and proceeds with his investigation in the presence of his audience. This he does under no very deep sense of responsibility for the results which his teaching may lead to, because he considers that the people in these days are exceedingly well educated, and are just as competent to judge of Divine truth as is the preacher, and some of them perhaps more so, and if anything he teaches leads towards conclusions which are not wholly right, it is entirely within their competence to rectify him. There is another view, and that other view is this. The preacher stands in the place where God has put him, and he is speaking the words of God—speaking, that is, with authority. Now, the latter is the proper attitude of the Christian minister. I think it is the only character in which the minister has any right to stand in the pulpit as an expositor and enforcer of divine truth. I know very well that some persons might say, "Your position is one of intolerable dogmatism. What right has the preacher to propound his opinions as if these were ascertained truths, or to enforce them on my conscience and tell me that it is at my peril I reject these conclusions?" Well, I would say that the preacher has this right, and that he stands there to declare God's truth as it is ascertained. I would not embarrass these few words with any question or any reference to the subject of Progress in Theology. Every member of the Council is aware that that is an extremely difficult question. It has been discussed by men of great ability and great learning; but I would venture to say—that whatever opinions and whatever conclusions one may have reached on the question of the Progress of Theology, it is not an open question with us of the



Presbyterian Churches and of the Reformed Churches, whether or not, we have received a body of truth, a depositum, which it is the Church's duty to conserve, and which it is the duty of every individual minister to proclaim; such truths, for instance, as God's justice, His mercy, the Fall of man in connection with the very history which the Bible gives, Redemption through Christ, the Incarnation, and the Holy Spirit's work in regenerating and sanctifying. And I venture to maintain, that when my brethren proclaim and enforce these as ascertained truth, they are not to be charged with dogmatism. They are simply faithful to their commission. So long as the preacher keeps within these limits, it is his duty and his privilege to speak in God's name, and I believe that no preaching except that, will ever reach men's consciences and convert them to God.

Rev. Professor YOUNG, D.D., Allegheny Seminary—I feel some diffidence in appearing before the Council at this time. What I shall have to say will refer to the subject of the Theological training of students, on the spiritual side. Regret was expressed that we cannot tell what the students are spiritually. As members of the Theological Faculty, we have not favorable opportunities for ascertaining that. Reference has been made to certain points of difference between the American Churches and their students, and the British Churches and theirs. I believe that there is a difference in this respect—that the students in the literary Institutions and the Universities of America are comparatively few, so that they have opportunities of associating one with another. They hold, to a very large extent, prayer meetings among themselves. They form Christian Associations to promote the spiritual welfare of one another. Twenty-nine years ago I became connected with a Theological Seminary, and it has been the habit in that Seminary, for the students to assemble at a fixed hour on a certain day of the week for prayer, and to take up some topic in the Scripture, and to use such means as might be helpful in promoting their spiritual interests, their piety, and their love for the work of the Master. That habit has been kept up in that Seminary ever since; and the remarkable effects that it has produced within my own observation, have confirmed me in the opinion that there is a great deal to be done in that way. Who can calculate the influence of the elder Dr. Hodge upon students in this respect? How did he manage it? At a particular time on the Sabbath, he met with the students of the Seminary of Princeton. Those students engaged in religious exercises. They exhorted and encouraged one another, and then Dr. Hodge himself, presented before them such considerations as were calculated to secure the object for which they had met. That was kept up Sabbath after Sabbath throughout the whole course. I cannot say how far that is done, or how far it may be done, in this country. If such opportunities as those are not given, if the students are so situated that this could not be done, it behoves all who wish to see an efficient and pious ministry, to devise means by which that end may be secured.

Rev. Dr. BROWN, Paisley—I rise simply for the purpose of saying one word in behalf of our Christian people. I believe we ought all to recognise in all our teaching from the pulpit, the right of private judgment—vested in the people under the Protestant system, and I fear that the doctrine that has been laid down by Principal Caven, can hardly be accepted by us without some modification. The difficulty of accepting the position that Principal Caven has taken up for the teacher of divine truth from the pulpit, simply lies in the fact that the teacher is a fallible expositor of the depositum of divine truth, which we all acknowledge has been given to us—and, unless the teacher were without a chance of error to set forth that divine truth, I fear that he could not claim the position taken up for him by Principal Caven. Even the inspired apostle, when setting forth the divine truth, was careful to reserve the right of private judgment of the Church, to which he wrote, thus—“I speak as unto wise men, judge ye what I say.” I believe that it is desirable that our people should accept the message in that light, and I believe it is their duty to examine into the teaching of the preacher, to sift it thoroughly, and to accept that alone which commends itself to heart and conscience in the sight of God.

Rev. Principal CAVEN—I desire a word of explanation. I am extremely unwilling to be misunderstood by one of so clear judgment as Dr. Brown, or that any member of the Council should think me capable of renouncing the old Protestant position of private judgment. I hold that my position is in complete harmony with the Protestant doctrine of the right of private judgment.

Rev. Professor WARRE, D.D., Belfast—I should like to emphasize what Principal Caven has said. Everything depends upon what one means by the Protestant doctrine of the right of private judgment. The question is, whether the doctrines propounded by the Christian ministry are to be tested by the internal light which the hearers are supposed to possess, or by the Word of God? It is not a matter of opinion whether there be a system of doctrine revealed in God's Word. The minister does not stand towards the facts of Scripture or what is propounded there, in the relationship which a man of science holds to the facts of nature. There is no system given them in the field of nature, but there is a system given them in God's Word. Take, for example, the first chapter of the Epistle to the Ephesians, in which the Apostle contemplates the Church as in the possession of all spiritual blessings. How came they to be in possession of these blessings? Hear the Apostolic answer—“According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, to the praise of the glory of His grace, wherein he hath made us accepted in the Beloved.” No man can intelligently accept that as a heaven-revealed statement, without being a Calvinist of the John Calvin type.

On motion, the Council now adjourned, to meet in this place this evening at seven o'clock, the session being closed with prayer.

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ST. ENOCH'S CHURCH, BELFAST,  
Monday Evening, June 30th, 7 o'clock.

THE COUNCIL met according to adjournment, and was opened with devotional exercises, conducted by the Chairman, Rev. D. Waters, D.D., Newark, New Jersey, and by the Rev. Dr. Cochrane, of Brantford, Canada.

The Order of the Day being called for, the Council was addressed by the Rev. HAMILTON MAGEE, Dublin, on

#### IRELAND: ITS SPECIAL DIFFICULTIES AND CLAIMS.

Every land, every work has its own peculiar difficulties. Ireland, in this respect, can match them all; so that there are thousands, even of Christian people, who think you may try and even hope, to convert any nation in the world—*except Ireland*. Many here know Mr. Spurgeon's story of the child that a clergyman on a certain occasion pronounced "a very difficult baby to baptise." Ireland is admittedly a very difficult country to evangelise.

The reality, and to some extent the nature, of the difficulties that meet us, appear from the circumstances that, in an open Assembly like this and in presence of the Press, it is somewhat hazardous to discuss them at all. In this good city, it would be like handling dynamite. Within these very walls, even among our Presbyterian selves, when this subject has come up, I have witnessed ere now, a moderate explosion—moderate, that is to say, for Ireland.

The Irish religious difficulty is complex. It is made up of a thousand separate difficulties, each of which is a potential factor, and which combined, constitute a problem that is perhaps without a parallel in the whole field of Christian enterprise. It has generally been assumed that Irish Roman Catholics are about the most inaccessible people we could possibly deal with, on the subject of religion; and they certainly constitute by far the most determined adherents of the Papacy to be found in any part of the world. What is the explanation? I take this to be the subject on which I have been requested to speak. Only a few points can be indicated.

I. Shall I name at the outset what may be called the *Geographical Difficulty*? though our friends who have journeyed thousands of miles in coming here, may smile at the mention of it. It consists of what Mr. Froude calls the "70 miles of dangerous sea" that separate us from the larger island. With our modern methods of transit, it can hardly be said to be dangerous now, but it is at least disconcerting. For long centuries it was even dangerous. The Roman Empire never asserted its supremacy in Ireland. Mr. Lecky

and others say, that this was the beginning of our misfortunes. On that I do not dwell. Our insular position largely saved us from the Roman invader. It helped Ireland also for centuries to hold out more or less successfully, against the consolidated strength of England. It made such a fusion of the peoples as took place in England, impossible; and it prevented anything like free intercourse. They were foreigners the one to the other—enemies. For a long and dreary period, each succeeding age seemed only to intensify and embitter the antagonism. I have thought, looking at the noble viaduct at Berwick, spanning the Tweed right over the ruins of the old Castle that witnessed many a border fight of former days, how different, humanly speaking, the history of Ireland would have been, had it been possible at an early date, or even later on, thus to span the turbulent waters of the Irish Sea.

II. Closely connected with this, there is what I may call the *Ethnological Difficulty*—that arising from difference of race. Speaking broadly, the Irish people (of course I exclude the later colonists) are Celts. There are many who adopt what seems substantially to be Mr. Froude's view, that the evils of Ireland are attributable, in the main, to the inherent defects of the Celtic nature. Destined to be associated together as England and Ireland undoubtedly were, the very existence of this difference of race in the two peoples, was fraught with inevitable mischief. They did not understand each other, and they were so circumstanced that they could not possibly understand each other, had they even been disposed to try. The one was practical, plodding, full of steady resolve, with an eye ever fixed on the future; the other was imaginative, impulsive, thriftless, impractical, and withal, most sensitive. Time turned mutual misapprehensions and estrangements into hatred: a hatred born of contempt on the one side, and a hatred born of resentment on the other.

Mr. Froude is good enough to concede that the Irish (he is speaking of the 12th century) "had some human traits" (Vol. i. p. 15); but he regards them as incapable of civilization and unfit for freedom. This fairly expresses what has all along been the received English opinion. It accounts in measure, for the existence of the Irish difficulty of to-day, of which I speak. The peculiar characteristics of the Celt are exemplified in the Irish people in perhaps, an exceptional degree. The nomad Celts are said to have been a "terror to the world,"—and the modern Irishman certainly inherits this proud distinction. The quiet assumption, however, of Froude and others, that the race is inherently debased and incapable of elevation, cannot be maintained in the face of the fact, that Celtic nations, like France, have competed successfully with England in almost every sphere.

Amid the fabulous uncertainty which characterizes the early history of Ireland, one unchallengeable fact stands out prominently, that Irish Celts of the 6th and following centuries rendered the most splendid services to the cause of religion, showing themselves to be capable of missionary enthusiasm and daring of the first order.

"We must remember" says the Duke of Argyle, "the fact, that Columba was an agent in one of the greatest events the world has ever seen, namely, the conversion of the Northern nations." Nothing of the kind has ever happened for more than a thousand years. The world is still in a large proportion heathen. Christianity is indeed spreading, but mainly by the spread and migration of those races whose conversion was completed then. Let no one say that the race which supplied an army of missionaries like these, is not capable of great things. More than half of England itself was reclaimed from heathenism by the Irish missionaries. It was hard enough for Ireland to be despised by the people whom she had largely helped to win from their idols.

III. *The Historical Difficulty.*—I am now in the very thick of the battle. The danger of discussing the question of Irish History at all, in Ireland, will be sufficiently indicated by the fact, that the subject is absolutely excluded—and all allied history as well—from our National system of Elementary Education. So far as the Government Schools are concerned, it is "forbidden fruit" to the children of Ireland. I refer to it here only so far as it bears upon the religious problems which confront us. It is said that the Irish, with that love of combat which has in them all the force of an indestructible instinct, would have probably exterminated one another had it not been for the English Invasion under Henry II. Had the English deferred their visit to a few generations later, the Irish difficulty might have solved itself in a way greatly conducive to the peace of mankind. The English came towards the end of the Twelfth century. The Conquest of the island was not, like the Norman Conquest of England, sudden and decisive, but stretched over four wretched and cruel centuries—every year sowing fresh seeds of future disaster. I simply note two facts in passing:—1. That the greatest wrongs ever inflicted by England on Ireland were in pre-Reformation times. Nothing could be worse than the Statute of Kilkenny (A.D. 1367)—200 years before Elizabeth—a piece of legislation based, as Dr. Todd shows, on the principle that an Irishman's "blood was his crime;" and 2, That the Papal Hierarchy, acting under the Pope, were the direct instigators of some of the worst of the Penal enactments.

The "Irish Reformation" came. I have to apologize for calling by the name of a religious Reformation, what was little better than a political intrigue. It did homage neither to conscience nor to the truth. It got everything, as some one has said, but the people. I do not ignore or undervalue good accomplished in many ways, but this aggravated the Irish difficulty, and in the peculiar form in which it exists to-day, may be said to have made it. For the first time in history, the Pope and the Irish people had a common interest; and that interest was *antagonism to England*. Henceforth, Romanism in Ireland was to be something more than a religion. It was to be a patriotism as well, and that it is such to-day, both England and the Pope know to their cost.

I do not dwell upon the Peace Laws of the 17th and 18th

centuries. I only repeat the words of Sir Charles Gavan Duffy, that "injured nations have long memories." The social and political changes of which these laws were a kind of symbol, presents Protestantism to the Irish people in the most repulsive form possible—as the religion of their conquerors and persecutors. Who could blame them for calling the Protestant Church the Church of the English Garrison—a Church of alien proprietors who inherited the estates of which they and their fathers had been dispossessed? Much may be said, I know, on the other side. But, *I am trying to account for the Irish Religious Difficulty*; and I must therefore look at the subject from the standpoint of those whose case we are specially considering.

Even our own "Ulster Plantation," which we regard as having brought great blessing to Ireland and to the Empire, and of which this Council is a kind of celebration, has another side. Our Roman Catholic countrymen call it, and call it justly, the "Confiscation of Ulster." There could have been no Plantation if there had not been a previous Confiscation. The entire transaction was, it may be said, a necessity of the times. Be it so. I only ask that we look at it with the eyes of our countrymen. As was inevitable, there was for generations little less than a state of war between the colonists and the native population. We Presbyterians have, I think, as successfully as any others in the community, shaken ourselves free from this feeling of hostility: but it cannot be said to be quite dead among us. And as for our Roman Catholic neighbours, I am one of those who think that, on the whole, they are entitled to credit for not manifesting a more resentful feeling towards us.

IV. *Political Difficulty*.—This I altogether pass by. Not because I deem it undeserving the earnest, anxious consideration of Christian men and of Christian missionaries; but because it might introduce elements of discussion unsuitable for this meeting, and altogether foreign to my present design.

V. *The Directly Religious Difficulty*.—In the judgment of many, there was no occasion to have mentioned any other difficulty than this. One short word explains everything that is wrong about Ireland. I need not say what that word is. I yield to no one in the sense I entertain, of the immeasurable evils inflicted on my country, by the foreign religion first imposed on it by the martial power of England. It fosters enfeebling superstitions; its teaching regarding sin and other kindred subjects blunts the conscience and lowers the moral tone of the community; the power it puts into the hands of the priesthood, is destructive of the self-respect and sense of independence which are the indispensable conditions of all true freedom; by elevating pauperism into a Christian virtue, it lays an arrest on honest industry and on the prosperity that springs out of it; in this country at least, as far as suits its own ends, it has often encouraged disaffection and all its attendant evils. But notwithstanding all this, it is unfair and ungenerous in the extreme to refer all the exceptional ills of the country to the influence of Popery.

The Irish are a religious people. They hold some of the foundation truths of our common Christianity with a firm grasp. Agnosticism and Infidelity have, so far, made comparatively little progress among them. Their recent demeanor towards the mission of Mr. Moody and Mr. Sankey in the South of Ireland, and their attitude of mind generally, towards Gospel truth lovingly made known to them, is in a high degree worthy of recognition. No good at all, but the opposite, comes from ignoring facts like these.

VI. I shall refer to only one difficulty more—that is the *Difficulty arising from our own disqualification*. The causes already referred to have acted on the Roman Catholic population making these, exceptionally difficult of access. They have acted also on us Protestants, deepening the lines which separate us from our countrymen. They have thrown us into a position of seeming, and in the case of not a few, of real antagonism to the great body of the people. I knew an agent of a Missionary Society in this country who in visiting among Roman Catholics, always carried a loaded revolver in his breast pocket. The motto of his Society was, "Speaking the truth in love." I have sometimes wondered whether the motto would have been more appropriately engraven on the pistol, or stamped on the bullet. In the latter case, it might possibly have had the advantage of greater emphasis. Irish Protestants, as a class, would reprobate and scorn an agency conducted in such a spirit. But there are many who act as if they had greater faith in the evangelistic influence of the drum than of the Bible. Such, at any rate, is the belief of the great bulk of Irish Roman Catholics; and it constitutes one of our peculiar difficulties, especially in Ulster, when we seek to approach them with the Gospel.

I fear it must be said, that a very large proportion of Irish Protestants (and I here include all the Denominations) are out of sympathy with their Roman Catholic neighbors, and largely out of acquaintance with their modes of religious thought. It may be safely affirmed that the ordinary Protestant, whose knowledge of Romanism is derived from controversial treatises or sermons conducted from the Protestant side, has most inadequate and misleading views of the Roman Creed, as actually held or lived out by the people. What is often deplored as want of access, arising from the prejudice and opposition of those we seek to benefit, will resolve itself on a more faithful analysis, into want of knowledge, or of sympathy, or of tact, or of tenderness, in ourselves. Roman Catholics also suspect us, in our approaches to them, of having no other end in view than mere proselytism. Indeed they are of opinion that each "convert" in some undefined way, brings an immense pecuniary gain to Protestantism. The ordinary attitude of the Protestant mind may be said to encourage such a view. It calls for tabulated statistics of certified converts. There are multitudes who cannot even think of any other test of success. I am not to be understood as saying that God has not given us many true converts, though those who call most loudly for them are generally the slowest to confide in them. (Most of our converts,

I may say in passing, are in America.) But I affirm, that considering the peculiar circumstances of this country, such a test is unreasonable and false. The object of Missions to Roman Catholics in Ireland should be, to scatter the truth of God among them in any way we can think of and with special adaptation to their case; not raising controversy needlessly, but fully and frankly recognizing, and utilizing, the essential truth which we hold in common. We should do this and leave results to God. The Good Shepherd will look after all who hear His voice, and they will follow Him, though it may not be into our denominational fold. It may be given us to project the truth into some hearts in the Roman communion, where it may prove the seed of a National Reformation as notable and beneficent as any the world has yet seen. I have been now thirty-six years connected with our Assembly's Mission to Roman Catholics (and that is the reason why I occupy this responsible position to-night), and there is no conviction left on my mind stronger than this—that what we call “want of access,” lies largely at our own door; that in multitudes of instances, the people are not averse to be spoken to about “the common salvation” *provided*, they are satisfied that we are not prompted by any sinister design of proselytism; and that, were we able to approach them, filled to overflowing with the tender, gentle, unconquerable compassion of Christ, we should find that they would yield, perhaps more readily than some of ourselves, to the mysterious attractions of an uplifted Christ.

Our Presbyterian Church in Ireland is learning these lessons. In proportion as we do learn them, we shall be fitted for the noble missionary position which God has been pleased to assign us in this land. Our work is all conducted—Schools, Colportage, the use of the Press—in the spirit and along the lines I have indicated.

My subject was—“Ireland: Its Special Difficulties and Claims.” I have not left myself time to speak of its Claims. Nor do I deem it necessary. I am content that the special Claims of our work should be measured by its Special Difficulties.

The Council was next addressed by the Rev. CHARLES L. MORELL, on

### PRESBYTERIANISM, THE BEST REMEDIAL AGENCY FOR IRELAND.

Long before the names of United Presbyterian Church or Free Church were heard or dreamed of, before the foundation stones of the great Church of our American sister were laid, before her primeval forests had rung with the settler's axe, before her broad prairies were trodden, save by the mocassin of the red Indian, we, the Presbyterian Church of Ireland, had a name and a power in this land. Our birth was in the stormy period that preceded the great Revolution in England, when Scotch Colonists sought a refuge and a home in Ulster, bringing with them the faith of their fatherland. Indeed, I am not sure that there was ever any



period in the history of Ireland that was not stormy, for our Island has always been a veritable Cave of Æolus, "where stormy winds do blow." And even yet, there seems to be no voice of Philanthropist or Statesman, no voice save that of the Great Master, potent enough to say to her wild winds and tumultuous waves, "Peace be still," so that there may be a great calm. In our early childhood we had a Disruption, as our venerable parent had in her mature years. True, it has not been so generally known or so widely spoken of as the Scottish event of that name, but this may have arisen from that modesty by which Irishmen are so proverbially distinguished, which forbids them speaking in self-laudation of their deeds and sacrifices. Or perhaps, it may be ascribed to the fact, that there was no Press in those days to chronicle the occurrence, and that therefore, its memories have died away amid the more stirring events of modern times. But it is a matter of history, that the ministers who accompanied the Scotch colonists to their adopted home, ordained by the laying on of the hands of the Presbytery, enjoyed for a time all the advantages of an Establishment, glebes, manses, tithes, and conducted Divine service in the parish churches, according to the time-honoured and Scriptural form of our common Presbyterianism. And it should not be forgotten, that when the Act of Uniformity began to be enforced by a strong and rigorous Government, these men, rather than renounce their Presbyterianism, surrendered all these emoluments and cast themselves for maintenance on the sympathies of their people, at that time few in number, poor in circumstances, and struggling for existence among the native Irish by whom they were surrounded.

And although, in one aspect, this cannot be regarded but as a great calamity, due to the blind and bigoted policy of the Government of that day, depriving this land of the opportunity of having one strong, united, and truly Protestant Church in Ireland, yet we have reason to thank God, that all these things have been overruled for good. The vine which was planted in the wilds of Ulster 200 years ago, watered by the dews of the Divine blessing, has struck its roots into the earth; its boughs have spread over the land, and it has brought forth fruit abundantly. We now number nearly one-half of the Protestant population of Ireland, and our province of Ulster is not the least prosperous, loyal, and religious of the provinces of this Island.

Not only have we had a Disruption, but, what is rather more difficult to effect, we have had a Union, in our Church. When the practical barrier to a junction of the two divided streams of Presbyterianism was removed by the expulsion of Arianism, chiefly through the instrumentality of a great and good man now gone to his rest, whose name is a household word in all our Churches, Dr. Henry Cooke, of Belfast, we had a Union so complete, that the old shibboleth names of sect and party—Burgher and Anti-Burgher, Secession and Synod of Ulster—are only fossil remains to the younger men of the generation; a Union so satisfactory, that after the experience of half a century, we have increasing reason each

year to bless God for it; and we can and do recommend it to other Churches in America and Scotland, for we know

“How good a thing it is, And how becoming well,  
Together such as brethren are, In unity to dwell.”

There is just one other event in our history which, for the sake of our stranger friends, requires a passing allusion. I refer to the breaking of the monetary tie by which, from an early period, we were connected with the State. When the Act of Disestablishment and Disendowment was passed, we received the message of peace neither with howls of execration nor peons of joy. The truth is, we had little to gain or to lose. Others lost a great endowment and gained a large amount of spiritual liberty. With a great sum they obtained their freedom, but we were free born. We did not sit down in the sullenness of despair, but set ourselves, ministers and people, to repair the breaches of our Zion; and now, after the lapse of fifteen years, our ministerial maintenance is better than it was in the palmy days of endowment. It appears to me, when thus reviewing our past history, all the Lord has done for us in planting us in this land and blessing us, that surely He has a great work for us to do. We live, in a practical age, when all professions and pretensions are tested by results. Churches may boast of their apostolic succession, or may dwell with complacency on the beauty of their forms or the purity of their worship, the Scripturality of their Church government, or the extent of their membership; but just as the mighty engine that labors in our manufactories is not prized, for the polish of its surface or the symmetry of its form, but for the power it wields and the work it performs, so Christian men and even men of the world, are beginning to estimate the claims of Churches on their love and allegiance, by the amount of work these accomplish for the ascended Master. Oh, for less contention for forms and ceremonies, and the awakening of a holy rivalry among all the Churches as to which shall do most for Him who hath loved us and washed us from our sins in His own blood. I believe that the great work to which God calls us lies at our very doors; that this is, the Evangelization of Ireland, not the mere proselytizing of its people to any particular communion, but the bringing all her sons and daughters to the arms of the Shiloh, to whom shall be the gathering of the nations.

We should not be laggards in the foreign field, or shut our ears to the piercing cry of the perishing heathen, “Come over and help us.” We should not forget the ancient people of God, “Whose are the fathers, and of whom, as concerning the flesh, Christ came” We should help our Continental friends, confronted by a dark and dire superstition; but I hold, that first of all and chief of all the work that lies before us as a Church, is, the Evangelisation of Ireland.

With this great work laid on our consciences and hearts, we would ask, brethren in Christ, for your sympathies and prayers. Surely from the Churches of Scotland we shall not ask in vain. Ye are our kinsmen according to the flesh; ye are fellow-citizens

with us of an empire on which the sun never sets, and which neither you nor we will see dismembered. As protestors against Romish superstition, you will help us in contention for truth and righteousness. And to our American cousins we can appeal with equal confidence. You owe us something. We have been sending you for years our sons and brothers. They have tilled your virgin soil; they have digged from the bowels of your land the iron and the gold; they have filled your churches and occupied your pulpits; they have been among your honored senators and illustrious Presidents. In all your wondrous material prospects and spiritual growth, the Ulster Scot has been an important factor. We want your prayers, fathers and brethren, for the Evangelization of Ireland; the prayers of you that stand on the watch-towers of Zion; the prayers of you that make mention of the Lord. Give Him no rest till He make our Zion a praise in the land, and then, we feel assured, a great cloud of blessing shall gather, and big drops of mercy shall fall, and the wilderness and the solitary place shall bud and blossom as the rose and bring forth fruit like Lebanon.

Rev. Dr. MARSHALL LANG—If there is to be discussion on the Papers that have been read relating to Ireland, I think that now would be the best time to hear any remarks that might be made, as the next subject on the Programme takes us to the other side of the Atlantic. I move accordingly. (Agreed.)

Rev. J. W. WHIGHAM, Ballinasloe—I desire to say a few words in relation to one department of the work of the Presbyterian Church in Ireland. It is now about thirty years since I went out to commence mission work in the West of Ireland, which was the most—if I might use the expression—the most Roman Catholic portion of Ireland. During those thirty years, I have seen many changes in the country. When I first entered the work we were full of hope. Settlers from Scotland and Ulster came in considerable numbers to the district, and a new era of church extension seemed to have begun. But in the course of a few years a reaction set in, the tide seemed to turn, and numbers of those who had come to settle among us, removed from our midst. Numerous circumstances contributed to this state of things, such as high rents, depression of trade, bad seasons, and political and social troubles. It was a sad time then—and it has been comparatively the same since—for the small congregations that were formed at that period, but I am glad to say, that not a single congregation has been abandoned, and to this present hour they are bearing testimony to the cause of truth, waiting and hoping for better times. Those better times loom in the near distance and are approaching. The scene has again changed and a great revolution has swept over the land, stirring society to its very depths and effecting changes which are most important and far-reaching in their consequences. There are changes now in operation which, of necessity and in the nature of things, must tend to produce greater industrial thrift and good order and contentment amongst all

classes of the community, especially in the Southern and Western provinces, and a corresponding repression of the indolence, turbulence, and crime that have so long prevailed. All these changes are eminently favourable for the extension and growth of the Presbyterian Church in Ireland. It cannot be denied, that the very districts of the country that are most prosperous and distinguished by their industry, loyalty, and contentment are just those portions where Presbyterianism most prevails. On the other hand, those parts of the country where trade is depressed, where human blood has been flowing, where revolting outrages have been committed, are the districts not influenced by the Scriptural teaching, the Christian intelligence, and the social and industrial life and habits of the Presbyterian people. God has graciously opened our way, and introduced our Presbyterianism into every province in the country, and this Church of ours possesses the very truth which is to be the means of the regeneration of Ireland. I therefore would appeal to the Churches represented in this Council, to give us their sympathy and encouragement in trying to effect the evangelisation of Ireland.

Rev. K. S. MACDONALD, Calcutta, believed that when the Irish heart was appealed to in the proper way, it was always accessible to the truth of the Gospel.

Principal BROWN, Aberdeen, also briefly referred to the papers.

Dr. T. Y. KILLEN, Belfast—We of the Irish Presbyterian Church, should do what we can for our own country. Surely God in His providence in planting us here has indicated that the Evangelization of Ireland is the great work of the Presbyterian Church in Ireland. We in Ireland, battling with a great difficulty, might well appeal both to the Scotch and the Americans for their sympathy and prayers in the work in which we are engaged. Mr. Magee had referred to what Ireland in former days did for Scotland through the Culdees, but perhaps it was that Irish modesty to which Mr. Morell had referred, that led him not to mention that we had to do, not only with the evangelization of Scotland and England, but, at the same time, with that of a great part of the Continent of Europe. In our Irish Mission to the Roman Catholics, the Presbyterian Church has three agencies—the preaching of the Gospel by ministers, schools for the education of the young in the truths of the Gospel, and colporteurs—and I think that hardly too much importance can be attached to the work of colporteurs in the different parts of this dark island. I am happy to tell this Council a fact which would bear out what Mr. Magee had said, about the spirit and the feeling of the people. During those dark days through which the country had recently been passing, when deeds of blood were startling us almost weekly or monthly, the colporteurs were going hither and thither through the darkest counties of Ireland and no man attempted to molest them. I do not believe there is a single instance in which any agent of the Presbyterian Mission to Roman Catholics has been molested during that unfortunate and bloody period. It may be said that we cannot show

much fruit of our Roman Catholic Mission, and so far as Ireland was concerned, that was true, but what was the reason? Because those who were converted to Protestantism were very often exposed to persecution on the part of their own countrymen, and were obliged to flee to America, and so the brethren in that way got the benefit of the work done in Ireland.

Dr. J. MARSHALL LANG, Glasgow—An appeal has been made to the sympathies of a Scotchman. I had hoped some Scotch friend would have risen, but since none have done so, I am constrained to say that I am sure that appeal will not be made in vain. I confess that we in Scotland have not appreciated our daughter in Ireland, as we should have done. I do not believe a successful mission could ever be conducted in Ireland on a narrow and polemical spirit. The Presbyterians of Ireland represent the most sober, industrious, and steady part of the community, and I cannot but think, that in the future, a brighter day will dawn upon the Presbyterianism of Ireland. The whole tendency of recent legislation has been to make the Presbyterian element in Ireland realise, that there is a power in the country that will be for the great good of Ireland as well as for the blessing of the Presbyterian Church.

The Council now resumed the Order of Business, when the Rev. R. H. LUNDIE, M.A., Liverpool, presented a communication from the Missionary Christian Church of Belgium, inviting the Council to attend its annual Synodical Meeting, at Charleroi, on the 4th, 5th and 6th of August. The communication was received with much pleasure, and the Belgian Church thanked for its courtesy.

After this, the Rev. CHARLES S. POMEROY, D.D., Cleveland, Ohio, presented a Paper on

#### ROMANISM IN THE UNITED STATES.

The advance of the Roman Catholic Church in the United States within the current century stands a salient, phenomenal feature in our history. The merest glance at its historic position confronts us with two marvels: one, its immense growth; another, the wonder that it had not long ago overwhelmed the country. We were girdled by Romanism at the first. Between the two oceans, and from our great lakes to the Mexican gulf, it had the earliest chance of unchecked possession. Roman Catholics were the early explorers of our Continent. South America belonged to them entirely. British America was theirs. Jesuit missionaries pioneered the exploration of our magnificent Mississippi Valley. French and Spanish Romanists bade fair to parcel out the land between them. In ways of singular, unforeseen development that expectation was thwarted. By victories for Protestantism as providential as when Wolfe conquered at Quebec, Anglo-Saxon civilization and its religious think-

ing, became dominant. In a long belt across the Southern country, from Florida to California, including Texas, Louisiana, and New Mexico, the missions of the Papal Church were once the only religious stations of any Christian name. So they continued until almost within the present generation. Then in the Northern belt, covering Michigan, Wisconsin, Illinois, and stretching far into the wilderness from the western edge of Missouri, the Roman Catholic Church held the ground. Not a Protestant Church of any name was known there, until within the present century, while Maryland on the Atlantic, was a Papal colony from the first. At a time when the Pope had acknowledged right, by general consent of Christendom, to parcel out the earth and dispose of kingdoms as he choose, it was not owing to the unreadiness of Papal nations to grasp so vast a land, but only to their lack of power, that it is not to-day the property of Ferdinand and Isabella's successors, by gift of Pope Alexander VI., in 1493. The Portuguese claim their present possessions in Africa by precisely such a title only. A Papal decree was as good a title once as any king could show. Nothing but the power to preserve it Protestant, prevents the territory of the United States from being handed over one day to the same unyielding, alleged vicar of Christ, who once effectually claimed authority to dispose of it. No one doubts that with his possible return of power, would come its exercise. The modern virtue of moderation is, for the hierarchy, a creature of necessity alone. The eyes of the world are upon the problem as its solution progresses. Shall it be, that while the old root is cramped and decaying, suffering from rocky soil and difficult nutriment in the old world, here is a fresh virgin field where the bending branches can bury themselves and turn to fresh trunks, like a banyan tree, until the fruit and verdure of this new transplanting, shall more than compensate for the sluggish growth, the threatening decay of the old stock? Let us examine the fact. Statistics are proverbially dry, but they will be found juicy here.

This fact is memorable, that no country, in modern or ancient times, has ever matched the increase of population enjoyed by the United States during the present century. The five and a third millions in 1800, became the 50,153,000 in 1880; and at least 55 millions in 1884, more than ten-fold increase in 84 years! But *Romanism has done far more than that*. Beginning with a hundred thousand adherents in 1800, its increase, to use the most reasonable estimates of its own statisticians, has been faster. In some decades, *three times* faster, than this unparalleled increase of the nation at large. For instance, the ratio of increase for the total population from 1840 to 1850 was 36 per cent.; while for the Roman Catholic portion of the population, it was 125 per cent. From 1850 to 1860, the popular ratio of increase was 35 per cent., while Romanism increased 109 per cent. Take another comparison. In 1830 the Romanists were one twenty-ninth of the entire population; in 1840, one-eighteenth; in 1850, one-eleventh; in 1860, fully one-eighth; in 1870, *over* one-eighth. We shall pre-

sently see what they are in 1884. Glance also at the moneyed possessions, the real-estate and personal property of the Romish Church. You find the same amazing increase in its accumulations, far greater than the increase of the National wealth. From the statements of its representatives, its property valuation in 1850 was nine and a quarter millions of dollars. In 1860, it was  $26\frac{3}{4}$  millions, and in 1870, sixty-one millions; a gain of over 50 millions in 20 years. Probably 200 millions would not cover the property of these ecclesiastics to-day—property, wherein the people who paid for it, have no title or authority whatsoever. According to the National Census report, the aggregate wealth of the country increased about 125 per cent. from 1850 to 1860. At the sametime, the wealth of the Romish Church increased about 189 per cent. Within the ensuing ten years, up to 1870, while the wealth of the country gained 86 per cent., the wealth of the Romish Church gained 128 per cent. This excessive ratio has probably somewhat decreased.

Trustworthy statistics of the last ten years are difficult to acquire. Still the comparison must be exceedingly favourable to Romish acquisitions.

The figures given in their Directories and Year Books, exhibit great gains in other directions as well. I summarize them, as covering the last generation, since 1850.

Dioceses and Vicariates in 1850, 29; in 1883, 72. Churches, Chapels, and Stations (the latter without special edifices, and comprising nearly one-fifth of the whole) in 1850, 1,830; in 1883, 9,239. Priests—then 1,302, now 6,835, at least twice as many as the ecclesiastics of all grades in Ireland. Ecclesiastical Students—then 322, now 1,651. Monasteries—in 1850, 35; in 1880, 176. Convents—65 in 1850, and in 1880, 673. Of Parochial Schools, there was no report made in 1850. It was not until more than ten years after that date, that such schools became an important feature in the operations of the hierarchy in their attempts to rescue the children of their followers from the influence of our Public Schools. But in 1883 there were 2,532 of them. No report was made of parochial pupils in 1850, but in 1860 there were 57,611, and in 1884—under the more complete and exacting operation of the new system—they had increased to 481,834. In 1850, they had 108 hospitals and asylums—now they report 433. Their Educational Institutions are very seldom of a high order, but such as they are, labor is not spared upon them. They have now got 87 Colleges—not one of them endowed. Still, their expenses are comparatively small, and here are graduated annually, hundreds of young men for their 22 Theological Seminaries. Foreign priests, also, are continually imported to swell the number of their religious leaders. These are under the rule of one Cardinal, 13 Archbishops, 57 Bishops and Apostolic Vicars. A closely banded hierarchy, under absolute central control, with unparalleled organization, perfected by the experience of centuries for the ends it has in view—moved from Rome as by machinery, keeping its own

secrets, consumed with zeal for propagandism; shrewd, able, aggressive, untiring, changeless in dogma—yet with practised adaptation of its methods to every grade of human nature, every changing environment, every phase of human society; holding its adherents from the cradle to the grave, with a grasp that never slackens in its purpose or its effort. The level of those adherents has been, and is for the most part, low—among the lowest in thrift, intelligence, and culture. But they are rising in the social scale, in commercial prosperity, and political preferment—able to respond more liberally to the systematic, incessant claims for money, to be placed without enquiry or report of expenditure in the hands of priests and bishops. The hierarchy builds magnificent cathedrals with artistic music and pompous ritual, in foci of population and of political ascendancy, and carefully delegates to those centres its most brilliant and astute ecclesiastics. For her shattered throne in Europe that Church has the vision of repair among us. In the United States is her grand rally. Neither is it always sufficiently remembered that the hiding of her power, is in the amount of essential scriptural truth she holds in her doctrinal system as a visible Church. In this, she exceeds some denominations that are commonly classed among the Protestant ranks. So she stands among us, with no reticence about her hopes—in feverish eagerness for conquest—in asserted, often confident and exultant expectation of one day controlling the majority of our population, and so ruling the land ere long. Is the expectation warrantable? We know their purpose beyond a shadow of a doubt. How far have they pushed, on the way of gaining it?

Let us in the light, that circumstances and conditions throw upon that question, briefly examine it. In order to clear apprehension, the figures of numerical increase that I have given, need to be translated by mention of a few attendant facts. Our nation's unprecedented growth has not occurred from natural increase merely, but from bodily importation of new material. The old world has been overflowing upon us. No such immigration was ever known before on the face of the earth. At the one port of New York, more than three-fourths of a million immigrants land annually. And what has been the composition of this influx? In a vast proportion, it has come from Celtic nations, and has been made up in large part of Roman Catholics. Only of late, has the Teutonic element preponderated. Of the Irish, French, Spanish, Italian immigrants, and others of this class, gained by acquisition of territory, seven-eighths were Romanists originally. This Celtic element, with its descendants, covers undoubtedly about half of our present population. Yet, they have only about six and a-half millions of Romanists to show for a Papal immigration of as many, during the past generation; to say nothing of their natural increase, or the descendants of that million and a-half who were here thirty-three years ago. Had they merely held their own, they would have counted twenty millions to-day, instead of only six and a-half.



A multitude of Romish authorities—when not haranguing for popular effect, but writing for their own people, deplore enormous losses, which have been fully as great as they confess. Our very atmosphere, oxygenated as it is with influences of religious freedom, and of Christ's Gospel, must be unfriendly to Romanism. The second generation can hardly breathe it without becoming chilled towards the Romish faith. Some institutions have been unable healthily to endure a voyage across the Atlantic Ocean, and Romanism is one of them. In the assault of that Church upon our country to possess it, as many have fallen away as would have dropped from the ranks of a forlorn hope in some desperate charge on hostile batteries. From lands where they were securely under Papal dominion, they emigrate to a continent where they melt out of Papal hands, like snow in a warm palm. As a scheme towards killing off Romanism from the face of the earth, facts shew that emigration to America is a pronounced success. Their own published official reports for the past year, show a decrease in their population as compared with the preceding year, leaving their aggregate 6,623,176. They were *more* than one-eighth of our people in 1870. Now they are *less* than one-eighth. This falling-off is powerfully suggestive. However, such figures are not conclusive as to absolute growth or decline. Their bishops enumerate under their control, the entire population of every age—not merely adult Covenant members as do the evangelic Churches. Even there, the computation on their part is not individual and accurate as with us, but largely conjectural. Sometimes, they multiply the number of infant baptisms by the ratio of live births to the population in the State, in order to obtain the Catholic population. No more accurate methods than this seem to prevail among them.

Every source of information points steadily to the fact, that the actual and relative increase of the Romish Church has already reached its flood-tide. The ebb is upon her now. Sisyphus has already rolled his stone to the hill top. Emigration has done more for that Church than it is ever likely to do again—and without emigration, she would well nigh have died out of the land. She will grow, for growth is the custom of our country; but never so fast again, unless some wholesale importation of new material should unexpectedly occur.

But this rejoinder may very properly be made. Even with seven-eighths of the population outside of her fold, it might be easy for the Romish Church to be hopeful of victory in time, if only a secular element, or one of religious indifference, stood confronting her. Exclude from comparison then, the "liberal" unorthodox Churches that are slowly decreasing among us, yet whose influence would be decidedly unfriendly to the advance of Romanism. Look only at the relative progress of the Evangelic Churches of the United States, as indicating the contemporary influence of a purer Biblical faith among the people, and representing the organized, principled, trustworthy barrier to Papal aggression. The gain of

these Churches from immigration has been comparatively small. They have been battling in the open field with resident and imported rationalism, and with all the subtle influences of an educated materialistic drift of thought among the population for the last thirty years. Yet, within that period of special pressure, they have increased in communicants more than one half faster than the total population. Within the *thirty* years from 1850 to 1880, they have grown more than during the fifty years preceding. Although, as we have seen, Romanism has largely increased upon the population, Evangelical Christianity among us has largely increased upon Romanism. Remember, that the number of Evangelical Communicants needs to be multiplied at least by three, some will think by four, in order to match the method adopted by the Romanists in their count of population. Yet waiving this for the moment, our increase of enrolled Evangelical Communicants in the last thirty years, has been more than  $1\frac{3}{4}$  millions greater than the increase of the entire Romish population. Single Protestant denominations within that period have greatly outstripped Romanism. While from 1850 to 1880, Romish priests increased 5,100; Presbyterian ordained ministers increased 4,276; Baptists, 11,428; and Methodists, 15,430; to say nothing of the large growth in the other denominations. The aggregate increase was 44,315 Evangelic ministers. Now, estimating the Evangelical population, by adding only *two* for every enrolled communicant, it has increased within the past ten years alone, certainly more than six times as fast as the Romish population, and the proportion is rising every year. Romanism is comparatively at a standstill in everything except financial accumulation and political strategy. Even in these favourite departments of her effort, she has received many a pronounced arrest, and others stand ready for her upon occasion. When one of her zealous and enlightened archbishops, Purcell of Cincinnati, could receive from his confiding parishioners four millions dollars on deposit, with promise of interest to the depositors, and then have nothing to show for the money in a few years, except a few churches and ecclesiastical edifices which he had built with the funds and which could not be attached by his clamorous creditors, it is not amazing, that the brilliant prospects of similar "banking" operations conducted elsewhere by ecclesiastics, have been somewhat dimmed.

The increase of the Papal Church has been supposed to refute the charge, that popular freedom is hostile to Romanism. But she cannot forget her traditional propensity, that has set every government on earth against her. Her hierarchy have their fingers upon every lever of political influence for the aggrandizement of their Church. Our legislatures are besieged by priestly lobbyists—with threat or persuasion to secure favors for their sect and support of their institutions from the public funds. When they can dictate, they are arrogant, and when they cannot dictate, they are the most importunate beggars in the Republic. It is notorious that Catholic

votes are held in priestly hands, and venal politicians are not slow in bargaining for them with bribes that are sometimes as monstrous in size as they are in rascality. A splendid new cathedral in New York is just complete, upon land worth millions of dollars, that was *given* to them by a venal municipal corporation years ago. When our politics were most corrupt, that has been the date of special Romish flourishing and emolument. From 1869 to 1880 the Romish Church obtained from the city and state governments of New York, 5,827,471 dollars for its institutions. In some years, memorably in 1866, when municipal rulers whose names have become synonymous with corruption, were in power at New York, nineteenth-tenths of all charitable appropriations of the State were made to the Romish Church.

The claim is often urged, that the Papal Church in the United States is full of liberality, and in substantial accord with the enlightened spirit of the nineteenth century. Admirers of republican institutions abroad may entertain that idea, but we indulge no baseless hopes in any such direction. With modifications to her ordinary policy, such as are indicated by necessity and prudence, the Romish hierarchy among us, follows the lead of the Vatican as blindly as elsewhere. The bishops enjoy their power solely from the Pope's gift—and as political appointees of the only foreign ruler who claims and exercises authority through his agents upon our soil—they could not be expected to turn upon their benefactor. His hold upon them is absolute. Obedience to him is their honor. Liberal priests are never selected for such posts. Those who have become advocates of what Rome disapproved, have quickly dropped from their eminence, and more pliant servants of the Pontiff have been exalted. Their zeal, tact, versatility in resource, have often been a lesson for us. They are quick to discern the drift of affairs, shrewd in disposing of their means and men. They never fling away their strength in rural districts. Points are selected likely to be centres of influence and population. They fasten upon state capitals in embryo—upon rising towns and cities—sharing largely in the constant appreciation of real estate. They purchase land and hold it, long before a priest appears. By and by they start a hospital and build it by Protestant money, solicited for a needed institution which the settlers can scarcely refuse. Then schools are grouped around this—at once they have strong foothold, and often succeed in becoming teachers of Protestant children. Ever since the emancipation of our negroes, now amounting to more than  $6\frac{1}{2}$  millions, and their admission to suffrage, the Romish Church has shown, for the first time, a deep desire to disciple them. But already more than one-fourth of that people are Protestant communicants, and the effort has met scant success thus far.

Spurred by our competition, they everywhere copy Protestant methods, create Sunday schools, and adapt them to their purposes. They hold revival services under the name of "Missions," issue tracts and scatter them, bestow concessions upon popular opinion by greater prominence given to preaching—and less publicity to

their peculiar superstitions. But after all, the system is not changed in an iota. Their shrewdest writers say "the ancient Church will not become Americanized." Most likely. But the Republic will not become Romanized either. The chances are infinitesimal. They take often for indifference or surrender, what is only the calm and magnanimity of conscious power. They make no systematic attempts to proselyte among Protestants. All their efforts are roundabout and furtive. Our whole national life is a protest against the pretensions of Romanism. It does not reach our people. It is an exotic, hard to domesticate—essentially an alien system. It is chameleon-like. But its changes are hardly skin-deep. Its old history shows through, wherever it dares to exhibit itself as it is. The same hatred of the Bible is there. They have publicly burned it more than once in our land. Every superstition of the old world is rife under their sanction, wherever it may feasibly be practised for priestly gain.

On the whole, we feel that our country and any country, is imperilled by every advance of Romanism. Our Washington was not blind when he solemnly warned us against it. That hierarchy—so long as they stand absolutely obedient to a foreign ruler who curses by every anathema the basic principles of our national life, is the sworn enemy of our institutions, our political rights, our religious freedom and State neutrality—our civil marriage, our free Press—our free Public School system—our separation of Church and State and our open Bible. Not one of these has escaped Papal denunciation. The hierarchy is more of a secret society than the Freemasonry which it inconsistently opposes. Their work is not to elevate the people, but to induce the people to elevate them.

Romanism is the smallest contributor to common Charities in proportion to its wealth and numbers, and draws more from the community than any other. 20,000 dollars would cover its annual gifts for Foreign Missions, against thirty times that amount from one branch of our Presbyterians alone, and 3,000,000 dollars from our Evangelical bodies combined. It leaves the rest of the world to shift for itself, while it bends its energies and spends its funds in strengthening its position in our country. Our institutions are prevailing more on Rome than Rome on us. She is in a struggle which she realises with alarm. She has her hands full, to hold her people and secure their children. In this, the hierarchy has conspicuously failed. It is a damage and a disquiet, more than a danger. Their struggle is like that of the oilmen, when their drill has struck a mighty vein of petroleum—the spouting wealth overflows for lack of tanks to retain it, and a river of riches runs away. They have not at all kept pace with their opportunities.

They have taken radical measures with their people which might appear the mere arrogance of domineering bigotry—like their sudden change from violent opposition of the Bible in our Public Schools to the establishment of their own Parochial Schools, like their anathemas against civil marriage, and their recent crusade against the marriage of their people with Pro-

testants, calling such unions a crime. But really in every case, all this has been a sign of fear, an evidence of conscious weakness. It is not aggrandizement, but a policy of self-protection, a mere struggle for existence. The hierarchy is fighting for its life.

The two great rivals of Evangelical Christianity before our people are Romanism and Materialism. They instinctively dislike each other as much as they both dislike us. By God's blessing, we have been enabled to gain upon them both, and marshal them against each other where we can, in the interest of an open Bible, and an unfettered Gospel.

There will be no hostility in our land against Great Britain, unless Romanism is somehow at the bottom of it. In regard to our watchfulness against their schemes, this must be said; Wherever unfair and scandalous legislation has been engineered through venal bodies, in the selfish interests of the Romish Church, it has generally been repealed at an ensuing session, in deference to loud popular demand. We are glad of the aid occasionally lent by Papal ecclesiastics against intemperance and Sabbath desecration. We thank them for influences against divorce, and for strong words in pastoral letters against social demoralizations with whose consequences, the Confessional has informed them. Their members form so large a portion of the dangerous classes in our cities and elsewhere, that our authorities have been often indebted to their priests and bishops, for willingness to call them off from acts of violence. Not only New York and Chicago, but Presbyterian Pittsburgh has officially thanked the priests for not allowing their members to compass the destruction of those great cities, in the course of their riots. So we sometimes, gratefully accept a Romish protectorate over our life and property. But generally, our American people see the history of Romanism written in tyranny and persecution, in enslavement of intellect, and corruption of morals. We judge the tree by its fruit. History does not lie.

But how shall we meet this subtle foe? By intolerance. Not for a moment—fighting fire with fire, is not our policy. We believe in freedom of conscience, and equal rights of citizenship, and fight sectarian monopolies. We depend on religious truth to break down religious falsehood. We know that persecution never yet put anything down. We shall conquer them if we work harder, live truer, love stronger, preach Christ more sincerely; not otherwise. Rome may bargain for votes, control venal legislation, rope in multitudes by her seductions, but she cannot conquer the Spirit of the living God. If we cut loose from Him and from His truth, we shall be defeated, and deserve to be. All Romanists are not the hierarchy. They are our neighbours, fellow citizens, our fortune wrapped up with theirs. There is less missionary work among them than there should be. Facts disprove the common impression that effort is wasted upon Romanists. Reception of converts from their ranks to our Churches is becoming a common occurrence. Nearly every pastor has such

accessions to report. We remember that the Reformation was due to converted priests, and we have our hopes.

That system of error in our land may be like the iceberg we passed on the high seas in our voyage hither—conspicuous, glittering, cold, perilous. To have run upon it unsuspecting, were fatal. Besides the lofty bulk in sight, there was six times as much beneath the waves—as hard and cold as that above. But it was floating in the current of the Gulf Stream. Every wave that dashed upon its chilly sides carried its very substance back into the warm flood, and we knew that by-and-by, it would be gone and mingled with the sea. Only let this iceberg of Romanism be kept floating in the Gulf Stream of a warm, tender, Bible-loving Christianity—who knows but we shall melt its icyness out of it, and make it flow together in the evangelic fervours of a common faith. But if not—Christ will reign one day, His faithful friends shall join His glory, His enemies shall be blasted by the brightness of His advent! Amen. Even so, come Lord Jesus.

A Paper was then read to the Council by Rev. R. F. BURNS, D.D., Halifax, Nova Scotia, on

#### ROMANISM IN CANADA.

According to numerical strength, the chief Churches of the Dominion of Canada stand as follows: 1 Roman Catholic; 2 Methodist; 3 Presbyterian; 4 Episcopalian. In the Province of Quebec, the Romanists outnumber the Protestants  $6\frac{1}{2}$  times; the figures being 1,171,000 to 184,000. Nigh 110,000 are French, to which nationality also belong 90,000 in the Province of Ontario, 57,000 in New Brunswick, 41,000 in Nova Scotia, 13,000 in Manitoba and the North-west, and 10,000 in Prince Edward Island. For between two and three centuries, the Province of Quebec has been in North, what Paraguay was in South, America, a favourite preserve of Rome, so that through vast districts scarcely a single Protestant can be found.

Charlevoix was originally settled by Highlanders, and now among their descendants are but 15 Protestants to 18,000 Roman Catholics. Many of these bear familiar Scottish names, but are ignorant alike of the language and faith of their fathers. M'Neils, and Macleans, and M'Larens, and M'Donalds, Frasers, and M'Tavishes, are there—the posterity of the soldiers who were led by Wolfe and on the Plains of Abraham, transferred this jewel from the French to the English Crown. Disbanded after the war, they settled in the fields they had conquered, to become in turn, a prey to the people of the land. Inter-marital and commercial relations have exerted their customary deteriorating influence, and the unequal yokes of Israel, in the days of her degeneracy, have been reproduced.

Rome got a great start of us. In 1535, when Luther was being borne forward on the Reforming tide, and Loyola organising the Society that was intended to arrest it; when John Calvin was

about publishing his imperishable Institutes, and settling at Geneva, where afterwards he was to commune with John Knox, Jacques Cartier was making his way up that noble river which he named the St. Lawrence.

Seventy-three years after Rome's emblem, crowned by the Lilies of France, had been planted by our foremost pioneer on our virgin soil (in 1608), Samuel de Champlain laid the foundations of the Citadel of Quebec—

“That fortress cliff that keeps of Canada the key.”

Nor must we forget here, the Huguenot episode, that period of English rule between 1629 and 1632, in which the three brothers Kirke, of Scotch extraction, who hailed from Dieppe where Knox had landed three-quarters of a century before, with the Calvinists, Michel and La Tour, associated with early Nova Scotian as well as Lower Canada history, were the prominent figures.

After this, in 1627, the “Company of One Hundred Associates,” the offspring of the prolific brain of Richelieu, the East India or Hudson Bay Company of its day, obtained irresponsible jurisdiction, on condition of settling 6,000 colonists in 15 years, and of providing for the support of Romish priests in each settlement. For a dozen years already, these priests had been in the land—four Recollet Fathers (members of the Order of St. Francis) having arrived in 1615, and six years afterwards, five members of the Order of Jesus.

New France was soon to show the effects of the ostracising of the Huguenots and her abandonment to the keeping of the Jesuits, and little did it come into the mind of Richelieu, when excluding from France and her colonies the followers of Coligny, that he was losing to his country a trade whose annual yield was two million sterling, and transferring to Spitalfields the looms of Lyons and Tours, building up a lucrative commerce in both Old and New England, making London merchants, princes, and giving intensified vitality to the Heresy he sought to kill.

For a century and a half, from her first Colonizing till the Conquest, France was absolute monarch of Canada. From the Diamond Cape at Quebec, which “stands most beautiful”—the Acropolis of the Land, she sent forth religion and commerce, the crucifix and the lily together—eastward to Acadia, North, and West to Lake Superior, and southward to Florida and Louisiana. But on an eventful morning of September, 1759, a few brief hours saw the Gibraltar of the American Mediterranean, and the control of a Continent, pass into English hands. All through the preceding 150 years, the source of French rule and mis-rule was at Rome. Even in the palmiest days of Louis le Grande, the “power behind the throne” was the Jesuit.

Jesuitical perfidy crops out in Acadia as well. When Basil the blacksmith, in Longfellow's “Evangeline” exclaims “Down with the tyrants of England, we never have sworn them allegiance,” he gets his inspiration from Fathers Vincent and Felix. In spite of our country's experience of how the liberal concessions of the treaty of Utrecht had been turned to her detriment by the misdirected

Acadians, whose removal, too long delayed, became at last a painful necessity, the Treaty of Paris, passed half-a-century after (in 1763), when the largest colony changed hands, granted similar privileges. During the intervening years and till now, such a liberal interpretation has been given to its provisions, that one would think at times, the position had become reversed and that the Conquered were the Conquerors. It was otherwise with Norman and Saxon in the days of yore. There has been no such fusion of the two elements in Canada—and we have had to suffer for it. To a large extent the French rule us to-day. Their language is spoken in our legislative and judicial halls; their laws are incorporated with our Statute Book; clerical rights have been retained and are guaranteed and guarded more scrupulously, than under the old regime. The French party wields with us, the balance of power. During the era of French rule, the liberal principles of the Gallican party held sway. But when the sceptre departed from France, the French Canadians clung closer to Rome till gradually, through continued concessions, Romish authority became much stronger under British, than it had been under French, rule.

For a century after the Conquest, the Rights of the Roman Catholic Church were defended by appeals to the Quebec Act, the Treaty of Cession, the Capitulation of Montreal, and the old French edicts and ordinances, but are so but seldom, now. Against Infallibility, nothing can stand. That cuts short all argument. Nothing is left but to obey, Because, the Bishop of Three Rivers declares a certain marriage null and void, Judge Rollete decerns accordingly. Years ago, the Liberal Catholics founded the Institute Canadienne for mutual intercourse and improvement, but because it permitted freedom of thought and discussion, it was placed under the ban and its publications inserted in the "Index Expurgatorius." In August 1869, those joining the Institution were denied the Sacraments, even in death, and remorselessly followed to the grave. Joseph Guibord, a printer by trade, a Roman Catholic by baptism and education, refuses to abandon the Institute, whereupon, on his death, he is refused burial in consecrated ground. His wife, "a good Catholic," pleads for it, even without any religious service, but in vain. The Lords of the Privy Council to whom the appeal was ultimately taken, give it against the Bishop, on the ground that the decrees of the Index had never been admitted into the French Codes, and that the authority of the Inquisition was not recognised in Canada. Ultramontane astuteness evades the Imperial ruling by getting the worthy printers' lot fenced off from the rest of the burying-ground, and subsequently, having an Act passed by the Quebec Legislature, giving the Roman Catholic Church power to say in which part of the cemetery any one should be buried.

The teachings of Ultramontanism, which has become the prevalent type of Romanism in Eastern Canada, are to the effect, that the Roman Catholic Episcopate is as much above the Civil Power as the Supernatural is above the Natural—that the Church is the



Pope, that the Church contains the State, that every human being is subject to "His Holiness," that the Civil Power can assign no limit to the Ecclesiastical, and that it is a "pernicious doctrine" to allege that it has a right to do so. Romanism in Canada is largely of this type. In Canada East, Romanism is established by law though we pride ourselves in having no Established Church. There is no spot in the British Dominions, if we except Malta, where the powers that be, show it so much deference.

The Tithe System is in force. One-thirteenth originally, but for long, one-twenty-sixth of the produce of the soil has been appropriated to Ecclesiastical support. This can be enforced in the Courts of Law and hence, any leaving the Church of Rome have to make a public official declaration to that effect, so as to secure exemption from this annual tax. Rates are imposed for the building of churches, convents, and other Ecclesiastical edifices, to meet which, many of the farms of the "Habitans" are heavily mortgaged. It has been moderately estimated that the Church of Rome in Eastern Canada alone, must be in the enjoyment of a revenue equal to what could be derived from thirteen million pounds' worth of property. Her exemption from taxation is equivalent to a large addition to her revenues. They can get money when they like. The other day, the great Notre Dame Cathedral of Montreal being heavily in debt, the bishop issued a decree in which he "ordains" that each Roman Catholic family in the diocese should pay two dollars (8/-) a year, and each unmarried man a dollar (4/-), till the debt is paid. This will yield £10,000 sterling a year, and the money is sure to be paid. The various Orders are richly endowed. The Jesuits, though so generally outlawed, obtained, in 1871, an Act of Incorporation which gave them the right of holding property equally with other Orders. Though their property which, in 1759, embraced nine Seignories, large tracts of land and various houses, was transferred in 1800, to the Provincial Government for purposes of Superior Education, they have not abandoned their claim to it, and in view of their increasing power and the disposition of the Government to yield where priestly interests are involved, one would not be surprised to hear any day of their forfeited estates being restored.

Romanism in Canada includes 4 archbishops, over a score of bishops, 1,500 priests, and a million and three-quarters of the people. It is a solid, compact body, of vast resources. It has had the French Canadians under its exclusive keeping for between two and three centuries. And what has it made of them? Contemporaneously with the arrival of the vessel with the Jesuits on board, a tiny shallop was being anchored at Plymouth Rock on a bitter December day, with passengers and principles how different! The work of the Priest and the Puritan how opposite! If you would see their respective monuments, come over the sea and, "Look around you."

The first Protestant Missionary of whom we have any reliable record was a Methodist of Guernsey, sent out by a society in

London, and who labored from 1815 to 1823 among the French and English inhabitants of Quebec. The first organization was the "Edinburgh Committee for the management of the French Canadian Mission," from 1829 to 1834. This was tentative and pioneer. Henri Olivier, a devoted Swiss pastor, and his wife, did a good work at Montreal, establishing a Baptist Church in 1835. Roussy and Madame Feller followed, establishing the *Grande Ligne Mission*, which has over a dozen organized Churches and Missions and has brought nigh 5,000 French Canadian Romanists to a knowledge of the Gospel. The *French Canadian Missionary Society* was organized in 1839, on an undenominational basis, and during forty years accomplished a great work. Its supporters were principally Presbyterian and Congregational. The *Episcopalians* have a Mission, whose principal stations are at Sabrevois and the Indian village of St. Francis with headquarters in Montreal, which has been greatly owned of God. The *Methodists* have a very flourishing Mission, into which the Rev. Louis N. Beaudry, himself a convert, has thrown much life. Their Mission to the Oka Indians of the Lake of the Two Mountains, has got historical celebrity. They had a regular church of 200 members and 400 adherents, till, through the persistent persecution of those who failed to seduce them from their faithful Protestant teachers, they were transferred to Indian reserves farther West. Our *Presbyterian Mission*, which started some fifteen years ago, has been specially successful since the union of our Canadian Churches in 1875. Three distinct agencies are employed—Churches, Schools, and Colportage. 73 stations, with an aggregate attendance of 5,000 worshippers, are supplied by 31 missionaries, 20 of whom are ordained ministers. 12 French students are pursuing their studies for the ministry. There are 15 schools, with 21 teachers and 585 pupils. The central school is the Pointe-aux-Trembles—formerly belonging to the French Canadian Missionary Society. Some 20 of the pupils professed the Protestant faith during the year. *Colportage* has been well called by Dr. Duff "one of the noblest and worthiest of existing enterprises," and by Mr. Spurgeon, "one of the most efficient, and at the same time most economical, agencies in existence. The Presbyterian Church employs 17 colporteurs, who last year visited 25,000 families, and distributed 3,064 copies of the Scriptures or portions of Scripture, and 26,000 religious tracts. One of our French congregations in Montreal has 90 families and 116 members in good standing; 17 having been received during the past year on profession, after abjuring Romish error.

There have been some years of special in-gathering. In 1875, 2,263 persons abjured Romanism under Father Chiniquy. In 1877-8 Mr. Chiniquy visited 2,000 Romanists, of whom 529 subsequently publicly renounced their errors, so that the work may be considered as having never been more hopeful than now. It is noticeable that while the French are increasing more rapidly than the English in Canada, yet the increase of the Roman Catholic over the Protestant population has been only two per

cent., and it would be still less but for the removal of so many of the converts to the States, to escape from their persecutors.

After all, we have occasion to say, "what hath God wrought." Half-a-century ago, there were not known to be any French-speaking Protestants in Canada. A carefully prepared estimate shows to-day—all denominations combined: 95 French Protestant preaching stations with 3,000 fully enrolled members, 51 Sabbath schools, and 24 mission day schools, with 2,100 pupils, 106 missionaries, colporteurs, and teachers, and a total French Protestant population of 11,000. Could those who have removed to the United States be retained in Canada after they come out from Rome, we would perhaps, have double the membership we have. But their change means loss of employment and subjection to many annoyances and risks. They therefore cross to the great Republic, where in several quarters, they are forming congregations. The influence of our work reaches even old France. A Frenchman, who came to Canada a few years ago, and who while there, not merely abjured Romanism, but, through the iustrumentality of one of the missionaries, embraced Christ, on returning recently to his native land has been the means of forming two Protestant Churches. If the late Principal Cunningham's judgment be correct, that "the triumph of Protestantism in France will be the downfall of Popery the world over," we, in our distant Colony, may be doing something to hasten that glorious consummation. The French are gregarious. They go in companies. We have had already in the large exodus of 1875, premonitions of larger and more general outcomings from that House of Bondage. The vision may tarry, but it is only for an appointed time. We wait for it. We work for it. It may turn out as with the winter in Canada. As the rivers and lakes are bound in icy chains and the mighty congealed masses are piled high, it would seem as they could never be dissolved. Of what use myriad human fires? With man this is impossible. But, is there anything too hard for the Lord? His one great fire can do it. Popery is a freezing system. In view of these huge ice-masses of ignorance and superstition, our hearts sink. But He sendeth forth His Word and melteth them. He causeth His wind to blow and the waters flow, so that this song will be sung in the land of Canada as she rises in her might, redeemed, regenerated, and disenthralled—"Our winter is past."

The Council was now addressed by Rev. R. M. PATTERSON, D.D., Philadelphia, on

#### THE DANGER TO PROTESTANTISM FROM A REVIVAL OF RITUALISM.

The Lexicon defines Ritualism as "The System of rituals or *prescribed forms* of religious worship." Strictly, a prescribed *order* of worship is not ritualistic, though many of the objections that lie to prescribed *forms* also bear against an ironclad *order*. Nor is it ritualistic to follow the festival idea, under which, at the appropriate

season of the year, the worship of the Church makes prominent the great facts of the Evangelic and Apostolic history. But under the definition are included—1. Prescribed Forms of *Prayer*; 2. Prescribed *Psalms* or Hymns; 3. Prescribed forms for the celebration of the *Sacraments*, the solemnization of *Marriage*, and the conduct of Funeral Services; 4. *Responsive Reading* of the Scriptures by minister and congregation. Logically too, as Preaching is worship as really as Prayer or Song, it should include prescribed *Sermons*, or Homilies to be read by the minister—thus turning him into a simple reading machine from beginning to end. The Middle Age Ritualism developed into this; Anglican Ritualism, with its Homilies, tends to it.

I have included Responsive reading, the most formal and dead of all liturgical practices, because this violates the fundamental object of the reading of the Scriptures, which is to make known from God through the minister to the people, the Divine Word, in such a way as intelligently to give the sense of the Revelation. Responsive preaching by murmurings or shoutings, backwards and forwards between minister and congregation, would be as consistent with the idea of worship and instruction, and with the direction that all things be done “decently and in order.”

I have also included prescribed Psalms or Hymns. To prescribe the Psalms of the Old Testament for exclusive use in the worship of the New Testament Church is, in a measure as really Ritualistic as to prescribe forms of prayer. It interferes with the liberty and the duty of the people of God to consecrate to His service, all the faculties He has bestowed upon them and the best works of their minds and hands. Why should the poetic and musical powers of specially gifted souls, since Old Testament days, be debarred from expressing themselves in sacred song for the use of the people of God, in the worship of their God? But let me make haste to add, that this slight taint of Ritualism has not led and cannot lead to the harmful results which I am to depict. Nay, as vaccination prevents small pox, so the inoculation of the Scotch and Irish Churches with Rouse has been an effective preventative of the ruinous Ritualism, and let me add, that I, too, was inoculated with Rouse.

The extreme form of Ritualism is Sacramentarian. It runs into high ecclesiastic art. It precedes and recedes, and is millinerian, binds the grace of God inexorably to forms, broadens the line between the clergy and laity so called, makes more of mint and anise and cummin than of the weightier matters of the law and of the gospel. But I am not willing to assert that the Ritualism with which I have been requested to deal, necessarily involves that, though history reveals the two as perilously close in their conjunction. Nor is the *Protestantism* of our day and of the future in any danger from that, though Anglicanism may be. I may, however, simply say in passing, that the historic fact that the early Liturgies were Sacramentarian and Sacerdotal, surrounds the liturgical idea with suspicion at the outset.

No Ritual, even the most attenuated, is prescribed or recommended, or described or hinted at, in the New Testament. The Lord's Prayer appears in the Gospel History in two different forms: "after this manner," in its fullest, "When ye pray, say," in its shortest: a *model*, therefore, not a *form*. Not the model of a hymn can be found in the New Testament. Baptism is commanded to be—"Into the name of the Father, and of the Son, and of the Holy Ghost;" but the words to be used in the administration are not formulated. Of the Lord's Supper, we have nothing but historical statements as to what the Redeemer did and said at its institution. There is no mention of a Benediction for the close of worship, and various are the forms which the Churches have taken and appropriated as the Benediction. Not a shred of material for a Marriage service hangs upon the sacred volumes; and those passages which have been selected for Funerals are taken from hortatory and comforting letters.

"The New Testament, then, gives us neither a Liturgy nor a Ritual." Nor in the ante-Nicene age, can any traces of one be found. The oldest complete order of divine service that is known to be in existence, does not go back of the fourth century.

Through the Middle ages, however, worship was liturgically moulded. Religion and Ritualism came to mean one and the same thing, as, in the technical language of the Papacy, a "religious" is a monk or a nun. The Reformed or Calvinistic Churches threw off this chain. They did not prescribe forms for their ministers and congregations. None went any further than to recommend partial modes of prayer, for the judicious and discretionary use or rather suggestive help, of ministers, and none of them made room for responsive readings of the Scriptures. What are loosely called the Liturgies of Calvin and Knox would be considered by the liturgists of to-day, mere apologies for the name. And such as they were, the Westminster Assembly threw them aside along with the Book of Common Prayer, because they were a means "to make and increase an idle and unedifying ministry."

In various quarters however, some of our liberated Presbyterians, tired of the heavenly manna that the Lord offers day by day, are moaning that they were led into the wilderness and are casting longing eyes back upon the onions and the garlic of Egypt. They want not exactly to be put back into swaddling bands, but to have liberty to put themselves into them optionally and occasionally. They are imitating the man who unnecessarily resorted to physicians and medicines, and on whose tombstone was inscribed—"I was well; I would be better; I took physic, and here I am."

I believe that this is dangerous to our Presbyterian Protestantism. I deal with what would be the effects of a full and prescribed system, remembering however, that no one among us as yet pleads for that, but only for an optional and partial use of liturgical forms, but insisting, too, that the optional use either dies or runs into the constant and exclusive.

1. It is fraught with danger to the intellectual and preaching

power of the ministry. Explain them as you may, the fact remains, that liturgies were provided at the outset because of the ignorance of the mass of the clergy; that they grew with the intellectual debasement of priests and people; and that still, Ritualistic Churches produce few powerful preachers. I do not forget the great scholars that the richly endowed Universities of the Church of England have trained and still train, nor those that the educational system of Germany grinds out; nor the bright comets that occasionally dart into Papal pulpits, with a *Capel*-ary attraction. There are men of power who rise above the influence which their system has on their fellows. I take the masses of the clergy. I affirm that ritualistic ministers are far below the non-ritualistic in intellectual and especially in preaching, power. President Hitchcock in the brilliant but, I think, erratic Paper which he read before the Philadelphia Council, describing the present state of things in Ritualistic Churches, recognized this when he said, by no means sarcastically, "The overshadowed, dwarfed discourse would be a great misfortune were good discourse otherwise more likely to be had." This I charge as one of the effects of a ritualistic system upon its servants. Superficially it might be thought, that the minister who has had provided for him one-half of his service, would, with the more force, throw himself into the other half. Really it is the other way. The man who walks on crutches half the day is always an indifferent walker without them, the other half. To repeat the testimony of the Westminster Divines, liturgies are a means "to make and increase an idle and unedifying ministry," and Protestantism cannot afford to be officered, in this age of deep and varied culture, by such a ministry.

2. This ritualistic leaven would be insidious in its influence on the emotional and devotional spirit of ministers and people. Will any one contend that more fervour of spirit, deeper toned piety, warmth of expression, the mouth speaking because the heart believes, are found in ritualistic than in non-ritualistic Churches? Where are the flourishing prayer meetings? What is the argument from Revivals? When the Spirit of God works with special power through a community, those who have been liturgically bound rise like Sampson and snap the withes. Who would carry a Prayer-Book into a revival service? Now, what is called a Revival and Awakening, is the normal condition of the Church. The way in which the Christian life then expresses itself is the normal way. It is dangerous to provide what encourages the contrary idea.

The Lord prefers the sacrifice of a penitent heart to the cattle upon a thousand hills. Does he not listen with more delight to the prayers of a congregation born of its circumstances, and expressed with heart feeling, even though in ungrammatical phrases and unrheterical forms, than to the reading or recitation in a perfunctory manner, of the grandest prayer St. Chrysostom ever wrote?

Under this head it may specially be noticed, that the responsive readings of the scriptures, which are the most prominent feature

of this ritualistic revolution and devolution in Protestant Churches, do not give the sense of the inspired word. The meaning of the Psalms is obscured, even perverted, by the responsive reading of minister and congregation. Nothing worse in its educational influence, marks the management of many of our Sabbath-schools than these responsive readings by superintendent, teacher, and scholars. They are not instructive. They are not devotional. They are not even æsthetic, though sometimes they are *wild*. And the pastors who encourage them are training their children for graduation from their Sabbath-schools into ritualistic Churches.

As to festival seasons, while much can be said in favor of the New Testament chronology giving a special tone to the services of particular Sabbaths, the multiplication of "sacred days" reacts against the Lord's Day, and whatever does that, is adverse to a Scriptural piety. In fact, the domestic and social recognition of some of those days among the Churches that once neglected them, has been accompanied by a corresponding decline from the old-fashioned strict observance of the Sabbath-day. Is the conjunction merely an accident? Or, is it an exhibition of cause and effect?

3. Ritualistic practices would give a set back to the numerical growth of Protestantism. Pre-eminently on this point, America is the field for comparison. Without Government preference, free from persecution, neither assisted nor depressed by the secular favor, and with a population that in means and culture are a microcosm of the world, the different branches of the Christian Church have there had free scope for an honorable competition. What is the result? Among Protestants, the only thoroughly Ritualistic sect is the Protestant Episcopal. In some respects, it had in the beginning the vantage ground. But now, in the more than 50,000,000 inhabitants of the country, and in the more than 10,000,000 communicants which the Protestant denominations possess, the Protestant Episcopal numbers about 350,000 communicants—one-thirtieth of the Protestant strength of the land. Liturgical forms may have a spasmodic influence on the two extremes, "society" people and the very low and ignorant. They cannot reach and permanently hold, the solid and rising classes that range between.

4. A great danger which permeates Ritualism is found in the fact, that it is a violation of one of the fundamental principles of the Calvinistic Reformation, viz., that while many other things may be borne with, only what the Bible authorizes by Apostolic precept or example, should be recognised in our Churches. There is not even a ritualistic shadow over the pages of the New Testament. To become ritualistic in any degree is in so far, to depart from one of the ecclesiastical principles of our Reformed system, which, in its full development worked off weakness that it at first tolerated. The danger involved in this is the greater, because, underneath, there is a connection between this liturgical plea and the view of the Revelation and Inspiration of the Bible with which the later sceptical Criticism is worrying Christendom. In the last

analysis, it is only with a low view of the authority of the Scriptures and of the Divine forecast therein for the Church in all ages, that Ritualism is consistent. We do not claim that the details of worship any more than the details of government, are revealed in the New Testament, or that greater freedom does not belong to the Christian than to the Jewish Church. But the careful student of ecclesiastical history cannot but note the influence of doctrine, government, and worship upon each other; and it would be strange indeed, if He who has so fully revealed the doctrines of Redemption for the Church in all ages, had left that Church without authoritative principles of government and worship. It is asserted, that "the germs" of a liturgy are in the New Testament—in the Lord's Prayer, the Baptismal Direction, the Lord's Supper Narrative! That is a suicidal development tool to work with. It is two edged. The development of Prelacy and even of the Papacy in its government and doctrines, is more logical from Scriptural statements, than is the development of a liturgy from what are referred to as the germs of it in the New Testament.

The great plea now advanced among us for Ritualism is, that without it, the Church cannot keep step with the advancing culture of the age; that there are in the conduct of the devotional services by many ministers at all times, and by the best at some times, blemishes which offend a refined taste; that however the masses may be satisfied with uncultured services, the educated and refined have a right to be led in the worship of Him who is the Author of the beautiful, as well as of the true and the good, in a way that will not rasp their highly developed intellectual fibre and in automatic verbal union with the spiritual expressions of the Church in all ages.

The answer to that is four-fold:

1. It is based upon a radically erroneous view of worship. Prayer is not a means of intellectual culture for the people. On the spiritual-minded, indeed, it has a retroactive influence, but it terminates directly on God. To Him, beauty of utterance is little; heart expression, everything.

2. This would be retrogression, not progression. President Hitchcock assigns liturgies to the "lowest type" of the Christian life. And yet he would have us go back to that! Paul, when he became a man, put away childish things. He pressed forward, not backward. So should we.

3. "By their fruits ye shall know them." Judging by the intellectual standing of the ministry, educational institutions, solid literary work, benevolent enterprises, our experience in America is, that the non-ritualistic churches have trained and still hold the immensely larger proportion of the most highly educated and cultured. There are honourable exceptions, whose position can be explained on other grounds; but the great mass of those who are ritualistically affected are the votaries of an effeminate culture, or those who think that that class should be deferred to.

4. The fourth answer from the training point of view, is that



the way in which the wants of the healthily cultured are to be met is, by making devotional instruction more prominent in our theological education, and by ministers giving as conscientious care to their weekly preparation for speaking in the name of the people to God, as they do for speaking in the name of God to the people. And as in the one, they are at liberty to make use of the best sermons that have come down the ages, re-moulding the thoughts of those sermons, however, in their own minds, and filling and pointing them according to the specific wants of their congregations; so in the other, they can similarly use the devotional language of the inspired volume and the surviving prayers of the ages, saturating their language with them, running them in the mould of the present, and filling, propelling, and pointing them with the specific circumstances of their people.

I do not quite hold to the commonly stated view of the Reformed divorce between religion and art. Nor do I plead for uncultured worship in song, prayer, or sermon. True art in all its forms may be subsidized by religion. True culture should mark everything connected with Christianity. But art and culture should be servant, not master. We should, not culturize and artisticize spirituality, but spiritualize art and culture.

“Christ sent me not to baptize, but to preach,” said Paul. “And it has pleased God by the foolishness of preaching to save.” Upon this the great Apostle relied, as against the culture—wide, but attenuated and corrupt—of his age. Now, Protestantism is Paul preaching. Nor only is its doctrine Pauline; its triumphs have been won, as were those of its great inspired formulator, by preaching. Therein lie the hidings of its power, under the almighty energy of the Holy Spirit, which is promised as the saving accompaniment of the truth. It is perilous for a system which has such an expounder, and such an ever-living personal power, to cater to a feeling which makes more of artistic worship than the worship of the heart; which lowers the pulpit or shoves it back a hair’s breadth from the high and prominent position in which our fathers placed it; which cultivates formalism at the expense of spontaneity; which exalts the expression above the spirit of worship. Pre-eminently, in the line of the succession to Paul the language of our Reformed Churches should be: God sent us not to say prayers, or to bow down to culture, or to make worship pleasing and easy and a lip service, but to *Preach*—and to PREACH THE GOSPEL!

The Council now remitted to the Business Committee to arrange for a consideration, on to-morrow, of the Papers just read, and then, on motion, adjourned, to meet in this place to-morrow, at Ten o’clock, the Session being closed with prayer.

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ST. ENOCH'S CHURCH, BELFAST,  
Tuesday Forenoon, July 1st, 10 o'clock.

THE COUNCIL met according to adjournment, and was opened with devotional exercises, conducted by Professor Jean Monod, Montauban, Chairman of the Session.

THE MODERATOR—I beg to thank the Council for the honour they have done me in placing me in this chair—an honour which I know is shown to the Reformed Church of France which I have the privilege of representing, and which takes the warmest interest in our proceedings, and, because it is an honor shown to my Church, I thank you much the more. May the bond of faith and love be drawn tighter between us. May the Spirit that drew us so near to each other last Sunday, at the table of the Lord, dwell within and between us. The subject selected for consideration to-day is essentially the Eldership. As the Council is aware, a presbyter means an elder; therefore Presbyterianism, in addition to its holding of certain specific doctrinal tenets and positions is characterised essentially, by its distinctive class of office-bearers, called elders. The Reformed Churches are not governed by a Pope or bishops, but by themselves—by members of the Church chosen by the Church, and acting as rulers, together with the pastors to act as teachers. Nothing could be simpler or more liberal in the widest sense of the word, and the eldership is the glory of our Churches, so far as ecclesiastical work is concerned. I have been struck since I came to this country, by the high place the elders occupy in the different Churches, and the earnestness with which they seem to fulfill their duties.

The Minutes of the two Sessions of yesterday were read and approved.

The Business Committee made a Report which, on motion, was adopted, and is as follows:—

1. That time for the discussion on last night's papers be provided on Wednesday, immediately after the presentation of the Report on the Desiderata of Presbyterian Church History, and that paper No. 4 on the Programme for that day (Dr. Johnston's Paper on the Press), be deferred to the evening, and take precedence of the addresses.

2. In reference to the Motion of Dr. Chambers, the Committee, in view of the recent decision of the Council on the question of Formulating the Consensus, and the discharge of the Committee on that subject, recommend to the Council, not to adopt the Motion, as they consider that it would be inexpedient to appoint a new Committee to deal with Confessions, the more especially as it is proposed, that the Committee asked for shall act on its own responsibility.

3. With regard to the business of to-day, the Committee recommend, that papers No. 1 and 2 follow the reading of the Report on the Eldership, and that discussion be then allowed for a limited time; that paper No. 5 follow No. 3, and paper 4 take the place of No. 5, discussion to follow, if time permit.

4. As Mr. Campbell, M.P. has written that he is unable to be present, the Committee recommend that Dr. Darby, Evansville, Indiana, be asked to preside this evening in room of Mr. Campbell.

5. That the following Minute be adopted with reference to a deceased minister delegated to this Church.

"The Council having been informed that the Rev. Dr. Baird, of Nashville, Tennessee, one of the delegates appointed by the Cumberland Presbyterian Church, proceeded, in fulfilment of his appointment as far as New York, where he was seized with illness of which he died on the 15th June, in full assurance of faith, being in his 64th year, and being further informed, that Dr. Baird was a very eloquent preacher, a man of singular magnetic power, and regarded by his brethren as their ablest divine:—desire to offer their deep sympathy to his widow and family, and to the Church which deeply mourns his removal from their midst."

The Committee on the Reception of Churches presented a Report of the Minutes of their meeting of June 31st, which, on motion, was accepted by the Council as a Report, adopted as such, and is as follows:—

" ST. ENOCH'S SESSION HOUSE, BELFAST,  
30th June, 1884.

Which day the Committee on Applications for Admission met and was constituted with prayer: *Sederunt*, seven members, Dr. MacVicar being in the Chair.

An application was submitted from the Free Evangelical Church of Geneva. Relative documents were also produced. On deliberation, it was unanimously agreed to, Recommend the admission of the Church in terms of the Resolution adopted at the Edinburgh meeting, viz. 'That where there is no plain evidence to the contrary [*i.e.* to the contrary of the Creed of an applying Church being "in harmony with the Consensus of the Reformed Confessions,") the responsibility of deciding whether they ought to join the Alliance, should rest in the first instance, on the Churches themselves.'

D. H. MACVICAR, *Chairman*.  
S. D. F. SALMOND, *Clerk*."

The Council now proceeded to the Order of the day, when Dr. Lang presented, from the Business Committee, a Resolution on Foreign Missions, for adoption by the Council.

REV. DR. MURRAY MITCHELL, LL.D., referring to the Report on Foreign Missions presented to the Council on Thursday, June 26, (see p. 161 and Appendix p. 9) said:—All the Churches to whom we wrote, have responded to the questions put to them regarding Union for foreign missionary work. The Free Church of Scotland in its reply, mentioned what had already been done in Foreign Missionary work, and referred to the Alliance in the Christian College of Madras, and to the proposals for union with the United Presbyterian presbytery of Kafraria, expressing a hope that this latter union would soon be consummated. It also referred to the Livingstonian mission, in which the Free Church and the United Presbyterian Church co-operate, Dr. Lawes, the esteemed missionary there, being a missionary of the United Presbyterian

Church. It also referred to what had been done in Syria, where there was a mission connected with the Free Church, laboring in the closest harmony with the American Presbyterian missionaries in that land. Then the United Presbyterian Church in its reply, made some very clear and definite statements on this great subject. The Presbyterian Church in Ireland was equally warm with the rest in regard to the matter. Looking at the main questions, there are three plans of Union and Co-operation that have been in operation. One way is, that missionaries from Europe be formed into presbyteries and thus, the work go on in connection with the Home Church. The opposite view is that supported by the Southern Presbyterian Church of America, and which the paper of Dr. Wilson has clearly set before us. This is, that the foreign missionary should have nothing to do with the Native presbytery. The third way was that existing in Japan, where there was no dependence on the Home Church. Whichever view may finally be preferred, these three great forms of Church existence are already being practically acted on by our missionary friends. But the time has come when we must seek self-government, self-support, and self-extension on the part of the Native Churches, far more than we have been doing in the past.

Rev. S. SWANSON, of China, was strongly in favor of forming on heathen territory, as soon as possible, a United Native Church.

Rev. Professor SMITH, Edinburgh—The subject of Union in the Mission fields is the most important that can engage the attention of Presbyterians in relation to this department of Church work. I think that the least we can make of our differences the better. Our object should be, in all our operations, gradually to bring Missions to an end, by making the native Church self-sustaining and independent of our co-operation and support. I fear that most of us have been too long coming to this conclusion. I think that the example of Madagascar ought to weigh with us in determining not to be too slow in leaving native Churches to themselves. The Church of Madagascar, through terrible persecution, was made self-dependent, and after that persecution we find it in a much better condition than it probably would have been, if it had been allowed to remain longer in the hands of European missionaries.

Rev. R. S. MACDONALD, Calcutta, urged the Council to sustain the missionaries as these sought to bring the native Churches to self-support and self-government.

Rev. Dr. CHAMBERLAIN, Madras, referred to the variety of Presbyterian organizations in India, and the consequent weakening of the moral force of Christianity.

Rev. JOHN H. ORR, Antrim—There are several important questions in connection with Foreign Mission work, and the sooner the Home Churches and the sooner this Council, look at these, the better for the Missions. One of these questions is: What should be the relation of the missionaries and the missionary agents in the different Foreign fields to one another? A second is: What should be the relation of the missionaries to the Home Churches? And then

there is a third: What should be the relation of the missionaries to the native Christians? Now, I hope the Council will bear with me in offering an opinion upon each of these three questions. First, in regard to the relation of the missionaries and the missionary agents of the different Churches to one another. It is strange that we would carry away to India or to China those diversities, either of doctrine or of organisation, that prevail at home. One brother here has, I think, expressed a wonder that the American Churches should be divided on the Foreign field, and a missionary from Calcutta has thought that perhaps, the time has not yet come when the Scottish Christians—I mean the Presbyterian Churches of Scotland—can unite in the Foreign field. I do not see any reason why the Presbyterians over the entire world might not be one in the face of the heathen nations of India, or the great heathen nations of China and Japan. Therefore, I would say, that the sooner we have Presbyteries in India like the Tai-Hoe of Amoy, China, so much the better. I believe we should let our missionaries connected with the different Churches meet together and form a native Church, and have their own Confession if they will. Though I love the Westminster standards, I should be content, I think, with a Creed not so long, if it were equally Scriptural; and though, perhaps, Eight articles would form a short one, and Thirty-nine a long one, yet if the brethren in India choose to have such, let them have it. Certainly, also, they should have their own Rules of Government and Order. Then again, all matters connected with the government of the native Christian Churches should come before a native tribunal. I submit that we at home are not competent to deal with the native Christians; and that in this tribunal, say in India, the European ordained missionaries and the native ordained missionaries should be on a footing of perfect equality, and that they should manage all schools and manage all monies provided by native Christians. Then, as to the relation of the Churches at home to their own missionaries: I think that in matters of doctrine and morals, the missionaries of each Church should be responsible to the Home Church and not to the Native Church. At the same time, all funds sent from America or from the British Islands, or any other part of Europe, to the Foreign Missionaries, should be administered by these alone. I think in that way, all conflict would be avoided, and we would present to the Christians—the European Christians of India and to the native Christians—one united front.

Rev. Dr. HAYS, Denver, Colorado—I desire for a few moments to plead for some faith in our missionaries. I wanted very much to go as a foreign missionary myself, and both my wife and myself looked on the prohibition put on our going, as one of the sorest of our afflictions; and I have yet to find out why I should not have had as much sense if I had gone, as if I had stayed at home. I would like to have you consider as a concrete case, Why a man has not practical gumption when he goes as a foreign missionary, and yet may have it if he stays at home? Do Matier and John Wherry,

and some other men whom I could not keep up with at College and do my level best—do these want common sense through having gone to the foreign field? Why, they are the equals of any that are preaching the Gospel anywhere. I stand up therefore, and say, Let these missionaries on the field, in the face of the work to be done, take hold of the work, and when they say, “This is the way it ought to be done,” let us stand aside and let them do it their way. Say to them, “You have got the work to do, and you shall fit the harness to your own shoulder.” If I have a little horse, I don’t want a big harness; and if I have a big horse, I don’t want a small harness. I want it fitted to the man and the field and the work. I should not like to have you of Ireland and Scotland coming over to America to tell us how to do American work. When our Church wants to sustain mission work and evangelical work in France, it does not undertake to organise a French Presbytery, but supports French presbyters and preachers. I don’t know why one end of the rainbow should not be on America and one on India. If men like J. Murray Mitchell and David Irving had stayed in the foreign fields, would they not have been able to do the work there which they now do in their offices? I do thoroughly believe that if our Churches at home would lay their strength and enthusiasm out in another part of the work, they would do great good. Let the foreign missionaries, Presbyteries, and Synods, whenever they can unite, unite; when they think it better to stay apart, stay apart. And let us at home set to work to do two things: First, to raise more missionaries; and Second, to raise more money. Three of my children dedicated to the Master, have gone to be with Him on high. How many of this audience are willing to give their children to the Foreign field? Yet if my Master sees fit to take some of my children from my knees, shall I complain if He takes the others He has left with me, to the mission field in China? I plead, brethren, for *your* children—not for your neighbours. We all know how easy it is to give away our neighbour’s money. I plead for *your* children and *your* money; for you and your children and your money, have been bought by the blood of the Son of God; and you and I,—I close with this, and ask you to remember it,—were born of an ancestry as benighted as any in India. It took 300 years to christianise England. You give them in India 300 years and see what they will do. You give them in China 300 years and see what they will do. You give the present grace of God 300 years—200 more like the last hundred—and the face of the earth will be changed, for when we look back at the hole of the pit, out of which we have been taken, and the rock out of which we have been hewn, we see the whole of the missionary field golden with the brightness given it of God and of His redeemed people.

Rev. Mr. M'DONALD, Calcutta—Moderator—I wish to state that I did not mean to say we were not prepared for union in Calcutta. On the contrary, we are fully prepared for it in Calcutta; but I say, there are greater difficulties there than elsewhere.

Rev. Dr. MOORE, Texas—the position of my Church seems

somehow to be misapprehended by the Council. As Dr. Wilson's paper states distinctly, we are emphatically opposed to the planting on the Foreign field of any of the historic divisions of Presbyterianism. Separate the System from these accidents and plant that.

Professor CALDERWOOD, LL.D., Edinburgh—It is a matter of extreme importance that, when we are privileged to listen to addresses such as we have had this morning, we endeavour to formulate our convictions upon the subject and so do something to advance the cause we have at heart. None of us have listened to this discussion without a sense of its great importance and its extreme practical value. For my own part, I think, that there is nothing in connection with this Alliance, and with the practical value of it as an Alliance of Presbyterian Churches, more important than the subject of Missions, and there is no direction in which we can with greater certainty, advance the cause of Christ. I think, therefore, we should adopt some Resolution indicating our convictions. Of course, our Resolutions have nothing like authority over the several Churches represented here, but they would indicate the judgment of the Council as it is in Session, and has the opportunity of listening to men from the mission field and telling us their wants. In view of these considerations, I have been drafting a Motion, it being understood that the Resolution prepared by the Business Committee is applicable to the whole field, and general aspect of the question. The following is the motion:—

“That the Council strongly commends in the missionary enterprise, encouragement of self-government and self-development of native Churches under the Presbyterian Order. And further, in view of reported restrictions and hindrances in various fields, the Council agree, that in the event of an Executive of the Council being hereafter appointed, it be part of its duty to adopt means for the removal of hindrances and for the deliverance of preachers and converts from persecution.”

There are two parts of this which might probably be quite as well kept apart, but it is desirable that the whole moral force of this Council should bear on this latter point as well as on the former. I would say, then, that we should distinctly indicate how anxious we are to encourage self-government and self-development in the Mission field. What hinders the work of Christ and makes our progress far slower than it should be is, the tendency of certain Mission Churches to lean on the Home Churches far longer than they need,—the tendency to prolong a state of feebleness and indecision; whereas, if we can encourage self-support, self-development, and self-government, and if we can, besides, suggest to them that they must themselves send—as we are sending to them—missionaries, to other parts of the world, we should steadily advance the great cause. We have had in several instances reported to us, cases of intolerance and persecution on the mission field, and surely it becomes us to render some help to the missionaries in meeting their difficulties. We are

entitled to use the utmost moral influence we can, to plead that there be justice and fair play for everyone working on that field, and for those who are prepared to accept the Christian faith, done as it is by such, always at a great sacrifice.

Rev. Dr. LANG—I was unwilling to disturb Dr. Calderwood, but I rise to a point of Order. The Report has not yet been adopted, and I think the first thing would be to move that it be so. Then Dr. Calderwood's motion would come in, either as an Amendment or as an instruction to the Committee.

Rev. Dr. CALDERWOOD—Not as an Amendment, I hope,

Rev. Dr. SMITH then moved, and Dr. BRIGGS, of New York, seconded, the adoption of the Report.

Rev. JAMES COSH referred to the mission work of the New Hebrides, and the co-operation of several Churches in carrying that forward.

Rev. Dr. HAYS—I want you to rise and pass the Resolutions, that when the Committees communicate with Government officials it may be seen, that it is not a matter of indifference to us, but that we mean to keep at it until all inequalities are cured.

Rev. Dr. BROWN, Paisley—I would suggest that you remit Dr. Calderwood's motion to a Committee.

Rev. Dr. LANG—As a rule, the Council should follow the Churches, not precede them; and, therefore, it is not expedient I think, that we should bring forward too prominently what is contained in Dr. Calderwood's Resolution. We do, in this Resolution, imply all that Dr. Calderwood says.

Professor CALDERWOOD—I am willing that it be incorporated, as Dr. Lang suggests.

Principal BROWN, Aberdeen—I think the points in Dr. Calderwood's motion suggest a little more than has been suggested by Dr. Lang. There is one feature I should like to qualify, though not to oppose. The object that Dr. Calderwood seems to have in view is, that the native churches in foreign countries should so develop themselves and so govern themselves, as to leave room for the removal of the European missionaries to another field. What I wish to say very emphatically is a fact of which I have been long a witness—viz., that there is a certain Episcopal feature that can be utilised in the mission field, beyond what it has yet been. I believe that if you leave the native churches as yet entirely to themselves, you will find they are too weak. We all know that young ministers settling over a congregation, find it extremely difficult to preach to edification for a period, and so these men that may be ordained, and very properly ordained, over a native congregation, require to be helped. What we require to look to is this—that there should always be some persons who shall be considered as having care over a considerable section of the Native Churches, and that these should charge themselves with visiting these Churches and ministering to them, seeing how they are getting on, and so, lifting them up and giving relief and instruction to the Native ministers. I believe that this



kind of superintendence does not diverge in the least from our Presbyterian principle, but is rather a carrying of it out. I believe that the developing of these Native Churches is very good, but, at the same time, I should be very sorry to deprive the Native field of all European help.

Rev. R. F. BURNS, D.D., Halifax—Dr. Calderwood's motion embraces two points not included in Dr. Lang's—one bearing on self-development, the duty of the different Churches learning not to lean always on the Home Churches, but to be helping themselves. In our Canadian Church we have met with many difficulties. Communications received since this Council convened, state that one of the Native chiefs of India has forbidden our missionaries to do any work unless they become his subjects, and we would like the sympathy and support of this great Council in connection with this matter. The Evangelical Alliance has found its practical outcome in this line. When brethren were persecuted or were suffering, they threw the shield of that Alliance around them. I think that in our Presbyterian Alliance we can do likewise, for not a little can be done by counsel and by intervention.

Rev. Dr. LANG—I think this discussion may be brought to a close by a suggestion. It seems perfectly easy to harmonize the first part of Dr. Calderwood's Motion with the third clause in this Report. The second part of Dr. Calderwood's motion might stand as clause No. 4.

Rev. Dr. BOMBERGER—I think, Sir, the venerable Dr. Brown, Aberdeen, made some reference to a superintendency in these foreign missions and general missionary work. Would this Council be committed to this principle or policy by the adoption of this Report? ("No, no.") If they were, I should certainly feel constrained to rise in opposition to anything of the sort.

As now Amended, the Resolution of the Committee was adopted by the Council unanimously, and in expression of their sense of its importance, by a rising vote, and is as follows:—

"That, inasmuch as Union and Co-operation in Foreign Missionary work are, in manifold respects, of exceedingly great value, the Council rejoice to learn that the Churches connected with this Alliance, have generally, expressed an earnest desire for as large a measure of such Union and Co-operation as it may be found possible to obtain.

Further, the Council, having respect to the fact, that various topics of great practical importance in the prosecution of Foreign Missionary work still require earnest attention, appoint two Committees for the purpose of considering and reporting on such questions, the Committees to consist of the following members:—

EUROPEAN.	AMERICAN.
Rev. J. M. Mitchell, LL.D., <i>Convener</i> , Edinburgh.	Rev. Ed. Kempshall, D.D., <i>Convener</i> , Elizabeth, N.J.
„ C. M. Grant, B.D., Dundee.	„ Wm. Irvin, D.D., Troy, N.Y.
„ John Pagan, M.A., Bothwell.	„ W. J. R. Taylor, D.D., Newark, N.J.
„ Prof. Thos. Smith, D.D., Edin- burgh.	„ J. B. Dales, D.D., Philadelphia, Pa.
„ James Buchanan, Edinburgh.	

Rev. W. Fleming Stevenson, D.D., Dublin.	Rev. J. H. A. Bomberger, D.D., Lan- caster, Pa.
„ J. Monro Gibson, D.D., London.	„ Ransom B. Welch, D.D., Auburn, N.Y.
„ Josiah Thomas, M.A., Liverpool.	„ E. H. Rutherford, D.D., Paris, Ky.
„ F. R. M. Wilson, Melbourne. <i>Ministers.</i>	„ Wm. Junkin, D.D., Charleston, S.C.
Colonel Young, Edinburgh.	„ W. J. Darby, D.D., Evansville, Ind.
Duncan M'Laren, jun., Esq., Edin- burgh.	„ Principal Caven, D.D., Toronto, Canada.
W. Young, Esq., J.P., Ballymena.	<i>Ministers.</i>
Hugh M. Matheson, Esq., London.	Jas. Croil, Esq., Montreal, Canada.
M. Baptistin Couve, Bordeaux. <i>Elders.</i>	J. Wolcott Jackson, Esq., Newark, N.J.
	Truman P. Handy, Esq., Cleveland, Ohio. <i>Elders.</i>

In particular, inasmuch as there are two questions that appear to be of especial importance in connexion with Union and Co-operation in missionary effort—viz., the constitution of mission presbyteries, and the relations of the Mission Churches to the Home Churches—the Council, feeling the importance of encouraging self-development and self-government in native Churches, and thankfully recognizing the amount of Union already realized, or in process of being so, in China, Japan, South Africa, Trinidad, and New Hebrides, instruct the Committees to approach the various Churches connected with the Alliance, with the expression of their Christian and brotherly regards of the Council, soliciting at the same time an early expression of their views and suggestions on these important topics.

Further, in view of reported restrictions and hindrances to Missionary work in various fields, the Council agree, that in the event of an Executive Commission of the Council being appointed at a subsequent meeting, it be part of the duty of such Executive, to adopt means for the removal of hindrances, and for the deliverance of preachers and converts from persecution.

Finally, the Council, whilst rejoicing greatly because of the accounts brought to them from afar by their beloved Missionaries, and acknowledging with heartfelt gratitude the goodness of the Lord in so graciously blessing the efforts already made for the proclamation of the Gospel in all the world, would remind their brethren in the fellowship of the Lord, that an adequate response to His call will never be given, until every Christian who has received the Gospel owns that in respect of this Gospel, he is a debtor to the Christless world, and in a spirit of self-sacrificing love prays, works, and gives for the universal extension of the Kingdom of God: and the Council, therefore, express the earnest hope, that with a new consecration of heart, ministers, office-bearers, and members of Churches, will endeavour to the utmost of their ability, to fulfil the commandment of Him to whom all power is given in heaven and on earth.

Rev. R. H. LUNDIE gave notice of a motion on Temperance, which was remitted to the Business Committee, to be reported on at a subsequent session.

Rev. Dr. HUTTON moved, and Professor THOS. SMITH seconded, the following Resolution, which was then agreed to by the Council:—

“That it is of great importance that larger space be afforded for the Discussion of papers read at meetings of Council; and that it be remitted

to the Business Committee to consider, in what way this may be best secured at the meetings of next Council—whether, by reducing the number of papers or otherwise.”

The Committee on the Eldership now presented their Report, for which, see Appendix, p. 131, discussion being postponed till the Papers on the Eldership had been read.

A Paper was now presented to the Council by Rev. Professor CHANCELLOR, Belfast, on

### THE QUALIFICATIONS AND DUTIES OF ELDERS.

The Church is a spiritual society composed of all who are, in Christ Jesus, and is embraced as a perfect whole, in the Eternal Purpose and Covenant of Jehovah. The Church Visible consists of those who profess the true religion, with their children. The word is applied in the New Testament to the *κληροί*, the *ἐκκλησία*, the called and gathered of any particular place, who avow their faith in Christ and obedience to Him, and who, separating themselves from the world, stately assemble for His worship and service. It is also applied to the aggregate of such assemblies throughout the country, or throughout the world. To enable this Church to secure the ends of her existence, office-bearers exist by direct Divine appointment, to whom a variety of names, indicating diversity of work, is given.

The office of Teaching, being the most important, embraces within itself all the offices. Hence the names Pastor, Bishop, Presbyter, Deacon, are all given to the Teacher. After the Teacher, all the officers given to the Church are officers of administration. The word Pastor designates the officer whose business it is to take care of all the spiritual interests of the flock. The Greek word, *ἐπίσκοπος*, “overseer” or “bishop,” represents the same office in its application to different kinds of work, as illustrated by its use in the Roman Empire. The term *πρεσβύτερος*, elder, was the title of an officer which existed from time immemorial in the Jewish Church, subsidiary to the higher functionaries of the Temple and Synagogue, one to whom was committed the administration of ecclesiastical law throughout the community. As effective teaching is due largely to personal and authoritative administration, the Teacher must be invested with full power in this department also; and, therefore, he is not only Pastor, Overseer, Presbyter, but by reason of his higher office, he presides in the meetings of the Presbyters, and is called by way of eminence, the Pastor or Bishop of the congregation. But the single Teacher is never the sole ruler in any congregation, and his office of teaching confers upon him no superiority of rank or power in administration, over his fellow elders.

Specially is there needed a class of officers belonging to and mingling with the people, who shall exert, not merely a personal, but an official influence and power, as the appointed administrators of the law of Christ. Now this is just what the constitution has provided, when it requires the existence of a number of Ruling

Elders in every congregation (see Rom. xii. 8., 1 Cor. xii. 28., 1 Tim. v. 17.) It is now conceded that the *πρεσβύτερος* and the *ἐπίσκοπος* in the Apostolic Churches were the same, the words being used interchangeably. A number of these were ordained in every church and it was to the whole, in their joint capacity as a Session of Presbyters, that the power of government and the Pastoral oversight of the members were committed. Whether the teaching was stated or occasional, the provision for the exercise of discipline and the administration of affairs was, from the beginning, an integral and abiding part of the local organisation. Teachers at first came from without, as the messengers of the Churches—the ambassadors of Christ. When settled in a particular sphere, they became Pastors as well as Teachers. But even in their absence, the flock was not left without pastoral instruction—elders being selected, because they were “apt to teach,” as well as fit to rule. All rule and administration in the Church involves a measure and kind of instruction, which, while it does not trench in the least upon the work of the official Teacher, is yet of the utmost value in giving character and efficiency to Church power. The late Baron Bunsen observes “The hypothesis of the Presbyterian Divines of the Sixteenth and Seventeenth centuries, that the elders form both an officiating and ruling body is quite correct.” (Hippolytus and His Age, Vol. III. 221.)

The recently discovered “Teaching of the Apostles,” shows conclusively, that the organisation and order sanctioned by the Apostles continued to prevail during the first half of the second century. Chapter XV. is as follows:—“Appoint therefore for yourselves bishops and deacons worthy of the Lord, men meek and uncovetous and true and approved, for they too minister to you the ministry of the prophets and teachers. Therefore despise them not, for they are the honoured among you with the prophets and teachers.” That the Elders continued to hold the same place of dignity and power during the later half of the second century and afterwards, despite the gradual encroachments of a clerical episcopacy, is admitted by Mr. Hatch. “It is clear from the exhortation of Polycarp to the presbyters of Philippi, that those presbyters had the supreme oversight of all matters of administration. It was their duty to visit the sick, to provide for the widows and orphans and poor, to turn back those who had gone astray from the error of their ways, to sit in merciful judgment on those who had committed wrong. The building in which they assembled came to be called a *Basilica* or court-house; the part of it in which they sat a *Tribunal* or judgment seat; they were chiefly courts of discipline. Nor does it appear that any of these duties ever wholly ceased to be the duties of the presbyterate. The presbyters were, in theory, the Council of the bishop, even after the bishop had asserted a virtual autocracy.” (Bampton Lectures, p. 66.)

Having thus shown the original design of the Eldership and the place assigned to it, it will be the less needful now to enlarge

upon its qualifications and duties; still, the following classified statements are submitted:—

I. QUALIFICATIONS. — 1. The *Personal qualifications*, of the Ruling Elder must always be placed in the foreground. Whatever may be the rank, the affluence, the ready serviceableness, or complete self-confidence of the man, his personal character must form the ground work of the people's choice and of his own acceptance of office. The very name by which it has been known from the remotest ages is suggestive, of the ripened gifts and matured wisdom of hoary-headed men. Old age is not in itself a qualification, nor is it necessary that the Elder should be an aged man, for Solomon says, Wisdom is grey hairs. But the fixed principles, the sound judgment, and the developed graces of Christian character which encircle seniority with respect and influence, should in no case be wanting. The Elder must be known to be a man of God, whose life is in unison with the life of Christ, and who is in full sympathy with His people and cause. Standing clearly in advance of the average member of the congregation, he ought to be "an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." If he is to guide others, the lamp of true religion should burn brightly in his own hand and house. If he would stimulate the languid and strengthen the weak and minister to the spiritually diseased, he must sparkle with electric healing virtue. If he would comfort the sorrowful, his own consolations in Christ must be abundant and flowing. A Christless preacher, a blind guide, an infected physician, would be as worthy of selection as an ungodly Elder. "For a bishop must be blameless, vigilant, sober, of good behaviour."

2. There are certain *Social qualifications*, which are needed to enhance the personal. No degree of literary culture, or social standing, indeed, can fit for the office a man who is not actuated by love to Christ and to the Church. On the other hand, the most burning zeal and unquestionable piety may be counterbalanced by blemishes in the past, the memory of which time has not yet been able to efface, by the taint of unhappy relationships, or by the pressure of inexorable circumstances. The humblest position in life is not, in itself, a disqualification. Religion is the most potent factor in the production of a true and noble manhood; the love of Christ the most prolific spring of the courtesies and amenities that adorn humanity. The meekness and gentleness of Christ will often secure an entrance to homes and hearts that might be closed against more pretentious visitors. Nevertheless it is fitting, that an Elder should have a recognised standing in the district, somewhat corresponding to the social position of the families of his charge. "Moreover he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil." The command of time for frequent visitation, and the command of money for the relief of exceptional distress, would often add to his influence and increase his power for good. "The glory of a bishop," remarks one of the distinguished fathers of the Church, "is to

relieve the poverty of the poor." Some familiarity with the ways of life, a regard for the proprieties of good society, and the grace of a fluent utterance, when he speaks of the things "touching the King," are very desirable qualifications. If consciously inferior to others in the training and polish of the schools—as suggested in the ancient Coptic Constitutions—"Let him be in that case, full of gentleness and surpassing all the rest in love."

3. A due measure of *Governing qualifications*, must be deemed essential to an office which has been set, as we have seen, for "government" in the Church. The gifts of government are to be exercised in the way adopted by all free communities, of choosing qualified persons and investing them with full authority to act as the executive agencies of the body in all matters of administration. Thus the Church may be said to govern herself according to the law of Christ through chosen representatives, to whom she has voluntarily delegated her own power of self-control. Hence every member has a deep interest in the selection of duly-qualified persons to this office. It is obvious that such should be noted for self-control, success in the management of their own affairs, and the possession of such gifts as may fit them to conduct the affairs of the Church. Practical wisdom, a sound and independent judgment, decision of character within the limits of law and courtesy, with a perfect command of the temper and the tongue, are the very efflorescence and fruitage of these gifts. To this must be added acquaintance with the principles and rules of ecclesiastical order, together with zeal for the peace, honor, and purity of the Church. The little kingdom of the home circle, where the father has such unequalled opportunities for exercising his powers of guidance and general management, affords the best possible test by which to judge of his qualifications. The Apostle points to the state of a man's household as the proof of his fitness or unfitness for office; "One that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the Church of God?"

4. There are moreover *Denominational qualifications*, that are not to be undervalued. The Church of the living God is one glorious Body. But in every part of this divided world, its existence is maintained by a visible organisation, local institutions, and distinctive principles and characteristics. The only hope that the Church which is really one, shall become visible, rests therefore on the fact, that her Divine constitution will, in due time, reduce all eccentricities, regulate all consciences and bring into captivity every thought to the obedience of Christ. In the meantime, as individual Christians must belong to some section of the visible Church, it is their duty to belong to that section which approves itself as being in closest accordance with the mind of Christ. In doing this, they not only hold fellowship with the Church universal, but they are laboring most directly to restore that Church to her original unity and simplicity. Human decrees, traditional practices and

popular cravings should not be allowed to bias the judgment in a matter of such consequence.

When we look back to find a point at which we may identify ourselves with the Church universal, Presbyterians can find no resting place amid the anti-Christian usurpations that mangled and would have entombed the Church during the Middle Ages. Neither do they find rest amid the strange developments of the Second and Third centuries. They have been forced to go back to the Apostolic age and to the Great Master Himself, to find a resting place for their faith, and ground and reason for their worship and discipline. Having found and accepted these solid fundamentals of the Church, and borne witness in their behalf, they cannot afford to play fast and loose with them in the election and ordination of ruling elders. The Consensus of the Formularies of the Presbyterian Churches of the world attests the fact, that not only the form of doctrine and worship, but also the form of government is substantially regarded by them as of Divine origin and authority. Ruling elders hold their honourable positions and discharge their functions on the express ground of this Scriptural authority. The supremacy of their King and the authority of His Word, are involved in the issues. It behoves the Church therefore, to select for the eldership only such men as are possessed of a competent measure of Presbyterian qualifications, and at the same time, to ask that the Lord may be "for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." Attached to their own Church, as the visible embodiment to them of the Church of Christ on earth to which they have pledged their fealty and service, elders should seek such acquaintance with her principles and history as may enable them to inform and confirm the faith of others; and in the spirit of loving and loyal consecration, they should stand prepared for whatever effort or sacrifice her welfare and honour may claim at their hands.

4. To give expansion and completeness to the character of the Ruling Elder, he should possess, moreover, a due proportion of *Catholic qualifications*. The Church in any one place or country, or any one section of the Church, is not the one Church of God on earth. It is but a branch, though it may esteem itself the topmost branch, of the mighty tree that springs from the root and fatness of the good olive. Such can marshal in its ranks only a section of that great army of the Captain of the host of the Lord, which is to subjugate the world. Every section should, however, strive to realize and set forth in the most perfect manner the ideal marks and attributes of the one true Church. Members and office-bearers may feel assured that in striving for the advancement of such a Church they are consecrating themselves in the best possible way to further the great ends for which the Church has been established. The commission put into the hands of every disciple is—"Go ye into all the world, and preach the Gospel to every creature." Can any one Church, ignoring the others, affect to undertake the burden

and the responsibility of so vast a service? The servants of Christ should look over their own boundaries into the great harvest-field of the world, and take note of the efforts made by Churches with whom they may have scant sympathy, that they may learn to emulate their sacrifices, while honoring their devotion. The more conscientious an elder is in the discharge of his duties, the more humble and distressed will he feel at the shortcomings of his own denomination, and, instead of restricting his sympathies within its narrow circle, he will expand himself in agonizing earnestness over the whole field, as Elisha stretched himself upon the dead child, and draw heaven and earth together with the cry, "Thy Kingdom come, Thy will be done on earth as it is done in heaven." It is because he loves so fervently the whole redeemed Church, and longs so ardently for its universal diffusion, that he delights to spend himself and to be spent through the various channels and agencies that his own Church brings so urgently to his door.

II. THE DUTIES OF THE RULING ELDER.—No Christian should shrink from accepting the Eldership because of the duties connected with it. These duties are but the regular outcome of the gifts and graces God has bestowed upon him for use in the Church, and he is bound to exercise them to the utmost of his ability, whether in office or out of it. Besides, in ministering to others, he is walking in the King's highway—the best and the shortest way for arriving at perfection in holiness. This office has been immensely depreciated in value and stripped of almost all its attractiveness, by those who would restrict its actions to the exercise of judicial functions in Courts of the Church. Ruling, no doubt, is its distinctive characteristic. But rule as it exists in the Church, is totally different from that which prevails in civil society. Church power is exerted upon the conscience and is for edification, not for destruction. The Elder is not a mere "lay-counsellor" or "assessor" to the Pastor, in the court of judgment. He is joint-pastor and overseer of the flock. The Teacher has no superiority over the Elders in matters of administration. One is their Master, even Christ. When Peter the Apostle, who ranks himself as also an Elder, was exhorting the Elders to follow close in the footsteps of their great Example, he appends an assurance that ought to more than counterbalance all the discouragements of earth—"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The one great object of the Teaching office, is the perfecting of the saints, the building up of the body of Christ. Ruling Elders are engaged in promoting the same objects as the Teaching Elder, in the more private and ordinary ways of administration. One practised sower may furnish employment for many cultivators and many reapers. Less elaborate training and skill may suffice for this latter class, but it is not the less necessary to a full and garnered harvest. There is harmony, completeness, and efficiency in our Presbyterian organization. The large wheels are indispensable to transmit the power and moderate the velocity of the machine,



but the lesser wheels are also necessary to distribute the power and to multiply the results. The nature and duties of this office have been admirably stated in the "Second Book of Discipline of the Church of Scotland," 1578, chapter vi.:—

"The Eldership is a spiritual function, as is the ministry. Their office is, as well severally as conjunctly, to watch diligently upon the flock committed to their charge, both publicly and privately, that no corruption of religion or manners enter therein. As the Pastors and Doctors should be diligent in teaching and sowing the seed of the Word, so the Elders should be careful in seeking the fruit of the same in the people."

Spiritual superintendence, analogous to that of an under-shepherd, over the portion of his Master's flock committed to his care, may comprehend in a single phrase, the duties of the ruling elder. This superintendence we separate into the four departments of *vigilant oversight*, *helpful ministrations*, *faithful correction*, and *effective leadership*.

1. The elder is required to exercise a *Vigilant Oversight* of the flock. When Paul sent from Miletus to Ephesus, and called to him the elders of the Church, this was the burden of his charge:—"Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with His own blood." First, they were to watch over themselves, lest by negligence, self-indulgence, or pride, their consciences should be hardened or their spiritual vigilance abated. Then they must "watch for souls, as they that must give account." A time is coming when to every under shepherd the question shall be addressed, "Where is the flock that was given thee, thy beautiful flock?" In anticipation of such a reckoning, it behoves the elder to keep a careful register of the families and individuals of his charge, and to maintain a cordial and confidential relationship with each. This can be done only by regular and frequent visitation at their homes. To show his solicitude on their behalf, he must often wrestle, not only for them, but with them, in prayer and holy expostulation. In every congregation the number of elders should be proportionate to its membership and territorial extent. A well-defined district, containing a limited number of families, should be assigned to each, and a report of its condition required by the Session at stated periods. For this purpose, a district roll-book, accurately and regularly filled up with the results of every fresh visit, will be found to be invaluable.

2. There are many *Helpful Ministrations* of a separate and personal kind that fall within the range of the elder's office. When the Apostle enjoins the elders "to feed the Church of God," he is careful not to use the word *βόσκειν*, which would express and emphasize the special business of the teachers, but *ποιμαίνειν*, because it includes so many ministries of care and tenderness—indeed "the whole office of the shepherd, the entire leading, guiding, guarding, folding of the flock, as well as the finding of nourishment for it" (Trench's New Testament Synonyms). Mixing familiarly with the

people, he will find many opportunities of ministering lovingly and efficiently to their recurring wants. A word of brotherly recognition and sympathy would often encourage their hearts. Laggards will be gently stimulated, stragglers warned of their danger, and wanderers followed, that they may be led back to "the footsteps of the flock," and induced to "feed their kids beside the shepherd's tents." A kindly hand timeously extended, may prevent some from falling into pits of darkness, or becoming the prey of evil beasts. When gusts of controversy or waves of excitement sweep over the Church, his voice will generally succeed in directing them to a secure refuge; and, as they toil along through worldly cares and distractions from one Sabbath to another, he will provide some resting-place into which they may gather for one hour's intercourse with each other and with God.

The currents of Church life are so rapid and powerful at present, that nothing short of the best organised and most systematic action will suffice to regulate and control them. Elders must be prepared to utilise such Associations as are permitted to spring up within the Church. Sabbath schools are now an indispensable institution, not for relieving Christian parents from any part of their obligation, but for teaching the untaught, and of training up the youth of the Church to become the teachers and workers of the future. Elders should take a prominent part in the efficient working of such schools, and by taking charge of advanced classes endeavour to prepare the members for early transference into the garden of the Lord. It is thus, that the problem of the relation of the Sabbath school to the Church is most likely to be solved.

Again, the week-day meeting for prayer and Christian fellowship should not, even in this busy, bustling age, be permitted to disappear from the position it has so long occupied, as the refuge and nursery of spiritual life. "The fearers of the Lord" still need "to speak often one to another." The congregational Prayer meeting is too much a reproduction of an ordinary Sabbath service to supply the felt want of God's people, or to allure sufficiently the working classes. Elders might supplement this by Cottage meetings, eliciting the devotions and practical observations of godly men, so as to reach a lower strata and beget a more wide-spread desire for the revival of true religion. The practice and improvement of Sacred Music is another want of the Church. The presence of elders at meetings for this purpose, might promote their success as a counteraction to worldly amusements and tend to make them really subservient to the psalmody of the Church. In the same manner, Bands of Hope and Temperance Meetings should be encouraged and controlled. These have at length secured a place of real power and importance in the community. No ruling elder can hope, in the present day, to retain, not to say extend, his influence, and turn his official power to best account, who withholds his sympathy and support from the Temperance Reformation.

But there are two sections of the community to whom the ministrations of the elder ought to be constantly directed. "Is

any sick among you? let him call for the elders of the Church." This implies, that elders recognize it to be their duty and privilege to respond to every call, to pray with and comfort the afflicted. The bereaved, the destitute, and the orphan, will be the objects of special solicitude, remembering that "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction." There is another class whose condition has become a scandal and a danger of portentous magnitude. Vicious indulgences have alienated a large proportion of the population of Christian lands from the restraints and amenities of Divine worship. The urgent duty of seeking to arrest the process of deterioration and of preventing Church members from becoming involved in the widening vortex, lies on every Elder and by every consideration of judgment and of mercy, for time and for eternity, he should undertake it. Like Aaron with the smoking censer in his hand, he should stand between the living and the dead, that the plague may be stayed. A few sentences culled from the "Apostolical Constitutions" will show how the functions of the Presbyter were traditionally regarded in the third and fourth centuries. "Thou, then, like a shepherd who is full of love and solicitude for his flock, count thy sheep; seek those who are gone astray; go after that which is lost; restore that which has wandered. Remember that the Good Shepherd gives His life for the sheep; and that He carries the weak ones in His arms."

3. *Faithful correction, or the right administration of ecclesiastical Discipline*, is an essential and important part of the duty of the Elder. To the Elders constituted in the name of Christ are committed "the keys of the Kingdom of Heaven." Representing, and acting on behalf of the brethren at large, they exercise the power of Christ in the admission and exclusion of members, and for these reasons they are called "the Church." If an offender will not listen to private, brotherly remonstrance, then says Christ, "tell it unto the Church; but if he neglect to hear the Church let him be unto thee as an heathen man and a publican. Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. xviii., 17, 18.) Such power must be strictly regulated by the precepts and precedents of God's Word, and should be exercised under a solemn sense of its far-reaching issues. As the Church has not yet adopted any means for the special training of elders, it behoves these to study and make themselves familiar with the Books of Discipline and Order. They ought to be punctual in their attendance at meetings of Session and of the superior courts to which they may be commissioned, give and take their full share of responsibility, prayerfully seeking to be so guided as that their decisions shall give expression and effect to the mind of Christ.

The admission of persons to the membership of the Church, with their previous training and examination, is the most interesting duty that Elders are required to perform. This should be

discharged in a manner befitting its solemnity and importance. But the judicial removal of unworthy persons is not less necessary, if the body of Christ is to be preserved from injury and reproach. On their not "suffering His covenant and the seals thereof to be profaned by notorious and obstinate offenders," as the Westminster Confession expresses it, depends more than on any other official act, whether the life-blood of the Church is to be kept pure, healthful, and stimulating, or is to become corrupting, impoverished, and diseased. Such discipline is necessary, moreover, as the Westminster Confession declares, "for preventing the wrath of God, which might justly fall upon the Church." In the Third Book of the Apostolical Constitutions the following rules are laid down. "Rebuke those that sin, admonish those that are not converted, condemn the guilty person with authority, afterwards try to bring him home with mercy and compassion and readiness to receive him."

It was the thorough and rigorous discipline of the early Church, that consolidated the power before which the Roman Empire succumbed in less than three centuries. It was by their strict discipline, that the Waldenses and the Bohemian Brethren survived their persecutions and proved in the face of Papal Europe that the Church of Christ is indestructible. The marvellous coherence and indomitable strength displayed by the infant Churches of the Reformation, and their sturdy, vigorous development when first planted in the large outfield of America, must be mainly attributed to the same cause. Calvin declared from the pulpit in Geneva, "I will die sooner than this hand shall reach the symbols of the Lord's body to any one who has been found a despiser of God," and submitted to expulsion from the city rather than compromise the purity of the Church's fellowship. John Knox in the same city, boldly added to the two marks of a true Church, which had been accepted by both the Lutherans and Reformed, a third in the following terms:—"Ecclesiastical discipline uprightly ministered as God's Word prescribed, whereby vice is repressed and virtue nourished." This was afterwards embodied in the Scotch Confession, and practised with unflinching fidelity while Presbytery was rooting itself in Scottish soil.

A thorough revival of spiritual life that shall purge out all extraneous elements, is the real want of the age, and no Church in Christendom stands so fully equipped and ready to take advantage of such times of refreshing as does the Presbyterian. Possessing the simple ordinances of Divine Worship, an educated minister in every pulpit, and an ordained eldership in every congregation, what but the power of the Holy Ghost does she need, that she may be strong and do exploits?

4. It only remains to mention that the duties of a *skilful and effective Leadership* belong to the office of the Ruling Elder. The shepherd goes before the sheep, and they hear his voice and follow him. The most successful overseer is the skilled and experienced workman, whose fidelity and power in stimulating others have

marked him out for the foremost place. The last testimony that can be borne to his influence is to have it said of those under his immediate care—"The people had a mind to work." Three times in the last chapter of the Epistle to the Hebrews, the Ruling Eldership is designated by a word—*ἡγούμενοι*—which is used to give prominence to this idea of leadership. In some sections of the Church this is the name by which the Elder is known. We have already seen that in the Sabbath School, the Prayer Meeting, and meetings for Scriptural Temperance, he has opportunities for forming the sentiment and directing the activities of the Church. There are other measures essential to her prosperity, in which he should take an equally prominent and leading part. Let it suffice to indicate two of a prominent character, that must ever rise in importance as the Church rises to the consciousness of her high vocation—the support of the Ministry and the extension of the work of Missions.

The Church has suffered immensely, through all her interests, by the shameful neglect or half-hearted performance of the first of these duties. This has arisen from an inadequate sense of its immediate bearing on the very life of religion, and of the reflex spiritual benefits it is certain to produce. This ordinance of Christ must be restored to its honourable position, before the Church can enjoy the full measure of blessing contained in her other institutions. No more important field could be offered to the leadership of Ruling Elders than this. Their skilful teaching and generous example would soon elevate the Church to a loftier plane, and secure a vantage ground for the prosecution of larger and more catholic projects. Once initiated into the divine arts of "Systematic Beneficence," the humblest toilers in the Church will covet earnestly the best gifts—"Remembering the word of the Lord Jesus, how He said, It is more blessed to give than to receive."

Successful in rousing the Church to the right discharge of this primary obligation, elders will find little difficulty in leading her on towards perfection in grander fields of Christian enterprise. This world has been given to the Son as His covenanted inheritance. To the redeemed Church, bound up with Him in the same covenant and baptised by the same Spirit into one body, has been given the task of conquering and taking possession. The springs of Christian liberality seldom fail in an emergency or disappoint the calculations of an enterprising Church. Trumpet peals from the pulpit and the Press, uttering the bitter cry of the perishing, will not be enough. God Himself gives the word, but the 102,000 elders in our Presbyterian churches must pass it into circulation. Heroic champions and bold defenders of the faith in days of persecution, they must now prove equal to the crisis, as the Church moves on to final victory and rest. If the Church is to move in compact phalanx, securing every position that is won and pressing forward her forces to still greater achievements, then the influence of the eldership must be brought into requisition, even as it has been from Egypt until now. Passing from house to house, they must spread

the message, diffuse information, kindle enthusiasm, regulate zeal, enlist all classes in the work, and marshal the ranks for united action. Having at length fully emerged from the dreary wilderness, let the officers of the host catch the assurance of God's faithful Word, and transmit it as an inspiration and a pledge to others. Then, sooner than we dare to anticipate, great voices in heaven may be heard to proclaim—"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign for ever and ever."

The Council was now addressed by the Rev. JOHN MONRO GIBSON, D.D., London, on

### LAY HELP IN CHURCH WORK.

The subject before us is not a new one, and therefore it is not necessary to begin at the beginning of it. There are certain positions that may be fairly assumed. One is, that the great work of the Church is to win the world for Christ—a vast aggressive enterprise. It is true that there is much to be done by the Church—important, necessary work connected with its support and the administration of its affairs; but all that should be mere "office expenses" in proportion to the whole. A man is not idle when he is eating or dressing, but he does not count these exertions into the business of the day. The work of the Church is not to maintain herself and administer her own affairs, but to "preach the Gospel to every creature."

We may further assume that the responsibility of this great enterprise rests not on certain individuals in the Church, but on the Church as a whole, and that therefore each individual member should have a share in it. It is admitted, of course, that this is not the only field of Christian service. "Whatever we do, in word or in deed," should be done "in the name of the Lord Jesus;" and accordingly, the Christian mother in the home, the Christian man of business in the city, all Christians in whatever capacity they serve, have the right to be considered Christian workers. That it is the duty of all Christian people to be engaged in Christian work in this wide sense of the word, has always been admitted; but it is now also acknowledged to be the duty and privilege of all to do what they can in the specific work of the Church, the work of carrying the Gospel to all who need it. We may, therefore, assume this point also.

But while these general principles may be fairly enough assumed, there are certain applications of them which need consideration, some of which it may be well to state. It is very often taken for granted that, until a congregation is self-supporting, it need have little if anything, to do with what may be called the out-door work of the Church. It is supposed to be necessary for a time to husband its resources. This may seem a common-sense policy, but it is not a Christian one. Let us not forget what the Master says, and repeats so often and so earnestly anent husband-

ing resources:—‘He that will save his life shall lose it, and he that will lose his life for my sake shall find it.’ This is the foundation principle of Christian life. And can it be that the Church, as a Church, has nothing to do with it? Where are we to seek the guiding principles of the New Testament Church if not in the Sermon on the Mount? Have, then, weak congregations “neither part nor lot” in a certain magnificent passage of that sermon, of which the following are the salient points:—“Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? . . . But seek ye first the Kingdom of God . . . and all these things shall be added unto you,”

Is not the word “self-sustaining” too large a word in our ecclesiastical vocabulary? Are not many congregations, strong as well as weak, weak as well as strong, ready to die of saving their own lives? Think of the amount of energy, of real life and work as well as money, absorbed by hundreds of our congregations in the mere struggle to house themselves. And the question is suggested, whether all that is really needed in the way of church building and the maintaining of ordinances would not be more easily reached if it were put in the second place instead of the first, if the order of the Lord’s Prayer were made the order of Church anxiety; first, the hallowing of the Divine name, the coming of the Divine kingdom, the doing of the Divine will upon the earth; and then, secondary and subordinate to these, the securing of daily bread.

And this reminds us, that even the spiritual welfare of the Church, represented as it is by the last two petitions of the Lord’s Prayer, should be subordinate to the general interests of the Kingdom represented by the first three. Not that spiritual welfare can be over-estimated, but it is subject to the same law as to losing and saving. In the higher sphere, as well as in the lower, in our Church relations too as well as in our private life, we should think more of giving than of getting, more of work than of food, more of edification in its active than in its passive sense. The true way to be healthy in spiritual as well as in temporal things is, to give ourselves so heartily to our work that both the food itself and the appetite for it, come to us without special thought of care. And so, again, it is in Church life. ‘Satan finds some mischief still for idle hands to do;’ and he does not confine his operations to the outside of the Church. It is written that ‘Jeshurun’ (even Jeshurun, the righteous one) ‘waxed fat and kicked,’ from which the lesson plainly is, Give Jeshurun more work to do of a legitimate kind; give him more work to do with “feet shod,” as they ought to be, “with the preparation of the gospel of peace,” and there will be less abnormal use of his heels. Over-feeding and under-working is unquestionably an evil to be dreaded in Church life. Has not Presbyterianism in the past suffered oftentimes and in many ways, from a plethora of doctrine in proportion to practice, of sermons in proportion to service? And by “service” here, we do not

mean "Divine service" in the popular English sense, a very misleading expression, from the New Testament point of view at all events. In the house of God it is not we that serve Him; it is He that serves us, in order that we may be strengthened and prepared to work for Him in the world without—our proper sphere of service. The Scotch expression, "Diet of worship," is a much happier one. But it is doubtful if even Scotch Presbyterians have borne sufficiently in mind, that "where much is given" in the way of diet, "much is required" in the way of exercise. Think how many unprofitable speculations on matters too high for us, and distracting controversies consequent thereon, might have been spared, if there had been more work doing, more of the real hard work of winning souls to Christ. How much of mere ballooning has there been in the history of theological thought, and battles fought in the upper air, with no other result to the weary and heavy-laden multitudes below, than the dropping on their heads of some of the fragments of the fray? If only the Apostle's practice could have been kept up, of closing every doctrinal discussion with a "Therefore, my beloved brethren," a new trumpet call to be "always abounding in the work of the Lord!" It is true that the same apostle did once make an excursion to "the third heavens;" but when he came down again to *terra firma*, he was wise enough not to try to give the world the benefit of his discoveries. He simply tells us that he "heard words unspeakable, which it is not lawful for a man to utter," a most wise reticence, and much to be imitated. He, no doubt, could have said much, but he probably could not have ended with "Therefore, my beloved brethren." He was too much in earnest in saving men, to think it worth his while to satisfy the curiosity of speculative minds. And if even such "visions and revelations of the Lord" as the Apostle might have given were out of place, when so much work was to be done, what is to be said of the endless hair-splitting which has so often taken the place of heart-winning, in the energies of Christian people? But this is happily an age of work, and we have probably learnt at last that it is of immeasurably less consequence to discuss Supralapsarian and Sublapsarian theories, than to restore lapsed Presbyterians, and bear our share in rescuing lapsed masses.

Still another important application of the axioms of our subject, bears on the relative importance of Church order and Church work. It is said that "order is Heaven's first law." But Heaven's order is the order in which things are *done*. It is not capable of being used, like Parliamentary order, and Church order, too, we fear, for hindering anything being done. In a certain convenient and oft-quoted text, there has been too much emphasis on the adverb and too little on the verb—"Let all things be done decently and in order." Yes, "decently and in order" by all means, that is the adverb; but do not forget the verb, which, as every Latin scholar knows, is *the* word in the sentence—"Let all things be *done*." Some of our authorities on Church order are sometimes apt to forget, that there are many things which, though best done



in order, are better done even out of order than not done at all. I had a letter recently from a friend in reference to some work which the Churches in the neighbourhood had been slow to take up, because it took them so very long to find out the very best and most orderly way of doing it. He writes, "Our society plunges into it and does not pause to work it up to principle or to state the case." Now it is good, and it may be necessary, to lay down principles and state the case before a new departure is made, and a pause for so good a purpose is a good thing. But Church pauses are apt to be too closely up to the definition of the old *παυω*, from which the word comes—"I cause to cease"—they are apt to be of the kind too fitly described in the language of the poet,

"An awful pause, prophetic of the end."

In regard to new departures, especially in Presbyterian Church Courts, it may be sometimes expedient to press the exhortation, "Stand not upon the order of your going, but go at once."

To sum up these general considerations, it is evident that in order to approach the ideal of the Church, the word "work" must be written in much larger letters in our Assemblies, Synods, Presbyteries, Sessions, Congregations, hearts, and lives. There is, thank God, a spirit of work all abroad among Christian people. Already it has been too much constrained to seek channels for its activity outside the Church; it is high time we were giving it fullest scope within. And if "work" were written larger, "money" might be written smaller, which would be a great blessing. But though the type would be smaller, the figures would be larger; for when men first give *themselves*, there is no withholding of their means. "Not yours, but you," should be our motto everywhere with the richest as well as with the poorest. There is plenty of money in the great Presbyterian Church; and wherever it is manifest that an earnest work is going on, not the mere erection of a Church building or providing for a minister's stipend or a missionary's salary, but the gathering in of souls, the manifest extension of the gospel of Christ, there money will flow in quite sufficient abundance. And then, apart from the money power of the Presbyterian or other Church, we have the old promise, given, let it be remembered, in connection with the very difficulties as to self support which so often paralyse the enterprise of Christian congregations—"God is able to make all grace abound unto you, that ye, having always your sufficiency in everything, may abound unto every good work . . . and he that supplieth seed to the sower and bread for food" ("seed to the sower" first, "bread for food" next) "shall supply and multiply your seed for sowing, and increase the fruits of your righteousness" (here, again, the "seed for sowing" comes even before the "fruits of righteousness"); "ye being enriched in everything unto all liberality."

It will be evident from the foregoing that it is more than help that is expected from the laity, that is, from the people. Or, if we keep the word, it is help in the American, and not the English sense. In America a maid of all work is sometimes called a

“help,” to save her feelings, but she has all the work to do nevertheless. The mistress does the directing. So in a Presbyterian congregation, there ought to be so much work going on, that minister and elder have all they can do with originating, inspiring, directing the abundant labours of the people, and setting the new comers to work. Properly speaking, the people are the doers, and the minister and the elders the helpers. We have had far too much in the past of what may be called the General-without-Army policy; which will not work though you have Generals like Hicks, or Baker, or even like the magnificent Gordon. One of the best Generals I know in Mission work in London, is one who was almost given up as a failure, and, what is worse, almost gave himself up as a failure, because he was set to work at first with no army at his back. Since he has had a band of workers round him from a Christian congregation, the only limit to his success has been the straitness of his barns to hold his fruit and his goods. An enlargement made a year ago, leaves him to-day as hard pressed for room as he was before.

If the Officers of the Church were set more free from the actual doing of the work, to keep an eye over the whole field, so as to be well acquainted with its different departments, and to be ready to find the right place for all right men and women who joined the establishment (I use the word in its business, not in its ecclesiastical sense, the idea being, that every Christian congregation should be as definitely, an establishment for winning hearts and lives to Christ, as a mercantile establishment is for doing its particular business)—if the officers of the Church were thus set free to survey the whole field of battle, might there not be a much better disposition of the forces, as well as a much larger force to make disposition of? Then it would not be necessary, as it would not be possible, to turn the whole force into the Sabbath school, offering to almost everybody the same work—a very poor way of striving after the ideal of the Christian household which our Lord Himself has left us—‘authority given to the servants, and to every man his work.’ ‘Necessity is the mother of invention;’ and if it were laid upon the conscience of the officers of the Church to find useful and suitable employment as soul-winners for every member of the Church, our Christian wits would be much sharpened, and our Christian activity much enlarged and diversified. And the wants of individual cases would not receive so little special attention as they do now. There is too much disposition to restrict Church work to that which is done in meetings and classes, to the neglect of that individual dealing which is likely to be the most effective of all. We take the promise, ‘Where two or three are gathered together in my name, there am I in the midst of them,’ as an encouragement, when a meeting is small which ought to be large; but is there any reason why it should not be applied to the smallest possible meeting, when it is neither expected nor desired to have more present than the two who claim the first share in the promise? The minister is sup-

posed to endeavour to reach his people individually; but this is possible only to a most limited extent, when the congregation is a large one. The Sabbath school teacher also is supposed to deal with individual members of his class as well as with the class as a whole. But beyond this, there is little done in the way of individual dealing under the auspices of the Church. Now why should not the ministry to individuals be divided among Christian people? Consider how much more a minister has accomplished by setting others to this work, than by merely doing it himself. Suppose he has, as every minister ought to have, a number of inquirers, who are anxious for spiritual guidance, and that instead of taking the cases one after another himself, and hurrying through them as he must needs do, he distributes them, not hastily, but with much thought and prayer, among several earnest and prudent members of his flock, laying upon them the responsibility of dealing with them in detail, and only keeping the general direction and guidance in his own hands; what may be expected as the result? First, there will be far more force brought to bear of thought and sympathy and prayer, as well as of personal attention and effort; and these, be it remembered, are the great forces on which we have to rely. The minister does not relinquish his own responsibility, and probably gives as much thought and prayer to the whole number, as if he had kept them in his own hand. And then each one of those who work under his directions gives his own thought and prayer to it, and will probably write letters and watch for opportunities of doing good, which would be impossible for the minister under the pressure of other claims. Whatever value there is in official authority is retained; for those who do the work do it, not in their own name, but in the name of the minister or elder, and thus are free from the imputation of intrusion; and on the other hand, the work is secured from the disadvantage of officialism, for it cannot be set down to the mere discharge of duty, but must be accepted as evidence of real, warm, human interest. It avoids the Scylla of the officious on the one hand, and the Charybdis of the official on the other. And then, to crown all, not only is the work done, and done in the best way, but it brings rich blessings to those through whom it is done, giving them the very exercise they need for their spiritual growth. The same principle manifestly applies to the visitation of the sick, and to all cases requiring individual attention.

But the subject widens out, so that the limits imposed demand the most rigid compression; and therefore we shall content ourselves with giving specimens of questions that would come up for consideration and decision in all our congregations if only it were distinctly understood and acknowledged that there ought to be work found for everybody in the congregation to do. Ought not the ministry of the word to be as varied as it evidently was in apostolic times, so that not only ministers and elders, but deacons and private members should all share in "holding forth the word of life?" Should not much more

use be made of the musical talent in our congregations, not only *inside*, in leading the praise, but *outside*, in commending the gospel? And in the outside employment of our musical talent would not "teaching and admonishing in psalms and hymns and spiritual songs," be a much more noble and dignified service than that of giving concerts to raise money? In view of the importance of winning men to the Church as a means of winning them to Christ, is it really the best thing to leave to official doorkeepers and pew-openers the duty and privilege of acting as hosts in the Lord's house; and would it not be better if some of our best men had the pleasant duty assigned them, of giving a hearty welcome to those who come as strangers to dine with us at our diet of worship on Sabbath, or to lunch with us in the middle of the week? Ought not Medical mission work to be a distinct branch in the congregation, superintended and guided by the medical men who are members of the congregation, and calling out in the most systematic way the loving helpfulness of those who are willing to watch by the bed of the sick for Jesus' sake? Ought not Training-classes for the different departments of Christian work to be instituted and kept up; and ought not teachers in the Sabbath School, and visitors, be drawn as much as possible from those who have been so trained? And ought there not to be an Evangelistic department in connection with our colleges for training students for the ministry? Ought not the office of the Deacons, and the work of those who have to do with money matters, to be as specially guarded from the secular spirit as in the days of the Apostles, not only by insisting on high spiritual qualifications on the part of all who are selected for the purpose, but also by associating with it some such share in the Ministry of the Word as the primitive deacons manifestly had? And ought not the office of the Deaconess to be revived, without any further separation from the duties of ordinary life than in the case of the elder, but with the right and privilege and duty of attending to that large portion of the ordinary district visitation which neither minister nor elder can well overtake?

As I have been led into a series of questions, I shall put in the same form all that I have left myself time to say, on that part of the subject of Woman's work which gives rise to the keenest discussion, namely, her sphere in the Ministry of the Word. Since woman has an acknowledged sphere in teaching children and youth, At what age must the scholars have arrived when it shall cease to be proper that she should continue to instruct and guide them? And since she has an acknowledged liberty to speak about Christ and His love in the presence of two, three, four, or more, so long as the company is a small one, At what particular point does the company cease to be small enough? And seeing that there is evidently some little difficulty in settling definitely these simple questions, the further question is suggested—What other line can be drawn, than that which the Providence of God without, and the Spirit of God within, seem to indicate in each particular case?

A Paper was then read by JAMES A. CAMPBELL, Esq., LL.D., M.P., on

### ELDERS IN THEIR RELATION TO CHURCH WORK.

All English-speaking members of this Council have doubtless been moved by "The Bitter Cry of Outcast London." The impression made upon us by that appeal owes much of its force to the conviction that the "Bitter Cry" holds true of more than of Outcast London. The condition of sections of the London population would not have stirred our sympathy and gained our painful interest as it has done, if we had thought of it as a condition peculiar to London alone; but the terrible descriptions of social and moral misery in the tract so named have been felt to hold true, only too probably, of districts in other large towns—perhaps in all our large towns—as well, if not even to apply to cases in all parts of town and country. And the thought cannot but have occurred to us, when reading of such miseries, that there must have been some great fault—some gross neglect of duty—on the part of ourselves and others who have comfortable surroundings and live in the enjoyment of Christian civilization, when many of our fellow-creatures have been allowed to sink to so low—to so almost hopelessly low—a level. This, again, must have suggested the thought that the hardest part of the lot of many of the outcast, in the estimation, at least, of those who look upon it from the standpoint of Christian sympathy—namely, their ignorance, of God's love, and their alienation from all that has to do with Christian life and hope and consolation—is not confined to the outcast or abject poor, but is common to all, in whatever worldly station, who are strangers to the Christian life. In this way the "Bitter Cry" may have reminded us of the irreligion which, in its numberless forms, is only too prevalent in modern society, and of the failures and shortcomings of the Christian Church, notwithstanding all that is done in the way of active effort, to cure the evil. For where are we to look for a remedy for the ills of society except through the instrumentality of the Christian Church, taking the term in the widest sense? The real remedy must be a Christian one. Legislation may be useful; Social reforms and Education may have their effect; but if the result desired is Christian well-being, the agency to be employed for bringing it about, under God's blessing, must be a Christian agency. In other words, it is instrumentally by the action of the Christian Church that the world must be improved, that existing evils amongst the abject and amongst those who are not abject can alone be effectually remedied.

But by the Christian Church we mean, not an organization working only in its corporate capacity, or by its ministers alone, but an organization working by all its members in their several spheres and in their several ways. On this subject, we shall all agree with Dr. Arnold when he says that one of the points—"points not of detail but of principle"—regarding the Christian Church, on which Scripture seems to speak decisively, is that "the whole body of the Church

was to take an active share in its concerns; the various faculties of its various members were to perform their several parts: it was to be a living society, not an inert mass of mere hearers and subjects who were to be authoritatively taught and absolutely ruled by one small portion of its members."\* To reach men of all classes, and to impress them with the claims of the Gospel, Christian sympathy must be shown to them—shown to them by men of similar station to their own, shown in such a way as to give an exemplification, in some degree, of the Christian life to which they are invited; and the sympathy shown by the Christian friend or neighbor ought to be representative of what would be felt by other Christians as well. It ought to speak to its object of a love which has its root and origin in Christian faith, and which is therefore the common sentiment of all who have that faith. In this way, the Christian effort that will impress the man whom we suppose to be in need of rescue or assistance, will be an effort bearing witness to him of the beneficence and philanthropy of Christianity, and, therefore, of necessity, attracting him to the Christian Church.

Let us now consider how our Presbyterian system is adapted for working towards this great end.

We confine our remarks to that characteristic of it which is found in the office of the Eldership. Ruling Elders (so called to distinguish them from the minister or Teaching Elder) are office-bearers of the Church whose duty it is to act along with the minister in the government of the church and congregation.† They are elected as men who, in their several stations, are deemed qualified to assist and co-operate with the minister, both in the more restricted sphere of the government of the particular church or congregation, and in the wider sphere of sharing in the government of the Church at large of which the congregation is a part. But besides the functions of governing, the Elders have a duty towards the congregation or particular church of a kind which suggests a more friendly, sympathetic, and intimate relation. In the words of *The Government and Order of the Church of Scotland*—“As the *Pastor* should be diligent in *Teaching and Sowing the Seed*, so are the *Elders* desired to be careful in *Seeing and Seeking the Fruits* in the people.”‡ This suggests that the Elders should take a Christian interest in the members of the congregation, not the interest merely of an ordinary acquaintanceship, but a Chris-

\* Introduction to Arnold's *Sermons on Christian Life: its course, its hindrances, and its helps*.—p. xlviii. See also Neander's *Church History*, vol. i., pp. 246, 247.

† It is likewise agreeable to and warranted by the Word of God, that some others besides the ministers of the Word be Church governours to joyne with the minister in the government of the Church, which officers Reformed Churches commonly call Elders.—*Directory for Church Government and Ordination of Ministers as it was printed in the year 1647. To be examined against the then next General Assembly*.—Reprinted, Edinburgh, 1690, sec. 2. See also *Second Book of Discipline*, chap. 6.

‡ *The Government and Order of the Church of Scotland*.—London, 1641; Edinburgh, 1690; sec. 5.

tian interest, an interest with a religious object, an interest which has regard to the common relation of Elder and Church member to the Word preached from the pulpit. And the interest should be a friendly one. Whatever may be the exact theory of his office, to the people the Ruling Elder is one of themselves. He is in a true sense a layman, having the same life in the world to lead, the same worldly employments to occupy him, and the same kind of difficulties and trials to meet. A Christian interest shown by the Elder must come home to the people, as something which in a sense speaks to them more directly, because shown by one who is a layman like themselves.

As a practical consequence it follows that every elder who can spare time for the work, should have a portion of the congregation or a certain number of families, assigned to him, that he may make their acquaintance and show himself ready to be useful to them in his official capacity.\* It is sometimes asked whether an elder is to be required to visit and pray with the sick, and to share in other duties which fall more generally to the minister. We hold that such services as giving religious addresses at meetings, teaching a Sunday or Bible class, and praying in public or in the family circle, are suitable not only for elders but for all Christian men to whom God has given the power and the opportunity, and that there is a special fitness in elders taking part in such work. We hold, moreover, that in every congregation there should be elders who will engage in such duties. But it is a different thing to say that every elder must necessarily be prepared to undertake this kind of service. Some men have not the education, some have not the gifts, some have not the nerve, for this work, and yet they may have other qualifications for the eldership in a very high degree. We require men who can assist the minister in ruling, as well as men who can assist in what borders upon the pastoral department of his duty. We require elders who have qualifications for helping in the government of the Church at large, as well as those who have special qualifications for duty in the congregation. In short, we require men with a variety of gifts; but in order to have all the various gifts, we require a variety of men. Let us have elders for every duty, but let us not insist that all duties shall be undertaken by the same elders.

On this point a different rule may have formerly prevailed, at all events in Scotland. But times change, and we must change with them. In olden days the "ruling" of a congregation was exercised in a manner that could not be attempted, that it would be fatal to attempt now. Circumstances have altered, and we must accommodate ourselves to the circumstances of the present time, if we would do good in our day and generation. The "ruling" of a

\* "Where there are many ruling officers in a particular congregation, let some of them more especially attend the inspection of one part, some of another, as may be most convenient, and let them at fit times visit the several families for their spiritual good."—*Directory for Church Government, &c.*, sec. 7. See also *Second Book of Discipline*, chap. 6, sec. 8.

congregation now is to be accomplished by a much more friendly and sympathetic intercourse than in former days, but not necessarily with the expenditure of less time or pains. The circumstances of modern life leave us less leisure than our forefathers had, while the work to be done is as great; so that if the same amount of work is to be accomplished, there must be a greater division of labor.

This becomes more obvious when we turn from congregational to parish or district work. There also, there is a variety of Christian service to be done, demanding various gifts. There is almost no Church member of earnest religious life who is not qualified to be of use in some way in commending the Gospel to his neighbors, or in giving his co-operation to others who are more actively employed in parish or district work. In such co-operation the eldership ought to be prominent.\* The larger the number of the elders who can take part in this home mission work, the better for the Church and for the work itself.

To the outside world, they represent the Church in a way which Church members who are not office-bearers cannot do; and being laymen, they represent it as an institution for the people, and of the people. Their exertions speak to the people, not of the interest only which private Christians take in their condition, but of the interest taken by the Church of which the elders are official representatives.

And again, in their labors in the parish or district, the elders, in virtue of their position as laymen, speak to the members of the congregation of the service to which all Christians are called. As representatives of the Christian laity, their work in the parish or district is in itself a call for the active sympathy and co-operation of their fellow-laymen.†

\* "Private Christians ought in charity to instruct the ignorant, to exhort the negligent, to comfort the afflicted, to support the weak, to restore him that falleth, to visit the sick, to reconcile those that are at variance—all which are incumbent on the ruling elder by the authority of his calling."—Gillespie's *Assertion of the Government of the Church of Scotland*, part i., chap. ii.

† From a Treatise on the Ruling Eldership, by James Guthrie, of Stirling—originally published in 1652, and republished in 1699—we extract the following:—

"The duties of their Calling are these that belong to their watching over and ruling of the flock, and they be of two sorts; some that they are to perform by themselves alone, and so may be called *more private duties*; others that they are to perform jointly with the rest of the Overseers of the House of God, and may be called *more publick*."

After describing the more private duties, the treatise continues—

"From what hath been said concerning these duties of Ruling Elders these three things follow:—First, that they ought to be men of such ability as are in some measure able to instruct, exhort, admonish, rebuke, comfort, pray, and do those duties now mentioned. Secondly, That it is needful for them not only to have some measure of ability for these things, but also to have some measure of dexterity, wisdom, experience, tenderness in following the same. Thirdly, that they be well acquainted with the condition of the Congregation and the members thereof, and therefore be careful to observe



We have spoken of elders' work in its aspect as the work of individuals; but it is important to look at it also as the work of a body of men. Much of what individual elders do is done in name and on behalf of the whole eldership. The Kirk-Session, or Court of ministers and elders, affords the opportunity of binding together all the Christian work of the parish or district, and of giving every branch of it, without interference with the freedom of individual action, a more direct connection with the Church than it would otherwise have. Sunday-schools, district visiting, and other good works are carried on under more favourable conditions when they enjoy the sanction and co-operation of the Kirk-Session. They are then the means of bringing the Church as a beneficent Christian society into contact with the people of the district, and, on the other hand, they remind the members of the congregation of Christian work which is carried on in their name, and in which, as the work of the Church, it behoves them to take an individual interest. It is admitted that the conjunction of lay elders with the clergy in the government of the Church has great advantages. It ensures, or at least ought to ensure, that the government is exercised in knowledge of, and in accordance with, the circumstances and wants of the laity—that is, of the great majority of the Church members. The experience of the world which ruling elders have is useful in correcting what may, without offence, be termed the more professional views which might otherwise influence the clergy. But the conjunction of elders with ministers in Church government is also important as a safeguard against the mistake of regarding the Church and clergy as synonymous terms. This latter advantage is also found in the functions of the eldership in relation to congregational and district work. If elders as ruling along with the minister are a testimony against a restricted view of what the

their carriage, and frequently to visit and take inspection of families, that they may instruct the ignorant, exhort the negligent, admonish the slothful, and rebuke those who walk disorderly, comfort the afflicted, establish those who waver, visit the sick, encourage those who do well, and see piety and godliness promoted in Families, and every one edifying another in love, walking in the fear of the Lord, and comfort of the Holy Ghost."

In the *Introductory Address to the Reader*, the author says—

"Neither needs the qualification, or multitude, or difficulties of the particulars here spoken of discourage or scarre any. It is not so much the measure as the truth of the thing that is to be looked at. We have set down what a Ruling Elder ought to be, in Regard of the whole extent of his Charge, sundry particulars whereof the most part of Ruling Elders are seldom called to exercise, and if they be in some measure fitted for these parts of the Charge which God calls them to exercise, and follow the same with singleness of heart, they may believe that they shall be assisted and accepted of God in Jesus Christ; the Employment is not theirs, but the Lord's, from whom they may expect both their furniture and also their reward; let them arise and be doing, and the Lord shall be with them."

The full title of the work is, "*A Treatise of Ruling Elders and Deacons. In which these things which belong to the understanding of their office and duty are clearly and shortly set down by a Minister of the Church of Scotland. Revised and published by order of the General Meeting of the Ministers and Elders of this Church.*"—Edinburgh, 1699.

Church is, so also are they, in a way even more likely to impress the general public mind, when they act in co-operation with the minister in all church-work among the people.

Another important advantage of our Presbyterian system is that it gives prominence to the fact that in the Christian Church there is no rightful place for mere worldly distinctions. Christian character, prudence, and zeal are what are essential for the eldership. "These elders," says the *Directory for Church Government*, "ought to be such as are men of good understanding in matters of religion, sound in the faith, prudent, discreet, grave, and of unblameable conversation." These qualities, it need hardly be said, are found in all ranks and classes. Accordingly, in the eldership we have the high-born and the humble, the learned and the unlearned, the cultured and the plain. All ordinary social distinctions disappear in presence of these paramount qualities. Here, then, is a valuable illustration of the truth that in the Christian Church all are, in chief essentials, equal, because raised by the grace of God to the same high level of Christian privilege. We do not know that any other than the Presbyterian system gives practically such prominent recognition to this principle in the government of the Church.

In what we have thus said we have considered exclusively the moral and spiritual aid which our Presbyterian system is fitted to give through the eldership. But the wants of men are not moral and spiritual only; and the same system which is adapted to meet these wants has been found in time past admirably fitted to bring relief to physical wants as well. For generations the relief of the poor in Scotland was administered wholly by the Kirk-Sessions; and if another system prevails now, it still remains true that those who acquaint themselves with the circumstances of the poor from the promptings of Christian sympathy, and with the view of doing them good, are in the best position for helping effectually to promote their physical and temporal well-being, as well as their moral and spiritual.

Shall it be said that in this description of the functions of the ruling elder we have been drawing an ideal rather than a real picture? In so far as the reality does not compare with the picture, we are convicted as Presbyterians of coming short of the full advantages of our ecclesiastical system.

Let us be true to that system. Let our Churches act through their whole membership, led by elders as well as ministers; and then who can doubt that, with God's blessing, much more will be done than is done at present to respond to and satisfy the Bitter Cry of the outcast world, and in other ways to promote the cause of true religion both within the Churches and beyond their pale?

In accordance with the Recommendation of the Business Committee, the Chairman now invited remarks from members of the Council on the Papers just read.

Rev. Dr. PATERSON, Philadelphia—I have great pleasure in

expressing, from the ministerial side, the satisfaction with which I have heard the Report. The whole subject of the Eldership is one of the most important in its practical bearing that can occupy the attention of our Churches. For one, I accept heartily what is presented in this report on the Third theory—that connected with the name of Professor Witherow. I believe that it is the only theory of the Eldership we can consistently carry out with adherence to Scriptural teaching. In our American Churches we are making decided progress in the recognition of the true position which the elders occupy, the honour that should be accorded to them, and the work to which they should be called. Several Presbyteries in our Church have appointed elders as moderators, and at the last meeting of its Assembly, the Cumberland Church made a layman its Moderator. I believe that is one recognition that is due to the office. I hope the recommendation as to elders will take some practical form. The great necessity of our Church is to bring elders up to their true position, and forward to their proper work, for I believe that they can do all, and more than all, that the local preachers have done for the Methodist organisation.

JAMES BALFOUR, Esq., W.S., Edinburgh—As an elder I regret the shortness of the time allowed for deliberation upon this subject. The admirable paper which has just been read has thrown out many valuable suggestions which we should have time to ponder over. I believe one great object of this Council should be to set forth a high ideal of what the Eldership ought to be. Towards the end of the last century and the beginning of this, it was in Scotland, sufficiently low. During the generation in which I have lived, it has risen considerably, but it is not what it ought to be. Perhaps men are deterred from accepting the office, by the thought of what an elder ought to be, and that every elder is bound to do everything that any elder can do. This is a great mistake. I believe we should look upon the Eldership of the congregations as composed of various materials, the component parts of which have various gifts and grace. While one or two should attend to business; another should take charge of the teaching of the children; another, who has had some experience in dealing with souls, should assist the minister in dealing with the young communicants; and another, who had a special taste for music, should take up the question of the praise of the congregation. No work could be higher than the praise of the congregation if rightly taken up. We have got each a new thought about this matter since Mr. Saukey came over here and sang as he can sing. We have realized the value of distinct utterance of the words and the possibility of having the utmost devotional feeling thrown into them. I wish some of our elders would see that the leaders of the psalmody in their congregations are converted men and women. This would give a solemnity to the whole service, and make it easier for the minister to preach, and make the people more receptive and solemnised. I would also have elders assist in evangelistic work. And then as a last wish, I would ask the ministers to remember

that the elders are spiritual office-bearers, and to ever treat them as such.

Rev. Dr. CHARTERIS, Edinburgh—I wish specially to refer to the part of Dr. Gibson's paper regarding Woman's work in the Church. The manner in which Dr. Gibson's reference to that subject has been received, leads me to believe that the house stamped with unmistakable approval the proposal that the Church should have an order of the female Diaconate. At all events, it has been so well received that I may venture to assume, that some such conception has been in the thoughts of many of the fathers and brethren. However important and valuable, institutions for the training of women for work in the Church might be, it seems to me, that it is absolutely impossible for us in that way, to secure enough to adequately represent Woman's work in the congregation. We have neglected Woman's work in the past, but that is no reason why we should neglect it now, and there is nothing in our Standards to require it. Women are doing a great part of what is called help work in the Christian Church in this day. I cannot speak for America, but in Great Britain, the greater part of what is called congregational activity is done by women—tract distribution, district visitation, and helpers to the poor—and all this, without any recognition or organisation, so far as the Church is concerned. The difficulty has been to set about doing anything. I am of opinion that we should immediately, in every Presbyterian Church, ordain women to the office of Deaconess. Paul and Timothy set apart women for work in the Christian Church. Perhaps some might not like the word ordain. I do not like it, so that I simply mean that women should be solemnly set apart by authority, for some forms, if not for all, of that active and aggressive benevolence which is so characteristic of the Church to-day. The General Assembly or Synod should formulate certain principles and rules for right Scriptural organisation and administration; and also as to the term of apprenticeship or probation which should be required as a matter of discipline and educational training of these godly women, before they should be expected to engage in certain forms of actual work. I would not ask those who have already given proof of their success in this work to begin at the beginning. I believe that the majority of the women engaged in this work, so far as I have come in contact with them, would like to have the stamp or authorisation of the Church upon their work. There is a great work in connection with the Church which women, with their gentle touch and loving hearts, could do which men could never accomplish, and it would be strange if we should refuse to recognise by setting apart, those who had the gift and graces for the work.

Rev. Dr. HALL, New York—I feel a great interest in both topics now under consideration. I think we could hardly say too much about the importance of a body of earnest and effective elders. In the church which I serve, I am glad to say there are twenty of these, and, when it is remembered that there are one hundred mem-

bers to each elder, it is easy to see that the number is not in the least too large. It seems to me, in reading the New Testament, that it is rather easier to establish the Scriptural position and authority of the elder than it is of the pastor, as that word has come to be defined in the evolution of ecclesiastical history. An elder occupied the chair of the Council the other night, but when it came to pronouncing the benediction, he had to call upon a minister to perform that duty. I have never been able to see what Scriptural authority can be set up for withholding from the eldership that, among other duties and privileges in connexion with their ministry. I have but a single word to say on the matter of Christian work, more especially in relation to the suggestion that has been made touching Deaconesses. I do not feel as strongly as the previous speaker, in favor of setting apart such a body in any formal, separate, or distinct way. Probably, if we made allowance for the life of the Orient, with which the Apostle had necessarily to deal, we would be constrained to come to the conclusion that our missionaries in the East, without formal separation to any particular office, have been realising, as, for example, in the Zenana Mission, the great object and idea of duty which the Apostle had in his mind in that particular connexion. There are many ways in which we can utilise women in Christian work. I have instances of that in my own congregation; and in connexion with this I may mention specially, the success which has attended the labors of the rich among the poor. Such work is useful not only for the Church but for society as well. The teaching of many of the selfish agitators in our time is to set class against class, dividing the rich from the poor; teaching the latter to envy on the ground that the former despise them. When we get Christian people to go down and sit side by side, hand in hand and heart to heart, with their poor struggling fellow-creatures, we are doing the best that we can do, to cut the ground from under the feet of those base, mean, and selfish agitators, and to bind all together in a common love of a common land, because bound together in faith and love to a common God and Father.

Rev. T. Y. KILLEN, D.D., Belfast—I agree with all that has been said as to the importance of Woman's work, and as to the value of it in the Church at present. Regarding the point which Dr. Gibson made in the latter part of his exceedingly able and interesting paper, as to how they teach and how many teach, I think that must be regulated by the providence and Spirit of God instructing us. I have always thought that the Spirit of God was instructing the Apostle Paul when he said "Women are not to teach in the Church." I wish, however, to refer principally to the matter of the Eldership. I am afraid the Irish Presbyterian Church has been in default in furnishing any Report to Mr. Croil's Committee, for, while it refers to the Reformed Presbyterians, there is no reference to the customs of the Irish Presbyterian Church, which, in the matter of the Eldership, is in advance of most of the Churches in theory. I would like to tell this Council some things about the Eldership in connection with the Irish

Presbyterian Church, that I do not find in other Churches. It is laid down by some of the Churches that elders ought to take part in the ordination of ministers. I have not time to discuss that question, but I know that the author of "The Ancient Church"—and, as so many have been making mistakes in regard to the authorship of that book, I wish to say that I am not its author; that credit belonged to a near relative of mine—but the author of that work, who was Professor of Church Government in the Presbyterian Church, held that elders ought not to ordain, and that the taking part in ordination, was part of the double honor that was to be given to the elders who labored in word and in doctrine. I think there should be a division of duty among the elders, and all we have a right to demand is, that they should give as much time as they reasonably can, after they have attended to the calls of their own business.

Rev. Dr. HAYS—As a pastor blessed with twenty-four Deaconesses, I would like to move that a Committee, with Dr. Charteris as chairman, should be appointed to report on this subject to the next Council. I believe Deaconesses are doing more work than any of the other officers, and if Phœbe was good enough for the Scriptures, mine are as good women as Phœbe was.

Rev. Dr. HALL inquired if the Resolution took the shape of endorsing the theory of the Deaconesses, as he would prefer that the Committee should consider the best ways in which women's energies could be utilised in the service of Christ.

Dr. LANG said the motion had not yet been reduced to writing.

Mr. DUNCAN CAMPBELL, Greenock, moved the adoption of the Report on the Eldership.

THOMAS SINCLAIR, Esq., J.P.—In seconding the motion, I wish to add one word to what has already come before the Council with regard to the Eldership, and the point I wish to state is this; Having had considerable experience in the election of Elders, and of the difficulties that persons chosen as Elders have found in accepting office, I believe that if the ideas put forward by Mr. Balfour were more generally propounded, they would have a very beneficial influence in securing for the office of Eldership the best men in the Church. I know that some of the best and most suitable men are deterred from accepting office by too high an ideal of what is expected from them; and if the principle of division of labor could be thoroughly understood, and a man feel he is simply to exercise the gift that is in him, and not what is in his neighbour, we would have a much better class of men accepting office.

Rev. Dr. PETTICREW, Faughanvale—I think it would be better for the Council, in place of committing itself to all the positions of the Report, which it would do by adopting it, merely to Receive it, while, at the same time, we thank the Committee for their labor. I move accordingly.

Principal MACVICAR—I second this motion.

Dr. Pettierew's motion having then been put to the Council, was unanimously adopted.

Dr. HAYS—My motion, which I suppose is now in order, is simply—

“That a Committee on the subject of Woman's Work in the Church, and the Scriptural references thereto, be now appointed, with instructions to prepare a Report for the next meeting of the Council.”

The motion having been seconded by Dr. MURRAY MITCHELL, was agreed to by the Council, while the Business Committee was instructed to submit a Committee.

A Paper was then presented to the Council from Rev. MANCIUS C. HUTTON, D.D., New Brunswick, New Jersey, on the

### RELATION OF YOUNG MEN'S AND YOUNG WOMEN'S ASSOCIATIONS TO THE CHURCH.

The topic before us might be made a large one. But it is not to be supposed that the subject as assigned upon the programme, intends to emphasize the differences between Associations composed by, and for Young Men, and those limited to a similar work among Young Women. Of course between these there naturally will be differences of administration and of detail; but it is hardly to be supposed that this Council cares to discuss them. Taking it for granted that the subject in view is the general relation of such Associations to the Church, it may be observed in the outset, that there are two types of the Association in question. One of these is the Local Association within the Church: the other the General Association outside it. Each of these has, or may have, a relation to the Church for good or for evil, for usefulness or for detriment. Each is important, and each seems to come within the scope of the topic before us. It is proposed to handle them in succession.

I.—In the first place, then, we may consider the—Relation of Young Men's and Young Women's Associations to the Churches *within* which they are organised.

In some parts of the Church at least—notably in America—this variety of Association is the more modern. It was judged from the success of the more general type, that a form of such Association, modified for the parish, might be useful within the local congregation. Accordingly such Associations of young people have been organised, their general object being to provide a sphere for the activity of the class in question, and to interest them in the work of the Church.

It seems at once necessary and obvious to remark here that very little light is thrown upon the topic in hand by the “Guilds” and “Sodalities” found in some parts of Christendom. It will usually be found that these are instituted for some one specific purpose: as when a Roman Catholic Sodality organises to repeat certain prayers, or ascriptions to certain ecclesiastical saints at specified intervals and with specified frequency—or when a Guild

is instituted whose sole object is to visit the poor, attend a hospital, or nurse the sick. These characteristics essentially differentiate such societies from our Associations as they exist in the local parish. Interesting as the study of them might be in another connection, it is not to our purpose now, nor do our limits permit of such episcopal research.

Reverting, then, to the particular aspect of the subject now in hand, it may be said that the Association within the Church may consist of the young people of either sex, separately or of both conjoined. Probably, except in our larger congregations, the latter type is the more common. The exercises will vary according to the constituents of the Association. If it be exclusively composed of young men, these will be characterised by prayer-meetings, discussions and debates on religious or semi-religious topics, of modes of benevolence, or even on literary and scientific subjects. If composed of young women, they will be more social, and undertake the systematic performance of organized charitable visitations, or work of that nature. If it be a mixed Association, naturally both of these elements and forms of activity will prevail.

Such being the general character and object of these local Associations, it is not the intention of this paper to suggest methods of increasing their attractiveness or efficiency, or to describe an ideal Association of this sort. That may be relegated to the discussion which is to follow. The strict topic assigned to the writer is the relation of such Associations to the Church. In that aspect of it, there are certain dangers to the true life and interests of the Church which are attendant upon them, and there are certain evident advantages also inherent in them. It is perfectly obvious that both these are carefully to be borne in mind; for these constitute their relation to the Church. To these, in turn, let us glance a moment, first speaking of the relations of possible danger, and then of those of advantage.

In the *First* place, consider the relations of danger.

1. A very obvious danger in the relation of young people's Associations to the Church, lies in a *tendency to emphasize entertainment as a part of Church life.*

Of course, it is possible to arrange the exercises of such an Association, so that they shall be wholly religious. But if this be done, we have only provided a Young People's prayer-meeting under another name, and it is difficult to see what we have accomplished, except to multiply services of a sort which, however excellent in their way, do not tend to secure the end in view. It seems clear that the social element must have play, in order to reach the object of the Association. But while there is a place for the social and fraternal and even family element in Church work, it is submitted that these may be so unduly emphasized as to obscure the great objects of the Church's existence. To convey the gospel to others, to save souls and to edify in spiritual matters—these are the ends for which our blessed Lord instituted His Church. It is not a club for recreation. If the Young People's Association develops



into a meeting for social, literary, or artistic entertainment, it ceases, *ipso facto*, to be a part of the Church, because its object is totally different from that of the latter. It may be very proper and useful and laudable in its way, but it has no vital relation to the Church as a church. It has ceased to be for "edification," and is become for cultivation. It had better be remanded to its own place. It is not well for the rising generation to grow up with an erroneous conception and ideal of the Church and its purpose. Entertainment is no real part of Church life.

And let no one say that this is to deny the place of entertainment in "a sober, righteous, and godly life." Far from it. We would not exclude it wholly from all the Church's assemblies. We are only indicating a real and not impossible danger, which we think may come from the undue emphasis of amusement, when a Church Association exists ostensibly to furnish it. It needs to be remembered in considering the relation of such Associations to the Church.

2. Another danger which may beset an Association of the type in question, is the danger of *dividing the Church into the young and the old*.

Recent years have developed a recognised tendency to individualism. Signs of it show themselves in all departments, and the social current sets in that direction. Labor has tended to devote itself to high divisions—scientific research has run to specialties—workmen have formed associations, not as workmen, but as workmen in given departments—society, even, has broken up into sets. While all this is inevitable under present conditions, and some of it even helpful, it must not be forgotten that, according to the Scriptures—"and they cannot be broken"—God created "man," male and female; that is, in modern terminology, the family, not the individual, is the real social unit. Any social arrangement which is hostile to this original constitution is an error. We are disposed to hold that it follows that the old and the young should no more be separated in the Church than in the family. It is the clear providential intention that a family shall embrace all ages in its mutually helpful and delightful limits. Now in Scripture, the Church is expressly called the "family" of God. Just as in the ordinary family it is not a misfortune but a blessing that the parents are older than the children, and not a reason for deprecation but one for thanksgiving, that the children are younger than their parents,—as this state of facts is a reason, not for the separation but for the closer relations of both juniors and seniors in reciprocal advantage and blessing, so it is in the earthly family of our blessed Lord. This is the natural, and therefore wise, arrangement, that old and young should be in the closest relation in the Church. But if the young withdraw wholly by themselves—if a class difference is engendered, and an hostility of interest—mischief is surely done. This is a danger which may beset the relation of Young People's Associations to the local Church. It needs therefore to be guarded against.

It will be understood that it is by no means asserted that these two dangers are necessary and fatal. Experience has shown the contrary. They are brought forward simply as dangers which may inhere in the relation which we are discussing, and which need to be watched and considered.

In the *Second* place, we may make brief mention on the other hand of certain advantages which inhere in the relation under consideration. For one thing, *such Associations provide for the juniors in the parish, as their seniors are provided for.*

It is agreed on all hands that the secret of a happy Church is, that it should be a working one. Work for every man, and every man to his work, is the condition of high success in all departments of activity. But it is quite natural that in a Church the activities should fall into the hands of the older constituency. Experience counts for much in such things, and that usually goes with age. There is, therefore, a tendency to allow such matters, both in secular and in religious departments, to fall into the hands of those whom time and testing have shown to be efficient and discreet. The result of this is to keep in conspicuous activity a few leading persons in whom the energy of the Church is concentrated. Thus the juniors are left with nothing to do. It is an admirable tendency of such Associations as are now in review, to make an opening for the activities of the younger members of the parish, who might be otherwise overlooked and rust in inactivity. It tends to draw them out, and make them feel that they, too, have an honored place and due share of responsibility in the work of the Church.

It might be added, that in addition to thus providing interest and occupation for the juniors, there is the further incidental advantage of attaching the members of the Association more firmly to the Church, and interesting them in it, provided such Association be carefully preserved as an integral part of the Church life. It may be further noted that they serve as training schools, both for facility in public prayer and in general Christian labor.

II.—But leaving this aspect of the subject, we pass now to consider the relations of the Young Men's and Young Women's Christian Associations *outside* the Church.

This part of our topic may be handled more briefly. This is not because the subject is small, or of small importance, but simply because, from the nature of the case, the relation of the Church is necessarily less close to these external and more independent Associations. In America this is perhaps the predominant type. Most of our Christian Associations are those of Young Men, although, in the larger cities, there are also those for Young Women. I am not aware of any mixed Associations of this type. Their general purpose is to extend Christian influence to strangers in our cities, to attract young men who are away from their ordinary religious restraints, and to supply them, as far as possible, home influences. Many of the Associations are exceedingly elaborate in their detail of organization. They own large and expensive buildings with concert and lecture halls and gymnasiums. They undertake

to provide employment for their members, helping those who are seeking work to find situations and clerkships, and acting as the the medium of communication between respectable boarding-houses and those homeless young men who are looking for lodgings. They not only arrange for distinctively religious and evangelistic meetings, but for social entertainment, athletics, classes in the foreign languages used in commercial life, and the like. In a word, their aim is to lay hold of those who would be likely to wander off to dangerous places and to doubtful methods of occupying their evenings, and to endeavour to keep them in innocent comfort, occupation and entertainment. Coincidentally with this, an effort is made to bring such persons under those religious influences which may conduce to their spiritual salvation. Indeed, this latter is emphasised.

Now it seems clear upon the face of it that, strictly speaking, such an Association has no organic relation to the Church whatever. Its only relation is that which all organizations of an ethical sort have to the latter. The Church cannot directly control its operations, and is not responsible for them. It can only act upon them from the incidental fact that their active members are all members also of some evangelical Church, and, of course, the public opinion of Christian people is felt by the constituents of the Association, and is sure thus to influence its action. Further than that there is no controlling relation.

But there is a secondary sense in which such Associations will have a positive relation to the Church. While in one sense always distinctively Christian, it may be a hostile, or it may be a friendly relation. As a hostile element, it may divert interest from the Church to itself. It may take young men who should be learning to bear their share of the responsibilities of the Church, and, turning them entirely to the work of the Association, replace the former in their affection. It may thrust itself forward as the organ of public Christian worship, and make of itself a sort of Church without an ordained ministry, and without sacraments. It may have in it a spirit which shall induce those who join it, to be satisfied with being a member of the Association, instead of a member of a Church. All this is to be deprecated.

On the other hand, the spirit of such a Young Men's Association may be, ought to be, and generally is, friendly to the Churches. It may arrange its services so as never to conflict with Church appointments. It may urge young men coming under its influence, who have no Church connection, to seek one at once, and further them in this, making sure that they come under some personal pastoral influence and instruction. It may have its pews in the various Churches, free to its members and to strangers. In a hundred ways it may be adjuvant to the churches, and by its spirit, rather than by definite acts or protestations, bend all its members to a deeper love for, and sense of duty and responsibility towards, the Church of the Lord Jesus Christ, and toward their own local Church in particular.

Of these two, there can be no question as to which is the right,

and the better, relation of such Associations to the Church. Partly it lies with the latter to say which of them shall obtain. If the Churches show interest and sympathy in the good work of the Association, the latter will not draw apart from them. The limits assigned to this paper will not allow of a more extended discussion. Perhaps enough has been said to point out the dangers and the advantages of these two types of Association, to that Church of the Redeemer, purchased with His own blood, and to which, because of that, all other Associations, however excellent, must yield the place and palm.

On motion, the Council now adjourned, to meet in this place, this evening, at seven o'clock, the session being closed with prayer.

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ST. ENOCH'S CHURCH, BELFAST,  
Tuesday Evening, July 1st, 7 o'clock.

The Council met according to adjournment, and was opened with devotional exercises, conducted by the Rev. W. J. Darby, D.D., Evansville, Indiana.

A Paper was now read to the Council by the Rev. JOHN ADAM, D.D., Glasgow, on

#### ENCOURAGEMENT TO THE PROSECUTION OF HOME MISSION WORK.

The expression "Home Mission Work" is fitted to convey a somewhat different impression to members of the Council belonging to America and the Colonies from what it does to those who reside in this country. Here it is descriptive of effort on behalf of people really, if not always nominally, without the Christian Church, estranged from the sanctuary, living in neglect of ordinances, and often sunk in vicious habits. In these other lands, it rather points to what is known among us as Church Extension, or the providing of ministers, ecclesiastical buildings, and all other religious appliances for an influx of population, which may largely consist of those whose separation from Christian congregations is due to their removal to new abodes, and who still value and desire the means of grace. The two are, however, always more or less connected, and are generally, to a certain extent, carried on together. I use the expression here in the sense with which we are most familiar, as denoting work among and on behalf of those who are without—wanderers from the fold—the outcast, the home heathen, as they are often called.

I assume, now, that the need exists for effort of this description. That we have a vast spiritual field at home, wherever that home may be, in these islands or across the Channel, on this side

of the Atlantic or on the other, is all too certain and manifest. The sad neglect of the Church in past times, the multiplied agencies for evil which are in operation, the pouring of the country populations into large towns, the rapid formation of mining and manufacturing centres, the pressure of toil, poverty, and misfortune, these and other causes have produced, and are ever swelling, a mass of heathenism in the very heart of professedly Christian territory. Wherever we turn we see its dark shadow falling, we feel its malign, deadly influence diffusing itself, and are compelled to reckon with it as a terrible reality.

I take for granted, also, that it is the clear and urgent duty of the Church to undertake and prosecute vigorously this necessary work. She is called by her Lord to preach the Gospel to every creature—to make disciples of all nations. The field given her to cultivate is the world. It is not often the case, now, that we hear objections urged against going abroad on the ground that much remains to be done at home; but, assuredly, nothing can be more inconsistent and indefensible than to be occupied with waste places far away, while neglecting those lying around our own doors. The outcast multitudes at home are linked with us by specialties of country and kindred,—and Christianity fully recognizes, and greatly strengthens, these ties. They are in many cases the victims of our own unfaithfulness; they have deeper guilt than the distant heathen, for they have enjoyed a larger measure of light and privilege, and they are often sunk in a condition even more debased and wretched than that of these others. Self-preservation, too, inspires the duty, for the area of spiritual destitution left alone is sure to extend, to encroach on the Church's cultivated territory, and to diffuse a blight fitted to wither and kill all that lives.

But I pass from these preliminary and admitted truths, to speak of the Encouragements which we have at the present time to prosecute energetically and hopefully—the Home Mission enterprise.

FIRST—There are Encouragements connected with the field itself, and on the very front of these I place

*Its Openness.*—There is free access to this field on every side, and at all seasons. It may be entered without let or hindrance, and for other and better reasons than the mere fact of its nearness. Not very long ago, those who entered into it and assailed the heathenism reigning in it, had to encounter the fiercest opposition. The Wesleys, Whitfields, Rowland Hills in England, the Haldanes and others in Scotland, were no strangers even to personal insult and violence. Now, those engaged in this work attest the great readiness of the people, however low they may have fallen, to receive the visits and listen to the words of all seeking their spiritual welfare. The door is open, and the heart also is often open. Even the Roman Catholics, generally the least accessible of all classes, when approached in a kind and conciliatory manner, as a rule, show civility if not sympathy. This is a great advantage. There are no outworks to storm, no approaches for the possession of which we must fight, before going into the worst districts and having close

personal dealings even with the most hardened and abandoned characters there, the publicans and harlots of our times.

There is *Preparedness* as well as openness. I refer not in this to a ground-work of religious knowledge and conviction on which to build, already laid, though that is no small matter, separating widely as it does the heathen at home from those abroad; but I point to something more special and distinctive at the present day. There is far more of brotherly feeling among all classes than there was formerly, arising from the operation of more equal laws, the extension of political privileges, and the general interest taken in the toiling and suffering part of the community; above all, the spread of education on a National basis is exerting a mighty and most beneficial influence. The inability to read, the want of all elementary instruction and training, the degradation of mind as well as heart which prevailed, are rapidly passing away. There was here a formidable barrier which blocked the way of the missionary, a gross ignorance which prevented the use or blunted the edge of his most powerful weapons. Now he has opened, exercised, and informed understanding to deal with; and surely that is no small advantage, for Christianity appeals to man's intelligence, and flourishes far better in an element of light than under a reign of darkness. Protestantism, and most of all Presbyterianism, has no sympathy with the sentiment, so dishonoring alike to reason and religion, that ignorance is the mother of devotion.

And I mention further, the *Fruitfulness* of this field. I refer to present and actual spiritual fruitfulness. I know best my own country and Church, and confining myself within these limits, where for me the ground is safest and surest, I can confidently say, that many of our largest, healthiest, and most valuable congregations have been formed and are maintained by means of Home Mission effort in poor, dark, sunken localities. We should be shorn of much of our strength in Glasgow, Edinburgh, and throughout the land generally, were we deprived of the numbers, the labors, and the resources of this section of our Church. Nowhere will you find, more manifestly, quickened souls, more devoted Christian workers, nowhere finer specimens of the Gospel's transforming power than what are presented in the characters and lives of these humble office-bearers and members of our mission congregations. I cannot venture to say *how* many, but I know that many ministers and missionaries who are rendering noble service both at home and abroad, some of them occupying the high places of the field, are the direct fruit of our efforts in this department, and of the divine blessing which has attended them. It is not in vain that we have gone out with the Master's invitation into the streets and lanes of the city, into the highways and hedges of the country. We can point to triumphs and trophies which none but the utterly blind can fail to see, and which even the most sceptical can hardly call in question. And what reason is there, that they should not be multiplied manifold and spread over all the world?

SECONDLY, there are Encouragements connected with the

means which now exist for overtaking this equally necessitous and hopeful field.

*There is a widely diffused benevolent and Christian interest in such work.* Never was there a more general or deeper concern felt about the temporal and spiritual good of the people, and especially of the poorer classes, not excepting even the most irreligious and vicious. Our statesmen are sensible of the immense power which these now possess, and of the importance, even in a political point of view, of having them instructed and elevated. The noblest in the land are occupying themselves with inquiries as to their dwellings, and that is a matter of great moment. All kinds of schemes are devised and put in operation for their benefit. It is understood by others than Christian men, that the outward condition is mainly dependent on the inward, the circumstances on the characters of the people. You must bring moral, yea, properly, spiritual influence to bear on them, if you would do them real and lasting good. And this interest is showing itself in willingness to contribute liberally for the carrying on of such work as that for which I am now pleading. Large sums are spent on Temperance movements, on Evangelistic efforts, and in agencies of all sorts not closely connected with the Christian Church. But aid is not withheld from her, rather is it more readily and fully given to her, when she devotes herself in real earnest to the discharge of what is her proper, her highest duty. Not long ago, amidst great general depression, and even wide commercial disaster, some of us set ourselves to raise a fund of £100,000, specially, though not exclusively, to assist in the building of churches for mission congregations, and the whole of it within a trifle having been subscribed, at this date about £80,000 of the sum has actually been paid. The other day a lady near Glasgow, interested in a working class population along the Clyde, gave a free site for a Church and contributed £2,250 for its erection, while she is also providing a salary for the missionary employed. Within the last week or two, one of our merchants has purchased ground in a comparatively poor part of the same city, where we have long wished to plant a congregation, but have hitherto been prevented, chiefly by the almost prohibitive price of any available and suitable site. This ground he has presented to us as a gift, at an expense to himself of £3,300. Just before leaving home, I read in the newspapers of similarly generous conduct on the part of an elder in Aberdeen. Does not all this show that the means will not be wanting, that Christian men and women will not withhold the needful support, if only the Church will show that she is resolved not to stand idle in the market place, but to work even when the sun is hottest, and where the ground is hardest? There is everything to encourage in the spirit which so happily is thus abroad. May it not be checked and chilled by those who should foster and improve it to the utmost!

Again, *There is a great increase of available Christian life and activity.* In recent times, God has graciously revived His work, and the result has been a large addition to the number of those

qualified and disposed to engage in movements designed to promote the spiritual good of others. In many of our congregations there are not a few fit and ready for mission effort in all its departments. They long to be so employed. They seek and hail opportunities of rendering service by Sabbath-school teaching, tract distribution, household visitation, conducting Evangelistic and fellowship meetings, and in various other ways. It is matter of regret that all this consecrated energy often goes out in channels far apart from those of regular Church organization and action. But the fault must be laid partly, perhaps even mainly, at the door of the Church herself, in not promptly taking such quickened and willing ones by the hand, finding them suitable spheres in which to labor, turning their fresh faith, love, and zeal to the best account—encouraging them, guiding them, and restraining them, too, when needful. Much has been lost, much is being lost, by not making the fullest use of the new life and activity which have been developed in these times. We ought to realize how large and mighty is the force thus available, and how the employment of it in the mission field would not only draw down a blessing on the waste places of that field, but one also on the workers themselves, in an increase of all the graces of the Christian character. Such service freely and faithfully rendered, does more than enlarge the Church's borders: it endues her with higher power, and clothes her with new beauty. Her light is thus clearer, stronger—shining as it does—not simply in the truth she holds forth, but likewise and most effectively, in the heightened holiness and fruitfulness of her members. Here is an invaluable training school, as it were, in which the spiritual man may attain full vigor, receiving all profitable good himself, while concerned only in imparting good to others. Yes, assuredly, that word is here amply verified, "There is that scattereth and yet increaseth."

Finally, *There is a large supply of willing and well-qualified agents for the work.* I refer now to those prepared to devote themselves wholly, and as their calling in life, to the service of the Master in the Home Mission field. We need bands of voluntary and gratuitous helpers, such as our congregations can and do furnish, but these must be organized, guided, presided over by trained, regular, and responsible leaders. There is no lack of laymen desiring such employment—indeed, there is a superabundance of them—so far as my experience goes, and there is undoubtedly a place which they can fill, perhaps as well as any others, if not in some instances, better. But I have specially in view those who are looking forward to or have entered on the work of the Ministry. Our students of divinity could hardly find a better training for their future career, if only kept within reasonable limits as to time and strength; and they offer themselves in large numbers for this field. Then, at a later stage, not a few of high standing, possessed of the best gifts, to whom the most inviting spheres would be open, are ready to spend and be spent in reclaiming the waste places, in bringing back the sheep that have gone farthest astray, in labour-



ing among the poorest, lowest, and worst of the people. There is, blessed be God, no want of able and devoted men who are willing to engage in such services at the Church's call, and in these she has a gift of inestimable value, which she should use to the utmost. She ought thus to be stimulated to put forth heroic efforts, and to make every needful sacrifice for the sake of the perishing within her own borders, the multitudes who are covered with a darkness and sunk in a misery not surpassed by those of heathen lands.

A Paper was now presented to the Council by the Rev. B. BAUSMAN, D.D., Reading, Pennsylvania, on

#### THE WORK OF THE GERMAN CHURCH IN THE UNITED STATES.

There are in the United States, four Churches of European German origin. Of these, the Lutheran Church is the largest. Counting all shades of Lutheranism, it aggregates 3,582 ministers, 6,422 congregations, and 821,968 members. The Reformed Church in the United States has 800 ministers, 1,400 congregations, 170,000 members. The Moravian Church has 79 ministers, 94 congregations, and 10,032 members. The Evangelical Union of the West, an American offshoot of the Evangelical Church of Germany, has 427 ministers, 565 congregations, and 83,344 members. Besides these, the Church of the United Brethren, and that of the Evangelical Association, bodies which in doctrine, government, and forms of worship are closely allied to the Methodist Church, are of American German origin, a large part of whose work has hitherto been among German-speaking people. During the last few decades, our more prominent English Churches have shown a laudable interest in providing for the religious wants of German emigrants. Among these, the Reformed Church in America and the Presbyterian Church in the U. S. A., are laboring with marked success. The latter has two Theological Institutions for the educating of German ministers. The four Churches of European German origin have about 4,900 ministers, 8,480 congregations, and 1,085,000 members.

German emigration to America began about two hundred years ago. At that time, and later, many Germans suffered persecution for conscience sake. Rather than forsake their faith, they fled from home and fatherland. During the latter half of the seventeenth and the earlier part of the eighteenth century, many sought liberty of conscience and peaceful homes in the wilds of America. It is said that in 1750, there were already 100,000 Germans in the American Colonies. Among these, about 30,000 were members of the Reformed Church. Until the beginning of this century, the Germans of the United States were scantily supplied with the means of grace. They were scattered in small isolated settlements through the wilds of primeval forests, which the untutored Indians still claimed for their hunting grounds. The blessings of schools

and schoolmasters, of churches and pastors, were rarely enjoyed. They were mainly dependent upon the Christians of Europe for a supply of ministers. Of these they had a very inadequate number. Some pastoral fields covered half a State, where religious services could be held only several times a year. The practical work of the earlier German ministers in America was, to a great extent, of an itinerant character. Only since the beginning of this century, have they had their own Literary and Theological Institutions for the educating of their ministers. Amid numerous privations and meagre religious privileges, the Reformed and Lutheran Churches were for a considerable period brought into close communion—common trials setting aside existing barriers to religious fellowship. Without abandoning their respective creeds, they built union churches and schoolhouses. Each had its pastor, and both alternately held religious services in one and the same building. Since the period of the Reformation, both had been taught that the church and the schoolhouse ought to stand side by side; that the pastor and the schoolmaster must work hand in hand; that religion and education had been united by the all wise Creator, and that what God had joined together, man should not put asunder.

During this period of religious and educational destitution, the Germans in America had warm and helpful friends in Europe. The Reformed Churches in Switzerland, in Germany, and in Holland, took a generous part in the founding of the German Reformed Church in the United States. And when in 1751 and 1752, our pioneer missionary, Rev. Michael Schlatter, visited Europe, and appealed to its Protestant Churches for aid werewith to provide the Germans in America with schools, England gave a large sum of money, while a general collection in the parish churches, ordered by the General Assembly of the Church of Scotland, amounted to the sum of £1,200 sterling.

The sad results of this early religious destitution soon became apparent. Multitudes never saw a minister of the Gospel from one year to the other. The children grew up unbaptised and untaught by teacher or preacher. In the course of a few generations, a rude and largely irreligious population took the place of the godly settlers of earlier times. The American-born, indeed, retained a vague reverence for the forms of religion, but were largely destitute of a living faith and of a pure, evangelical life. Religious destitution was followed by a deterioration of morals, the results of which are felt more or less to this day. Since 1848, the stream of German emigration to the United States has become very great. Sometimes, it has assumed proportions not unlike that of a national Exodus. There are now about 6,000,000 of Germans in our country, one-eighth of our whole population being of Teutonic origin.

These millions of strong, sturdy, industrious people, with their characteristic patient, plodding energy and thrift, are scattered over every State and Territory of the country. In every city, town, and hamlet, on Southern plantations, and on the vast prairies of the West, on the outlying Territories and in the mining districts, where

a mongrel population find or lose their fortune; in the fairest and in the dreariest portions of the land, this people have become a felt power in civil and social life, and as artists and as artisans, in felling forest trees, and dotting new districts with productive farms and peaceful homes, there, in whatever sphere they are found, they are impressing their positive influence upon the organic life of the nation. With slow, steady and measured tread, the German has come, is coming to the United States. And he is coming to remain. The Germans are an accession of weakness or of wealth to the moral life of the nation. They bring their vices with them, no less than their virtues. Their brain and brawn, their mind and muscle, add a potent element for good or for evil. Quite a large class are victims of the sceptical and socialistic systems of Europe. They are bitter enemies of Christianity and intensely loathe its services. Their social habits are an emphatic protest against religion. In Europe, the arm of a strong Government kept them under restraint. With the enlarged liberty of our institutions, they denounce and defy our laws, and chafe under their salutary enforcement. "License," they mean, when they cry "liberty." They revile the ministry as the tools of tyrants, the paid apostles of priestcraft, and the enemies of their liberties. With a parade painful to God's people, they turn the Lord's day into a day of sinful pleasure.

Among this class of European Germans, there are different degrees of irreligion. Many of them are people of marked intelligence; quick witted, well read men and women; bright boys and girls, whose appearance and deportment point to homes of culture and refinement. Among them are quite a number of University men, possessing a thorough scientific training. They have their own literature. In their hands and homes are found the ablest and latest works, many of them teaching the worst systems of scepticism in the most brilliant and fascinating forms. With rare exceptions, they control the daily German Press. Their papers are edited with literary ability and popular tact. Some have acquired an immense circulation and a national influence. They are a felt power in the commercial, political and social interests of the country. Politicians court their favour, and statesmen dread their displeasure. No seeker for place or pelf can afford to ignore the German Municipal Councils, and even State and National legislatures have an eye to the wishes and social habits of the Teutonic constituents. In the United States, no less than in Europe, the teachings of Strauss and of Heine have gone to seed. Through works of Poetry and Fiction, of Philosophy and Theology, their soul-destroying systems are distilled and distributed among the masses. With many it shows itself only in a negative form. A spirit of religious indifference rather than one of positive hostility to the Church, has taken possession of their minds. Their European education has imbedded their minds with a traditional reverence for the sacrament and for the other ordinances of religion. They desire baptism, catechization, and confirmation of their children by an ordained minister. Whether from motives of social propriety or from a desire to secure certain

spiritual blessings, the services of a pastor are deemed indispensably necessary at the burial of their dead. With a high appreciation for religious instruction, multitudes of such people send their children to Sunday school. By this means, the evangelical ministry gain access to the hearts and homes of this class of people.

Over against these irreligious and sceptical classes, we have a vast number of godly German people, a very tower of strength. Their typical piety possesses a peculiar personal force and stability. Usually, it is a piety like that of Timothy's, dating from childhood and youth. Early taught by parents, teachers, and pastors, their minds have been stored and their hearts impressed with the clear and crisp forms of Gospel truth, such as are found in the evangelical Catechisms and Hymn Books of Germany. Nurtured into vigorous growth by faith, prayer, and parental training, the good seed has become spirit and life in their characters. They have a distinct perception, a clear, discerning sense of the divine element in the Gospel, which imparts a characteristic devoutness to their piety. Their well-worn Bibles and books of devotion testify to the sincerity of their piety.

This people retain the religious usages of the fatherland. They place a high estimate and lay great stress upon the educational side of Religion. The Catechism is not simply a theoretic Standard of doctrines, but a practical Guide for religious instruction in the family, the Sunday-school, culminating in the teaching of the pastor in the Catechumenate. Some of its doctrines are turned into devotional forms. They are prayed as well as preached, for this system may be turned to an advantage or to a detriment, according as it is practised. Simply a mechanical memorizing of truth, performed in a perfunctory manner, may impress the memory without edifying the heart. It may remain an intellectual exercise without becoming an actual experience of the soul. But rightly practised, it will root and ground the youthful mind in the gracious soil of Gospel truths.

This system assumes that the good seed does not grow native in the heart of a child, but must be sown there. In grace as in nature, no field runs to wheat, but to weeds. If the field has been preoccupied with a sowing and harvest of tares, the Gospel sower labors under great disadvantage. Unsown and unweeded during childhood and youth, the good seed of later sowing in most cases falls by the wayside, upon stony places and among thorns. The wisdom of an evangelical, educational religious training has been practically demonstrated in Ireland and Scotland, no less than in Germany.

When Thucydides wrote the history of the Peloponnesian war, he said, that it should be to its readers "a possession for ever." Thus we seek so to weave the ever-living threads of truth into the web and woof of human character, that its fibres grow permanently into its life, not for a day only, a year, or a lifetime, but to become an eternal possession.

The prevailing Church customs seek to emphasize the leading

facts in the Mediatorial life of Christ. The birth, death, resurrection, and ascension of our Lord, and the outpouring of the Holy Ghost, are commemorated by the observance of corresponding Church festivals. These are observed, not merely as holidays or days of social pleasure, but through acts of devout worship, suited to the gracious mercies commemorated. Our people hold that these days, rightly observed, will help to fasten our faith definitely on the Divine facts of the Gospel, and cultivate a piety which is not so likely to deteriorate into mere evanescent emotions.

In these remarks, I refer more particularly to the Church which I represent. She lays stress on the divine factor in the Church, and holds to a Christ, really present, in the Sacraments and Means of grace. She is liturgical, without being ritualistic. She uses forms of devotion, but not slavishly, or to the exclusion of free prayer. Her liturgies have been carefully culled and compiled from the Holy Scriptures, and from the rich liturgical treasures of the past. With Calvin, she emphasizes the presence of Christ in the holy Sacraments. With equal earnestness, she discards the *opus operatum* doctrine of the Papacy, as well as that which makes the Sacraments simply empty forms—a decorous social ceremony.

From of old, the Germans have been a song-loving folk, as their singing contests and musical associations, since the days of the Minnesingers, have shown. Their hymns, pulsating with a living Christ, breathing the spirit of repentance and faith, of charity and hope, are an incalculable power in the moulding and maturing of personal piety. The children commit them to memory, and early learn to sing them to their soul-stirring melodies. They are prayed and they are sung. At family festivals and at funerals, on Sunday and on week-days, in acts of worship and at daily work, in sowing and reaping, the godly German sings the songs of Zion. Amid the deepest solitude of a strange land, he rarely hangs his harp on the willows. The devout use of such hymns, so full of the marrow of the Gospel, is in itself a religious education.

The German home is a tree of slow growth. It is rooted fast to the soil from which it derives its nourishment. Here, home-ties are peculiarly tenacious and sacred. To people whose ancestral hearth becomes to them a shrine, to these home-loving Germans, the forsaking of old and the founding of new homes, the transfer to a strange community and country, often becomes a painful ordeal. With sad recollections they rove over our vast continent. Many a dreary solitude is made vocal with songs learned in far away homes. What the 137th Psalm was to the captive Jews in Babylon, Count Zinzendorf's hymn is to the pious emigrant :

“ Jesu geh voran  
Auf der Lebensbahn,  
Und wir wollen nicht verweilen  
Dir getreulich nachzueilen ;  
Führ uns an der Hand  
Bis in's Vaterland.”

"Jesus in life's way  
 Lead us, or we stray,  
 Then, behind we shall not linger,  
 But shall, trustful, watch Thy finger;  
 Lead us by the hand  
 To the Fatherland."

For more than fifty years past the Reformed Church in the United States has measurably, been in a process of transition from the use of the German to that of the English language. The English is the exclusive language of our civil courts and of our Legislatures. It is the predominant language of the nation. Save in a few of the North-Western States, and in some of the large cities, our Public Schools rarely teach the German language. Even in the strictly foreign German Synods of the Lutheran Church, the English language is clamoring for a recognition. In the Reformed Church of the United States, formerly called the German Reformed Church, scarcely one-third of the pastors hold services exclusively in the German; about one-fifth officiate in both languages, and more than one-half minister exclusively in the English language. In the Lutheran, and in the Evangelical Church of the West, the relative proportion of the English is smaller.

This transitional process increases, and often embarrasses, our Church work. Not unfrequently it produces unpleasant rivalries and friction. In the educating of ministers, in the Periodical and other literature of the Church, and in the prosecution of Home Missions, provision must be made for German and English-speaking people.

The German Church has an extensive and fruitful Home Missionary field. The material, however, is scattered over a vast territory, where some single States embrace as large an area as some of the larger European Kingdoms. Many live in small and isolated communities, away from the leading lines of travel, and are often difficult of access. In their earlier history, most of these people are poor, battling for a bare subsistence, having little to spare for the building of churches and the support of pastors. In German communities, overwhelmingly sceptical, many a weak mission must fight for an existence during years of dependent tribulation. Often the fostering hand of missions must take charge of a weak German or English minority in an older congregation, and nurse it into self-supporting life. In regions remote from literary and theological institutions, the Church must found mission institutes and incipient colleges for the educating of ministers. Indeed much of our home missionary work is not unlike that in the foreign field. The pressing claims of this large home mission field have hitherto absorbed energies and means which otherwise might have been devoted to the cause of Christ in the heathen world.

The Gospel is an aggressive power. The field is the world. All Evangelical Churches, whether geographically contiguous or not, are vitally related and mutually affect each other. The slower

German, with a more contemplative, mystical, and reserved piety, needs the stimulating example of his English brethren. The large-hearted zeal of these, their princely benefactions, their beneficent missionary activity, the munificent endowment of their literary, theological, charitable, and scientific institutions, are an inspiration to our people. Such a consecration of talent, wealth, and life to the Master's cause may well provoke a spirit of pious emulation in the hearts of German Christians.

In like manner, the English Churches have been more or less influenced by the thinking and religious life of Germany. Through the translation of German works, much of the best results of German thought have been brought within the reach of English-speaking people. In most of our higher institutions of learning, there are Professors who have studied in some German Universities. There is a communion of sound scholarship, as well as a community of saints, which overleaps the boundaries of nations, continents, and oceans. And in the reciprocity of scholarship, creed, and cultus, the Reformed Church in the United States has been permitted to enjoy an humble part.

As is well known, her Heidelberg Catechism was originally prepared in the interest of evangelical peace. Written in 1563, at the instigation of Frederick the Pious, one of the most saintly men of his time, its doctrines are the joint result of the pious researches of Melancthon, Zwingle, and Calvin. During more than three centuries, its teachings have shaped and moulded the thinking of the Reformed Church, whose controlling disposition is the irenic spirit of this Symbol of faith. Like that of the Presbyterian Church, this Symbol is encompassed by a great cloud of witnesses. It has been hallowed by the blood of hosts of martyrs. The bush is still burning, and yet not consumed. As was truthfully said by one of her Reformed historians, she is "the Church sitting under the Cross."

God is greater than a Formula. No doctrinal statement can fully contain and express the Infinite. And yet, in this presence, I need not emphasize the importance of a clear, compact, crystallized statement of revealed truth. The top root of our Creed is the Divine-human person of Christ. From this root the tree *grows*, not in grooves, but like all life, develops and assumes leaves, limbs, and fruit according to its vital force. True godliness is not *made*, but *grows*. From this centre our thinking and believing start. Out of it the Reformed Confessions have grown, and continue to grow. For ages, the vertical lines of certain Doric columns in Athens were supposed to run parallel. But when entirely excavated it was found, that almost imperceptibly they converged as they ascended heavenward, and would certainly meet at some point higher up. Thus all truly Christian life and thought converges, however slowly, as we ascend heavenward and come to apprehend the great mystery of godliness in Christ Jesus our Lord. He, and He only, is the key that unlocks the hidden chambers—that solves the great problems of truth. From His Person

all saving truth emanates. In Him all right thinking and true living must centre.

A Paper was now read by Rev. H. B. WILSON, D.D., of Cookstown, on

#### SABBATH OBSERVANCE.

The Sabbath has long been a battlefield between the friends and foes of religion. Both parties appreciate the importance of the struggle and strenuously contend for victory. Voltáire said that before we could succeed in destroying Christianity we must destroy Sunday. A well kept Sabbath is not only the contemporary of a living and progressive Christianity, it is itself a potent factor in the production. The nation that keeps the Sabbath holy, will dwell securely in the sunshine of spiritual prosperity, while the darkness of death enshrouds the land in which the Sabbath is unknown.

There are few duties more urgently pressing on the Church in the present day than that of defending the Sabbath against all encroachment, and it is expedient for us to be observant of the signs of the times and to strengthen the defences, at those points against which the assault is most persistently made. Just now recreations constitute the prevailing form of desecration—excursion trains, river steamboats, picture galleries, museums, military displays, these are represented as legitimate on the Sunday, and their attractions are ostentatiously paraded before the eyes of the masses, but it is manifest that if these become general, the high and gracious designs for which the Sabbath was instituted will be defeated, and the sacredness of the day overthrown. The substitution of recreation for work on the Sabbath is one of the wiles of the devil. There is no more holiness in the one than in the other; and if the day is to be given up to these and kindred forms of recreation, we might with equal regard to the divine law, continue the work of the six days on into the seventh day. He who insidiously saps the foundations of the citadel is an enemy, as truly as the commander who openly leads the attacking party to deliver the assault. The good ship may be wrecked on the sunken rock or treacherous sandbank as completely as by the sweep of the tempest that engulphs her under the mountain wave, or hurls her as the plaything of the ocean on the ragged breast of the rocky headland.

The fact that through all the ages God has reserved to Himself one day in seven cannot be denied, and his right to do so may not be challenged without irreverence and impiety. All wealth belongs to God—the earth is the Lord's, and the fulness thereof. He made it a law in Israel, that one-tenth of all the produce of the land should be applied in a particular manner. Precisely similar has been His action with regard to the division of time. Life is His gift, and length of days comes from Him; and He has made it a law that while the world lasteth, one day in seven shall be specially sacred—a Sabbath to the Lord.



In the second chapter of Genesis we read, "God blessed the seventh day and sanctified it." To Israel, at Sinai, God said, "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." In the New Testament, the first day of the week stands apart from the other six, as the seventh does in the Old. All these were confirmed and emphasized by Jesus, when He said, "The Sabbath was made for man;" that is, for man in every age and nation, for Jews and Gentiles alike, for all nations and kindreds and people and tongues. A gift to our first parents, it became the heritage of all their descendants—the birthright of every member of the human family.

Further, when Jesus stated that the Sabbath was made for man, he no doubt intended to teach that it was made for his advantage, and in special adaptation to the conditions of his being. Looked at broadly, the Sabbath secures for man release from the work of daily life at frequent and fixed intervals, and provides suitable seasons for attending to spiritual interests. In respect to each of these ends, it is a pearl of great price, a blessing to all and a curse to none.

When sin entered, the sentence which God pronounced upon Adam took this form, "Cursed is the ground for thy sake;" "In the sweat of thy face shalt thou eat bread, till thou return unto the ground;" "for dust thou art, and unto dust shalt thou return." Here we note that man is doomed to a life of toil. The curse of sterility has fallen upon the ground. The tempest that desolates has swept over it; and only by the sweat of his brow can man, toiling on from year to year, extract subsistence from the blighted earth. The prospect is dark and dreary in the extreme. It will be work, work, work, daily and continually, till the body, wearied and worn down, returns unto dust. But the one bow which spans the cloud and throws a broad belt of beauty across the face of the darkened heavens, is the Sabbath. It is the green spot, rich and fresh in its verdure, on which the eye rests with relief and satisfaction amid the wide ocean of sand and desert that stretches all around. Six days of work are to be followed by one day of rest, and this succession of six and one is to be continued as the wheel rolls round till time shall be no longer. There is mercy, there is benevolence in this arrangement; it is in accord with the compassionate and sympathetic nature of Him who in wrath remembers mercy. The Sabbath is given as a substantial mitigation of the curse, securing rest to the wearied limb and the wearied brain, and creating a pause and breathing time for the exhausted traveller as he advances painfully along the upward path that lies before him.

Very noticeable is the precaution taken that the rest of the Seventh day shall be universal and unbroken. "Six days shalt thou labour and do *all* thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates, for in six days the Lord made heaven and earth, the sea, and all that in them

is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it." The father is to do no work, nor is his son or his daughter; the master is to do no work, nor is his manservant or his maidservant; the cattle are to do no work, nor is the stranger within the gates; within and around the dwelling, the cessation from work is absolute; the horse is unyoked from the waggon, the ploughman lies down on the couch of repose, the rolling wheels of industry are stopped, the traffic of the city is arrested, over the broad field of nature silence reigns, and man and beast enjoy the rest which merciful heaven has provided.

But when God sanctified and blessed the seventh day, He had a higher object in view than the temporary release of the body from the toil and drudgery which the curse on the ground imposed on him who cultivates it. Man has a future that reaches out to the infinite. The death of the body does not touch the existence of the soul. It lives on and passes up with the speed of an angel's wing to its home in the Heavens, there to enter into the joys of its Lord; or it descends, driven by a force which it cannot resist, to the dark doom of the guilty and the lost. It is all-important—essential to his well-being—that man should have leisure and opportunity, such as the Sabbath alone supplies, for taking a calm survey of his position, and adopting the measures which inspired wisdom has laid down for his guidance. The Scriptures, the Sabbath, and the House of Worship, form links in the chain of means whereby the world will yet be won to Christ, and nations brought, in loyalty and love, to serve the living God. The Scriptures supply the truth, the Sabbath the time, and the House of Worship the place, for the accomplishment of these great and glorious results. Happily the Word of God is not bound to time or place. The Holy Spirit, in His sovereignty, may give efficacy to the truth read or heard whenever and wherever He pleases; but we are warranted in saying that, in a very special degree, it is in the House of God, and on the Day set apart for a holy convocation, that the great assembly have been bowed down in penitence and godly sorrow under the preaching of the Word, and their hearts moved as the golden grain bends before the breeze on the harvest field. It is there, in an emphatic sense, that the cloud of the Divine presence casts its shadow over the worshippers, and that showers of blessing fall, causing multitudes to experience that they are in the house of God, and at the gate of heaven. It is not expedient for us to inquire as to the relative merits of these links in the chain, but we may be assured of this, that the one without the other would lose much of its value and its efficiency; without the Sabbath the Bible would be comparatively an unknown book, and the House of Worship a deserted temple.

These views as to the Sabbath have often been virulently assailed. This need not surprise or discourage us. Our duty is to hold the fort against all comers, and never surrender one inch of sacred ground to the assailant. I rejoice that the Presbyterian Church has ever occupied a foremost place among the defenders of

the Sabbath from unhallowed encroachment, and I trust that she will continue to do so, and watchfully guard its sacredness against false friend and open foe.

We have not time, in the brief space allotted to this paper, to do more than advert to the fact that grave difficulties touching the Sabbath question, have been suggested from the progress made in recent years by geological investigations. Sceptics have not failed to sound the trumpet and send the echoes from land to land, proclaiming that the Mosiac narrative is a myth, and that the strata on the earth's surface are the products of long Ages and not of Days—the results of Natural processes and not the fiat of Him who spake and it was done. We can afford to wait for further light, confident that true Science and inspired Truth will ever harmonize.

Others again are loud and persistent in the assertion that the Sabbath was exclusively a Jewish institution. The assertion has often been triumphantly disproved. The Sabbath comes to us from Eden—was made for man—and is a boon from a benevolent and merciful God to all nations and all generations, and is alike suited to all.

Opposition also comes from an unexpected source. Some tell us that every day in the week is alike, for every day is now holy to the Lord. These people are righteous over much, and the effect would be that as they work on six days, they would work also on seven, and so the Sabbath would be blotted out. The devil has not yet ceased to pose as an angel of light.

The change of the Sabbath from the seventh to the first day of the week rests on a Scriptural basis. The Son of Man is Lord also of the Sabbath. He had power to make the change, and the evidence is ample that He did make it. The seventh day was commemorative of a completed work, God having ended all His work which He had made and rested. The first day of the week is commemorative of a completed work. Jesus, having finished the work given to Him, rose from the grave on the first day of the week, bursting the bonds of death, and as the light of the stars fades from view when the morning sun floods the landscape with radiance, so the glory of Creation is eclipsed by the brighter glory of Redemption. Jesus met with His disciples on the first day of the week, and after the interval of a week He came to them again on the first day of the week. Such action was equal to a verbal appointment. Under the guidance of the Holy Spirit, the Apostles and primitive churches met on that day. It came to be described as the Lord's day, and long after His ascension, Jesus singled it out as the day on which He appeared to John in Patmos. Clearly, the first day of the week will remain till the end of time as the Memorial of His resurrection, as the day sanctified and blessed alike for bodily rest and spiritual worship; and as the Kingdom of God widens and becomes the light and glory of every land, this day will be kept holy from the river to the ends of the land, and

will prove a blessing and a joy through the ages of millennial peace and blessedness, down to the close of time.

I shall only add that in the keeping of this day we should guard against Pharasaic restraints. Works of necessity and mercy are permissible. It should bring gladness and not grief to the household—sunshine rather than cloud; and to childhood and manhood, in the palace of the noble, the mansion of the rich, and the cottage of the poor, it should be the brightest, the happiest, the holiest and the best day of the week, and constitute the type of that eternal day of gladness, that rest that remaineth to the people of God.

A Paper was next presented to the Council by Rev. JAMES A. WORDEN, D.D., Philadelphia, on

### SABBATH-SCHOOL WORK IN THE UNITED STATES.

On the conflicts of Christianity is written this decree, "A little child shall lead them." It is one of the myths of the Rhine, that in the year 510, the Greek, Roman, Prussian, Slavish, and Finnish gods marshalled their forces along that river for the final struggle for the supremacy in Europe. They were thoroughly routed by the sudden appearance of the child Jesus in his mother's arms. The legend says, "They fled in dismay, and the icy gates of the North Pole closed behind them." It is no myth that to-day in America, the marshalled hosts of Materialism, Infidelity, Ignorance, Intemperance, and Communism, are being routed by the millions of children held in the Church's loving arms.

These hosts demanded that the Bible be taken from the Common Schools. Christianity—all religion—must be eliminated from an education furnished at public expense. The children's Christ must be banished from the children's fold. State education must be only secular.

Christians replied to this assault upon the fountain of the nation's life. It is impossible to eliminate Christian ideas from history, science, or literature. Look, said they, at man. He is essentially a moral, a religious being. This is the great fact about him. Not to train his conscience, not to educate him in morality, simply to develop his intellect, is to make him a monster. Look, said they, at human society and government. Can these be held together without the sentiment of religion or the practice of morality? Washington, though dead, still speaks these words—"Of all dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. Reason and experience both forbid us to expect that National Morality can prevail in exclusion of religious principle." In vain these arguments. Christians were defeated. Public education was secularized.

Not one moment the Church faltered to do what the State refused. To her, defeat was God's call to completer service. She accepted her new trust of supplementing a godless secular educa-

tion with the vital elements of the Christian religion and morality. To accomplish this, the Church in America has received from the Church in England, Scotland and Ireland, the SABBATH-SCHOOL. With this system, what has she accomplished? 90,000 Sabbath-schools. The State has 9,860,333 scholars enrolled in her public Schools. The Church has 7,258,000 in her Bible Schools. The State has 289,150 teachers in its Public Schools. Tens of thousands of these are persons of sterling Christian character and influence. Some of the State institutions recognize Christianity. The Church has 1,100,000 teachers in her Bible schools. As true and faithful a band as the nineteen Christian centuries have seen. She spares no expense. No church edifice is now complete without its Sabbath-school chapel. In tens of thousands of beautiful church edifices, are commodious rooms and appliances for Primary classes, Intermediate classes, Adult classes, as well as a general room for the assembly of the school as a whole. A new literature was demanded. The Church has supplied it. She prepares and publishes twelve thousand different books for her schools. She furnishes 60,000 libraries and 13,000,000 volumes. No other libraries are so numerous nor so generally and constantly read, and that by millions who have few other books. Not in cities alone. In remote corners of the land. Within forests primeval, up the Alleghenies, the Blue Ridge, the Rockies, the Sierras. Far out upon the Prairies. From a score of publishing houses, annually, go out one hundred millions of Bible Lesson helps and one hundred millions of Sabbath school papers. The State in her Public Schools has thorough and scientific methods of teaching and discipline. Shall Christ's Church allow a humiliating contrast between them and her? She brings to this work her most gifted, intelligent and consecrated. The Church excels the State in educational spirit and rivals it in educational methods. In one year, she has held five thousand Conventions and Institutes, to stimulate and instruct her teachers. She has a more systematic form of Institute called the Sabbath-school Assembly. This rivals in interest the attractions and recreations of the most popular places of summer resort. At Chautauqua, Lake Side, Clear Lake, the Thousand Islands, Mont Eagle, Asbury Park, tens of thousands engage in earnest study in August heats to prepare more and better work for Christ. God has overruled the conflict of a godless secularism with His Church to develop the Sabbath school system in America.

*Second*—An essentially different cause has aided in accomplishing the same effect. The needs of the vast heterogeneous mass of people in America demand a religio-educational system to fuse them into one. From the East and the West, the North and the South, flock thither the diverse peoples, and tongues, and opinions and religions. The nation is one vast crucible, into which are cast all forms of Eastern and Western life and thought. Every year come nearly a million. Hundreds of thousands of them valuable acquisitions. Other hundreds of thousands poisoned with Romanism, Communism, and Nihilism. Six millions of men upon

American soil have suddenly sprung from slavery to citizenship. What greater strain could be put upon the institutions of any nation than these millions of Emigrants, millions of Freedmen? Then, there are hundreds of thousands of Mormons. These forces in that land to-day, struggle for the mastery. The battle is joined. The issue is this, Who shall educate the children? The Church throws wide the doors of her Sabbath Schools. Her adult opponents she may not win; but their children she can and does. The next generation of the Infidel, the Freedman, the Mormon, the Indian, will largely belong to Christ and his Church. Something in these classes is the ally of the Christian school. It is their ambition for their children's education. The abandoned desire their children to be better than themselves. Multitudes of unbelieving Germans and of all races hate the Church, as the representative to them of religious despotism. But they love and reverence her as an educator. It is touching to see them willingly commit to her their dear children.

Another helper is the social instinct. How powerful is this in new communities? Lonely hearts hunger and thirst for social life, sympathy and recognition. This longing sends the labouring and heavy-leadened in sparsely settled places to the new schools. There, the forms of worship are readily adapted to every shade of culture and life. Its social Bible study, its "bairns' hymns," its festivals and holidays, bring hearts near together. Then a million of the most devoted and loving of Christian hearts—the teachers—touch these sensitive and inquiring souls. In these teachers the needy and the young find their truest helpers, their most faithful friends, their wisest guides in all life's affairs. The personal character and influence of these teachers are the divinely used powers in the work. Christ in them among men for their salvation. For illustration—a Presbyterian elder, a graduate of Yale College, a millionaire, has taught, more than sixteen years, a Bible-class numbering in all over a thousand men. These are mostly from the humble walks of life. He invites them socially to his residence. He organizes schemes for their help and improvement. He is their trusted counsellor and friend. During all these sixteen years, he has refused to leave them for a single Sabbath. Harrisburg needs no tomes on the "Evidences of Christianity" so long as James M'Cormick teaches that class. From one learn thousands.

A *Fourth* cause of the development of Sabbath Schools in America is *the activity of the time and people*. Past is the Golden Age, the Silver, the Iron. Welcome the age of Work. Let Monachism go, and Scholasticism, and Mysticism. Let go the age of Controversy and Creed-making. Is it not time "to Preach the Gospel to every creature," to "Teach all nations?" Welcome the age of Missions, of moral and religious reform! Wake up, Old Earth, from slumber and dreams! The Christianity must be active and aggressive which shall reach and mold this age. Never again shall a Voltaire sneer "How were the priests employed while the Saracens were desolating the fairest portion of their Church?"

“Disputing,” he answers, “whether Christ has one Will or two.” Perhaps in America, men overestimate action. Herbert Spencer, on a tour for his health, impaired by overwork, lectured us on our restless activity and hurry. This exuberance of energy is steam to the engines of the Sabbath-school. The Christian man, a fleet racer in business six days in the week, cannot vegetate on the Sabbath. Could you ask him? Naturally, he throws his energy into the Bible work. He will run Bethany Sabbath-school, or Hollond Sabbath-school, as thoroughly as the business of the Grand Dépôt in New York, or of Oak Hall in Philadelphia. In short, the Sabbath-school furnishes a workshop for intelligent and earnest laymen. Especially it furnishes an appropriate sphere of holy toil for Christian women. Here is scope and call for their devoted enthusiasm, their consecrated hearts, tireless love, and willing hands. Not unadvisedly nor lightly would I speak it, but reverently and in all sincerity; these Christian women perform two-thirds of the Sabbath-school work, and the best two-thirds at that. It has accordingly been suggested that the phrase “our better half” be changed into “our better two-thirds.”

A *Fifth* cause of the growth of the Sabbath-school in America, is *its basis*. The workers honor Robert Raikes. They build his sepulchre. But they build not on him or his sepulchre, their Sabbath-school work. The American Sabbath-school is not essentially a Mission or a Ragged School. The Robert Raikes school is not its ideal. Nor is it a children’s Church or school. The true school is built upon the office of the Church as the divinely ordained teacher of God’s word. Its Scriptural warrant is such passages as Deut. xxxi., 12; Matt. xxviii., 19. These are commands to turn the Church into a school, the Bible the text-book, all men, women, and children, disciples, learners, scholars. The Sabbath-school is the Church’s teaching service. It is the Church studying and teaching the Scriptures. In hope and ideal, not in history, it is one with the Church in the unit of its work—the family. One with the Church in the persons composing it, all in the Church in the school, all in the school in the Church. One with the Church in the doctrines taught in it, in the government controlling it, in the work done by it, and in the same Holy Spirit animating it. Hundreds of schools in America approximate this ideal.

In the *Sixth* place, the *Catholicity of the Sabbath-school movement has been an important element in its development*. This work brings Christians nearer to Christ. “Whosoever shall receive one such little child in My name receiveth Me.” All workers thus receive the one Christ—are brought nearer together. This Sabbath-school work has demonstrated to the world, to Infidels and to Romanists, the substantial unity of Protestants. Since 1824, all Denominations in America have co-operated in the American Sunday School Union. Still more striking is the unity of all Denominations in co-operating in County, District, State, and International Sabbath School conventions. But the most practical exhibition of the unity is shown in the universal adoption and

weekly use of the International series of Bible Lessons. These are selected by a Committee representing the various evangelical Churches. This Committee is appointed by the Triennial International Convention.

It is impossible even to mention all the advantages and means of development afforded the Sabbath School by this Uniform system of lessons. It has concentrated upon carefully selected portions of God's word, the light of the best scholarship of Christendom. This series has held up the Bible as the only rule of faith and of practice, which alone maketh wise unto salvation. It has emphasized the importance of the Old Testament as given by Inspiration of God and profitable for doctrine, for reproof, for correction, for instruction in righteousness. It has fixed attention upon the great personages of the Old and New Testaments. It has made Bible history centre around these characters. It has stimulated and guided the study of the life, character, teachings and Atoning work of the Lord Jesus Christ as He is set forth in the Law, the Prophets and the Psalms, as well as in the four Gospels, the Acts and the Epistles. This system has stimulated the home study of the Bible, by uniting all ages in the contemplation of the same lessons. It furnishes themes to the pulpit in the treatment of which teachers, parents, and scholars are certain to be interested. In an astonishing manner it has increased the sale of Bibles and Bible Commentaries. All American religious papers, and many secular papers, weekly devote columns to the exposition of the current lessons. It is not extravagant to say, that a new epoch in Bible study has been inaugurated by the International Sabbath-school lessons. All Churches, all Christians, old and young, uniting around one mercy-seat in the study of the same Bible lessons, fulfil the Saviour's prayer, "That they all may be one, as Thou Father art in Me, and I in Thee, that they may be one in Us. That the world may believe that Thou hast sent Me."

The *Seventh* factor in this development is, *The Denominationalism of the Sabbath-school Work*. Side by side with the catholicity of the movement is, its loyalty to personal convictions as to truth and as to Church life. The entire freedom of the Church in America from State control has greatly advanced this work. No one Church has a monopoly of Christian labor. All have the same opportunity. Each Denomination practically finds loyalty to itself perfectly consistent with the broadest catholicity. The most earnest Denominational work advances the Christian cause in general. Only since each Church has assumed the direction of its own Sabbath-school work, has that work attained its highest success. The Protestant Episcopal Church organized its own Sabbath-school Department in 1826. The Methodist Episcopal Church in 1827. Following their lead, the Baptist, the Lutheran, the Presbyterian (North, South, and Canada), the United Presbyterian, the Congregational, &c., have their own Sabbath-school Departments. The General Assembly of the Presbyterian Church, North, conducts its Sabbath-school work in connexion with its Board of Publication. This Department



is a specimen—*ex uno disce omnes*. There are in it three lines of work.

A.—The publication of Sabbath School Books, tracts and requisites of all kinds. The issue of Lesson Helps and Sabbath School papers to the number of 13,399,866 last year.

B.—The establishments and assistance of new Sabbath schools by Book, Tract and S.S. Missionaries. These colporteurs last year organised 151 new schools, and visited and aided 1,755, giving away 73,767 books and 6,692,882 pages of tracts, and visiting 87,112 families.

C.—The special work of the Sabbath School Secretary.

I.—To bring every Sabbath School into complete oneness with the Church in persons, in government, in doctrine and work.

II.—Practically to elevate the standard of Bible study and Bible teaching by means of Sabbath School conventions, Presbyterian and Synodical Institutes, Normal Classes, Teachers' meetings, and especially the Bible Correspondence, which, by authority of the General Assembly, is a flexible, practical system of Teacher-training carried on by the Secretary of Sabbath School Work, through branch organisations in the several churches, for six months of each year.

III.—To secure Statistical Reports from all our Sabbath Schools, through the Presbyterian Sabbath School Committees.

IV.—To make the Sabbath School not a substitute for, but a stimulus and auxiliary to parental training.

V. To bring all Sabbath scholars habitually to the preaching service of the Church, and into its full communion.

VI.—To educate all our Sabbath scholars in the benevolent work of the Church, and into systematic giving to each of our Boards.

VII.—To subordinate all machinery and methods and expedients to the spiritual life and interests of our Sabbath Schools.

A Paper was next read by J. N. CUTHBERTSON, Esq., Glasgow, on

#### SABBATH SCHOOL WORK IN SCOTLAND.

The Sabbath-school is a platform on which all Protestants can unite; and when we are told that throughout the world there are nearly sixteen millions of Sabbath scholars, and nearly two millions of teachers, it is something to feel that one belongs to so noble a band of Christian workers. Probably one-half of the whole number are to be found on the American continent. In England and Wales, with a population of twenty-six millions, there are in round numbers 5,200,000 scholars and 600,000 teachers, probably a larger proportion than in any other country. In Wales itself, one out of every three persons is either a teacher or scholar in the Sabbath-school. In Ireland, there are believed to be 300,000 scholars, and upwards of 28,000 teachers. On the Continent of Europe, too, it is pleasant to know that Sabbath-school work is making satisfactory

progress. One of my sunniest memories is that of a visit to Sabbath-schools at Velim, in Bohemia, under the pastoral care of the Rev. M. Szalatnay, where one felt as much at home, excepting the language, as if in Belfast or New York. And in Scotland, there are no fewer than 650,000 Sabbath scholars and 57,000 teachers. From the latest Reports (May, 1884) of the three great Scottish Presbyterian Churches, their figures stand thus:—

(a). In ordinary Sabbath-schools—448,962 scholars, 46,724 teachers.

(b). In ministers' and senior classes—131,777 scholars, 3,523 teacher.

Together—580,739 scholars, 50,247 teachers.

To which numbers may fairly be added for smaller Churches and outside organizations—70,000 scholars, 7,000 teachers.

Making a total of 650,739 scholars and 57,247 teachers.

Now, in what I say about Sabbath-schools, I am to refer especially to Scotland. Let me say, therefore, that in the matter of the minister's class, or the catechizing of the young, Scotland probably had Sabbath-schools a century before Raikes' experiment in Gloucester; but as regards classes taught by laymen, paid or unpaid, Scotland did not go extensively into Sabbath-schools until a much later period than England or America. The reason is not far to seek. In a country that had at least one church and one school in every parish, the same need of Sabbath-schools as elsewhere was not felt, until the masses of the people began to gather into large cities. In fact, the jealousy of the Churches towards lay workers of any kind, throughout last century and the beginning of the present, was so great as to discourage the formation of Sabbath-schools. It was not till 1816 that a Sabbath-school Union for Scotland was formed. It did good work for a time but seems to have passed out of existence, amid the ecclesiastical troubles of half a century ago. Dr. Chalmers' brief but brilliant ministry in Glasgow gave a great impulse to all such work, and, amongst other things, raised up a noble band of Sabbath-school teachers, among whom the name of David Stow will be long remembered. Following thereon, the Glasgow Sabbath-school Union was formed in 1827, and has just held its 57th anniversary. The Edinburgh Sabbath-school Union was instituted in 1841, and still does good work in uniting those who serve the Lord in this field. There are also associations outside of the Churches that do similar work, such as the Foundry Boys' and Girls' Religious Societies, Evangelistic and Temperance Associations, &c., which must not be forgotten. The Committee of one of the Churches above referred to reports that, "The system seems to rise in favor and to grow in efficiency;" while another reports that, "Greatly increasing interest is manifested throughout by the Kirk Sessions, Presbyteries, and Synods of the Church."

The chief points that have been discussed among us in recent years have been (a) Improvement of the qualifications of teachers; (b) Special classes for infants and seniors; (c) Better class-room

accommodation; and (d) the importance of providing Bibles, libraries, periodicals, tracts, &c., on easy terms. The example of England and America, in the matter of school buildings and halls, has effectually told upon us, and it is now not uncommon to find accommodation for Sabbath-schools equal to anything to be found elsewhere. On all sides efforts are being made to benefit teachers, by special classes, examinations, and lectures. Perhaps the distinguishing feature of our religious education at present is the importance attached to, and the abundant success of Bible-classes, by ministers and others. It may be safely said that wherever, in our towns and larger villages, such a class is opened under a suitable teacher, the place of meeting soon becomes crowded. Nor is it unusual in rural districts for the minister or an elder to have such a class before morning Church service. A fairly successful attempt is thus made to bridge over the "chasm" too often found to exist between the Sabbath School and the Church, and to retain senior scholars until they can be brought into Church membership. The Established Church through its "Young Men's Guild" promotes fellowship and Bible classes, and gives letters of commendation to young persons exchanging country for city life. The Free Church has its Committee on the "Welfare of Youth," which claims during the past year to have more or less influenced for good, 25,000 young persons. Our Public Day schools, where it is matter for much thankfulness that religious instruction (subject to the conscience clause), is still given, have greatly helped us, by having the children well grounded in the facts of Holy Scripture, and thus able to profit by our more direct teaching, and by the universal teaching of vocal music. And if withal, our Sabbath Schools be yet far from perfect, will any one say, what our country would have been, what the world would have been, without them? For all that has been done, for all the blessing that has been received, as well by teachers as by scholars, let us give the praise and the thanks to Almighty God, without whom no such work can possibly prosper!

If I may be allowed, in conclusion, to make one or two practical remarks, let me meet the objection sometimes made by *candid* friends, that the increase of worshippers in the sanctuary is not at all commensurate with the great extension of Sabbath Schools. Well, I hold that the Sabbath School is not altogether to blame for that. There is need to make the service in Church more attractive and more suitable for the children. Happily, it is now not unusual for ministers to preach a children's sermon, or even to have a portion for the little ones in every service: but more requires to be done in this direction, and in making the connection between School and Church closer than it sometimes is. Some of us are old fashioned enough to think that the proper place for the child is to be with its parents in Church, quite independently of the Sabbath Schools.

Allow me to close with suggesting a few considerations that seem requisite to the successful conduct of a Sabbath school; (1)

Make the class-room attractive and comfortable; (2) Let the teachers set an example of punctuality, regular attendance, and kindness; (3) Visit the homes of the scholars, and also organise some other week-day or evening work; (4) Carefully study the lesson beforehand; (5) Have a weekly meeting of teachers for prayer and preparation of the lesson; and (6) Let the motive be nothing else and nothing short of—The children for Christ!

What can be more important than to care for the lambs of the flock, those who are soon to take our places—the future Church! And be assured that in no other department, is earnest Christian work more certain of its reward. For myself, after thirty-five years of labour, I am prepared to say that Sabbath school work involves no sacrifice to the teacher, but on the contrary is the greatest possible benefit and blessing to himself; and that such work persevered in over a period of years is sure under the divine blessing, to yield an abundant harvest. The instrument used is none other than the Word of God, the sword of the Spirit, and it shall, by God's grace, prevail.

A Paper was now read by Rev. R. H. LUNDIE, M.A., Liverpool, on

#### TEMPERANCE IN GREAT BRITAIN.

If the state of things which intemperance has produced in this country had been hidden from us, and if to-day for the first time the veil were torn away, we should stand awe-struck at the revelation. Most other questions would be postponed, and we should set ourselves to the inquiry, What can be done to deliver our land from this deadly vice? The present Prime Minister of England has declared in one true and trenchant sentence that our drinking habits bring upon us “the accumulated evils of war, pestilence, and famine.” The sagacious Mr. Cobden gave it as his judgment that “The temperance movement lies at the root of all social and political reform in England.” Consider for a moment what are the facts.

The *Results* of Intemperance are—1st. *Crime*. Experienced judges and magistrates agree that the greater part of the crime of England is traceable, directly or indirectly, to strong drink. Nineteenths is the approximate proportion sometimes named by them. Crimes of violence are particularly connected with this cause. Then, let it be considered how much harm is accomplished before the stage of actual crime, of which Law can take cognizance, is reached. “Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.” Disunion between husband and wife, domestic broils, broken hearts: such are the frequent fruits of strong drink long before the police can lay their hands upon the drinker. It is noteworthy that in certain districts in which there

are no public-houses, the police are a superfluity, and the jails are empty.

2nd. *Lunacy*.—The drunkard makes himself a madman for the time, and very often ends by such derangement of the brain, that he becomes a hopeless lunatic. Our lunatic asylums are largely recruited from the ranks of the intemperate.

3. *Pauperism*.—One in seven of our English fellow-subjects dies in receipt of Poor-relief, inside or outside the Workhouse. That drink is the main source of the increasing supply of paupers, no man acquainted with the subject will deny. Drink is closely connected with what Professor Huxley calls the “profligate poverty which dogs the footsteps of modern civilization.” There are in our English cities, depths of depraved, unclean, helpless poverty, to which no parallel can be found in any other land in Europe.

4. *The cruel neglect of children*.—A drunken mother is a poor guardian and guide of her family. Female drunkenness has largely increased of late years, and has doubtless been stimulated by Grocers’ Licenses. In some Foreign lands, when I have asked if their women ever became intoxicated, I have been answered by an incredulous stare. I could scarcely make my meaning understood. A drunken woman was an unimaginable creature there. Alas, in England a drunken woman is no phantom of the brain. One result of this state of things is the ghastly sacrifice of infant life. It is ascertained, *e.g.*, in Liverpool, that the death of children by suffocation is at its maximum on Saturday and Sunday nights, *i.e.*, just after wages are paid, and diminishes until Friday. Juries return the verdict “died by suffocation.” The meaning of it is, that the mother, stupified with drink, has overlain her child. The tigress and the she-bear are humane, compared to a besotted mother of human children.

5. *Disease and death*.—Life is shortened in countless instances, and 50,000 or 60,000 deaths per annum are directly attributed to drink. Yet that is but a small portion of the deaths really lying at the door of this enemy of our nation. In my labours as a minister, for more than thirty years, I have personally been acquainted with hundreds of cases of men and women slain by drink. I question if so many as five of them came under the view of the Coroner, or found any place in the public Death Roll of Drunkenness.

6. *The deterioration of the race*.—The blighting of the generation which is to follow us.

7. *Economic disaster*.—In the ten years ending in 1882, one hundred and thirty-six millions sterling were, on an average, actually spent on drink. The amount thus expended in the United Kingdom is nearly twice as great as the total amount paid for bread. We spend more upon drink than the rent-roll of all the farms and all the houses in the United Kingdom. Strong drink compels us to maintain a far more extensive and costly supply of prisons, workhouses, and lunatic asylums, than would otherwise be required. It handicaps us in competition with the manufacturers

of other nations, interfering with the perfection of our products, and withdrawing many laborers from work for a day or two in the week, after wages are received. If one half of the money now spent in strong drink were directed from the publican's till to the poor man's cupboard, want would take wing and every languishing trade in the country would revive.

8. *The Ruin of Men's Souls.*—"No drunkard shall inherit the Kingdom of God." This tremendous thought needs no illustration.

Such things have been among us and we have kept silence. Thank God that silence is broken now. With a slowness that is scarcely intelligible, the Church of Christ has been awakening to a sense of these awful evils, and of her responsibility for their prevalence. But now there are signs that she is awake. The habits of our people are improving; the claims of hospitality are not now regarded as indispensably demanding the offer of wine. Total Abstinence and Temperance Societies have rapidly sprung up in Christian congregations and in connexion with mission-halls; Bands of Hope for the young; Mizpah Bands for the adult; Good Templar Societies of every name have multiplied. In fact, the agencies and associations are too many and too varied, and require assimilation and consolidation. Churches as such are moving. The Wesleyan Church is all aglow on the subject. The Church of England awoke late, but has now its powerful Temperance Society on a dual basis. And so with the Presbyterian and other Churches. Alongside such associations have appeared "British Workmen Public Houses," or "Cocoa Rooms," to supply cheap and good refreshment without alcoholic liquor. In my own city, this effort has been crowned with success; the houses are thronged; their number is being steadily increased, and—sure guarantee of continuance—a good dividend is earned. In the neighbourhood of many of these houses, it is known that the sale of beer and spirits in public houses has declined with rapid strides, while the value of said houses has diminished. Efforts are being made to provide open spaces and innocent amusements for the people. A very great deal in this direction remains to be done.

Throughout the country, the licensing magistrates are generally pursuing an altered and greatly improved course. It is recognised that public-houses are too numerous, and new licenses are now rarely granted.\* Yet we must not be blind to the fact, that by a very peculiar application of the law for Removals, increased facilities for obtaining drink are being sanctioned in a somewhat peculiar way. The law, which was designed to prevent inconvenience to the public, in case of destruction of inns by fire or tempest, or forcible removal for public improvements, is availed of by the brewing trade for their own purposes. Worn-out licenses

\*In the United Kingdom, in the year ending March 31, 1884, all classes of licenses were diminished:—Public-houses from 96,407 to 96,110; beer-houses from 38,666 to 38,352; off licenses from 19,998 to 18,931, grocers' licenses from 13,467 to 13,370; or, licenses of all the four classes from 168,538 to 166,763 in 1884.

in drink-destroyed districts where the sunken population can no longer maintain the public-houses planted in them, are removed to fresh fields in suburban and thriving neighbourhoods, where it is to be feared, they will tend to bring about in course of time—if a radical change is not speedily secured—a state of debasement and poverty like that which prevails in the deserted districts. But this is not all. In almost every case which has come under my notice, the removed gin-palace is a far larger and more enticing place than the abandoned public-house—sometimes exceeding its dimensions ten-fold. Thus, while we flatter ourselves that the number of public-houses is diminished, the facilities for obtaining drink are really increased. There is more bar accommodation, and there are more entrances with their swinging doors. We have the highest authority for saying that the Magistrates have restrictive powers which they do not exercise. It cannot be doubted that an earnest and persistent demand from the public, especially from the Churches, would bring about a salutary change. The Trade has an undivided interest, to which it devotes its undivided attention. The sale of beer must be promoted. And in promoting it, whatever may be said of individual brewers, the Trade never sleeps and never flinches. Men may live or men may die, beer must be sold. Children may breathe or children may be suffocated, beer must be sold. The nation may flourish or the nation may perish, beer must be sold. A sordid traffic in Transfers has accordingly sprung up, often in utter disregard of the wishes of the inhabitants, and to the deterioration and impoverishment of the invaded districts. The shifts and subterfuges employed are too numerous and too complicated to be dwelt on here; but to those who know them, they make the traffic in Transfers from house to house and from manager to manager, one of the basest that is carried on under name of law. If these things go on before our eyes, and we lift not up our voice and put not forth our efforts, we become sharers in the guilt, though not in the profit of degrading our fellow-men.

In referring to favourable symptoms recognisable in the views and conduct of our Magistrates, we have been compelled to advert to this incidental evil. We pass from it. Another encouraging circumstance is the growing Temperance sentiment among our legislators. Year by year this sentiment increases and brings with it the purpose of amended license legislation. The votes in successive sessions on Local Option may be adduced in evidence. Yet our lawmakers lag far behind the general sentiment of the people. This sentiment was tested in Liverpool by a careful and thorough canvass of the Ratepayers in 1875. The result was, that there voted in favour of lessening the number of Public Houses, 46,797 against 4,087; in favour of shortening the hours of Saturday, 43,857 against 7,510; in favour of entire Sunday closing, 44,061 against 8,542. All this in Liverpool! which is not credited with being the most sober town in England. The truth is, that to a large extent the very drunkards are with us, and beg that they may be protected from temptations, which they are too weak to resist. The real

difficulty lies not with working-men, among whom the Public-houses are planted, but with gentlemen—doctrinaries, who demand for artisans, freedom *to* drink while the artisans themselves largely demand freedom *from* drink. Were the House of Commons aware of the real sentiment of the country on this subject, another session would not be allowed to pass without a drastic measure of License-reform. But they are gradually coming to know what the people are prepared for and what the people demand. And for this we are thankful.

This leads us to the most hopeful feature of all. All the leading Temperance organizations in England, Scotland, and Ireland, have come to a common agreement as to the principle of a measure which will be satisfactory to them. This principle is the entire control of Licences by the people, through Boards elected for this special purpose, and acting under Parliamentary limitations as to the number of public-houses to be permitted for, say, every 1,000 of inhabitants. Amid large diversity of view, we cannot be too thankful that this agreement has been arrived at. And our wisdom will be to act with promptitude and energy while it subsists. Government are prepared to proceed to a certain extent in accordance with these views. But their declarations point to their giving License control to Town Councils and County Boards not to Boards elected *ad hoc*. To this point, therefore, our energies should be steadily directed. The Transference of License control from magistrates to municipalities, would in many cases be not a gain but a loss. In the multiplicity of interests involved, confusion would arise, and the Trade influence so ruinously powerful now, would become more fatally potent than ever. Give us the simple and clear issue—*Increased or Diminished facilities for drink*—and we have nothing to fear. That powerful and ably conducted body, the United Kingdom Alliance, were present by their representatives when the platform described was agreed to. We greatly prefer it to the platform of their own society, which is popularized by the wit and wisdom of Sir Wilfrid Lawson. The main difference is this, they repudiate any connection at all with licensing and go in for Total Prohibition or nothing. We advocate giving the people the entire control of the traffic, with power to limit and restrict to the point of extinction. This we believe, to be all that is attainable. This will carry us as far as the convictions of the people are prepared to carry us, and no legislation will usefully or permanently carry us further. Besides, even if the United Kingdom Alliance plan, were law, in those districts which should decline to prohibit the traffic, matters would be as bad as before. Under our plan, prohibition would probably be adopted in some districts: while amelioration in all other districts would be attainable. We urge this point being persuaded, that on the pressing forward till something like the plan we advocate takes its place on the Statute Book, lies the sure hope of immediate and unspeakable benefit to the country. The scheme is practical, and the people are ripe for it. The Church of God, if united and earnest, is all-



powerful on this subject. Let her demand this measure as the best method, in present circumstances, along with Moral Suasion and Christian effort, of advancing that Temperance Reformation, which lies at the root of all social and political Reform. Let her press on Government her conviction that, with our people dying by hundreds, made criminals by thousands, and impoverished by tens of thousands, through strong drink, no question of home politics should be allowed to take precedence of this. Let her urge upon Government that, in the present juncture, it is in their power to confer on this land a blessing beyond all price, and to earn the undying gratitude of their countrymen. Continued union and earnest persistency will win the cause ere long. It is constantly urged that it is undesirable to multiply Boards. But if the interests involved in Education demand a separate Board for that purpose, still more do the interests involved in Temperance. Agitation and expense might be minimised, by making the elections for Education and Temperance at the same times and at the same places.

Let it be observed that this proposal does not aim simply at lessening the number of public houses. It gives the entire control of them to Control Boards. Thus we should secure shortened hours, Sunday-Closing, the building up of back entrances, efficient inspection, the due exaction of penalty or forfeiture on breach of the law, and the abolition of Grocers' Licenses. I doubt whether emphasis enough has been put on the first named of these measures, namely, shortened hours of sale. It is mainly in the last hours of sale, that drunkenness is produced. The closing of public houses at 9 instead of 11 p.m., would sweep away at a blow a large portion of the prevalent intemperance. And the keeping of the houses closed in the morning hours till workmen had commenced their labor, would save them from a dangerous temptation. Few more disgraceful measures are in the Statute Book of England than that known by the name of Sir Richard Cross, by which virtually the hours of sale were lengthened. I was in the House of Commons on the evening upon which this Bill was introduced. Sir Richard (then Mr.) Cross exposed and bewailed the terrible evils of drunkenness, and then, on the pretext of unifying hours, introduced a Bill whose inevitable effect was to increase the sale of drink and the number of drunkards. Give us the measure for which we plead, and we shall undo the wrong, though we cannot wash out the shame of Sir Richard Cross's Bill.

That sobriety or drunkenness can be increased by Act of Parliament can scarcely need any proof in this place. I have seen the children of the drunken and the dissolute in my own city grow up among gin-palaces, and fall an almost inevitable prey to drink. I have seen children taken out of exactly the same class scattered in happy and Christian Canadian homes, in regions where drink shops are unknown and intoxicating liquors are never seen upon the table,—I have seen these grow up respectable, industrious, and sober—not such a thing as a drunkard to be found among them.

Give us, so far as possible, such conditions in England, and we will show you like results.

I will not stay to deal with the argument against Licence Reform drawn from the dreaded effect on the Revenue. The difficulty is real, but it would be only temporary. If drunkenness were subdued, the gains of a sober and prosperous people would soon supply ample means to fill the void. And when can we hope for a better opportunity of meeting the temporary derangement of Revenue involved in a large reduction in the consumption of spirits, than when we have for Prime Minister the first financier in Europe? But even were it otherwise, I hold with the Malagasay Envoy who lately visited England, when he said, "Better a faded Revenue than a degraded people."

One of the saddest results of the prevailing abuse of strong drink at home must not be omitted; I mean, the spread of the deadly curse in other lands. England boasts of larger possessions and a more extended trade than any other nation. Where the British flag is unfurled, Christianity and civilization enter, but alas, accompanied by the demon of drink. Our own David Livingstone opened up the Dark Continent, toiled for its deliverance, died for its sake. Now our trade with that great Continent is increasing, and I am informed on good authority, that the increase is mainly in rum. The untaught negroes taste the fire-water of the white man, yield to the deadly seduction, and often perish under its influence. Is it to be wondered at if men are asking, Whether drunken Christianity is better than sober Paganism? I once, in the Mersey, went on board an African trader, to bid farewell to three missionaries sailing for the coast of Calabar, and on enquiring what cargo the vessel carried, received for answer, "Rum, Gunpowder, and Missionaries." Are we thus to curse with the right hand while we bless with the left? And shall the Church of Christ, which He has purchased at a great price, know such things and hold her peace?

The evil is almost measureless, slaying the body, blasting the soul, corrupting society, and sapping the foundations of the State. The Church of God, by the strength of the Lord, can grapple with it successfully. Self-sacrifice is demanded: "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak"—(Rom. xiv., v. 21). Mutual forbearance is demanded: "Let no man judge you in meat or in drink"—(Col. ii., v. 16). Effort, strong and untiring, is demanded for the present necessity. Watchfulness and tenderness are needed in reclaiming the drunkard. If after apparent reform he fall again into the snare, and again and again, do not abandon him, for God has not abandoned him. Think on the potency of a deadly fascination which you have never felt; think on the strength of the Devil's chain by which, through God's goodness, you have never been bound; pity the tempted and bear with him and guard him, if by any means you may save your brother. Let Church discipline be employed against this sin, with faithfulness tempered

with mercy. But above all, begin where the field is full of promise,—begin with the young—where habits of evil are not formed, where the Will is not paralysed by alcohol; begin there, that the generation following may be more blessed than that which is passing away.

At the close of the reading of his Paper, Mr. LUNDIE, proposed a Series of Resolutions, when

The Hon. Judge WILLS said—It is fit that an American should second the Resolutions, and it is solely as a representative of the Presbyterian Church of the United States of America that I rise to do so. I fully concur with their purport. We in the United States have felt the blighting influence of the dreadful curse of strong drink sweeping over our land. Of course, therefore, we are interested in the Resolution now proposed. We have had a very large immigration from this Emerald Isle, including many sober, industrious men, but I am sorry to say that many others are the keepers of our worst dram shops. For the period of twenty-five years I have been at the Bar and on the Bench, and I can confirm the words of my friend here, when he says, that nine-tenths of our criminals in the court come there through intemperance. Let the Church go manfully to this work, and not depend on those outside. Let there go from the pulpit a strong protest against the ravages of intemperance.

Rev. Dr. MARSHALL LANG—This is not quite in order. It would be better to have no discussion until both Papers are read.

A Paper was next read by the Rev. R. F. SAMPLE, D.D., Minneapolis, Minnesota, on

### TEMPERANCE IN AMERICA.

I wish to preface my address with the remark, that at present Intemperance in America, though by no means exclusively, is yet largely confined to our foreign population; especially that which comes to us from the Continent of Europe and Southern Ireland. I shall endeavour to show what has been done, what is being done, and what we propose to do in the interests of Temperance throughout our wide domain.

My first statements refer to the Past.

When the war of the Revolution was over, and veteran soldiers returned to civil life, habits of intemperance made alarming progress. In their rude homes, indulging freely in strong drink, men fought their battles over again, grew more fond of their cup as the years went on, and transmitted their habits to their children. In course of time some became alarmed, Moderation was urged by many; Total Abstinence by a few. But public sentiment, though making some advance towards correct theories, did scarcely more than declare its presence, like a barrier thrown across a stream, by the slight agitation produced. Great armies outnumbering those of Braddock's fields and Bunker Hill, marched resolutely on to the drunkard's doom. The nineteenth century dawned on a civilization

that portended ruin. It was evident that something was required to restrain, and if possible repress the great evil. In 1808, in the State of New York, at Moreau, the first Temperance organization was formed. The members pledged abstinence from distilled liquors except when used medicinally, and at public dinners. This movement was a grain of mustard seed, planted in an unfriendly soil. In 1826, at Boston, the American Temperance Union was formed. This interdicted the use, as a common beverage, of distilled, whilst it approved of fermented liquors. It was another step in the right direction, taken on the more conspicuous platform of a literary aristocracy, in one of the chief cities of America. Dark pictures of sorrow and crime, produced by drunkenness, were drawn by some of the most brilliant orators of New England, and clergymen who had been accustomed to drink at weddings and funerals, and to draw inspiration for their Sabbath work from the flowing bowl, became concerned and modified their habits, or even took the higher ground of Abstinence from all intoxicating drinks. In 1836, the first Total Abstinence Society was formed at Saratoga Springs, and men appended their names to a Declaration, which they deemed more significant than even that of Independence Hall. A few years later, in 1840, originated the Washingtonian movement. Seven intemperate men, accustomed to frequent one of the public-houses of Baltimore and to linger until the small hours over their cups, obtained a glimpse of another world that made them call an immediate halt, and with the glare of flames on their faces pledge eternal abstinence from strong drink. The influence of their act was felt throughout the land. The Washingtonian movement multiplied Abstinence societies from the Chesapeake to the Valley of the Mississippi. Reformed drunkards were the Apostles of a new gospel. The worst inebriates drew hope from the experience of their former comrades, and with uplifted hands, solemnly swore they would drink no more. Then clouds were lifted from homes long darkened with sorrow, and the light of heaven shone where the gates of hell had been. All went well for a time. But the Washingtonian movement lacked the guidance of well-balanced minds, and nearly every element of strength which comes from God. The tide of reform was succeeded by a sad ebb, and drunkenness returned to its old channels. Then there originated such societies as the Sons of Temperance, Royal Templars, and Good Samaritans, with their lodges, passwords and regalia, having in view the reformation of inebriates and the protection of the temperate. These embraced a religious element, and so commended themselves to many Christian people, but were opposed by others because of their secrecy, which was merely nominal, as well as of other objectionable features. The next resort was to a wider movement under the name of *Gospel Temperance*, and Reform Clubs, giving prominence to the Grace of God as the only certain cure and preventative of drunkenness, were rapidly multiplied. Murphy, a converted inebriate, was the Whitefield of this reform. Thousands of drunkards were reclaimed, trusting only in Him who saves His

people from their sins. Cooper Institute in New York, was thronged with multitudes who had come up from the darkest purlieus of the city and the lowest depths of sin to the dignity of Christian men and women. Philadelphia, Pittsburg, St. Louis, and smaller cities, could point to like oases in the midst of the great sweep of the moral desert. The movement continues. It is a vigorous protest against drunkenness. It keeps the subject of reform constantly before the people. It is seeking to make the civil authority its potential ally, and grounded, as we believe it to be, on a safe Scriptural basis, and crowning Christ as the Almighty Helper, we bid it God-speed.

On the morning of December 23rd, 1873, in the Presbyterian Church of Hillsboro', Ohio, a company of Christian women, alarmed by the increase of intemperance, met for prayer. In conscious weakness they took hold on Divine strength, and then rising from their knees, they appeared on the streets, singing prophetic words as they went—

“Far, far above thy thought,  
His counsel shall appear,  
When fully He the work hath wrought,  
That caused thy needless fear.”

On that day, and on the days following, these women were to be seen in the saloons of the village, surrounded by rough, intoxicated men, reading the Scriptures, praying, singing, and pleading with drunkard-makers, until praying triumphed, and the curse almost wholly disappeared from the town. It was the nail of Jael in the temple of Sisera, and many thought they heard the death-knell of drunkenness ringing out from the church towers and reverberating among the hills. Like efforts were made in other places. Thus originated, but on a modified basis, the “Women’s Christian Temperance Union,” which, like a net-work, has covered the land, so that everywhere may be heard their watch-cry, the word with which the seventy unfurled their banner on the streets of Hillsboro’ :—

“Give to the winds thy fears,  
Hope and be undismayed.”

The work of women in the interests of this great reform, as Frances Willard has expressed it, was “born of Christ’s Gospel, and cradled at His altars;” and it advances, in the might of omnipotence, contending for God, and home, and native land.

Chiefly through the influence of Christian women, Vermont, New Hampshire, New York, and Michigan have enacted laws requiring scientific Temperance instruction in Public Schools; and recently the women of Pennsylvania, realizing that “no more royal road to empire has been cast up than that which imbeds itself in the rock of intelligent morals,” have asked the enactment of a law requiring, in all schools supported by public money, instruction in Physiology and Hygiene, which shall give special prominence to the effects of alcoholic drinks, stimulants, and narcotics upon the human

system." Meanwhile, and for a long series of years, various forms of legislation designed to restrain or prohibit Intemperance have been tried in several States. Local Option, extending to counties, towns, and municipalities, has been found helpful. The License system which originated on this side the Atlantic, in 1660, during the reign of Edward VI. of England, has been faithfully tried in America, without especially diminishing Intemperance. It has been a source of revenue to the state, and little more can be said in its favour. The scenes portrayed by the graphic pencil of Hogarth, occurring on the Strand or the Old City Road of London, were repeated, at a later date, on the streets and alleys of our western cities. And as in Great Britain, the Gin Act of 1726 was a dead-letter, and the Beer Act of 1830 only left "the sovereign people in a beastly state," so with us, high and low license has presented only an insignificant barrier to the flood-tide of drunkenness. Under the protection of law, men whose avariciousness was stronger than their moral principle, have carried on their nefarious traffic, and even with absolute impunity, sold to drunkards and minors in violation of law. Something must be done. The evil demands a more radical cure. We are seeking for it. We cannot consent to be dominated by Intemperance; to be dragged at the chariot wheels of the Prince of Darkness, to be flung into perdition, from the summits of freedom, power and commerce with heaven. We cannot consent that a nation which breathes the gospel spirit of the mother country—God bless the land of our fathers! Long live the noble Queen!—we cannot consent that a country that has relaxed the grasp of despotism in other lands, that has welcomed to its privileges and possibilities the poor and hopeless of Europe and of the East, and has kindled the light of a divine hope for the ages, should continue to wear this galling yoke. We cannot consent that our America should be ruled in the interests of an unholy traffic, and that dark shadows should gather over all the prospects of our political life.

And now Legal Prohibition is our objective point. We do not expect that this will terminate all drunkenness, any more than we expect law to put an end to all arson, theft, and murder. But we know that it would greatly diminish the evil and all its attendant results. This has been demonstrated. Maine declares it. Governor Perkhams said, "In large districts of the State, the liquor traffic is nearly or quite unknown." Comparing Maine with other States where the license system prevails, Mr. Blaine, M.C. (recently nominated for the Presidency) said, "The sales of liquors are immeasurably less." Neal Dow informs us that "every brewery and distillery has been suppressed, and Maine, once the poorest State in the Union, has become one of the most prosperous." Other States having put the heel of Legislation on the head of the serpent, declare the same. New Hampshire has a Prohibitory law, and the people hope that it will remain as immovable as their granite hills. Vermont clasps hands with New Hampshire across the Connecticut, and the standard of Prohibition is as conspicuous as her Green Mountains. New York is making some advance to-

ward the same goal. Pennsylvania, on the South, with a large German population, is slow to relinquish her lager beer; but, if she take her place on the side of Prohibition, she will stand as firm and invincible as did Luther at the Diet of Worms. Ohio, the next greatest State, the birth-state of Presidents, is taking long strides in the direction of legal Prohibition. Kansas, in the far West, has already prohibited the manufacture and sale of intoxicating liquors within her borders, and Iowa has recently declared, there should be schoolhouses on every hill top and no saloons in her valleys. Minnesota, which joins Iowa on the North, the State from which I come, with a territory almost equal to that of the British Isles, with a population gathered from the Atlantic States and every nationality of Northern Europe; among her representative men, graduates of Queen's College and the University of Edinburgh; stalwart men and women from Ulster, Derry, and the Highlands across your Channel—none nobler under the sun—Minnesota, is now moving in the matter of a Prohibitory Law, and there are some scintillations of light along the murky political horizon.

And where legal Prohibition has obtained, billions of money and millions of lives have been saved. Honor, wealth, and religion have taken the place of shame, poverty, and unbelief. Obstructions in the way of possible good have been removed, and moral conditions which precluded all hope of heaven have been brought to an end.

The arguments employed in America in favor of the prohibition of the manufacture and sale of intoxicants are many. They touch the individual and the community on every side. The interest of labor are seriously effected by intemperance. The manufactory, the shop, the fields, all feel the blighting influence, and the wheels of enterprise are measurably blocked, the possibilities of wealth and power are greatly lessened. Ninety per cent. of the inmates of our Alms Houses are there in consequence of drunkenness—their own or that of others. At least, seventy-five per cent. of crime is directly or remotely traceable to intemperance. In consequence of all this, the State is burdened with taxes. The temperate and industrious share the penalty. The revenue from license is like a drop in the bucket compared with the expenditure in Alms Houses, Reformatories, Hospitals, Courts, and Prisons.

Then, too, the appetite for strong drink is transmitted from parents to children. The race is physically deteriorated by drinking habits. Doors are opened for troops of diseases to enter. The children of drunkards die early, or drag out a miserable existence. Drunkenness furnishes the fuel for plague and pestilence. The results of intemperance reach out in every direction, and run on through eternal years.

Now we raise the question, What is the province of the Government? What is the office of law? Government has in view the common good. It is created for the protection, prosperity, and happiness of the people. Its function is to prevent whatever

meditates against the public weal—material, physical, and moral. Herbert Spencer's theories are suicidal. John Stuart Mill's liberty is licentious. Either of them wrought into the texture of our public life would precipitate upon Great Britain and Ireland and upon America, the doom of Attica, or that of the Republic of the Cæsars.

In this land Human law has dominated the Human will, when this Will came into conflict with the interest of the realm. One of your own writers has said, in effect, that "the instincts of labor, having for their conscious purpose the acquisition of wealth, are instincts which under the stimulus and necessities of modern society, are blind to all other results whatever, overriding soon the love of life and silencing even the fear of death." Trades that abridge life, that engender loathsome disease, that doom to mental ignorance, and strike at the very sources of social elevation, and a political prosperity, that make women and children slaves, and trample on all that is true and beautiful and good—these have been brought to the bar of Human Law, and either wholly condemned, or so restricted as to protect the individual and the home, and thereby to protect the nation. Now, how much stronger the argument in favor of that *Legal Prohibition* which would guard human life from the shame and wretchedness, the disease and death which drunkenness induces, and from all those evils born of this hateful parentage which greatly injure, imperil, and may ultimately destroy the whole civil structure? The Supreme Court of the United States, in 1847, declared Prohibition to be *constitutional*, and that decision has not been revoked.

Hence, in view of experience, and the office of the beneficent Government under which we live, we are seeking the aid of Legal Prohibition. Patriotism on our side of the water, bearing aloft the symbol of our national life, demands Prohibition. Civilization, impeded in its progress, but struggling to attain higher ground, demands Prohibition. Political Economy, burdened with taxes and deflected from material good, demands Prohibition. Humanity, weeping in the cemetery of buried hopes, and hearing the footsteps of other funeral processions at the gates, demands Prohibition. Christianity, striving to save the lost and usher in the millennial day, resisted by drinking habits fraught with evil only, demands Prohibition. I believe God in yonder Heaven will hear these united cries, and through agencies of His own choosing, of which the glorious Gospel of His Son is by far the noblest, the most efficient, and the best, will grant us a better day. And we pray that the Golden Age may be hastened; that age when there should be nothing to hurt or destroy; when Christian England, advancing Eastward, shall meet Christian America, travelling Westward, in what we both call the Orient, there to witness and enjoy the long promised day when the world should be Christ's entirely and Christ's forever.

The hour of adjournment having arrived, it was agreed that



the Resolutions proposed by Mr. Lundie should be remitted to the Business Committee, that, if possible, an opportunity might be furnished to-morrow, for their discussion.

The CHAIRMAN—At the close of my occupancy of the chair this evening, it may be well that I should say a word concerning the Church (Cumberland Presbyterian) which I represent. According to your vote on Thursday last, the Cumberland Presbyterian Church takes its place as a new factor in this Council. After five hours' discussion, in which the doctrinal tenets of the Church were called in question by many of your members, this Council saw fit, by an almost unanimous vote, to ask the members to take their place in this honored body. The members representing the Cumberland Presbyterian Church have, therefore, with good cheer, honesty of purpose, and candour of spirit, taken their places with you. Passing by all consideration of doctrinal test, I stand here as the representative of that Church to-night to say to this Council, that we shall prove ourselves, amid all the tests of the future, loyal to our common Lord, and loyal also to that great doctrine, the Sovereignty of our God. Let me say to you, fathers and brethren, when in our Confession of Faith we declare that God's salvation is of grace, and of grace alone, we mean it, and in our pulpits we maintain and teach it. We have regarded ourselves as members of the common Presbyterian family composing this Alliance, and in that spirit we came applying for admission, without any thought of disturbing the unanimity of your Council, and without any thought of giving trouble. We regret that we were the cause of so much serious discussion, but hope that it will result in good to us all and to the Faith, which we hold in the presence of our adorable Lord. As Dr. Gibson said here to-day, our motto should be, "Work for our Common Master." You have been discussing to-night the great work of Home Missions, and also of Sabbath-schools and of Temperance. We pledge you that this new factor in our Council, will prove itself as active in the future as in the past, in the causes which have elicited such earnest desire and high purpose. Our aim shall be to go on teaching the truth with all fidelity, endeavouring to bring in and build up the souls of men, and to build up the Kingdom of our Redeemer. We hold, and shall ever hold, ourselves to be true to the Common Presbyterianism which is reaching forth to all the nations of the earth. I presume that in his own home, and in the presence of his neighbours and friends—just as in his adopted home—no man stands in higher honor than he who has been invited to a place on this platform, Dr. James M'Cosh, one who had, perhaps, more to do with the formation of this Alliance than any other member, save this father in Israel beside me (Rev. Dr. Blaikie, of Edinburgh). No author's writings are more widely read or more highly esteemed among us than his. His soundness in the faith is held to be unimpeachable. Let ours be equally so. As a representative of the latest addition to this Council, I

pledge you, that the Cumberland Presbyterian Church which you have admitted after so close a scrutiny, and such earnest investigation, will ever be loyal to the Constitution of the Reformed Churches.

On motion, the Council now adjourned to meet in this place to-morrow morning at ten o'clock, the Session being closed with prayer.

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ST. ENOCH'S CHURCH, BELFAST,  
Wednesday Forenoon, July 2nd, 10 o'clock.

The Council met according to adjournment and was opened with devotional exercises conducted by the Rev. James M. Rodgers, Londonderry, Chairman of the Session.

The Minutes of the two Sessions of yesterday were read and approved.

The Business Committee made a Report, which, on motion, was adopted, and is as follows:—

The Business Committee recommend,

1st.—That the Committee on Work on the European Continent shall consist of the following Members:—

EUROPEAN SECTION.		AMERICAN SECTION.	
James A. Campbell, Esq., M.P., Brechin,	} <i>Joint Chairmen.</i>	Rev. W. P. Breed, D.D., Philadelphia, <i>Chairman.</i>	
Rev. Robt. S. Scott, D.D., Glasgow,		„ W. C. Cattell, D.D., LL.D., Easton, Pa.	
„ W. G. Blaikie, D.D., LL.D., Edinburgh.		„ John Hall, D.D., New York City.	
„ J. Marshall Lang, D.D., Glasgow.		„ Prof. H. C. Alexander, D.D., Hampden Sydney, Va.	
„ R. H. Lundie, M.A., Liverpool.		„ David Waters, D.D., Newark, N.J.	
„ T. Y. Killen, D.D., Belfast.		„ T. G. Apple, D.D., Lancaster, Pa.	
„ Professor H. Calderwood, LL.D., Edinburgh.		„ W. G. Reid, Pittsburgh, Pa.	
„ Walter Ross Taylor, Glasgow.		„ J. M. Hubbert, B.D., Lincoln, Ill.	
„ Josias Thomas, Liverpool.		„ G. D. Mathews, D.D., Quebec.	
John Cowan, Esq., Edinburgh.		Hon. David Wills, Gettysburgh, Pa.	
J. N. Cuthbertson, Esq., Glasgow.		Alexander Kerr, Esq., Philadelphia.	
Thomas Sinclair, Esq., Belfast.		Chas. H. Langdon, Esq., Elizabeth, N.J.	

2. That the Committee on Woman's Work shall consist of the following:—Rev. Professor Charteris, D.D., Edinburgh, *Chairman*; Rev. Dr. Hays, Denver, Colorado; Dr. William Fleming Stevenson, Dublin; Rev. Leopold Monod, Lyons; Dr. J. Marshall Lang, Glasgow; Dr. J. Murray Mitchell, Edinburgh; James Balfour, Esq., W.S., Edinburgh; and Samuel C Perkins, Esq., Philadelphia.

3. That the Resolution proposed by Dr. Hutton, and adopted by this

Council, be remitted to the Executive Commission as being substantially an instruction to that body.

4. That the Letters and Papers which have been received, and which are connected with Continental work, be also remitted to the Executive Commission.

5. That Mr. Lundie's Motion on Temperance, be taken up for discussion as the third item of Business on Thursday morning—the time occupied, not to exceed one hour.

6. That the first item of Business to-day, after disposing of this Report, be the receiving a Communication from the Presbytery of Belfast."

The Rev. ROBERT MONTGOMERY, Moderator of the Presbytery of Belfast, now read the following Letter from the Presbytery:—

"The Presbytery of Belfast, met this 1st day of July, desire to present a cordial welcome to the General Council of the Alliance of the Reformed Churches, now in Session in Belfast, and to express the sincere pleasure they have felt, in seeing and hearing the many venerable fathers and beloved brethren who represent the various Churches and sustain in other lands, the cause of Christ.

They rejoice in the harmony which has marked the whole proceedings of the Council, and the cheering testimony borne to the vitality of the Presbyterian Church represented in this Alliance. They pray that the fathers and brethren may be borne in safety to their homes, and be greatly blessed in their efforts for the glory of God and the conquest of the world for Christ; and they request the Moderator to present this Resolution to the Council."

It was then moved, seconded, and unanimously agreed to—

"That the Council express their very cordial appreciation of the Christian salutations of the Presbytery of Belfast."

After which, the Chairman called on the Rev. Dr. Hays, Moderator of the General Assembly of the Presbyterian Church in the United States of America, to reply.

Dr. HAYS said—Mr. Moderator, I think it a very great honor to be called upon to respond to this official utterance of the Presbytery of Belfast, because, if there ever was any company of people from the foundation of the world to the present time that have shown real, royal, loyal Presbyterian hospitality, I think the Presbytery of Belfast, and the people of Belfast under their care, are that identical people. I should like only to add a suggestion in this connection that, as they have felt themselves one with us, I am sure those of us from a distance have found ourselves absolutely at one with them. We are not strangers, and the only thing I hesitate about in my response, is the insinuation which you have inserted in your call to me that, as a stranger to Belfast, I should reply. I beg to say that I am thoroughly at home, and all I ask is, that over this world, and throughout the length and breadth of our Presbyterian vineyard everywhere, there may be the oneness of feeling we enjoy with the brethren of whom our brother is the honoured Moderator.

Rev. Dr. WORDEN, Princeton, gave notice of the following Motion, which was referred to the Business Committee:—

“That a Committee be appointed to collect, classify, and report to the next Council, the Methods of Sabbath School work in the various Churches of this Alliance, and to make suggestions so as to increase the efficiency of the Sabbath Schools.”

Rev. Dr. MATHEWS moved, and the Council unanimously agreed, that—

“The Council authorise the Editors of the volume of Proceedings, which it is intended to issue, to make such use of the various Papers and Reports that have been laid before them, as may be necessary for their purpose.”

Rev. Dr. BLAIKIE, as Convener of the Committee on the Better Organization of the Alliance, intimated that printed copies of the Report, which would be formally presented to-morrow, were in the House, and could be had by the members of the Council, that they might have an opportunity of studying it before it came for consideration.

The Order of the Day was now taken up, when the Report of the Committee on the Desiderata of Presbyterian Church History, for which see Appendix, p. 137, was presented.

Rev. Dr. MITCHELL having read the Report, and moved its acceptance, said—Unless the writings of Wiclif are published and placed before the Protestant Churches, we shall not know how much we really owe that author. We, especially of the Reformed faith, ought to be amongst the foremost to help on the movement for the publication of these valuable writings. We are indebted to Wiclif not only for the first translation of the Scriptures that was generally acceptable to the English people, but for every one of the most important defences of the Augustinian faith. It is to him more than to any other Englishman that we owe it, that the Augustinian faith was so generally held in England even up to the time of the Reformation. In these writings we find the defences of the various doctrines of the Augustinian system. A single shilling from each congregation in the Alliance would be reckoned by the gentlemen in London who have charge of the movement, a very worthy contribution from the Alliance. I, therefore, move that the Report be received.

Rev. Dr. M'COSE—Allow me to second the motion.

Rev. Dr. BLAIKIE—President M'Cosh not being a delegate, is not entitled to second this.

Rev. Dr. BRIGGS—I second the motion. I wish first to refer to the labors which Dr. Mitchell has bestowed in behalf of this Alliance and the Committee—in gathering such valuable material illustrating Presbyterian history. No one who has not taken the trouble to look into the sources of Presbyterian history, knows how varied and how vast these are. The Presbyterian Churches differ from all other Reformation Churches in not running in one groove, nor in being confined to a single nationality. Springing from

Switzerland, the stream of Presbyterianism flowed East and West, North and South, into all lands, until now it has belted the globe. Marvellous as is its growth, marvellous are its varieties. It has been my privilege to treat of a small branch of this subject—the sources of American Presbyterianism—and its connexions with this country, and I have been amazed at the amount of valuable material which has never yet been used, and which would throw a flood of light upon the founding of Presbyterianism in America. So is it with all the Churches which constitute this Alliance. Look at the marvellous collection of Symbols that constitutes our Consensus, each needing to be studied. I yield to no one in my estimate of the importance of looking to the future and of encouraging missionary co-operation, and of helping the Churches on the Continent. I yield to no one in my appreciation of the importance of such a movement as this and other movements of a similar kind, but we need to look not only to the future, but also to the past. Our duty is to encourage Dr. Mitchell and his Committee, so that they may go on with their work and bring to light the documents now lying in the dusty libraries of the Universities in various lands. Special importance, I think, should be given to the Wiclif Celebration. Who was Wiclif? Not only a Reformer before the Reformation, but a Puritan before the Puritans, and the one in British history, above all others, to whom the roots of the Reformation go back. No one can understand the history of the Reformation in Scotland and England, and the movements that led thereto, until he has studied the life and works of Wiclif. It is a burning shame to the Churches of Great Britain, that they should have allowed those valuable manuscripts to lie unused in the University libraries of Vienna and Prague. At present we have an opportunity, in connexion with this Celebration, to print them, and then we will see how scholars will appreciate, as never before, the great influence of Wiclif on the Reformation. We will be able to trace that movement further back to its roots, and see the connection between the earlier and the later Churches. Until that be done, we cannot understand movements that preceded it or that followed it. I trust that the Council will give its hearty endorsement to the work of this Committee.

Rev. Dr. BLAIKIE—I have now much pleasure in requesting Dr. M'Cosh to favor the Council with any views he has on this matter.

Rev. Dr. M'COSH—I have simply to express my feelings in regard to Dr. Mitchell, whom I remember as a boy in the congregation in which I was minister, he being then a Sabbath-school teacher. And friends we have been through life, though I do not think I can claim much credit in bringing him forward to the position he holds in the most ancient University of Scotland. I wish, also, simply to express the hope that Dr. Mitchell will be put at the head of this movement, for I don't know any man in this Council so fit for this work.

Rev. Dr. SCOTT—I had the privilege of hearing some of the

extracts read at Prague, and it would be well to see whether the manuscripts cannot be published.

Rev. Principal BROWN—As Dr. Mitchell's services in connection with the Church History of Presbyterianism are known to us all, and have been already adverted to, I will not say anything about the importance of gathering these manuscripts into a Church History. But with regard to Wiclif, I should like to impress upon the Council not only the services he rendered to the Church but also certain other things that have not been touched upon. Wiclif is chiefly known as the translator of the Bible; but I believe that his greatness lies in three things: he was the first man in England who from the pulpit, spoke a pure vernacular English tongue. The people had been accustomed to get from the pulpit a Latinized English, which they did not understand at all. Wiclif was the first man who so drew attention to Divine truth as contained in the Word of God, that the people themselves were able to comprehend. They, therefore, gathered round him when he went to preach in the London churches. Wiclif was considered to be equal to Chaucer in the pure vernacular of the English, which he created. Secondly, Wiclif was a patriot, the first man in the Church that could be so called. The ecclesiastical system was at that time a caste, something perfectly distinct from the characteristic qualities of the English mind, but Wiclif came forth as an Englishman, and a patriot, and exhibited all that was truly national and truly English. Hence John of Gaunt, Duke of Lancaster, seeing him to be not only the best of Englishmen, but a man of immense influence, gave him his support and stood by him when it had been almost impossible for any other man to do so. Wiclif was the first man in all England who touched the most delicate point of all Christian Theology—the "Real Presence" of Christ. He held exactly what we hold about the spiritual presence of Christ in the bread and wine. As the result, all Oxford which had hitherto been proud of him, drew back, so that he stood alone in the University. The Duke of Lancaster said, "Don't touch that subject: if you do, I will have nothing further to say to you." Wiclif replied, "I serve God not men, I will speak the truth whatever happen." Wiclif held the very doctrines we hold, and declared them in his masterly form. I think that in view of this—he being the first man who spread himself over the whole of the corruptions of Rome, attacking it at its very source and sweeping away all its principles, so that he was accused of being a reviler in every sense of the word—in view of these things, it is of great importance that his writings, which are in Prague and Vienna, should be collected, while this is possible. It is impossible to tell what may happen in the future, if these Universities should be got at by Rome. This centenary year is the time to move, and I do not see why every one of the Churches of this Alliance should not take hold of the matter, and charge itself with

bringing it before the people, that at least we may do, what has not been done yet—justice to Wiclif.

Rev. Dr. SMITH—It would be a great convenience if Dr. Mitchell told us what are the terms of subscription.

Rev. Dr. MITCHELL—The subscriptions are to be a guinea a year. If there are many subscriptions, the works will be published in a shorter time than if the subscriptions remain as few as they are at present.

Rev. Dr. LANG—The gratitude of the Council has been expressed in speeches—it would be well to embody it in a Resolution. The Committee is really Dr. Mitchell. Every member of the Council knows that among the *desiderata* of Presbyterian Church History, about the first *desideratum* is the having such a historian as is Dr. Mitchell himself. I would propose, therefore, that in the Resolution be inserted—"The Council Receive the Report, and thank the Committee, and especially the Convener, for their services, and continue the Committee."

As thus Amended, the Resolution proposed by Dr. Mitchell was put to the Council, and unanimously adopted, and is as follows:—

"That the Council Receive the Report and thank the Committee, and especially the Convener, for their diligence, and re-appoint the Committee, adding to it Professor Comba, Senior Szalatnay, and Rev. Dr. Briggs.

The Council authorize the Committee to have the Returns bound in a volume, for preservation, and also to make such arrangements as they may be able to do for publishing these, in whole or in part.

Further, considering that the Quincentenary of the death of Wiclif falls to be celebrated in December next, the Council recommend the ministers of the Allied Churches to embrace the opportunity this celebration will afford, not only to direct attention to the work of the great Reformer before the Reformation (to whom both the Anglo-Saxon and Bohemian races owe so much), but also to give what help they can to the movement now being made, under the patronage of the Lord Mayor of London and of the Wiclif Society, to raise a fund to defray the cost of transcribing his Latin writings from the MSS. in the Libraries at Vienna and Prague, and so to supply one of the greatest *desiderata* in connection with the preliminary history of the Reformation."

According to agreement the Council now proceeded to hear remarks on the Paper on Ritualism by Dr. Patterson, each speaker being restricted to five minutes.

Rev. Dr. BROWN, Paisley—I agree with Dr. Patterson that there is no ritual prescribed in the New Testament, but I differ from him in the inference that he draws. I hold that no form of worship regularly observed in the Church is unscriptural, and this, just because no form has been prescribed. I gather this from the fact, that the Head of the Church has left His people free to express their worship in such form as bests suits their temperament, or may arise out of the circumstances of their history, or sympathy and taste, and the state of things in this Alliance, illustrates the freedom which, by the will of her Divine Head, the Church of Christ enjoys. In this Alliance we have Churches that regularly

worship God through a Liturgy, and other Churches that have liturgies for occasional, though not for the ordinary services of Divine worship. Then we have Churches that have no Liturgy at all, but which leave their ministers free. Even within this Alliance then, we see a large exercise of freedom. In the non-liturgical Churches again, we have those who hold that no praise is lawful but the Psalms of David, and these in Rouse's version. We have others which claim freedom to use the hymns of the Universal Church, and marvellous is the variety of the sources from which they draw these hymns—Roman Catholic, Episcopalian, Presbyterian, Unitarian—all varieties, for beyond the limits of this Alliance, there is that which is perfectly consistent with Christ's love to His Church. In the ordering of public worship, the services of distinctively liturgical Churches, may be a perfectly Scriptural way of expressing the devotion of the hearts of the worshippers, and even Milton was said to appreciate the services when, "Through the long-drawn aisle and fretted vault, the noble music of the organ rolled." We have then, I say, perfect freedom from the New Testament, to order our worship according to the tastes and sympathies of those whom Christ has left in freedom to worship him as they will. Personally, I have no particular desire for a Liturgy, and Dr. Patterson has really conceded all that I desire—that is, that we should render our worship more beautiful and more worthy within the non-liturgical lines, within which those of this country at least, are accustomed to worship. But I claim liberty to do otherwise. I think there are some points that we might introduce with the greatest possible advantage into otherwise non-liturgical services. In front of these, I place Responses. I do not think that it is unscriptural to introduce responsive reading into our Churches. There is nothing inconsistent with the idea of the Scriptures being the Word of God, in reading verse about instead of one man reading the verses in succession right through. If Dr. Patterson enjoyed the privilege which I have had, of conducting Divine service in some of the largest negro Churches in Jamaica, where, with a thousand worshippers the minister will open Divine service by saying, "Bless His Holy Name" and the whole congregation with one voice respond "Bless the Lord, Oh, my Soul, and forget not all His benefits" and so on, I think he would withdraw his argument that there is something incongruous in thus reading this portion of the Divine Revelation. Some of us have some of our earliest and most sacred associations with responsive reading. It was one of the institutions in our fathers' houses in Scotland, that we should read the Bible verse about. It was specially observed in my father's house every Sabbath evening. Unscriptural! Yes, I think we are so in not saying, "Amen."

Rev. Dr. BREED, Philadelphia—Dr. Brown has alluded to services among colored people. One of our ministers preaches to colored people, and at the close of the service one day, a large negro came up, and, taking one of his hands, shook it in both of



his, saying, "Bless the Lord, you hit the nail on the head the first lick." I think that Dr. Patterson read a Paper that hit the nail on the head the first time, and the second time, and the third time. Now, I am deeply impressed with the idea that it is best for us to keep as near as we can to New Testament forms and New Testament spirit. And when I go back to the New Testament and listen to my Lord, and want to know what He said to the Church, I feel the force of the conclusion expressed yesterday by Dr. Gibson,—“The one duty of the Church is to preach the Gospel.” I listen to my Master, and I hear Him telling His disciples, “Go preach;” and in that supreme moment when He was about to ascend to Heaven, He gives the Church one command that embodies the very life and soul of that duty, “Go ye unto all the world, *Preach* the Gospel.” Preaching is the great thing in the Church of Christ; and the Church that crowds preaching into a corner, substituting anything else, deforms the worship which the Saviour made. I have been surprised to hear the distinction between preaching and worship. When God calls a man by His Spirit out of darkness into light, and puts it into the heart of that man to preach, so that he says, “Woe is unto me, if I preach not the Gospel,”—Then he enters the pulpit, and tells that old, old story of redeeming love, which strengthens the weak and recalls the wandering sinner, so that the people feel and say, “If I forget Thee, O my Redeemer, may my right hand forget her cunning and my tongue cleave to the roof of my mouth,”—If that is not worship, tell me what it is?

Rev. Dr. Young, Allegheny, Pa.—I rise to express my regret at a statement that there are Churches that will not sing the Psalms of Scripture, except in Rouse’s version. What it may be on this side of the ocean I do not know, but I do know, that none of the Psalm-singing Churches on the other side holds that, though the Church to which Dr. Patterson belongs was in the habit, forty years ago, of casting that in the teeth of Psalm-singing Churches. The Church to which I belong does not confine itself to Rouse’s Version, for the doctrine of the Psalm-singing has always been, “The Psalms, in the best version we can get.” Rouse’s Version, as Rouse wrote it, never was used by any Church in the world. The Church of Scotland took Rouse’s Version and amended it, and that is the version called Rouse’s to this day. Well, in the New Version used in my Church, we have a great variety of measures and new versification, and I have heard that there is a disposition to use it in the Churches on this side the ocean. The unwritten law of the Christian Church, I hold, confines us to the use of the Psalms alone, and I differ from Dr. Brown, with reference to the sanction of the Old Testament. The paper said, that the ritual of the Old Testament was not carried into the New; but what do you mean by that? Are the Psalms part of the ritual of the Old Testament? Were they not carried into the New? Did not Paul exhort the Corinthians and the Ephesians to teach one another “in psalms and hymns and spiritual

songs, singing and making melody in your hearts unto the Lord?" He used the word Hymns. What were Hymns? For three hundred years the Greek Bible had been in existence. That is just the name of the Psalms in the Septuagint. The Greek rendering is, "The Hymns of David," and "The Songs of Jesse." What are the Spiritual Songs to which Paul, using the Greek Bible, refers? There are Psalms in the Greek Bible. What Psalms? Psalms and Hymns. These Hymns are mingled one with another in Paul's mind. He did not use the Hebrew. He taught out of the Bible which the people understood. But if you say that the Apostle did not understand Greek, and did not know what he was talking about, then—and not till then—will there be no sanction for the Old Testament Psalms in the New Testament.

Rev. Dr. BISHOP, Orange, New Jersey—I should not dare to address this Council, which some of us regard as in very deed an Œcumenical Council of the Churches of the Lord Jesus Christ, in opposition to the only other Church there is in the world—the Roman Catholic—did I not feel that certain things failed to be stated on the other side of this question. There is no doubt that what we hold comes directly by inspiration of the Holy Spirit. There is, therefore, a Divine order among the office-bearers of the Church, and that order is divided into bishops and elders, and deacons. In our own Church, we make a distinction between bishops and elders. Elder is the word which covers the office. "Once an elder, always an elder;" but not "once a bishop, always a bishop," for a bishop is a man having a charge, and he may be without charge. There is, therefore, a two fold side to the government of the Church, and divinely so—one the spiritual and the other the temporal. If we wish to have our service properly ordered we should, therefore, have a bench of elders on one side, and a bench of deacons on the other.

Rev. Prof. THOS. SMITH, Edinburgh—I should just like to emphasise the principle on which the whole discussion should be conducted. It was stated by Dr. Patterson, though I think it might have been stated much more forcibly, that what we have to do with is not merely what is forbidden in Scripture, but what is commanded, either by precept, example, or Divine authority. If you take the principle which Dr. Brown holds, then I do not see how you can resist any corruptions whatever. It is a simple impossibility to lay down a series of prohibitions that cannot be violated, or that would not have to be so infinitely extended that they would have been of no use. Supposing an organ had been forbidden, then might we have got an harmonium? The Koran forbids wine, but there was no distilling when it was written. Is brandy, therefore, permissible? We see clearly enough, therefore, that we require a command before we can admit anything into the worship of God authoritatively, and everything in public worship should be authoritative. Privately in my closet, I have to judge for myself, but in public worship every thing must be authoritative, for we have no right to authorize anything for which we have not

authority. Far be it from me to say that a blessing may not rest on liturgical worship, and that there may not be some who will profit by it, but such is not the best means for getting the blessing of God, and the help of His Spirit in our prayers, I have heard the testimony of many who have been brought up Episcopalians and who have become Presbyterians, that they made great spiritual profiting when they were delivered from the incubus of the liturgy, and were allowed to take part in the spirit-breathed prayers of the Presbyterian Church. We do not want that, in this Council, there should be any straitening of the bonds, but I do hope that there will be no countenance given to any such relaxing as Dr. Brown asks. I am sure that it would find great non-acceptance in our Churches, if this Council gave countenance to the hybridising of Presbyterian with what is regarded in this country as mainly Episcopalian worship, viz., liturgical worship. I do trust that there will be a very strong and very decided voice that we desire not such new wine, believing the old to be decidedly better.

Principal MACVICAR, D.D., Montreal—A word or two on responsive reading. Are we to have it? That depends on the object we have in view in reading the Word of God. I also, have preached to negroes, and have found that it was extremely easy to get a loud noise and great confusion, but it never entered my head that the noise and confusion should be taken into account as a factor, in determining such a question as is now before the Council. Our object in reading the Word of God is instruction; that we wish to impress the sense on those who hear as well as on the reader himself; that we wish to mould character and to determine the course of life that we are to follow. That being the case, from some little experience in such matters, I fail to see that the sense is impressed by the method of Responsive reading. I grant that there is a somewhat suppressed and confused and perhaps melodious noise filling the House of God, but I should greatly prefer silence, that one may instruct the people by reading the message of heaven intelligently in their ears. As to Non-liturgical Prayers, we may very readily concede defects in this connection. These frequently are too long, vague and indefinite,—I shall not say heartless, and fail to express the precise wants of the people, who are supposed to join in them. I will not speak with rashness upon the subject, but I think that the remedy for these defects is not in the use of a printed book. The remedy is in the giving, by those who conduct this part of the service, more attention to it; by devout meditation, previous to their engaging in prayer, settling definitely in one's own mind what he proposes to ask, what sins he proposes to confess, or what thanksgivings he is about to offer,—this cannot be doubted. If I can meditate in the study or vestry before leading the great congregation before the Throne, of course, I am actually engaged in prayer—praying before entering the pulpit, the prayer which I lead before the people. I am, therefore, not at all enamoured with the printed forms, not all in sympathy

with the inarticulate cry, not in favour of Liturgies. A word on the Service of Song. It seems to me, that we all agree on this; that the matter of our songs should be true, should be scriptural, should be acceptable to Him to whom we offer our praise. It is not a material question to Him, who has rendered the psalms into verse, whether they are exceedingly smooth and easy, or whether they are rugged and pointed and expressive in the form in which they are presented. What I wish to commend is, improvement in singing, so that the Lord will accept. After that, a song should be general, should be hearty, should be mingled with the spirit of faith. It should not be offered by proxy, it should not be offered by two or three, or half a dozen, or a score of paid singers or cultivated singers, but the whole flock should be cultivated, until they could with one voice praise the Lord, until they could enter into the spirit of the grand old Psalm, "All people that on earth do dwell, Sing to the Lord with cheerful voice."

Rev. Dr. ROBERTS, New York—I think the strongest argument against Liturgies is the historical one. It is a fact that we Non-liturgical Christians of Great Britain and Ireland, and those of the United States, have grown within the last one hundred years much faster than those who have Liturgies. I am opposed to partial Liturgies, for this reason: That if prayers for opening services for example, and for funerals, and for marriages, be adopted, ministers will rely wholly and entirely on such, and will not venture to offer the opening prayer, but read it. That has been the practice, I think. At the same time, our theological professors should teach our young men how to construct some form for marriage and other special occasions. When I first married a couple, I felt great difficulty in conducting the ceremony, I do not want others to have similar trouble. I have seen men oftentimes in similar trouble, especially young men. I have also, at funerals, heard passages of Scripture read that were not carefully selected for the occasion. And also at communion services, I have often heard texts repeated that were irrelevant, and not calculated to increase the devotional feelings of the congregation. I think that while we are opposed to Liturgies, we should instruct our young men how to go through these services in such a way as to impress those present with the thought, that everything is done decently and in order in our Church, though we do not have Liturgies.

Rev. Dr. BOMBERGER—I wish to direct attention to a point that does not seem to have been touched yet—that it is a matter most surprising that, in the year 1884, a question like this should at all engage the minds of any Reformed Presbyterian Alliance, Why should we be troubled with an old bone of contention like this? My brother Roberts touched a point deserving of special emphasis: Why agitate this question now, after 400 or 500 years of experience? Shall we return to some order of Liturgy for the improvement of our worship and the furtherance of our cause? Why? Is it because the history of the Romish Church furnishes any encouraging data on this point or in this direction? God help

the Christians that would try the method it tried, when we consider the results to which that method led. Again, with all delicacy, I would ask, can Anglicans furnish any facts in their experience, that should encourage us to adopt their method in this respect? I have heard members of the Anglican Church in Pennsylvania testify to the deadening influence of the service of that Church. As a youth, I frequently participated in the form of worship prescribed in the Book of Common Prayer, and a better form, even under the ministrations of so devoted a man as Bishop Bowman, could hardly be conceived of. There was murmuring. There were Responses, and I know not what all; But to what intent, and with what purpose? Why Responses? Let me ask my brethren to consider this: Is not the disposition to turn back to Responsive services simply another form of the *opus operatum* spirit that is natural to man in his natural state? Why do you want to read the Word? Why do you wish to have the congregation answer back, when the minister has read a verse? Why? Do they read it more devoutly then? Does it take a stronger hold? As far as my experience goes, the deepest and devoutest attention ever given to the reading of the Word of God is that given to it when it is devoutly, impressively, read, with an occasional brief, pertinent remark. And again, Why ask for privilege to repeat the Lord's prayer aloud? That seems a most innocent form. In this respect, I differ from many brethren in my own portion of the Reformed Church, but I ask them, and ask myself, "Why do you want to say it *aloud*?" They cannot answer. There is no answer to be given. I, by the grace of God, follow the minister in the repetition of the Lord's Prayer quietly, and to attempt to do it aloud, would only interrupt my devotional feelings. Brethren, it is a new fashion coming up. Let us guard against these new fashions.

Rev. A. BURROWS, Nova Scotia—I wish to have my mind enlightened regarding a point which was referred to by one of the speakers. The impression made was, that Preaching was more important than Prayer. I want to know if that impression was correct or incorrect? For my part, I consider Prayer to be more important than Preaching. In Preaching, we are addressing man; in Prayer, we are addressing God, and that seems to me more important than the former. With regard to the Liturgy question, I think it would be well if we had one. We are blamed sometimes because our prayers are too long and too vague. How is this to be remedied? I know of no other way than by using a Liturgy.

Rev. Dr. BRIGGS, New York—I rise to advocate what is evidently here the unpopular side. I speak in favor of an occasional Liturgy, and I at once take issue with the brother who has said that this is introducing a new fashion into the Presbyterian Church, considering it is a re-action to the position of the Reformers—that it is going back to the principles of the Reformation. The Reformers, without an exception, were advocates of liturgical service in the Church of God. John Knox had his Liturgy; John Calvin had his Liturgy; the early Puritans of Great Britain did not

oppose a Liturgy. They required—they demanded—that the Popish ceremonies should be removed from the Liturgy of the Church of England. That was their contention. They argued against bowing at the name of Jesus. They argued against kneeling and receiving the Sacrament, and why? Because it involved the adoration of the Host. They argued against the cross in baptism, because it avowed a superstition. Their objection to the Service Book was a doctrinal objection, because it involved error. It was not an objection *per se*. The early Puritans all used the Service Book: and the Westminster Divines were not opposed to a Liturgy. The Presbyterians of England at the Restoration were willing to accept the Prayer Book with certain modifications. Their votes are on record; their modifications are before the world. It was the force of circumstances that historically forced our Puritan and Presbyterian sires to oppose the use of a Liturgy. It was not any principle in Puritanism itself. It was not any influence in Presbyterianism itself. It was the force of circumstances, that, when they were cast out of the Established Church, prevented their making liturgical books of their own and urging them in the worship of God. I contend that the plea for a partial Liturgy—for the liberty of urging liturgical prayers in the worship of God, is a re-action to the principles of the Reformation. It is a movement which goes along with the doctrinal movement of our age, to overcome the later traditions of the Scholasticism of theology, and to go back to the principles of the Reformation and the practices of the Reformation. And this liturgical movement will go on. We do not ask any authority from the Church. We have the liberty to introduce liturgical service into our congregations. Presbyterianism in its worship, allows all the liberty that we ask. We do not seek to impose liturgical forms upon others. Those who desire to use liturgical forms, can use them freely. Those who are opposed to them, can leave them alone. The glory of Presbyterianism is its variety, and we may have the same variety and unity in our worship, that we have on the basis of the Consensus of the Reformed creeds.

Rev. Dr. WATERS, Newark, New Jersey—This is a Council of Reformed Churches from all over the world, and I think we should endeavour to keep this in mind. There are two things about which we all agree—first, the excellence of the Presbyterian polity; and second, our acceptance of the doctrines of the Calvinistic system. In the manner in which we conduct the worship of God in our Churches, there is a wide divergence and a large liberty, and there ought to be a large liberty. You have heard Professor Briggs state what were the practices of the Reformed Churches. There is not a man in this house that would endeavour to force his views on other men, with regard to the acceptance of a liberty more or less full, more or less limited. But we claim another liberty; when we come to such a Council as this, we do not come here to be lectured with regard to the practices of the Church with which we are connected. Such are matters for the separate Churches alone. Let each Church settle for itself what will be most for its own

edification, what will most tend to advance the spiritual interests of its own people, what will make them more Christ-like. We are not here to settle that matter for any Church. There is no man who desires to put Preaching in a corner, who desires to make little of the matter. When a man stands up to preach it is not his message but God's message that he preaches. Prayer and praise are equally important in their places. Now, what do we plead for? That all things shall be done decently and in order, and if you can get more decency by the use of one help than by another, then there is liberty to do so. We use the psalms in Rouse's Version. I like them well. I like their rugged sternness and pointedness, and I am not sure I do not like them better than some of the smoother stanzas that we occasionally sing. But who comes here to listen to expositions in regard to the propriety of singing Psalms or Hymns exclusively? Let the Churches deal with that. The great mass of us are agreed as to the propriety and helpfulness of those hymns which we use when we worship, but let us give largest liberty and widest freedom to our brethren in dealing with matters which belong to separate Churches.

REV. DR. PETTICREW, Derry—I do not agree with the principle laid down by Dr. Brown that we are left free in the New Testament to worship God according to the tastes of the worshippers. I hold with the Westminster Confession of Faith, that the acceptable way or mode of worshipping God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations or devices of men, or any other way not prescribed in the Holy Scripture. That declaration of the Confession is in perfect harmony with the teaching of the Master Himself, for in the great commission that He gave to the Church He said, "Go and teach them to observe all things whatsoever I have commanded you," not all things that might be in accordance with the tastes of the worshippers, not "all things whatsoever I have not forbidden," but "all things whatsoever I have commanded." I am not sure that even those who agree generally, with the drift of the very able paper that was read by Dr. Patterson, could subscribe to all his definitions and statements. For example, near the beginning of his paper he set down as ritualistic, first, prescribed forms of prayer; second, prescribed psalms or hymns; third, prescribed forms for marriages, funerals, &c.; fourth, responsive readings; and fifth, prescribed sermons. Now, it does not seem to me to be clear that all these things belong to the same category. I have no objection to call the prescription of any of these things ritualistic, if the prescription of them is merely human; but if it should happen that there was Scriptural authority for any of them, that, of course, would take them out of the category of Ritualism. This is the question to be determined; but to assume, as the Paper seems to do, that the prescription of each of them is a mere human prescription, is to take for granted the thing to be proved. I do not think, for example, that the prescription of forms of prayer and the prescription of the use of the Book of

Psalms in worship, stand in quite the same category; and for this among other reasons, that there is no prayer-book in either the Old Testament or the New, while there is a Book of Psalms given by Inspiration of God to be the matter of praise. Admittedly, there is abundant Scriptural authority for the use of the Psalms in worship, and it devolves on those who go beyond them to produce Divine prescription in some form or other, for what they venture to use in the worship of that God who has declared Himself to be "a jealous God." In reference to the question of Liturgical forms, the writer of the Paper properly laid down the principle that we should be guided by apostolic precept or example. It is a very weighty, if not an unanswerable, argument against fixed forms, that there were no fixed forms, as far as we know, in the Apostolic Church; and I would hesitate to admit, in the face of able controversialists, that the form presented by the Apostolic Church for the worship of God was an imperfect or an incomplete form.

Rev. Dr. WATTERS—One word of explanation. When I used the word Churches, I did not mean individual congregations but Denominations.

Rev. R. H. LUNDIE, M.A., Liverpool—I do not at all sympathise with the jealousy expressed by Dr. Waters about a subject like this being discussed in this Council. At the same time, I would object, along with him, to any attempt to lay down a rule. I rise to balance two opposite considerations. I listened with some surprise to Dr. Bomberger speaking of the Liturgy of the Church of England as a dead worship, and one having no vitality in it. My own experience, when I have intercourse with the most devout and attached members of the Church of England is, that they find one of the strongest links to bind them to their Church in their Liturgy. There is no question but that the same prayers prayed and re-prayed the world over, and the same Scripture read, has a great deal to do with the attachment that the best of them have to their Church. I want to put a fact on the other side. There is a large and important Church—the Wesleyan—which, when it came out of the Church of England, came out with the Liturgy on its back, attached to the Liturgy, and with freedom to use it. That Church does still use it to some extent, but its tendency, the more it enlarges and the more it deepens its spiritual life, is more and more to throw off its use. However, my own theory is, that the experience is of immense value, and I for one, would be very slow to move in the direction. Though we feel very strongly the difficulty, the want, in not having prepared prayers, I would be very sorry to correct it by falling into another, perhaps equally bad.

Rev. Dr. PATTERSON, closing the discussion, said—None of the brethren who have criticized my Paper adversely, have dealt with its main points—*The dangers to Protestantism from a revival of Ritualism*. My assertions about the influence of Liturgies on the intellectual and preaching power of the ministry, on the devotional and emotional life of ministers and people, on the growth of



Churches, on their contravention of Apostolic authority, on the position of preaching in New Testament worship, have been unchallenged. The critics have confined themselves largely to the preliminaries of the paper, and have questioned the propriety of some of my defining and including statements. I cannot in five minutes reply to all, and will confine myself to two of the speakers. Professor Briggs claims that the movement towards a partial Liturgical service is a return to the position of the Reformers, and *mirabile dictu*, even to that of the Westminster Assembly! Responsive Readings and all ——!

Professor BRIGGS—Excuse me, I do not include Responsive readings. I am myself opposed to them.

Dr. PATTERSON—Now, I simply deny that the so-called Liturgies of Calvin and Knox were what would now be called Liturgies, or that they are against the essential principles of my paper, and affirm, that even such helps as they were, they grew out of the darkness of the times, and to meet the necessities of uneducated ministers, a position affirmed by the Westminster Divines, from the Preface to whose work I quote the following, as shewing the views held by them:—

“Add hereunto (which was not foreseen, but since hath come to pass), that the Liturgy hath been a great means, as on the one hand to *make and increase an idle and unedifying ministry*, which contented itself with set forms made to their hands by others, without putting forth themselves to exercise the gift of prayer, with which our Lord Jesus Christ pleaseth to furnish all His servants whom He calls to that office. . . . Upon these and many the like considerations—not from any love of novelty, or intention to disparage our first Reformers (of whom we are persuaded that, *were they now alive, they would join with us in this work*, and whom we acknowledge as excellent instruments, raised by God, to begin the purging and building of His House, and desire that they may be had of us and posterity in everlasting remembrance, with thankfulness and honor), but that we may in some measure answer the gracious Providence of God, which at this time calleth upon us for *further reformation*, and may satisfy our own consciences, and answer the expectation of the Reformed Churches, and the desires of many of the godly among ourselves, and withal give some public testimony for our endeavors for uniformity in Divine worship, which we have promised in our Solemn League and Covenant; we have, after earnest and frequent calling upon the name of God, and after much consultation, not with flesh and blood, but with His holy Word, resolved to lay aside the former Liturgy, with the many rites and ceremonies formerly used in the worship of God, and have agreed on this following Directory for all parts of public worship at ordinary and extraordinary times.”

Is it not strange that we shall now be asked to go back to the incomplete Reformation, and that that should be pleaded not only against the Westminster Assembly but against Apostolic authority? Dr. Brown admits that there is nothing Liturgical in the New Testament. But that, he thinks, is not authoritative, and he claims liberty. That is what we claim—the largest liberty, the liberty of heart prayer and not in the verbal mold of others. The real point of authority, as I endeavoured to state it, Dr. Brown has not touched: That the Churches should recognize only what can plead Apostolic precept or example, however other things may be tolerated, My

Paper dealt with prescribed forms ; and for none of them is there Apostolic authority of any kind. As to Responsive readings, Dr. Brown was scarcely serious in putting our old family readings of the Bible, verse by verse, in that category. My position is, that Responses are inconsistent with the *intelligent* reading of God's Word. They make wrong impressions. A special Sabbath-school service, responsive throughout, which has come under my notice, winds up with the Old Testament Benediction thus:—*Minister*—“The Lord bless thee and keep thee.” *Superintendent*—“The Lord make His face shine upon thee and be gracious unto thee.” *Teachers and Scholars*—“The Lord lift up His countenance upon thee and give thee peace.” How perverted the views of the Benediction which that would insensibly produce in the minds of children! Responsive readings may be more consistent with the structure of the Psalms than with the historical and didactic facts of the Bible ; but after a careful examination, I believe that their influence is prejudicial to true views even of the Psalms.

The five minutes and the time allotted to the discussion expired here.

The Order of the Day was now taken up, when a paper was read by the Rev. ALEXANDER YOUNG, D.D., LL.D., Allegheny, Pa, on

#### THEOLOGICAL COLLEGES.

In the United States of America, a College is an institution giving a training, exclusively literary. When institutions are founded to train men for the ministry, they are called Theological Seminaries. As we need to mention the sphere of both classes of these institutions, we here note the sense in which these names will be used.

As the subject must be treated in a fraction of an hour, and on a strictly defined topic, it must necessarily be condensed in form and matter. Embracing so large a portion of the world, and so many nationalities, it must be general, rather than minutely particular.

In speaking of Theological Colleges, we purpose to say a few things about their equipment.

1. *The Professors.* These have been chosen with reference to their fitness for the duties of their respective chairs. In many cases they are forbidden to attend to anything outside of their regular work, and in piety, scholarship, and efficiency will compare favorably with men similarly employed in other branches of the Church. The *compensation* for their services is generally furnished from endowments and, although in some of them an increase is desirable, the feeling of the Church is so strong in this line, that a short time suffices to meet a known want. In the last year, in the United States alone, more than three hundred thousand dollars have been added to the permanent funds, and in other lands there has been an encouraging increase. The Churches furnish a proportion of the professors

with residences, fitted with all desirable conveniences. Speaking generally, these Institutions have buildings suited for instruction and lodging. In some, the students have rooms—a study and a chamber. Meals are furnished at moderate cost. There is either no charge for tuition or a very light one; and the only outlay of the student is a charge for fuel, light, and the keeping of the building in order. The course of instruction is substantially the same in all Seminaries, while the Sessions are usually three in number, and range from six to eight months each. In some cases there is a Post Graduate course, for those who wish to spend a Fourth Session in special study. The Libraries contain from 3,000 to 39,000 volumes each, the average being 13,000, while additions in buildings and books continue to be made.

2. *The Students—their Scholarship.*—In the United States, fully ninety-five per cent. are graduates of a College, with the degree of A.B. or a satisfactory equivalent. They thus occupy in the aggregate, probably a higher grade than those of any other profession. In older countries, they hold a still higher grade.

In the preparatory department of American literary institutions, the preparation of essays and the writing and delivery of orations and debates, are prominent parts of literary training. This is continued in the regular college classes. Some Colleges modify their ordinary course, so as to make Hebrew a substitute for some other study, and some students take Hebrew as an addition to the regular course. In all Denominational colleges, special attention is given to religious training, and the Evidences of Christianity form a part of undergraduate study. Bible classes are taught and prayer meetings held, and other agencies for spiritual culture are managed by the students, many of whom are teachers of Bible classes and Sabbath-schools. With this training, generally stated, they enter the Theological Seminary in specific preparation for the ministry.

The expenses of all this preparation are, generally speaking, met by the friends or earnings of the students, or by aid from the funds of the Church. Of nine hundred students of the Presbyterian Church in the U.S.A., about 100 received 100 dollars yearly when preparing to enter the undergraduate course; about 250 received 120 dollars yearly during the four years of their college course, and will need a similar amount until licensure. Five Theological Seminaries have 191 *scholarships*, intended to aid and stimulate students in securing a higher degree of usefulness in the ministry. In nearly all other branches of the Presbyterian family a similar system prevails. In some Seminaries, those who are worth training can have all needful aid.

To this mode of training for the ministry, objections have been made which require attention. It is said that aid thus furnished “impairs self-respect, cripples diligence, and brings inefficient men into the ministry.” If these results belong to the system, the injury is not confined to the ministry, but affects, in some degree, a large proportion of men in all profes-

sions and callings requiring a college education. Men who found institutions for promoting general education, are regarded as public benefactors, and all who enjoy the benefits of their liberality do so, without any conscious loss of self-respect. With rare exceptions, the Higher literary institutions exist because of the liberality of their founders, in their zeal for the extension of the Church by means of an able and godly ministry. All students, whatever may be their aim in life, use the agency thus furnished without feeling a want of self-respect, and often without a thought of what they owe to the liberality of wise and pious men. Is not the young man having the Ministry in view, and having no other means of entering it, honoring the founders and honoring himself in using the provision made for such as he?

Objection to aid from the Church lies equally against aid from any quarter. Boards of Education aid those whom Presbyteries approve. Such aid is continued as long as the reports show that they have the qualities needful for usefulness. When these reports are otherwise, aid is withdrawn. Parents and relations are quite as likely to see promise of usefulness in sons and kindred as Presbyteries and Boards of Education; and aid from the one quarter is as likely to have an injurious effect as from the other. In all cases, a great deal depends on the oversight of pastors, Presbyteries, and Boards. Students who depend on themselves are likely to become useful ministers, but it is doubtful, if either Church or student gains in the result. Many injure their health, and permanently impair usefulness by combining study and earning the means for prosecuting it. Even if they suffer no injury, the time spent in earning their support is just so much taken from their proper preparation for the Ministry. There may be cases in which work outside of the ministry may fit for greater usefulness in it; but in all ordinary cases, work *in* the ministry is the best preparation for the work *of* the ministry. Few lines of remunerative employment are open to students; and a vacation of twelve weeks in the literary and of twenty in the theological course, could be used in some kind of work closely allied to the ministerial, more profitably, than in any other. Six years of literary and three of theological training require a large outlay, and it is difficult to see how the candidate for the ministry is less worthy of support than those who are in it.

Comparison of the aided and the self-supporting shows how aid bears on efficiency.

We use in this connection, a statement from Professor Patton's Article on the Education of Ministers, in the *Princeton Review* for July, 1883:

“The total number of students matriculated at Princeton Theological Seminary from 1849-50 to 1873-74, a period of twenty-five years, was 1,335, of whom 961—more than two-thirds—received aid, and 394 were self-supporting. In the year 1881, or at the date of death previously, the occupations of these students, as furnished by the General Catalogue, is shown in the following statement:—

Occupations, &c.	Number.		Per Cent.	
	Aided.	Self-sup- porting.	Aided.	Self-sup- porting.
Missionaries ... ..	64	20	6.6	5.1
Secretaries, Editors, Agents of Bene- volent Societies ... ..	16	10	1.5	2.5
Presidents, Professors, &c. ... ..	62	26	6.4	6.6
In Charge of Churches ... ..	652	198	67.8	50.1
Died before Ordination ... ..	19	7	1.9	1.7
In Secular Employments ... ..	33	48	3.4	12.1
Without Charge, or occupation un- known in 1881 ... ..	115	85	11.9	21.5

“This statement places the ability and usefulness of the aided students in most favorable light. Even in the matter of vitality, the figures favor them in comparison with the self-supporting students. During the twenty-five years covered by the statement, 134 aided students (13.9 per cent.) died, as against 63 self-supporting students (16 per cent.) But the emphatic fact of the statement is that 33.6 per cent. of the self-supporting students were at death, as in 1881, in secular employments and without charge, as their occupation was unknown.

A statement covering for a like period the occupations of the Andover students (Congregational) presents practically the same results as the Princeton statement. . . . For the years 1849-73, 72.4 per cent. of the aided students were in charge of Churches, as against 55.9 per cent. of the self-supporting.”

In *Scholarship*, theological students compare favorably with those who have other professions in view. In the ten years ending with 1880, the College of New Jersey graduated 894 students. Of these, about 21.5 per cent. have entered the ministry. The number receiving honorary appointments for the same period was 300. Of these, about 34 per cent. have entered the ministry; and of the students, graduates of the College of New Jersey, now in Princeton Theological Seminary, over 69 per cent. received honorary appointments in their college exercises.\*

It is reasonable to expect that young men consecrated to God, should make a record far above the average. Nor is *aid to godly young men preparing for the ministry, a matter of doubtful utility*. With all the aid granted, the increase of the ministry is far below the growth of the Church, and still farther below its wants. There is no room for the cry, “Fewer and better.” We need to emphasize the cry, “Far more and far better,” and to secure this we must aid young men more liberally.

These statements bring before us our Third point, *The wants of these institutions*. These are chiefly, *Men*, whom they can train. The Board of Education of the Presbyterian Church in the United States, say,—Minutes of 1883—respecting the students in all their Seminaries in the seven years, beginning 1876, when

\*Prof. Patton, in *Princeton Review*, July, 1883.

the number of students was 483, that there has been a constant decrease, except in 1881-2, until, in 1882-3 the numbers were 411, a decrease of 72. The average of graduates added to the ministry annually is only 127. In 1882-83 the deaths of the ministry were 98; and 28 passed into other denominations, making a loss of 126. The gain from other denominations was 30, and from both sources the whole gain over the deaths is 59. The increase of churches yearly has been 95, and to fill these would require that 225 should be graduated yearly. If fit to preach, they could all find employment at once. Except in the decrease in numbers, this statement represents the supply and demand of other branches of the Presbyterian family on the same territory.

The Presbyterian Board of Home Missions report to the last General Assembly that the territory west of the Mississippi, asks 240 ministers; and if the men and money could be secured, 500 more could be profitably employed by the Board. And this large number would not be in advance of the increase of the population and of the country. During the last year alone, 11,000 miles of railway were constructed. Every ten miles of these iron tracks means a village, a town, or a flourishing city.

In a section west of the Mississippi, six times larger than Great Britain and Ireland, where there were only 100 churches ten years ago, there are now 475; and in the large section lying west of the Rocky Mountains, where there were at the same time only 61 churches, there are now 175; and in a region lying between these, the great centre of mineral wealth, more than five times larger than Great Britain, the churches have grown in the same time from 5 to 75. Other branches of the Presbyterian family are well represented on the same territory, and the growth of other denominations is in proportion to their ability to occupy.

With the increasing population of the older portions of the country, the claims of the Freedmen, the vast fields of India, China, Australia, Japan, and Africa, and the openings in Roman Catholic countries, all needing churches and ordinances, how is the demand to be met?

Not by multiplying, or greatly multiplying, existing institutions which prepare men for the ministry, except in newly settled countries. As a rule, the number of college-trained men is in proportion to their opportunities for securing a College education near home, and every literary institution increases the proportion of educated men in its sphere of influence. If there were men to be trained for the ministry, three times the number can be graduated from existing Theological Seminaries. *Men* are wanted. Men, Theological Seminaries and Colleges cannot produce. Neither is the Church to be greatly blamed for the scanty supply. The extent of the demand has come from the unforeseen rapidity with which vast regions of fertile lands have been thrown open to the crowded populations of the Old World. By fast sailing steamer and rapid railway transportation, not only are the western portions of the United States and the colonial dependencies of Great Britain in

both hemispheres, furnishing sustenance and comfort to the immigrant, but are also enabling him to enjoy a profitable return for his labour in the markets of the world. This prodigious and unprecedented growth is the event of a few years, and with a population doubling its numbers every ten years, how can the wants of such a growth be supplied?

With the wonderful capacity and low rate of ocean transportation, the rapidly decreasing cost of railway construction, the vast fields which invite commerce, and the vast moral, commercial, political, and military power of the Christian nations of the world, bearing on all agencies affecting the extension of the Church, who can estimate the wants of the world, and the duty of the Church? Ministers and missionaries are the great want. This want should be made known. Self-denying men and women, filled with love to the Saviour and love for perishing souls, can be encouraged to enter fields of labour anywhere. The Ministry, in home and foreign fields, should be more fully supplied with the means of procuring comfort, and increasing usefulness. This will greatly promote their efficiency, and will encourage more to prepare for the ministry and the missionary work. The Church has the means and the will to do far more than ever has been done, to extend the Kingdom of our Lord. Make known the wants, and young men and women will think of them. "Pray ye the Lord of the harvest that He will send forth labourers into His harvest," and when the cry is heard, "Whom shall I send, and who will go for us?"—Multitudes will answer, each personally, "Here am I, send me." So shall the harvest be gathered.

The MODERATOR, in introducing Dr. M'Cosh to the Council, said he esteemed it a very high privilege to occupy the chair during his reading of a paper.

Rev. President M'COSH, D.D., LL.D., Princeton—Mr. Moderator, ladies, and gentlemen, coming back to the place where I labored for sixteen years, my mind is filled, indeed crowded, with thoughts and feelings which I would like to express, but I have limited time and an important subject, and I therefore proceed at once. If I get through my paper in time, I would like to express my feelings.

The MODERATOR—Will the Council bear with President M'Cosh for a few minutes? (Agreed, agreed).

President M'COSH—I will occupy it at the close of my paper.

### THE PLACE OF RELIGION IN COLLEGES.

I have a somewhat delicate subject. I mean to give my views with candor. I begin with laying down the two principles on which I proceed.

I. *It is not just the duty or office of a Church to manage a College.*—Christ did not give such a power to His Apostles, nor did His Apostles bestow such a prerogative on those who rule in the Church. These have higher, they have spiritual functions to

discharge. I do not believe that it is one of the offices of a Session, a Presbytery, a Synod, or of a General Assembly, to appoint a professor of Mathematics or of Natural History. I do not speak here of Theological institutions, which should be directly under the Churches. But I do not believe that Church courts are the best fitted to choose a professor of Geology or of Art. By not just fulfilling the commission of the Master, I am not sure that the blessing of the Master will rest upon them, and they might be tempted to appoint what the Scotch call a "sticket minister" instead of a master of the department. The boys would speedily detect the inefficiency of one put over them by such a mode of appointment, and would insist on going to the secular instead of the ecclesiastical Colleges, because they there find better teachers. We do not ask priest or presbyter to appoint the president of a bank, a commissioner of police, or the captain of a troop of horse, and I am not sure that a Church has any peculiar qualifications for choosing the president of a College or the curator of a scientific museum. But,

II. *The Churches should see that religion has a place where young men have their characters trained.*—They may stir up and encourage Governors and States to institute Colleges, and to secure that moral and religious truth be inculcated, tending to ennoble the mind. They may recommend the members of the Church to set up Christian Colleges, wherever the State has not provided institutions to teach higher learning; or has allowed the professors to undermine the faith and thereby endanger the morals of the young men, who are being educated. The Churches and the members of the Churches, are entitled to look into and to watch the religious state of every College supported by the money of the State, and of every College supported by private or Denominational endowment, so far at least as to determine whether they should encourage it or send their young men to it. It is the duty of the Church to see that the Gospel be preached to every creature, and that the young should be trained in the way in which they should go. The Churches cannot free themselves from this obligation. This is the special duty of the Church. It is under this aspect and this alone, that the subject in regard to Colleges comes before this Alliance of Churches. This duty may have to be performed in different ways in different circumstances. The wisdom of the Church at large and of the individual Churches is to be shown in adapting its methods of teaching religion to the young, to the various kinds of Universities and Colleges throughout the world. Europe and America join in this Alliance, and in this paper, I am to consider what the Churches should do in the Colleges of the two great continents, with their attached islands and dependencies.

*First, in the European Colleges.* Most of these are supported by National funds, and are under State control. The older ones were at first in subjection to the Romish Church, which took charge of the young men and trained them in the doctrines of the Roman Catholic faith. At the Reformation, the Colleges came under the sway of the State Protestant Churches, as they had been previously



under the Catholic Church. For several ages the students had the advantages of preaching and Bible instruction. But as Colleges increased in numbers, and professional courses were added, and religious sects multiplied, the superintendence has relaxed and in many Colleges has become a mere form. No doubt, the Churches long insisted on retaining some sort of official control, but in the large Colleges, they have very much abandoned the idea of giving religious instruction to the students. It is now fifty years since my mother, a widow lady ignorant of college matters, sent me to Glasgow University to pursue the usual course. I was five years in the undergraduate classes, an industrious student, and I sat under able and faithful instructors; but during these years, no professors ever spoke to me on any religious topic, and I had no interview of any kind with any minister of religion. There were about five and twenty of us who came up at that time to Glasgow University from the land of Burns, all acquainted with each other. It is one of the bitterest recollections of my past life that, with no one to care for them, about half of them contracted vicious habits at College, and fell into intemperance, or dissoluteness, or gambling, and came speedily to ruin, sinking to the lowest grades of society or carried prematurely to their graves. I mentioned their cases to one of the kindest of the professors, expecting him to be affected. He had never heard, he said, of the cases, but added coldly, that it was no business of his. Whose business was it? Some of the students, I am aware, were better situated, as having friends to look after them. But there were, at least, a thousand students in the college at the time in the same situation as I was. Whose business was it to look after these youths, and in what way?

The idea of such Universities as Edinburgh or Berlin, each with its three thousand students in medicine, in law, in art, looking after the students personally, is not thought of now. The parents, often poor and hundreds of miles away, cannot or do not watch over their boys. The ministers of the place, with large congregations, have time only to look after the few young men who are in circumstances to be introduced to them. What is to become of the remainder religiously and morally?

There has been a means adopted lately by several Colleges worthy of being considered for a moment. It is to invite attractive preachers from various Churches and localities to address the students. I believe that in this way some good may be done in creating a stimulus and giving interesting views of religion. But there is no religious instruction such as the students get in secular branches in the College, and the effect is not permanent. I wish I had influence with the Churches, endowed and unendowed, to take this whole subject into serious consideration. I do not know any more important topic for them to take up. It relates to the training of thousands and tens of thousands of young men in every civilised country likely to be the most influential men of their age. We talk of unsettled opinion among young men, and of the prevalence of Agnosticism. Is not the main cause of all the evil to be found in

the circumstance that, while our educated men are trained in secular branches, they are not instructed in the same thorough manner in the great truths of religion? The head and heart will be settled when there is truth presented to settle them. Agnosticism will disappear like a cloud when the true light shines.

I wish I could prevail on the representatives now present to press this subject on the attention of their Churches. Surely some means might be devised for meeting, or at least lessening, the evil. Let each Church feel that it has a responsibility in securing that the Colleges do not undermine the faith of their young men. Surely, the sturdy Presbyterians of Scotland, and the descendants of the Puritans of New England, will insist that their grand Universities, in giving all other knowledge to their young men, give them also a knowledge of God and of Him whom God hath revealed. If this be not done by the Universities, let it be done by the Churches taking charge each of its own youth, and appointing chaplains or certain ministers to look after them.

*Second, the American Colleges.* I need not dwell on these generally, for we are to have an account of them from my friend, Dr. Roberts. I confine myself to two or three special points. The older Colleges were founded in the fear of God. Three-fourths or nine-tenths of the Colleges continue to profess religion. In these, religion is made a very earnest matter. In the College over which I preside, every student joins in a devotional service every morning, in which are singing, reading of Scripture, and prayer; attends public worship in the College or in the Church of his Denomination in town on Sabbath, and receives Bible instruction every week, while the Sacrament of the Supper is dispensed from time to time. The Bible instruction is of a high kind, and is given by seven or eight professors whose heart is in the work. We have always Catholics, Jews, Heathens, and youths who have been trained in no religion, and I have no difficulty in dealing with them. I impose no test on them, and make no religious act compulsory. They commonly attend our prayers, and often our other services. A great deal of the spiritual life of the College is kept up by the religious students in their meetings for reading the Scriptures and for prayer. No student passes through our College without his being addressed from time to time, in the most loving manner, as to the state of his soul.

In 1877, Mr. Wishard, of our College, aided by some wealthy friends, set about establishing Christian Associations in the Colleges. I am able to give the result and the state of that work in June, 1884: 35,000 Students in the Colleges; 170 Associations in Colleges; 11,000 Students, Members of these Associations; 14,000 Professing Christians; 1,700 Professed Conversion during past College Year; 80 Students state that, through the influence of these meetings, they have decided to enter the Ministry; 30 of these are Converts of this year: 23 of these will go out as Foreign Missionaries.

2. But a number of Colleges scarcely profess to keep up any religion. The State institutions feel that they are not at liberty to do anything that might offend any of the young men who may

come to them. Some of the larger Colleges find that it is vain in them to attempt to give religious instruction to all the students. The result is, that a considerable number of Colleges are beginning to act very much as the European Universities do. I have observed that in these Colleges, with no instruction in religion, the Agnosticism which has so troubled Europe, is appearing in a very decided form. The question is started, Can the oversight of the religion and morals of the young men, long kept up in American Colleges, be maintained any longer? It has already taken the general form: Should the College authorities do anything more than see that the students attend lectures, recitations, and examinations, and behave themselves in doing so? I have noticed that some of our Secularists in America do not wish the question started. They would let the old American customs, the Bible and prayers first, and finally all discipline disappear, without anybody noticing it. I think it better that the question be started and discussed publicly, at this present time, ere the declension go farther. I have taken a decisive step and addressed the parents of our students, and, through them, the public, on the subject. I have put the question fairly—Is it right to invite young men, say of sixteen or eighteen years of age, to leave their home, hundreds or thousands of miles distant, and come to our eastern Colleges, and then,—take no charge of them? For the present, the feeling of the parents and the expressed opinion of even a large portion of the public Press is in my favour. But the contest is only begun. The Churches of America have a most responsible part to act at this present time, ere the rising evil goes farther.

3. I have one other very vital point to discuss—one in regard to which the Churches should be thoroughly alive. We must seek to rear a body of able Christian young men, thoroughly equipped and fitted to take the chairs in our various Colleges. I cannot find language sufficiently strong to express my feeling of the importance of this subject. The time is over, when men are to be appointed to our College chairs simply because they are pious or loud in their orthodoxy. It is not thus that they appoint our bank directors and our railway superintendents. Our students are much addicted to hero worship. They may not worship God, but they have men they worship. A weak Christian, teaching a branch of which he is not a master, will injure religion. The Churches should labor and pray that they may have young men of gifts and high principles ready to occupy the highest chairs in our Universities. In the rising science of the day, Biology, the great discoveries have been made, I am sorry to say, by men who do not believe in a Supernatural Power. It is the business of the Churches not to deny or oppose the truths which these have established, but to raise a body of young men to take up these truths and give them a religious interpretation. In this way more than any other, the Churches may promote religion in our Colleges. To avoid and counteract the Infidelity that appears in our secular institutions, Churches and private Christians in America are setting up **Denominational**

Colleges. But I tell them, that unless they get teachers in these equal in ability and scholarship to those in our great Universities, our eager, able, and ambitious young men will, in spite of the efforts of ministers, flock to the Secular Colleges, which will then control them, and may use the intellectual life which they possess to the worst of purposes.

The MODERATOR—I suppose the Council is willing now to hear any additional remarks by Dr. M'Cosh? (“Agreed.”)

Dr. M'CosH—It would be foolish in me to expect to be able to attend any further meetings, and I trust that this Alliance is now so established that it will not need the particular aid of any one individual. I came here to express the interest I feel in this Alliance of our Churches,—which I trust will continue not only for years but for ages to come. For you may depend upon it, that if the Presbyterian Reformed Churches do not combine, they will be greatly weakened by other denominations, especially the Episcopal denomination, which surpasses us in this unity. I do trust that this good work will go on in the years to come as it has done in the past. I feel that at my age, that there is nothing left for me now but to wind up my work, and that I am now doing. I am taking farewell of my friends here. I have a remembrance of their great kindness. Will you allow me to say that in the large body of young men who were students of mine here, I ever felt a special interest, and I have not for a long time had any such feeling of intense pleasure as in shaking hands with these young men. When they came up to me, holding out their hands, I sometimes had difficulty in recognising them. They had been growing for twenty years or so, and their faces were somewhat different from what they formerly were. But when they began to speak, and tell me their names, I told them there was no pleasure I have felt for a long time, equal to that which I experienced in meeting dozens and scores of the men I formerly taught. I will go over to Scotland in a few days, to take farewell of my friends and of those places in which I had the privilege for sixteen years of preaching the Gospel, and then, it only remains for me to return to the land of my adoption, where I mean to leave my bones. I have two or three works still to discharge bearing upon the Philosophy to which I have devoted a very large portion of my life, and bearing upon that College which has so prospered, because friends have gathered round it and have given it so much support since I went there. I mean to go there and do this remaining portion of my work, and then I hope to lie beside the great Edwards—the greatest intellect that America has produced—and beside Witherspoon, perhaps the greatest actor that has appeared in either Scotland or America (for he belonged to both), and to sleep with them in the same graveyard, to rise together on the Resurrection morn.

Rev. Dr. J. MARSHALL LANG, Glasgow—Before the next paper is called, I think the Council would wish to give some response to

the words that have been uttered by Dr. M'Cosh. The value of the paper is almost lost to us by the pathos of the concluding remarks. That Dr. M'Cosh should have crossed the ocean at his age, to be present at this meeting to shake hands with us, is a circumstance, that, I am sure, calls forth the gratitude and the affection of every member of this Council. We grieve that we shall see his face no more at any meeting of the Alliance, but I am sure that all here will follow him to his retirement in Princeton, and will breathe the hope that God's blessing may rest increasingly on him, and that he may be spared for many years yet to come to be the guide, philosopher, and friend of the youth of America.

Principal CAIRNS—This is an interruption to our meetings, but our meetings cannot often be thus interrupted. It is not every day that we have amongst us one whose career in two Continents and in connection with various Nationalities, has been so influential for good of the highest kind. A Scotchman by birth, an Irishman in spirit and in work, and an American by adoption, and in hearty sympathy with all that is best and greatest in American history, Dr. M'Cosh has adhered in Philosophy and in Theology to all that is best and greatest in the traditions of Scottish philosophy and in the history of our Reformed Christianity. By thus building on the old foundations, and at the same time keeping his mind open, and in telling others to keep their minds open to progress and light in every direction, he is one of the more admirable models of that which is permanent and that which is progressive, alike in Philosophy and in Christianity. I feel it a great honour and privilege to stand here in the name of Scotland and in the name—so far as I may be permitted to speak on Irish soil—of Ireland, and in the name also of that great sister Continent to which he is transferred, though he is not transferred in such a way as to transfer the influence and example of his labors, to bear humble testimony, along with Dr. Marshall Lang, to the obligations we are under to Dr. M'Cosh. Specially, we are called on to acknowledge our obligations as an Alliance, owing its foundation as much to Dr. M'Cosh as to any other individual, perhaps even more. Standing here, after listening to those touching words which had all the pathos and tenderness of a valedictory, I bear my humble tribute of respect to President M'Cosh, and support in the most cordial and fervent way, the proposal to thank him on the occasion, and wish him every blessing in his future career. Long may it still continue, and God speed every work to which a spirit like his may devote the remaining service of a most noble life.

The motion was passed unanimously, the Council standing.

The MODERATOR, in expressing the sentiments of the Council to President M'Cosh, said—I regard it as a singular circumstance that I should be in the chair on this occasion. Having heard the language of Dr. Cairns—a man whose name is precious among all Churches—what am I to say? Independent of all personal considerations, I feel sustained by the whole Council, and speak now as its organ. Before proceeding I wish to make a personal allusion.

It was just the day that Dr. M'Cosh bade farewell to the Irish Presbyterian Church that I first spoke in its Assembly, and you kindly stretched across a pew to where I was sitting and offered some encouraging words. Those words excited the proudest feeling in my mind. They ring in my ears still, and they have been an encouragement to this hour. It has been my privilege to know some of your students, men whom you inspired with an earnest pursuit of the old philosophy. There are multitudes in this land who sat at your feet, and who ascribe most of all they have to the influence you exercised over them at a former period. Now, in the midst of these, you have addressed to us words of solemn warning, and if this Council bid you a long farewell, they pray that you may yet be spared to use your great influence for the welfare of man and the glory of God.

A Paper was now read to the Council by the Rev. WILLIAM C. ROBERTS, D.D., New York City, on

### THE AMERICAN COLLEGES.

The first American Colleges were modelled after the Universities of Great Britain and Ireland. This might be expected, because the men who founded them came from those countries, and were better acquainted with their institutions than with any others. In their indigent condition, however, they did not attempt to establish at once a fully equipped University like that of Oxford, Cambridge, or Dublin, but to plant a few Colleges here and there as germs from which they hoped such Universities would eventually grow. These were not planted simultaneously, but at different times and in different places, where they were supposed to be needed. The first was planted in 1638 on Massachusetts Bay, a short distance from Boston, and was called Harvard College; the second, in 1693, at Williamsburg, Virginia, and was named the College of William and Mary; the third, or Yale College, in the Connecticut settlement, at New Haven, in the year 1701; the fourth, at Princeton, New Jersey, in 1746; the fifth, in 1764, at Warren, Rhode Island, but soon removed to Providence; and the sixth, Dartmouth College, at Hanover, New Hampshire, in the year 1769.

These Colleges were not intended to be State institutions, like the Universities of Europe, but *Colleges*, supported and managed by Christian men, and particularly by the Christian Church. They were to occupy a happy medium between absolutism and anarchy. They were not to be under the control of the State on the one hand, nor be subject to the whims and caprices of the multitudes on the other. They were based on PRESBYTERIAN rather than on Prelatic or Democratic principles, and designed to be handmaidens to the Church for the development in the sphere of learning, of the great principles of the Reformation.

The avowed aim of the founders of these institutions was to promote the union between piety and education, and to fill the land

with the rich fruits of both. Having been themselves trained in schools of learning in which the Word of God had enthroned its power and diffused its light, they had but little faith in any kind of learning that was not shaped and controlled by the Gospel of Christ. This is forcibly expressed by President Witherspoon in the following words, viz. :—"Cursed be all that learning which is contrary to the cross of Christ ; Cursed be all learning which is not coincident with the cross of Christ : Cursed be all that learning which is not subservient to the cross of Christ."

The early American Colleges were organized under the inspiration of these sentiments. Harvard sprang from a dread of leaving an illiterate ministry to the Churches, and adopted as its motto : "For Christ and for the Church." William and Mary obtained its Royal Charter for the express purpose of becoming a beacon light to the aborigines, as well as to the colonists of Virginia. Yale was avowedly established to inculcate a more orthodox Christianity than Harvard was supposed to represent, and to train a ministry for the New Haven Colony. Princeton was intended to supply the Church in the Middle States, with learned and able ministers of the Word. Brown was built to furnish the country with educated Christian men ; and Dartmouth rose to a college from being an Indian school, and adopted as its watch-word : "*Vox Clamantis in deserto.*"

The government, the instruction, and the discipline of these Colleges were based on the same principles, as the following extract from the laws of Harvard may serve to show :—"Every student shall consider the chief end of his life. Every one shall so exercise himself in reading the Scriptures twice a day, that he may be ready to give an account of his proficiency therein, both in theoretical observations of language and logic, and in practical and spiritual truths."

The original curricula were in like manner constructed on the same principles. In general, they consisted of a thorough course in the Hebrew, the Greek, and the Latin languages, in Natural Theology, the Evidences of Christianity, and the Old and New Testaments. For years, the chief condition of receiving the first degree of A.B., in Harvard, was to be able to translate the Word of God into readable and intelligible Latin.

The early struggles of these Colleges were great and oftentimes discouraging. For years, Harvard had little money, few books, and but a small number of self-denying instructors. Until the Revolutionary War, William and Mary fared only a little better, and that because it was entitled by its charter to a duty of a penny a pound on the tobacco exported from Virginia and Maryland. Yale received its name from an East India merchant, because he left it a legacy of £200, and up to the Revolutionary War appropriations were made by the Colony to enable it to keep open its doors. The funds to build Nassau Hall and the President's house, at Princeton, came from England, Scotland, and Ireland, and for years, collections were taken up in the Churches for its support.

Brown and Dartmouth had to contend perhaps with greater pecuniary difficulties than their older sisters.

In spite of their struggles and discouragements however, these Colleges have grown rich, important, and useful. Harvard has an endowment in real estate and invested funds amounting to more than 4,500,000 dols. Her professors and instructors number 70, and her alumni more than ten thousand, twenty-three hundred of whom have entered the ministry. Yale has nearly 2,000,000 dols. in real estate and invested funds, thirty-five professors and instructors, and 9,600 alumni, of whom 2,100 have entered the ministry. Princeton has thirty-eight professors and instructors, 2,250,000 dols. in funds and real estate, and nearly 6,000 alumni, of whom more than 1,100 have entered the ministry. Brown has twenty professors and instructors, 3,028 alumni, one-fourth of whom have entered the ministry, and real estate and funds amounting to 1,500,000 dols. Dartmouth can boast of a corps of seventeen professors, 4,445 graduates, about one-fourth of whom have entered the ministry, and three-quarters of a million's worth of real estate and invested funds.

Large as are the accumulated endowments of these older Colleges, some of the more recently founded ones surpass them in this regard. John Hopkins has an endowment of about 5,000,000 dols. ; Cornell of perhaps a little more ; and Lehigh University as much as 8,000,000 dols. or 10,000,000 dols.

These American Colleges have not risen, as their founders hoped, to Universities like those after which they were modeled. They have thus far remained simple Colleges with enlarged powers and additional facilities for instruction. Instead of multiplying Colleges in the same place, as in Oxford and Cambridge, the friends of learning in America have judged it wiser to establish institutions after the models of Harvard, Yale, and Princeton, in different parts of the country where they were supposed to be needed most. These may yet grow to Universities composed of a number of Colleges located in the same place, with University powers and modern facilities for instruction.

In the European sense of the term, there are no Universities in America. The vastness of the country renders it unwise to put many Colleges in one place after the Oxford plan, and the present mode of conducting Government affairs makes it impracticable to have Universities after the German model. Hence a plan was early adopted to furnish American students with nearly all the advantages of a European University without its form. The professional schools, instead of being located in the same place with the Colleges, or made a part of a great institution, are located in places most favorable to the training of the students. The law school is usually put where civil courts and distinguished jurists are found ; the medical College, in some large city where opportunities are afforded for medical and clinical practice ; the theological Seminary, where sacred studies can best be pursued ; and the school of technology,



where the students have a ready access to the machine shop or the mine.

When the students have completed their four years in the College, and received their first degree of A.B., they are supposed to be prepared to enter on their three years of professional studies. The separation of the academical and professional departments has the disadvantage of keeping those who are to enter different spheres in life from associating with one another during their professional course; but, as a compensation for this, the American plan is thought to secure a greater concentration of thought and energies.

In order to account fully for the streams of godly influences which issue from the American Colleges, we propose to consider, with some minuteness of detail, their several departments, and the way they are permeated with the principles of the Gospel, and—

1st. The Board of Trustees, Regents, or Managers. The number, mode of election, and power of these are prescribed in the Charter given them by the State. These Boards are generally self-perpetuating—the members being authorized to select their associates. They are responsible to the State for the right use of the property, and to their patrons for a wise selection of instructors, except perhaps in the case of the twenty-two State Universities, two-thirds of which have only a nominal existence. The Colleges of America are kept free from State interference and political manipulation. The Denominational Colleges are subject to their respective ecclesiastical courts, and their Trustees are appointed by them. Of late years, the graduates of some of the independent Colleges have been allowed to nominate certain of their own number to serve as Trustees, or Regents, for a given term. However elected, a large number of the Trustees in all the Colleges are chosen from among their graduates, in order to ensure not only good management, but personal interest and an *esprit de corps*. They are from all the learned professions, especially the ministry, with a goodly sprinkling of merchants and manufacturers.

2nd. The Faculty. As in the case of similar institutions elsewhere, the Faculty is composed of the best men that can be secured to instruct the students in the various departments of learning. Many of these have distinguished themselves not only in the Colleges in which they took their degrees, but in some of the celebrated Universities of Europe. The professors, like the trustees, are generally selected from among the alumni, and the Faculty is organized after the Presbyterian model, the different members acting as ambassadors from the several kingdoms of universal nature, appointed to set forth the laws, prerogatives, and claims of those kingdoms. Together, they constitute a Professorate, that is, a government of professors, to whom is assigned for convenience sake, a stated executive called President or Chancellor.

The members of the Faculty are expected to be not only proficient in the studies they teach, but professors of religion. In no College, perhaps, is there a religious test, and yet it seldom happens that one who is not known to be a Christian is elected professor.

“Though no religious test is required,” says Dr. M’Cosh, “yet most if not all our instructors, are members of Presbyterian Churches, though we commonly have some members of other Denominations.” “We should no more think of appointing to a post of instruction in Amherst College an irreligious man,” says President Seelye, “than we should an immoral man, or one ignorant of the topics he would have to teach.” “Though demanding no religious pledge,” says the President of Brown University, “it would doubtless decline to take an atheist, or a professed sceptic as a professor.” “The State University of Michigan demands no religious conditions of its professors,” says President Angell, “yet as a matter of fact, the great majority of them have always been communicants in some Churches.” The exceptions to this, if there be any, are confined to those Colleges or Universities which deny that religion ought to have a recognised place in an institution of learning.

The professors of the American Colleges are required to be not only competent instructors, and members of Christian Churches, but catechists who come in daily contact with the students. They are not mere lecturers who deliver from the professor’s chair so many prelections during the term or semester, but friends of the pupils, who meet them daily face to face, in the class-room. By this mode they not only impart instruction, but may impress their own character upon every one. It is no small advantage to have spent four years on terms of intimacy and affection with such men as Jonathan Edwards, Eliphalet Nott, and Mark Hopkins.

3rd. The Curriculum. The American theory of College studies is that they are not encyclopædic, covering the whole field of learning and including every substance and every relationship out of which a branch of knowledge may arise, but a means of drawing out, *i.e.*, of educating, all the powers of the mind, and of unlocking to those powers the great departments of the universe, *viz.* :—Matter, man, and God. The aim is not to train young men for the learned professions only, but for any position in life which they may be called to occupy. “The curriculum,” says President Porter, “has been arranged for such a position not by theorists in education, not by the traditional adherents to a hereditary system made sacred by hallowed associations, but under the just demands of public life, as tested by long experience, and confirmed in the success of many generations. In this curriculum, the study of the Ancient Languages has been prominent as training to the power of subtle analysis: of Mathematics, as strengthening to continuity and rigour of attention, to sharp and bold discrimination; Physics, to give power over nature, real power, as we wield and apply her forces, and intellectual power as we interpret her secrets, predict her phenomena, enforce her laws, and re-create her universe; Psychology, that we may know ourselves, and so understand the instrument by which we know at all; Ethics, that we may rightly direct the springs of action, and subject the individual Will to the consecrating law of duty; Political Science, that we may know the State as to the

grounds and limits of its authority; the science of Religion, that we may justify our faith to the disciplined and instructed reason; History, that we may trace the development of man and the moral purposes of God; Logic, Rhetoric, and Literature, that the powers thus enriched and thus trained, may express themselves aptly and skilfully by writing and in speech." Not only these great departments of learning, but their subdivisions also, are to be creditably mastered by the students before they are entitled to the degree of A.B.

4th. The Literary Societies. There are two or more of these connected with nearly every College, and they are intended to be, in a healthful sense, rival institutions. The members of each compete for prizes in the public exercises of the College. Loyalty to them leads many a student to cultivate with care his oratorical powers, that he may have his name handed down from class to class as a successful competitor.

The emulation, not only between the Societies but between the students in the same society, is of great service. Here Greek meets Greek on the arena of debate. They measure swords, and test one another's logical as well as oratorical powers. No better place could be invented for the detection of weak and strong points. Nowhere is real merit more quickly discovered or heartily acknowledged. Nowhere is sham more severely handled or thoroughly castigated. Nowhere are the factitious distinctions of life—as of wealth, birth, or manners—of so little account in comparison with intellect, generosity, and moral worth. Nowhere do the rich and the poor meet together on terms more honorable to the rich and more acceptable to the poor.

5th. The Dormitory System. Nearly all the Colleges in America have buildings more or less commodious for sleeping purposes. They are not surrounded by high walls like some European institutions, nor guarded by massive gates which are closed at a given hour of the night. The students who occupy them are subjected to wise and rigid rules, but they are meanwhile thrown largely upon their own honor, which is intended to be a part of their discipline in the direction of self-reliance and self-control.

The plan of requiring students to room in the College furnishes them with cheaper accommodations than could be secured in private houses, and makes of them a community of its own kind. It brings them more directly under the supervision of the Faculty and affords them the best conceivable opportunity for religious privileges and social intercourse; for athletic exercises, and for comparison of views on questions which interest them, such as the politics of the country, the condition of the College, the leaders of thought in different parts of the world, the first scholars in the various classes, the last jokes perpetrated by professors or students, and the next base-ball match or boat race.

6th. Discipline. This is the most difficult department to manage in the Colleges of America. Many of the students come from homes in which they have not been subjected to family rules

or rigid discipline. The great majority of them are ready the first year at least for any frolic, without intending mischief or special annoyance to the College authorities. Many feel that it devolves upon them to keep up the traditions of the fathers in regard to boyish pranks and deeds of daring. The discipline is generally entrusted to the Faculty with the understanding, that appeals may be made in extreme cases to the Board of Trustees. The theory of discipline is, that it should be a modified form of paternal government, to check every tendency to mischief and at the same time, allow all reasonable liberty consistent with the age and surroundings of the students.

7th. Religion. This fills a most important place in the American Colleges. It is more or less incorporated in the curricula and urged upon the attention of the students in a variety of ways. It has grown wonderfully in importance and influence since the beginning of this century. A few statistics of the best known Colleges will be sufficient to show this. When, at the beginning of this century, Dr. Dwight became the President of Yale College, there were only four or five students who were members of the Church. President Green says, that in 1813, there were only two or three out of one hundred and fifty students in Princeton College, professors of religion. About the same time, Professor Smythe says, "I can learn of but one student at Bowdoin who may have been deemed pious at the time of his admission." A little later, there was but one in the Freshman class at Williams, who belonged to any Church; in the higher classes, none.

In less than half a century, the religious condition of the Colleges was greatly improved. Professor Tyler tells us "That in the year 1853, one in ten at Harvard was a professor of religion; at Brown, one in five; at Yale, one in four; at Williams, one in two; and at Amherst and Princeton, five out of every eight; at Middlebury, four out of every five.

It is estimated that one half of the 33,000 students now in the Colleges of America are members of Christian Churches. The number of professors of religion varies according to the prominence which is given to this subject in the various Colleges. The lowest extreme is one professed Christian out of every five, as at Harvard and some other Colleges; and the highest is nine out of every ten, as at Oberlin; at Dartmouth and Bowdoin, one out of every three students; at Yale two out of every five; at the University of Michigan and Western Reserve, one out of every two; at Princeton, Brown, Ripon, and Marietta, three out of every five; at Amherst, Williams, Middlebury, Wesleyan University, and Berea, four out of every five.

This improvement is to be attributed largely to the frequent Revivals of religion enjoyed in these Colleges. It was said some years ago that, with one or two exceptions, each of the last twenty classes that had been graduated at Princeton, had, in the course of the four years, passed through a Revival season, and as many as one hundred students had been converted in a single term. Williams,

Hamilton, Lafayette, Jefferson and others have enjoyed similar outpourings of God's Spirit. In the Western Colleges, Revivals have been more frequent still. Some of them have been visited almost yearly, which accounts for such a statement as the following from the pen of a graduate:—"It is very difficult to go through Iowa College without becoming a Christian." This is a most encouraging feature of the Colleges of America.

8th. The Graduates. It is said by some one, "that the history of a College is best read in the history of her sons." Those of the American Colleges have adorned the Christian name in all the walks of life. They have distinguished themselves at the bar and in the pulpit, in legislative halls, in gubernatorial chairs, in the hospital and the class-room. Many of them have ranked among the foremost missionaries whose bones are buried beneath the palms of Africa, on the plains of India, along the coast of China, and under the green turf of the islands of the sea.

But, as the muster-roll of their names is too long to be called, we can only speak of their services in general terms. A large number have distinguished themselves as presidents of Colleges, investigators and instructors in all the departments of learning, as authors of valuable works in prose and poetry on the great topics that have interested the nations; as pioneers who have moved at the head of the Lord's hosts to the wilderness and the solitary places; as revivalists who have broken the apathy and indifference of the Church by their fervent zeal and pungent preaching; as pastors of city and country congregations, and as leaders of religious thought: yea, as workmen in every department of Church life and labor, that have had no need to be ashamed.

Though the majority of the older Colleges, and very many of the more modern ones have had their origin in a desire to furnish the Church with able ministers of the Word, yet they have prepared a multitude of men who have adorned other professions and callings in life. A number of the most prominent signers of the Declaration of Independence, of the framers of the Constitution of the United States, and of the delegates to the first National Legislature; the great majority of the Justices to the Supreme Court of the United States, and nearly all the Chief Justices; many of the Judges of the District Courts, and those of the Supreme Courts of the several States and Territories, a goodly number of the Presidents, of the Governors and Lieutenant Governors of the commonwealths, of the members of the different Cabinets, and of the Envoys extraordinary to the Courts of the world, have been graduates of the American Colleges.

It is interesting to note here, that those who have filled the important places just named were not all graduates of the large, richly endowed and well known Colleges. But some of the most prominent of them were graduates of the small and poorly equipped ones, thus showing that not a few of the institutions hardly known out of the State in which they are located, have rendered great service to the country. Though the number of the American Colleges

seems too large, and many of them too young and poorly endowed to do effective work, yet their youth should not be despised; much less should their right to existence be deemed questionable, when they furnish the Church and the State with some of their best leaders.

Without undervaluing the influence of the family and the Church, it is safe to say that that of the American College is scarcely second to either in its moulding influence upon the minds of the young. It succeeds that of the family and the Church in the same line. It exerts influences and employs agencies not dissimilar which operate while character is yet in its formative stages, and takes up the work at a point where home training leaves it. The College comes in Church form and employs Church appliances. Not using, and not needing, the sealing ordinances or the more spiritual ministrations of the Church, it nevertheless performs Church work with Churchly earnestness and efficiency.

The American Colleges have been, and they are still, among the stanchest bulwarks of Civil and Religious Liberty. They stand pledged to the times—not to vary with them, but to secure and hold forth the true principles of national freedom, stability, and progress. Without committing themselves to any political party, or swerving with changing Administrations, they are solemnly pledged to the State that their influence shall always be in favor of loyalty and patriotism. And, as they are bound by a thousand ties to similar institutions in other lands, they are always in favor of cultivating the most friendly relations with all the nations of the earth.

NOTE.—In order to show where the studies in the Colleges of America begin, the following is the present average requirement for admission, viz. :—

In English—A thorough knowledge of the Grammar, with such proficiency in rhetoric and composition as will enable the student to spell, punctuate, and put his thoughts in good idiomatic English; a fair acquaintance with the history of the United States; and Physical as well as Descriptive Geography.

In Latin—Four books of Cæsar's Commentaries, Six Books of the *Æneid*, Eight Orations of Cicero, some approved work in Latin Prose Composition, a thorough knowledge of the Grammar, including Prosody, and acquaintance with the Ancient history of Rome, together with Classical Geography and Mythology.

In Greek—Three Books of the *Anabasis*, Two of Homer's *Iliad*, some knowledge of Greek Prose Composition, with the accents; a Compendium of Greek History, with a thorough knowledge of the Grammar.

In Mathematics—Higher Arithmetic, including the Metric system, Algebra, through quadratic equations of two unknown quantities, and two books of Geometry.

In most of the leading Colleges some knowledge of the French and German languages is also required.

It was agreed that the discussion on the last two papers should now take place.

REV. EDWIN L. HURD, D.D., Illinois—I have read with much delight the work entitled, “Method of the Divine Government.” For the first time I look to-day, in the face of its author, and think that in having him here, we are all honoured. Among my thoughts is one which was brought out in the paper by Dr. M’Cosh, and which I would hold up a little more before us. Dr. M’Cosh said, that it was the duty of the Christian Church to see to it that Christian Colleges were established where the State did not establish them, and to see also, that where the State was establishing such institutions, that there were religious men in them. It is an imperative need in a country like the United States that the Church have charge of the Denominational schools, not in their internal teaching, but in the responsible control of the curriculum—their methods, their tone, their tendency—and the need of this has become all the more imperative, since we have a system of State education, commencing with the Public Schools and extending up to the great Universities.

Principal CAVEN—The Church has her own commission, which is very clearly defined, but at the same time, Dr. M’Cosh freely admits that it is competent for the Church, and that it is her duty, to do everything which is necessary in order to accomplish that commission. Perhaps the friends here in the Old World will not be with me in my remarks, which will have special reference to the circumstances in which many of us are placed on the other side of the Atlantic. I think that if the community can get together,—Episcopalians, Presbyterians, and Methodists in the Arts, and the Churches devote themselves to the theological work, that that is the better course. But in many cases our Arts institutions, such as the one over which Dr. King, in Winnipeg, presides, are really part of our missionary machinery. Dr. M’Cosh said that it should be seen that religion had its proper influence in connection with education. It is a period of great peril to young men when they come to College. Forms that served in the simplicity of childhood, will suffice them no longer. From childhood up to manhood is a period of vast anxiety and of great peril, so that our young men need the strong support of the Church, which ought to come in and do everything she can to promote their spiritual life. If the philosophic studies of these are conducted in our Universities under able and earnest Christian men, then all is well; but if that is not done, the Church must see and have it done.

GEORGE JUNKIN, Esq., Philadelphia—The history of the American Colleges is the history of the Church, and I am proud to be able to say, that a large part of the Colleges in the United States have been maintained by Presbyterians. We have had thrown on our hands an immense number of colored men, and we are now engaged in teaching them. We have three institutions. One of these is fifty miles from Philadelphia. We have organized there a corps of instructors, equal to that in any College in the land.

We educate them there and then send them forth to preach the Gospel in the Southern parts of the United States, and also in Africa. At the last Council meeting, one of these colored men made a speech, and of the ten or twelve men who spoke on the same night, that man brought down the house better than them all. Then, there is the Howard Institution in Washington, and the institution in Carolina, where colored men are being educated to preach to other colored men. I hope those institutions will continue to progress.

The Hon. ROBT. M'KNIGHT, Pittsburgh—I would be glad to draw attention to the location of our Colleges. Is it better to have these in large cities or in small towns? in other words, Where the temptations which encompass young men are greatest, or where they may not be met. Parents ought not to put them in danger of being led away. I went lately to one of the Colleges in a pretty large city in the United States. I arrived in the evening after the gas was lighted, and in walking to the hotel, I found in almost every block of buildings half-a-dozen of saloons open. I saw, I am sorry to say, the streets lined with outcasts. I became alarmed. I felt that if we, at the family altar, asked that we be not led into temptation, why should we not be careful as to boys, who at the time they are most liable to temptation, are in the midst of those cities? I think we should consult, in the interests of the rising generation, as to whether it is wiser to send them to larger cities, where temptations are so numerous, or to small towns, without those temptations.

Rev. Dr. HUTTON, Paisley—In some of the American Colleges which I had an opportunity of visiting, I was much impressed with what may be a lesson to some on this side of the Atlantic—namely, the intimate relation between professors and students: fraternal relations on the one hand, and filial relations on the other. We have suffered in Scotland from the absence of those relationships. As a friend whispered, “In Scotland, the professors are too far away. They lectured before us; they lectured at us; we took what notes we needed, and there was nearly an end of the matter.” I think we had better lay to heart the warning counsels which Dr. M'Cosh has set before us. The Church is in a position of responsibility in providing for the religious instruction and training of its students; and we must look to the Church to follow out that work in all the relations of life. I do not think it at all difficult for the Church to follow the students in all the University cities. I doubt very much whether taking our students to country towns would create less difficulty. Those young men carry all the elements of human nature and all its corruption with them, and nothing will make any difference in their conduct, whether they are in town or country, if they have not the fear of God before their eyes. We look to the Church for what is requisite for the evangelization of the world in all its sections—to follow its own members, to search up those who are not its members, including students of Philosophy, Divinity, and the Arts. When I



think that Churches exist in such numbers, and that ministers are everywhere, I do not see why these should not exercise a superintendence over every individual student sent up from the country; and if we trust the Church to do its duty, we need not mind the State. Let the Church do its duty in that matter, as the Church is the only institution for the evangelical and religious instruction of the world.

Rev. Dr. JUNKIN, Charleston, S.C.—We are all likely to overestimate the value of the work done by larger Colleges as compared with the work done by smaller ones. If we make a comparison, we may find that the heavy weight of the work is due in America to the smaller institutions of learning; and were the sympathies of this whole Council and the sympathies of the Churches it represents, given in a larger measure to the smaller and weaker ones, there would be a still larger return of benefits to the Church herself. If attention be directed to what has been accomplished by the institutions of comparatively limited means, it may be found that the result compares favorably with that of some of the older Colleges.

Rev. Dr. APPLE, Pennsylvania—Let me say a few words on this question, as to the secular and religious interests in education, the problem we have to deal with in America. Our Lower Education in America is under the State. It is secular in its character, and into it there cannot be introduced religious instruction. It was the Church that first laid hold of the Higher Education, and, holding it to the present time, is likely to keep hold. So long as the Church holds to the Higher Education of the country, so long as the Church moulds the teachers, watches the science and gives direction to philosophical thought, so long will it carry its influence down to the Lower grade of education, and save these from running into Infidelity. While the Public Schools of America are not religious, and while there is no religious training in them, yet the power and the life in those Schools is of a religious character, just because the Higher Education has been held by the Church. The Church has held her grasp upon Higher Instruction. There is one University in the West (Michigan) a State Institution, not under the control of the Church, but nearly all our Colleges and Universities in America are controlled by the Church. I do not hold the doctrine that only the Church should teach. I hold that the family, the State, and the Church, have all a right to teach, and all should give each its proper influence and power.

Rev. Dr. MITCHELL, St. Andrews.—As to religious education in the University as well as in the Lower Schools, we have not that difficulty in Scotland. While we have lessons to learn from the Colleges in America, I think some people do not sympathise with the great difficulty we have as professors. Dr. Cairns stated some of them the other day very well. The main difficulty I think comes from this:—Before the students come into the hands of the theological professors, they have been under another staff of professors, and are introduced, especially in Philosophy, into

doctrines not prevalent in the Presbyterian Church. My friend, Dr. Lang, thought the blame, to a certain extent, lay with the professors; but I think the blame is with the ministers who send the students to us, and who do not *bring* them to us and tell us who they are. I have always striven to get into contact with my class.

REV. JOHN H. ORR, Antrim—There are two classes of students with whom our professors and our Church have to deal. There are students looking forward to the Ministry, and others who attend College seeking some of the learned professions. I think that in Ireland, the Presbyterian Church and the other Churches do look after the students who are making their way into the Ministry. As to the General Assembly, I may say that every student looking forward to the Ministry is required to attend the services of some minister in the town where he attends College. If he goes to Edinburgh or elsewhere, or if he stays here in Belfast or goes to Derry, he must present to his presbytery a certificate from the minister whose church he attended. What then is to be done with those students who are going forward to medicine or law? Our Queen's College is not exactly upon a religious basis, but not irreligious. The professors do not teach religion, but they do not teach scepticism; and here, as well as in Cork and Galway, there are Deans of Residence belonging to the different Churches. The duty of these men is to superintend the religious training of the students of their own Denomination. A system like that would work well, if there were only a closer bond between the Deans of Residence and the students: that is, if it was made a *sine qua non*, that if the student attends College, he must attend the Dean of Residence in his own Church.

REV. DR. MURRAY MITCHELL—In my student days at College we plunged deep into Greek and Mathematics, and did our duty to the best of our ability. I suppose we satisfied the professors. At all events, we gained prizes, but at the end of the session everyone of us seemed to feel that spiritual earnestness had very greatly abated. During the whole course of our studies this was the experience, and we all deplored it. Christian professors should see to this; Christian ministers should watch most carefully over the students who attend their ministry. Christian men and Christian women in University towns should also remember the danger students are in, and should do all they can to help them. They should take the students into their families, let them see what family and personal religion is, and aid those who are separated from their own family circles and living in cities as strangers, with very few to care for them, as regards their spiritual state, or anything else. I think no class of the community is more deserving of Christian sympathy than our students.

REV. DR. BLAIKIE—A remark made by Dr. Murray Mitchell as to how Christian ladies and gentlemen might help students, leads me to mention the work of an excellent friend of mine, Miss Howard. This lady has taken up her abode in Paris, and for a

number of years back has thrown her house open to students, and has invited some eminent pastor to address them from time to time. She has thus brought a kind, Christian influence to bear upon them, with very wonderful results.

The hour of adjournment having arrived, the Council, on motion, now adjourned, to meet in this place this evening, at seven o'clock, the Session being closed with prayer.

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ST. ENOCH'S CHURCH, BELFAST,  
Wednesday Evening, July 2, Seven o'clock.

THE COUNCIL met according to adjournment, and was opened with devotional exercises, conducted by the Rev. Professor Young, D.D., LL.D., Allegheny, Pa., Chairman of the Session, and the Rev. James I. Good, Philadelphia.

The Order of the day was called for, and a Paper read by the Rev. J. R. Johnston, D.D., Washington, Pa., on

THE POPULAR PRESS.

We are accustomed to say the Press is one of the greatest blessings of the age. The sentiment is doubtless a correct one. Sometimes, however, we stop to ask if, after all, it is as valuable as we think it is. Is the free Press, with its almost unlimited resources and facilities for distributing intelligence and informing the public mind, so great a blessing as to make it indispensable? Such a question can have but one answer. The Press is not what it might be and should be, but as an agency of our civilization, it is a necessity. Its product is so vast and varied as to be beyond calculation or description. It relates to every conceivable phase of human life and society. Nothing is too great for it. Nothing too small. Subjects the most profound or the most trivial, it discusses with equal freedom. It sends the best and worst of human thinking and doing around the world.

According to the Census of 1880, there were published at that time in the United States, periodicals to the total number of 11,314, with an aggregate daily circulation of 3,566,395; and of dailies and all others, 28,213,291. Of these 8,863 were devoted to "news, politics, and religion," the others being distributed among many interests. They appeared in fifteen languages, and were printed in every State and Territory in the Union.

The number of religious newspapers and other periodicals was 553. Of these 96 were unsectarian, leaving 457 that were devoted to the religious Denominations. The half of these, perhaps, were reckoned as evangelical, and—as of special interest to the present meeting—some 50 or more were distinctly Presbyterian. In respect

to books that can be called popular, no correct data can be given. It is enough to say, that the Press is busy with their production and that their multiplication and distribution are constantly on the increase. Growing wealth and stimulated reading habits have caused an enormous demand; this, in turn, exciting authors and publishers to greater productiveness. The experiment, also, of cheap literature, has multiplied by the million, a certain class of publications, and spread them broad-cast over the country.

It is sometimes hastily assumed that the influence of the popular Press is entirely on the side of evil. It is called "Satanic," and is classed with the dram-shop as an agency of public demoralization. In accounting for vice and crime, and in predicting expected judgments, it is discussed as a chief responsibility. No felony is committed, either public or private, without the Press coming in for its share of the blame. The disposition is a morbid one: but it proves that, in some proportion, the evil exists, and directs attention to it as one that needs abatement.

A part of the Press is rightly charged with promoting demoralization. Sometimes it does so intentionally, but usually it is because it forgets, or is indifferent to, its mission. Being a business institution, and not a benevolent one, the aim of the editors and publishers is to make money; and selfishness, therefore, crowds aside the office of teacher. Columns full of descriptions of murders, arsons, thefts, and other crimes, are given as the principal news of the day. Stories of outrages and villainies become the staple of telegraphic gleanings. The whole world of violence and shame, and even of secret vice, is presented for daily entertainment and study. Papers, also, claiming to be respectable, admit, for pay, discussions and advertisements of the basest practices. The "Venal Press" is a frequent degradation. Large and influential journals are sold to the highest bidder. Stock gambling owns its editor as part of its real estate. Great corporations have salaried Presses as certainly as paid attorneys. Politicians and demagogues enrich the writers who accept their bribes. Public corruption, appearing in its hundred forms, is upheld and defended by journals that live on its subsidies. The grossest criminals have their defenders. The basest travesties of justice their advocates; and the profanest babblers and anarchists their apologists.

Added to this, is the crime of personal assaults indulged in, not by all papers, but by those of all classes. Using his privilege of public censor, the editor assumes the right of discussion according to his own taste or judgment, the result being that, in too many instances, abuse takes the place of rational debate and argument. The right of denunciation is one that is properly claimed by all public teachers; and wholesome fear of it is part of that which deters men from evil-doing, and punishes them when their sins have been committed. But it is a right easily perverted; and hence the facility with which men, moved either by interest or malice, can turn it to vicious uses. In times of public excitement, therefore, the liberty of defamation is taken for granted, and the editor who stands osten-

sibly as an instructor and guide, becomes a villifier of all whom it is his interest to asperse. No name is so lofty that it cannot be assailed; no life so noble that it will not be traduced. Many an honorable character has a shadow thus thrown over it—a shadow that remains after death to obscure the memory of its virtues. Even the religious Press has not entirely freed itself from the fault of detraction; and the editor who calumniates—not so common as he used to be, yet no less violent in spirit and speech—remains to represent the depravity of Christian journalism. It has been left for the Press to perpetuate the perversion, that orthodoxy can only live by the aid of caustic and sometimes brutal, censure.

It is to be regretted, too, that in discussing many things that give Christians the deepest concern, they get but little assistance from the secular Press. To a large extent it is either actively or by quiet influence, in opposition to interests that they consider of the greatest importance. An illustration of this is afforded by a reference to the subject of Sabbath observance. The tendency of society is towards a diminished regard for the Lord's Day as a day of religious devotion and worship. The "Sunday" is still regarded by nearly all, and laws remain which require its observance. Its sacredness, however, is not cared for as it was a quarter of a century ago; and by a large proportion of the population, its highest value consists in the opportunity it affords for physical rest and common recreation. It is a day for social enjoyment. In the cities and larger towns it is Excursion Day. Railroads and steamboats double their accommodation to meet its greater patronage. Places of resort reckon it as the most profitable day of the season. Beer gardens provide their choicest attractions for the unusual crowds it will send them. Libraries, public parks, art galleries, and other places of amusement and entertainment are opening to suit the growing demand. The protest of the Church against these tendencies and innovations is due, first, to its regard for the honor of the Lord and His religion, and then, to its anxiety to protect society from corruption, and Christian worship from intrusion and interruption. It is rarely seconded, however, by the Secular journals. Under various pleas they encourage, rather than repress the profanation. Many of them, indeed, are sharers in the sacrilege; and the "Sunday" paper is as common an offence as the concert or excursion.

It is inevitable, of course, that every cause will be assisted by suitable publications. The resort to the Press is instinctive and immediate in the beginning of every enterprise. The hope of its success is in the impression it shall make upon the minds of the people, and this is secured in no way so speedily and effectively as by means of the types. The revival of an old cause, or the appearance of a new one, is alike dependent upon this agency. Every doctrine or notion, from Premillenarianism down to Woman's Rights, has its organs and advocates. All questions, social and political, moral, and religious; all industries and callings, and everything that relates to human life, in its curiously complicated con-

ditions, look to the popular Press for assistance. The one thing that is universal, and that touches upon all these interests, is religion, and, therefore, hardly a publication exists that does not, in some form or other, exert a religious influence. The magazine of Philosophy discusses the Bible, and the journal of Science has its opinion on Inspiration and the Atonement. Moses and Deuteronomy appear in the financial bulletin, while "codes," and "redactors" are talked of in bankers' circulars. "New departures" and the "higher" and "destructive" Criticisms, are debated in agricultural weeklies, and side by side, in papers professedly devoted to material interests, are descriptions of Spiritualistic Conventions and Presbyterian Councils. The drift that is thus indicated is in the direction of Liberalism, and away from orthodoxy or Conservatism. Evangelical faith and practice receive the smaller countenance. The prevailing popular journalistic expression is that of weakened faith, with a strong admixture of Agnosticism.

The papers and books that are directly destructive form a distinct and, unfortunately, a large class. Their devilish character appears especially in the fact that they are prepared mainly for the young. Foul in language and illustration, and working towards profligacy by all their influence, they have but the one effect of injuring all who read them. They go through the mails far and near, to homes the most public and the most retired. Their editions number hundreds of thousands. Pastors know they neutralize their instructions. Parents, Sabbath-school teachers, and all others interested in saving the youth, are constantly seeing their evil influence. The story is a daily one of boys who plotted a theft, or planned a murder in imitation of a "Dime Novel" hero, and girls, lost to virtue and usefulness, are frequent victims of the same pernicious agency.

While this is said of part of the Press, it must not be forgotten that there is another part of a different character. It is distinctly on the side of good morals, and gives all its influence in that direction. There are journals that do not stoop to any meanness. They keep their columns clean. They go into the best families and teach no lesson that is not wholesome. The men who conduct them are men of character, who are as careful of what they print as of what they say by word of mouth. In them every good cause has an advocate and every form of wickedness an enemy. They are above the reproach of venality, and command the respect and confidence of all whose opinions are desirable. Some of the best men of the day are editors. Not only are they able, but the experience of a life-time has given them an intelligence and training that make them leaders upon all current questions. By means of the popular Press, also, the best minds of the day communicate with the world, and help to shape its thought and conduct. The newspaper, magazine, and review, when at their best, discuss all questions with a thoroughness that is not excelled elsewhere. They are literary models, and are teachers to men in all professions. He who studies them carefully obtains a good education. The teacher, statesman,

and minister are each and all profited by their instructions. If so profound as to suit these, they are simple enough for a child.

Nor should the publications that fail to commend certain religious questions be, for this reason, classed with the Destructives, and reckoned on the side of immorality. Though not orthodox, nor even evangelical, they render thorough service in behalf of all moral interests. From the purely Presbyterian point of view they have but little to commend them, but from the broader one of Christian effort, they are entitled to unlimited praise. To virtue, loyalty, purity, they are loyally true. Law, liberty, patriotism, honesty, domestic fidelity, they never omit to defend. They are friends of Temperance, and labor for the uplifting of society through the education and moral improvement of the people. The charities and generousities that so distinguish our modern life, find in them unflinching advocates, while the public sins that appear in the form of municipal or national corruption and corporate tyranny are fought by them with unrelenting earnestness. The beneficence of the power thus exerted need not be disowned, though a deeper sympathy is felt for those who stand upon higher ground and act from more advanced convictions. The men who get their inspiration from the Word of God must always give the Press its highest character. With so many of these using it, no one can calculate its benefits. If it condemns vice, so also it denounces infidelity. It puts the Gospel into quick and world-wide circulation. It flies in the leaflet and is scattered in the tract. It appears in volumes of every size, style, and variety. It is in story, poetry, biography, history, and the stately discussions of theology and philosophy. It is connected with practical charity at home, and is the door-way to the beneficence that reaches to the Congo and to the mountains of Kourdistan. And the song either of the home or highway, is caught and printed when coming with throbbing warmth from the hearts that felt its power. Every religious interest and every department of religious work gets its assistance from the Press, so that it shapes and helps to control the very life of the day.

The attitude of the Church towards the popular Press should be that of friendliness, and this it must show by seeking to diminish its evils and increase its usefulness. How shall this be done?

Not, of course, by trying to abridge its freedom. Healthy freedom is necessary to its useful existence. A muzzled Press is liberty imprisoned and truth gagged and handcuffed.

But Christian influence must be more distinctly felt in opposition to the sins of which the Press is guilty. Religious people have not yet learned, as they should and must, that they need to distinguish in their patronage between the publications that honor the Lord and his truth, and those that reject Him. So far, they rarely think of doing so. They subscribe for and read papers and magazines that studiously, or at least regularly, ridicule the truths they believe and are seeking to propagate. Getting the news they wish, they tolerate the profanity and infidelity. Because they are suited in opinions relating to politics, finance, art, business, litera-

ture or something else, they will condone the fault of denying Christ and ridiculing His kingdom. It has yet to be learned that there is in this a want of fidelity to the Lord and the Christian conscience. While agreement upon minor points cannot be reached, it will get to be understood that helping to support publications that openly discredit and hinder the Gospel, is a practical complicity with them in wrong-doing, and that it is done at the risk of personal and domestic injury.

In life so complicated as is ours, it is hard to know where to draw the line so as to devise our course of conduct. Casuistry, if too critically applied, becomes trifling and burdensome. But every man has his standard of duty which he expects to live up to and, in a comprehensive way, apply to the details of his conduct. He may not repudiate all that fails to reach his ideals, but can have no difficulty in refusing that which is plainly on the side of the enemy. He can have no partnership with Infidelity and practical wickedness. The "Sunday" paper he can neither purchase nor read. The journals that traduce the Gospel and malign the Church—that encourage vice, lawlessness, disloyalty—of these he cannot be the innocent patron. They deserve his protest. He a Christian and they unchristian, or anti-Christian, must be on opposite and hostile sides.

It is this kind of protest that is needed if existing evils are to be corrected. It is frequently said that the publishers print what the people want, and that, therefore, a depraved Press is proof of a debased reading public. But the statement is only partly true. There is a demand for the sensational and irreverent, but it is not so great as it appears to be. Half the patronage of a paper, magazine, or book that is distinctly Christless, is sometimes furnished by members of the Churches. Its success is quoted to show the Christlessness of the communities, and indicate to authors and publishers the field of their popularity. The fact is, however, that its moral opinions have been endured for the sake of its entertainment or style—something wholly apart from its Paganism.

It is the duty also of Christians to make their religion more impressive through the Press. This is open to them as well as to others. They have the schools on their side, and within their reach is the noblest culture. If so many publications are bad, it is for them to put them aside by better. The enterprise of Satan must be surpassed by that of the Saviour. The Secular Press is not used as it might be for religious purposes. It is the vehicle of but little that is inspired by the Cross. The pastor sends few messages through it, and the Christian layman seldom accepts the offer of its columns. It might be different, so that along with all else, there could be lessons of the Gospel—of salvation—addressed by competent teachers to the great audience that make up a newspaper constituency. All that is needed is the faculty of producing readable composition, and the disposition to use it.

In the religious journals, also, there is opportunity for doing good that has not been wholly embraced. Gradually as they have



grown, and powerful as they are to-day, they are by no means what they can be, and what their friends desire to make them. Too many of them are but a forum for useless debate—a battle ground for small factionists and ecclesiastical gladiators. The devil of contention—"vain jangling" and partisan ambition—is yet permitted to possess and plague them. He should be exorcised. Meantime, Christian people should generously support the journalism that is seeking to act upon the high plane of devotion to the Saviour. It should not be a question of cheapness—of comparison with gift enterprises in other fields—but one of duty, and a willingness to help to provide the truth, if it be necessary, at a cost and sacrifice.

Experience has proven that there is a demand for useful literature, and that the injurious kind can be supplanted by its opposite. It is such, of course, as is readable as well as evangelical—interesting, no less than sound in the fath. Times have changed, and reading is not as it once was. It used to be that good men read the doughtiest literature, if not with relish, yet with exemplary fidelity. It was part of their religion to do so, for it showed their courage, strengthened their wills, and helped Patience to her perfect work. They were glad to prove that they cared not for the tinsel of rhetoric, if only they received the truth. The drier the page, the more they chastened the spirit by reading it. It combined the Scriptural exercises of mortifying the flesh and giving themselves to the doctrine. But in later times, palatableness is desired as well as wholesomeness. Very few, therefore, will overcome their repugnance to dulness and insipidity in order to profit by theology and devotion. But attractive religious literature is as popular as any other. The writer who gives his pages proper literary embellishment will not fail of a constituency. The public refusal is not of piety in books, but of aridity and dreariness. It does not reject the truth, but it does the distorted way in which it is presented.

It is a misfortune that the Press is not admitted to a share of the religious sympathies as it should be. As is true of some other interests, few even of those most interested in the Church, give it special care, or entertain the feeling that they have responsibility respecting it. All interests are prayed for but the Press. In Churches, Conferences, Prayer Meetings, and about family altars, there is a constant remembrance of persons and agencies that are charged with great responsibilities and are exerting an important influence. Pastors, Churches, Sabbath-schools and their teachers; Colleges, Seminaries, the Public Schools, and the whole cause of Education; statesmen, legislators, rulers, soldiers, even policemen—all these are subjects of individual and concerted prayer. But it is seldom a prayer is offered for an editor. He, with authors and publishers, is practically forgotten. A teacher of teachers, he is shut off from the sympathy that is given to so many others.

Christians need to be thankful for the popular Press, and also

to watch it. As an enemy, it is one of the worst in the field; but as a friend, it is one of the most powerful that receives our acknowledgment. That it may be saved from entire prostitution and devoted to noble efforts—efforts worthy of its stupendous resources and sublime opportunities; that it may always be the ally of the Church, the friend of Jesus, the advocate of humanity,—For this, it is the duty of every Christian to labor and pray.

A Paper was then read to the Council by the Rev. DAVID WATERS, D.D., LL.D., Newark, New Jersey, on

### LARGE CITIES.

In dealing with a subject so wide and embracing such a variety of topics, it may not be easy to select just those which shall be best suited for the consideration of such an Assembly as that which I see before me. But as the theme was chosen for me, I shall endeavour to glance at some of those facts in connection with the life of Large Cities, which may be helpful in the consideration of the work which the Master has put into our hands, and of our duties to the masses who dwell in these great centres of population. In our time, the great cities both of the Old World and the New, have grown into such magnitude, that some of them hold almost the same relation to the rural population of the country that the great cities of the old Empires did to the other sections of the State. I find, for example, that the total population of the United Kingdom is over thirty four millions, while the population of the principal cities of the United Kingdom—that is, of towns with a population of fifty thousand and over—is more than one-fourth of the total population, while London alone, numbers over three and a half millions, there being in that one city, a little over one-tenth of the total population of the United Kingdom.

Turning now to the Continent whence I come, I find that the total population of the United States is a little over fifty millions, while the urban population is eleven millions, three hundred and eighteen thousand, five hundred and forty seven, being a proportion of 22·5 to the whole population of the nation. There is something wonderfully suggestive in considering the rapid strides with which the country has advanced in population, as the following table will show:—

Date.	Total Population.	Urban.	Per centage in Cities of total Population.
1800	5,308,483	131,472	3·3 $\frac{1}{2}$ $\frac{1}{5}$
1820	9,633,822	475,135	4·9 $\frac{1}{2}$
1840	17,069,453	1,453,994	8·5
1860	31,443,321	5,072,256	16·1 $\frac{1}{6}$
1880	50,155,783	11,318,547	22·5

These statistics show not only the rapid growth of the country, concerning which we may be pardoned if we occasionally felicitate ourselves a little too loudly, but in addition, it shows the mar-

vellous increase of the urban population. That population includes—New York with its population of over a million, Brooklyn with over five hundred thousand, Jersey City with one hundred and twenty thousand, and Newark with one hundred and forty thousand, making an aggregate of two millions, thirty thousand, four hundred and seven. These, although ruled by their own municipal governments, and situated in the States of New York and New Jersey, are to all intents but one city. That group of cities embraces a population which is fully one twenty-fifth, or four per cent. of the entire population of the United States. Among the cities of the Union there are at least thirty-two with populations of over fifty thousand, ranging all the way up to one million, two hundred and six thousand, five hundred. These cities are the centres of a marvellously busy, energetic, and masterful people.

Turning northward, we come upon another group of English-speaking people in the Dominion of Canada, with a total population of four millions, three hundred and twenty-four thousand, eight hundred and ten, and an urban population of six hundred and forty-one thousand, seven hundred and three, making nearly fourteen per cent. of the total population, and marking an increase in ten years of one hundred and forty-seven thousand and four. This includes the cities of Montreal, Toronto, Quebec, Halifax, Hamilton, Ottawa, St. John, London, and Kingston—all of them centres of active, energetic life, and not one whit behind their brethren on the southern side of the lakes, in the push and courage which characterize the race to which they belong.

But perhaps some one asks, Why fatigue us with statistics? I answer, because there is nothing which gives a better idea of the relative importance of cities, large or small, than the facts which bring out in clear light the truth concerning the vast masses of people congregated in these hives of industry, which are too often the hiding places of criminals and the nurseries of crime. It is only when we look at the relative size of the city—at the masses who dwell therein, and the conditions of their life—that we begin even to comprehend the importance of seizing hold of these centres and winning the multitudes to a higher and nobler life. Who that considers the lives of the toilers, of the lowly multitude in our large cities, the dangers with which they threaten the State,—who that considers these things, but must hear, as Jonah did, the voice of his Master demanding the Church to service, saying “Arise, go into that great city, and preach unto it the preaching that I bid thee.”

Men are brought very near to each other in cities. As a result of that closeness of contact which characterizes the life of the city, sympathy is excited and help extended to those who stand in need of that sympathy and help. The help often comes from those who have but little of the world's wealth to bestow upon those who may be in sore need. The poor are not always heartless. Perhaps it is more correct to say, that the toiling poor are seldom hard and unsympathetic with those in their own walk in life.

But the sympathy of another and different class is aroused by the sight of suffering and sorrow. There are those who are placed far above the necessity of toiling for daily bread, whose hearts are full of a sympathy which finds its outlet in gentle deeds of tender helpfulness. These willing workers in the Lord's vineyard find much work to do for the Master, and willingly do it; and among them all, there are none more willing, more faithful and successful, than the multitudes of godly women whose lives are consecrated to the service of the Master. Many of them are in this way solving the problem of Woman's Work.

The large city stirs other than noble feelings. It is true that the larger the city the greater must be its power, the mightier the influence which it exerts. This the apostles knew, for these first missionaries of the Gospel did not waste their time upon small villages or rural communities, but with a noble Christian courage, made directly for the great centres of life—Antioch, Philippi, Athens, Corinth, Rome. Their aim was evidently this—to win the great centres of life and influence and then, the cities being won, the rest would follow as a matter of course.

There, those influences are at work which, if they can only be used for noble ends, are sure to achieve great results. In the city is the wealth which when consecrated to noble uses, becomes a powerful instrument in the advancement of the best interests of mankind. There, too, are the men whose minds have been trained by the struggle of life in the competition of the world's workshops. These are the men, bright, alert, prompt to act, clear-headed, forceful, whom the Master needs to do His work. These men the Church needs and the world needs, that the life of the world may be sweetened by the ministration of such earnest souls.

But the great city presents sharp contrasts which have not a little to do with the lives of the multitudes. On the one hand, we see a few, comparatively, living in the enjoyment of great wealth—a wealth which, under modern conditions of life, has a tendency to go on increasing. Next to them, a larger number living in some degree of comfort, but so near the border land of poverty that a reverse in business, the loss of employment, or long continued sickness, bring not a little distress and very often serious want. Below them is a still larger class who are simply existing on the sharp edge of a continual struggle for bare life. A vast mass in our large cities existing in crowded tenements, enjoying few of the comforts and none of the luxuries of life, struggle on hopelessly from year to year, until at last death closes the struggle and ends the suffering. Side by side with these is the vast criminal army living by its wits, or vice, or crime. These care nothing for employment—would not work if a livelihood could be obtained by honest toil. They are simply human beasts of prey—wolves whom society tries its best to hunt down; and, notwithstanding all the hunting, the pack often turns around and hunts the hunters.

Here lies the danger of our modern civilization—not so much in the rural districts or quiet country villages as in the great cities—

the hotbeds of vice and crime, the dens whence issue forth the vast criminal army which must be conquered or become the conqueror.

Here, too, Socialists and Infidels find a fitting field in which to sow that poisonous seed which may spring up into a more baleful harvest than the fabled teeth of the dragon. Before their eyes these classes see the rich living in the enjoyment of every pleasure which gold can buy, and too often careless of the responsibilities which wealth brings with it. True, many of the rich are the choice ones of the earth, but many, very many, live apparently only for themselves. How can the multitudes, many of whom are breaking away from all the influences which the Church of God formerly brought to bear upon their lives, look upon the wealth of the few. They listen to the preaching of the Socialistic agitators, and look upon the wealth of the millionaire as being as much theirs as it is that of the man who holds it in his possession. One said, not long ago, concerning a great house in New York, in which one of the moneyed kings of that city lives, "No, I shall not put my money in a house like that; it will not be very pleasant to live in when the hungry fellows get loose."

Underneath the smooth surface of our city life, there is a vast heaving mass, kept in check by no sense of moral obligation, smarting under a sense of being injured by the well-to-do and the capitalist, and only waiting for the fitting opportunity to injure those from whom they have received no injury, and whose only offence is that they live in comfortable homes and enjoy some measure of the world's wealth. We have had in Cincinnati only the other day, an illustration of the very thing of which I speak. Because justice upon an evil work was not speedily executed, a number of well-meaning men assembled to denounce the evil; the assembly fell into the hands of designing men, and the lawless element of the city came to the front; public buildings were burned, houses plundered, and lives lost ere order was restored. That same class lies lurking in the cellars and attics of all our large cities, ever ready, when the fitting opportunities offer, to spring like a tiger upon its prey.

There is not a little truth in the statement which is often made, that Church-going is confined to the respectable classes in our large cities. *That is only a half truth.* Church-going develops the respectable classes. Once let any man come under the influence of the Gospel, once let him become a Church-goer and the man becomes one of the respectable classes. It cannot be otherwise. The tendency of the Gospel, which deals with present duty and future hope, is to make a man both self-respecting and respectable. God's Word teaches the man that he is something nobler and grander than a highly developed brute. It teaches him that he is a Divine creation; that his citizenship and kinship are heavenly; that, while his present life is a very precious and noble thing, the future which shall grow out of it, will far transcend in its grandeur and nobility the present life and stage of existence. How can any man who is inspired by such hopes, and *ruled by a sense of righteousness,*

of obligation to his fellow men and the duty which he owes to God, be any thing else than one of the respectable classes? He may not be wealthy; he may toil for daily bread with little prospect of anything else than toil until the Master shall call him hence; nay, he may be so poor and helpless that he shall be dependent upon others for the supply of his needs, but notwithstanding all that, he is a member of the community whose citizenship is heavenly, so that it is true, that church and chapel are filled by those who belong to the respectable classes.

What is the duty of the Church, then, in reference to the masses in our large cities? Is it any other than was the duty of the early Christian Church when the Apostles went into the great cities proclaiming that Gospel which proved to be the power of God unto salvation to every one that believeth? Nay, not only a saving power in a spiritual sense, but a saving power in a social sense, because it proved itself to be the great civilizing agent, because it has made the life of the modern world Christian, and its civilization a Christian civilization. We all acknowledge the imperfections of that life. But the great aim of the Church of God, as exhibited in all its various branches, is to sweeten that life, to lift it into higher plane, to infuse it with a new spirit, to make it what it will yet come to be, Christlike. To this end all denominations are working with an ever increasing vigor and zeal. This is emphatically true of the efforts which are being put forth that the great cities may be more fully brought under Christian influences, and the masses of their population saved from vice and crime, saved from the depressing influence of grinding poverty, and saved for Him who "gave His life a ransom for many." This surely is the noblest work to which the Church can set her hands. For, after all, as one has beautifully said, the greatest thing in a great city is not its princely mansions, not its accumulated wealth, not its literary stores, not its spacious warehouses, not its artistic treasures, but man himself. He may have fallen very low, he may have become brutalized, and he may be heathen, but he is the greatest thing in the great city, and therefore, well worth all the time and care and effort and wealth which may be put forth and expended in order that he may become in very deed, "the noblest work of God."

Let us now look at some of the plans which have been adopted to meet the wants of the masses in our Large Cities. In doing this, I shall deal chiefly with the methods which are pursued in the large cities of America, taking it for granted that the helpful work which the Church carries on in other lands may be taken up and discussed by those who may be better acquainted with that work than I can possibly be.

That work may be characterized as *Charitable*, *Reformatory*, and *Evangelistic*. While these different phases of work naturally blend into each other, there is at the same time a well-marked distinction between them.

The *Charitable* work of a great city may be undertaken by the city itself, acting through its own agencies, by the Churches,

by voluntary associations, or by individuals giving to the needy poor, as they may be moved by the impulse of the moment, or on some principle satisfactory to themselves. One of the most efficient charitable organizations is that which is known in some of our American cities as "The Charity Organization Society," or "Associated Charities," as in some places the Society is denominated. These have been organized with the view of putting a stop to the giving of indiscriminate charity to undeserving persons, so that the resources of local charitable organizations may be husbanded, the greatest good done with the means at their disposal, and the poor taught to be self-reliant and independent. For this purpose, a city is sub-divided into districts, and visitors appointed, whose special duty it is to investigate every case which may be brought to the notice of the Society. Every applicant for relief has his case thoroughly examined. The particulars are at once reported to the office, and if the person is connected with any church, that church is notified as to the particulars of his case. If he should not happen to be connected with any church, he is cared for by the Society, his immediate necessities provided for, and, if able to work, he is put in the way of finding employment. This is only an outline of the kind of work which is being done by the Charity Organization or "Associated Charities" of many large cities. The Society aims to work in harmony with all the local charitable organizations which may be in existence. It is found to be exceedingly helpful to them in their work, and to the poor who are aided by its beneficent operations. Its aim is not so much to be the distributor of charity itself, as to be a help to all the other charitable societies in detecting imposture, organizing and unifying the various methods of working, and in making that work more efficient. That work is being carried on by the churches, for almost every church has its own relief Committee or Charitable Association, and also by means of Orphanages for children, one or both of whose parents may have died; and Homes for aged women who are not paupers, but who, on the payment of a comparatively small sum, are received as inmates of a Home where they enjoy every comfort, and the declining years of old age have shed around them the radiance of a gentle sunset.

I have given an outline of the charitable work which is carried on in such a city as Newark, with a population of 140,000, where I reside; but the charitable work of such a city as New York assumes a magnitude with which lesser places cannot compete. There, the prisons, hospitals, asylums, almshouses, workhouses, &c., numbering 27 institutions, received last year 115,510 subjects. The department for the outdoor poor gave relief to 22,651 persons. These various institutions are placed under the care of a board of managers, entitled "The Commissioners of Public Charities and Correction." Under their care are placed the paupers, the criminals, and the unfortunates of the city. The money expended for maintaining the operations of this Board for the last year amounted to about one million of dollars.

The associations which have been founded and endowed by the liberality of the citizens of New York, in some cases aided by the authorities of the city and the State, are numerous and well supported. "The Association for Improving the Condition of the Poor" was organized chiefly for the improvement of their physical condition. This Association has been in operation about forty years, and has accomplished a very great amount of good. It aids about 10,000 families, and expends about forty thousand dollars a-year. While "The Prison Association," "The Home for Female Prisoners," "The Midnight Mission," and other reformatory agencies are earnestly striving, and striving with a remarkable degree of success, to save the young and inexperienced from the influence of criminal associations, and to redeem those who have wandered from the paths of rectitude. "The New York Juvenile Asylum," which has been in operation for thirty-one years, has during that period cared for 22,809 children. The number annually passing through the institution is now about 1,500. "The Children's Aid Society," whose special work is the rescuing of street children and sending them to situations in the West, has in thirty years provided for no less than 67,287 children, at a cost of nearly three millions and a-half of dollars. It also reports twenty industrial schools, with a class-roll of 13,966, and an average attendance of 3,676. There are twenty hospitals and thirty dispensaries in the city "giving medical aid and medicine to the sick, comprising not only the poor and destitute, but also many who have seen better days, and who, from misfortune and long-continued sickness, have been compelled to avail themselves of the aid" so readily and cheerfully rendered by these institutions. In all, in this great city there are more than 300 religious and charitable societies, of which the charitable societies alone receive and disburse annually four millions of dollars.

In this rapid glance I have chiefly confined myself to the Charitable aspects of the work which is being carried on under the care of the Municipal government or of private Associations in the city of New York. What is true concerning that city is equally true concerning almost all the cities of the United States and Canada, due allowance being made for smaller populations and less wealth.

Turning aside from this aspect of the benevolent work of a great city, there is another and a more important task which is being prosecuted with remarkable energy and no little success—the work of *Evangelizing the masses*, of caring for their moral and spiritual interests. In this work, the various churches in the Large Cities vie with each other in establishing mission schools and chapels, which frequently grow into self-sustaining churches, but oftener remain simply as centres of missionary effort, whence aggressive assaults may be made on the wretchedness and sin of the surrounding neighbourhood. The plan adopted is to open a mission school in some destitute locality, sometimes in an upper room, sometimes in a hall. That school is taught by teachers, who often go very considerable distances from their own church to attend to



this duty. The school is commonly under the care of the church which has sent out its teachers. Children are gathered in, and in course of time the room is opened for religious services. The parents and friends come, and the school grows into a chapel, and in the course of no very long time the chapel expands into a well attended church, with its own pastor and church officers. Frequently, however, the mission chapel remains in connection with the parent church, and the communicants belonging to the chapel are added to the communion roll of the church which maintains the chapel services.

In this way great good has been accomplished. This, with differences in the method of working, is the plan which is more or less fully adopted in all our large American cities. In some cases, the Mission school is held, not in a separate edifice, but in the School-room of the church; and the families brought into connection with the church are gradually wrought into the congregational life, and never permitted to feel that they are "mission people." Of course this can be done only when the church edifice occupies a central position, and is within easy access to the class, which is reached by means of the Mission school. Both plans are adopted, but that of the Mission Chapel as separate from the church is the more common.

Among the so-called liberal Churches which make little or nothing of the fundamental doctrines of the Gospel, there is very little progress. I speak under correction; but if I am not mistaken, a congregation in the city of New York, which was ministered to by an exceedingly able man of the most liberal type, has, since he gave up his work as its minister, almost if not entirely disappeared. There is no cohesive influence in such Churches, and there is just as little aggressive power. Their influence depends almost entirely upon the ability of the man in the pulpit. There are more life and energy and power for good in the humblest mission chapel which is ministered to by a godly, earnest man than there are commonly in the most magnificent of the so-called liberal Churches, the members of which are held together by the personal influence of the man who for the time being ministers to them, and whose aim is to diffuse that light and culture whose influence may be beneficial in certain directions, but whose inspiration does not come from Him who is the Light of the World, and whose culture leaves uncultivated the truly spiritual side of man's nature.

Time does not permit me to speak of the various other agencies which all work in the same direction, and whose aim is the *Reformation* of society and the *Salvation of the world*. The Young Men's Christian Associations have proved, in many places, to be most efficient helpers in the great work of Evangelizing the masses of our Great Cities, by doing thoroughly and well their own special work—that of caring for young men who may be brought under their influence. Nor yet can I speak of the great good which is being accomplished by the Temperance Organizations of various kinds, which are endeavouring to accomplish the reformation of the

drunkard and the prevention of dreadful misery, by means of reformatory agencies. While gladly acknowledging the good accomplished by these and other instrumentalities, it must ever be kept in mind, that the grand agent in accomplishing these ends is the Church of God, that the weapon by which the victory must be won is the preaching of the Gospel, that the methods of work which can win permanent success are those methods which are the legitimate outgrowth of Christianity, and therefore in harmony with the teaching of the Word of God.

We must work more zealously, in order that Great Cities may be won for God. There we find the multitudes, not only of the poor, but of the comparatively wealthy, who are gradually falling into practical heathenism. They must be lifted up into a true Christian life. They must be won for God. Surely this is a work to which the Church may set her hands, feeling certain that the good seed of the Kingdom which is sown in these great centres of life will produce an abundant harvest to the praise and glory of God.

The Council was then addressed by the Rev. J. MARSHALL LANG, D.D., Glasgow, on

#### LARGE CITIES.

“What a fermenting vat lies simmering and hid in a Great City.” So says Carlyle, and says truly. And all the forces for good and evil in their intensest form are there, while the increasing friction of mind upon mind creates social conditions new and sometimes most startling. There is something awful in the contemplation of our Babylons. Henry George says, that Popular Government has most clearly broken down in them. Be that as it may, the one question we have to discuss is: Has something else broken down? Science describes death, “as the falling out of correspondence with environment.” Has the Church of Christ fallen out of correspondence with the growth and manifold need of the City? Is it failing to minister to the variety of its life, to permeate it by healing influences? A question which this Council does well to face! Contemplate for a moment the *Social* problem. We have in all Large Cities, a dark nether side. It is possible to exaggerate the picture. Here are persons who from a political interest, and persons who, from a benevolent turn of mind, say, that as the higher heights rise, the deeper depths sink; and that misery becomes more miserable, as luxury becomes more luxurious. I challenge the statement. The slum is bad enough, but it is not so bad to-day as were the slums of former times.

Low as our depths may be, they are not so low as they were fifty years ago. Now, the state of matters is simply as was illustrated by the good woman to whom reference is made in the book called “Homes of the London Poor,” who when she was told to leave her collar, begged that she might be allowed to remain in it; “because,” she said, “her bits of things would not look anything

in the light of day." It is the light of day shed from above upon the nether side of our Cities that has made the squalor seem so squalid. There is now an activity of conscience in all classes, that has made the most out of things which a few years ago were allowed to pass almost unobserved. Well, Sir, there is this woe all around us in the Great Cities, and I want to ask, Does there not come against all our communions a most urgent "Woe," "Woe," from that Woe land? It ought not have been what it is. It could not have been what it is, if our Churches had been doing their duty. And I ask further—Does there not come from this Socialism, a "Woe" against all our Churches? Ought not these to have been in the midst of men teaching true Christian brotherhood? Have they been so? Have we fully realized that the rich and the poor ought to be met together in a Christian Union, and that the Lord who is the Maker of us all, should have been felt visibly between them? Yes, these are matters that may well find some space within this chamber to-night, matters which bid us to remember the solemn warning of old—"The salt is good, but if the salt have lost its savor, wherewith shall it be salted?" Well, leaving the Social Problem, we shall turn for a moment to what I may call the *Ecclesiastical Situation*. Three years ago, a Church Census was taken in Liverpool, which brought out some startling facts. It showed that while provision existed for one in three in the population, that that provision was taken advantage of by but 1 in 7 or 1 in 8, and that twenty-eight years ago, when there were 15,000 less of population than in 1881, there were, nevertheless, 30,000 persons more worshipping God in churches. In Glasgow, fifteen years ago, 130,000 Protestants were neglecting the means of grace. We speak of the Lapsed Masses. We think of all these as belonging to the poor, and the very poor. That is a mistake. Relapses to which you refer, belong to Belgravia as well as to the "Woe"land. We have our Missions to the poor. We need our Mission to the rich as well. In our Great Cities there are thousands of young men living in lodgings. How many of these are found inside our Christian worship? It is not in one class; it is in every class, this drifting. And the drift is on the increase. Some one in the London School Board objected to 35 competing sects. He was answered by another, who said, "There is a 36th that is larger than any, larger than all put together. I think it is my friend, Dr. Hall, to whom the remark is attributed—"That where we used to speak of Churchmen and Dissenters, we may now speak of Churchmen and Absenters." And the Absenters form a tremendous element in the population.

Now, Sir, here is the state of matters that we have got to face. What is the cause of this drifting? Scepticism or Agnosticism has to do with it. Pure Secularism has a great deal to do with it. But let the Church face this matter. What is to be done? How are we to bring the Church into closer relations with these Great Cities? Oh, compared with this, how paltry and how poor are our controversies and our strifes, while the great world outside is

questioning whether there be a God at all, or whether there is a Jesus Christ that has risen from the dead! What is to be done? I cannot answer that question to-night, nor unless you give me till to-morrow morning to do so. I can only indicate some thoughts which are present to my mind.

It goes without saying that we need more life in our churches, and we don't need less of the Gospel of Truth. Dr. Waters has told you that there is little thriving in churches that refuse the Gospel of Atonement. I believe there never will be thriving where the Gospel of the Grace of God is concealed. No, we don't need less of the Gospel. We need more of that. But we need the Gospel, not merely preached from the pulpit, but through living men and living women. It is not ministers going about like policemen with white neck-ties and black coats that we want. It is something more. It is that wondrous life. We are told that life is a communication of what is above to what is below. That is what we need in our Great Cities. We want a living Church, a living congregation, turning out in the district, and becoming evangelists and missionaries to the district, in the name of the Lord. Mr. Chairman, we need churches with fewer toll-bars, so far as worship is concerned. Into some, there is no admittance, unless you pass the toll-bar. Let a person go into the pew that has been bought at an auction, or that has been let, and take his seat there. I can assure you that that person will be "cleared out," as we say in Scotland, by the person who owns that seat. I am told there are financial difficulties. Let our financiers devise some way by which we can get rid of this incubus, as I feel it to be. It is an incubus. How can persons having difficulty in making ends meet, pay for seats in churches? If they take one sitting, the husband comes in the forenoon and the wife in the evening, and the children are sent away—they never get into the church, for they cannot pay for seats for them. My friend, Dr. Waters, says, they are allowed to feel that they are "missionary people," and that is my experience too. They are allowed to feel that they are "missionary people," and that the minister is kept for the people of the gold ring who can pay for a pew. The missionary is sent down to the district. This is horrible, this division between the rich and the poor. There ought not to be this division. You have the fashionable church and the poor church; whereas the church should be the gathering-place of rich and poor. The Church is not a mere system of worship—the Church is the social State. We sometimes overlook that. It seems to me that the Church needs, if I may use the expression, a wider outlook. We need, on the part of our clergy and of our people, a fuller and franker looking the great facts of the world in the face, and seeing whether the ministrations of the Church relate to them.

I believe there is no call more urgent on our Churches in this present time than that they be true witnesses for the true Socialism, the true Brotherhood, the true Unity of men and women. I say, then, that our Churches need more elastic methods. We, in Scot-

land, have taken greatly to our hearts what is called the territorial or parochial principle, but we are not above taking a lesson from others. I dare say some of you have felt an interest in a recent movement in our English Universities. I happen to know about the movement as it appears in Oxford, and nothing has cheered me more than to see our young men gathered in that great seat of learning, promoting what are called "settlements." The settlement is this: A house is bought, which becomes a parochial house. All the graduates who have passed away from the University, and the undergraduates now and again during the time of recess, live in that house, and from it go into the district around, doing something to bring the uneducated into the fellowship of the educated, and to bring darkness into connection with light. That is the territorial idea. Each congregation ought to regard itself as a settlement, in its particular district; each member of the settlement doing something for the district. Are we realizing that idea just now? No! we are merely playing with it. In regard to new methods in religion, I don't know how it is, but much successful work just now in our Large Cities, is done by agencies outside our congregational life, and why? Not because there is more life in the agents, but because there is less stereotype-ness in the lay friends, more flexibility, more adaptiveness, and more appeals to the imagination, appeals in some way going right to the heart of men and dealing with the heart in a straight, loving, simple way. The Archbishop of Canterbury said that the Salvation Army reached depths which the ordinary Church ministrations did not reach. Oh! sir, that rings in my ears as the most awful indictment ever brought against the Church of Christ. When Christ was on earth, the publican and the sinner were not reached by the Church in His day. It was He that reached them. And shall it be said, that that class that He specially reached, is the one that the Church ministrations are not reaching to-day? Let our Churches think about it, solemnly and seriously.

I have only one point more and I am done, I think our Churches need more unity. We need to get closer together. It is not enough that we are not opposing one another; we need to be in concert with one another, and so distributing the forces that there shall be no waste here and no deficiency there, but a real covering of the district in which we live. Is it practicable? Sir, we in Glasgow are trying to say "Yes," and I will try to tell you in a minute or two about our effort to say "Yes." Mark you, it is in Scotland; and you know, in Scotland—well, you know something about Scotland. We are a wonderful people, we Scotch, we have a wonderful amount of *odium theologicum*—and if Scotland can do it, it may be done anywhere. Now, how are we doing it? We are doing it in right good Presbyterian fashion. We imitate the General Assembly, the Synod, the Presbytery, and the Kirk Session. We have a General Council or Supreme Body, and we have provincial Synods. The city is divided into five districts, each district

has a sectional Committee, and this Committee takes the superintendence of the district. Then it meets all the districts, assigns them to the congregations; these congregations appoint their visitors, and the visitors report to the Congregational Committee, who report to the district Committee, who report to the General Council for all the districts. Has it been successful? Partially. I have the honor to preside over a district. There are 65 churches that have been invited to enter into the Alliance. Among these 65 churches, only five have declined to do so. We have at this present moment more than 900 workers. As is stated in the book to which I referred, "Homes of the London Poor," Missions are made up of little knots, and we have every district blocked out into little spaces, each superintended by some loving man or woman, and with the best results up to the present time. Now, that is only an experiment, only a rude way of doing it, but it indicates the lines along which some such movement should proceed. And peril be to the one who, in this day, and knowing what is around him, stands aside and refuses to take part in this effort. Well, sir, I have done. I thank God that I live in a Great City. The only enemies I recognize in it are ignorance, and improvidence, and worldliness, and evil. What I desire to consecrate my life to is to supply what Octavia Hill once said, "Beauty and Joy." I believe you will never have this beauty and this joy permanently secured without Christ. The hope of our city lies in this Gospel of the Grace of God. What a splendid opportunity is to be found in that great city. We speak of it as great and wicked. Edward Irving once said to the young man who had come up to London from Scotland—"You have come to the most wicked city in the world; but the grace of God is here too." The very stir and bustle and the life of the city tend to quicken the action of the soul into which the grace of God has entered. As ærolites are supposed to catch fire by the rapidity of their motion through the higher regions, so it seems to me in these great cities—so our minds burn and acquire their most dazzling brilliancy by the stir and fermentation of the life that is around about them. Yes—I bless God for the Great Cities. There is there very much to make us sad, but there is much to make us hopeful and thankful. I confess, with regard to the evils of the city, one feels the truth of the poet's lines—

" No grim thing written or graven  
But grows if you gaze on it, bright;  
A lark's note rings from the raven,  
And tragedy's robe turns white."

A Paper was then presented to the Council by Rev. WILLIAM JOHNSTON, D.D., Belfast, on

#### THE DUTY OF THE CHURCH TOWARDS HER ORPHANS.

Three thousand five hundred years ago the prophetic utterance of the Great Lawgiver of Israel and of the world was, "The

Poor shall never cease out of the land." This prediction was no sooner uttered, than He proceeded to indicate the lines on which the inequalities of human condition might be made a means of developing a brotherly love which would bind all ranks in society more closely together.

Of the Poor no class appeals more strongly to the sympathies of the human heart than little children, who, by the death of their father—the bread-earner of the family—are left to taste the bitterness of Orphanage and poverty combined. In cases where both parents have been carried to an early grave, it not unfrequently happens that the children inherit the parental delicacy, and are thus placed under additional disadvantages in the struggle for subsistence.

The question arises—On whom rests the duty of stepping into the breach made by death, and taking the helpless orphan by the hand ?

In the first instance, the duty certainly devolves upon the *next of kin*, who may be in circumstances to render assistance. Any scheme providing for orphans, which enables men to roll the discharge of their relative duties on other shoulders, is wrong in principle, and is in direct antagonism to the teaching of the Bible. In an important deliverance on this subject the apostle says—"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged."—1 Timothy v. 8—16.

But it often occurs that there are no relatives able to help, and sometimes those who are able are not willing. What then ?

The *State* in this country has provided by the Poor Laws that neither adult nor child unable to work should perish of hunger, and that all children within the walls of the work-house shall receive a suitable education. Under the Poor Law System, however, the good and the bad, the respectable and the infamous, are cast together—and it is manifest that in such circumstances the work-house is not a safe or desirable refuge for susceptible childhood. We know, too, that the results—especially in the case of girls brought up in such a tainted atmosphere—are, unhappily, just such as might be expected.

If the workhouse system then does not and cannot make a satisfactory provision for the large amount of orphanage which exists amongst the poor—Who is to undertake the responsibility ?

We believe that God has constituted the *members of His Church* to be *guardians of His orphans*—and has built into the very foundations of ecclesiastical law—the duty and privilege devolving upon them, of taking the place of the deceased parent or parents, and seeing that the bereaved children shall be properly cared for and brought up in the nurture and admonition of the Lord. The injunction laid upon the Old Testament Church was: "The Levite and the stranger, and the fatherless, and the widow which are within thy gates, shall come, and shall eat and be satisfied ;

that the Lord thy God may bless thee in all the work of thine hand which thou doest."—Deut. xiv., 29. And a similar obligation rests upon the New Testament Church. The principle of brotherly love and mutual helpfulness, underlies the whole teaching of our Lord and His Apostles—and out of the wide domain of human suffering, James selects the widow and the orphan as especially requiring the tenderest ministrations of its members." "Pure religion and undefiled before God and the Father is this—To visit the fatherless and widows in their affliction."

Another question now arises. Is the discharge of the Church's duty to her orphans practicable, in the present state of society? In answer to this question I have been asked to lay before the Council, a brief statement of the method which the Irish branch of the Presbyterian Church has adopted, in order to provide for her orphans.

On the 14th December, 1865, a large and influential meeting was held in the Mission Office, Belfast, at which it was unanimously resolved—That the time has come for originating an effort on behalf of the orphans of the Presbyterian Church. At this meeting the question was discussed—On what basis shall the Presbyterian Orphan Society be conducted? Shall the children be brought up in the *Family* or in a *Home*? After an earnest consideration of the whole question, and the comparative merits of the two systems, it was resolved—That, as the *Family* and the *Church* are the two divinely appointed institutions for promoting the health and happiness, the social, religious, and moral culture of the human race, the *Family* system be adopted; that so long as the mother is spared, and she be a person of proper character, the children shall be continued under her care; that when both parents are dead, religious families in their own class in life shall be sought out, in which the children shall be boarded and brought up; that in selecting such families the principle of relationship shall be recognized, in order to secure more tender care for the children and less care for the Society; that the orphans on the roll of the Society, whether residing with their mother or with strangers, shall be under the immediate supervision of the minister of the congregation to which they belong; that all grants shall be paid through him, and that he shall report quarterly as to the condition, education, and general well-being of the orphans, as well as the moral and religious character of the mother or caretaker. The children are placed on the roll at any age under ten, and the grant is withdrawn at fourteen, except in the case of orphans who have lost both parents, to whom supervision and support are continued until they can work their own way in life.

The management of the Society is submitted to a Directory consisting of a President, life governors—being donors of fifty guineas and upwards, annual subscribers of ten guineas, and thirty members elected annually, of whom not more than fifteen shall be ministers. By these Directors the grants are voted to the orphans elected, as the circumstances of each family may seem to require. The election of orphans is vested in the Directory and in the



Secretaries of Auxiliaries contributing £10 10s a year, and in individual collectors of a similar sum.

All applications for aid must be recommended by the minister and friends of the Society in the congregation to which the orphans belong, and an epitome of the circumstances of each family is drawn up for the information of the electors. The voting paper thus issued, keeps the contributors and collectors aware of the urgent demands on the fund, and at the same time popularizes the administration and secures a healthy scrutiny of the cases asking aid.

In the working of the Society, the Directors were made aware of a large number of professing Presbyterians who, from unwillingness to submit to the wholesome discipline of their Church, or carelessness, took their children elsewhere to be baptized; and also of the want of providence on the part of many parents who might have made provision for the contingencies of Orphanage, but who died leaving their families utterly destitute. To counteract that evil, the Directors resolved to recommend the electors to give a preference to the children of communicants and to the children of those who have been contributors to the fund. The results have been most satisfactory. The poor have been more closely wedded to the ordinances of their Church. Congregations consisting chiefly of the working classes are amongst the most generous contributors, and a large number of working men are subscribing a minimum of 4s 4d a year and upwards, so as to give their children a claim in case of Orphanage and destitution. To prevent this Provident part of the Orphan scheme from being abused, the Directors keep in their own power, the right of deciding whether the children of contributors on this basis, are fit and proper objects for the benefits of the Society.

Under the Divine blessing, the Presbyterian Orphan Society has been a great success. It enlists in its service our highest and humblest, our merchants and mechanics, our ladies and our daughters of toil, and it has secured an amount of support beyond all precedent in our annals. Notwithstanding the general depression in agriculture and commerce, the receipts last year reached £10,297. There are at present on the roll 2,616 orphans, who are being well-educated and cared for. Since the formation of the Society, it has befriended no fewer than 6,278 bereaved children, many of whom are now occupying situations of trust, and have become useful, honored members of the community. It has been a powerful factor in developing a spirit of love and helpfulness, it has inculcated most valuable lessons of Christian prudence, and it has aided us in some degree to realize the ideal of the Apostle—"We being many are one body in Christ, and every one members one of another."

We have not yet reached the goal at which we aim—but are following on to victory, and hope the day is not far distant when we shall be able to gather all our Orphans and fatherless children into the loving arms of mother Church. Meanwhile, it will be no small gratification, if the beginning which has been made in this little

section of the Presbyterian family should encourage and stimulate others to undertake this twice-blessed ministry of love.

A paper was then presented to the Council by Rev. J. HOWARD NIXON, D.D., of Wilmington, Delaware, on

### CONGREGATIONAL LIFE AND WORK.

The congregational life of which we are to speak, began with the birth of the Christian Church at Pentecost. It came with the coming of the Holy Ghost. All those who received Him, as they were united by faith with the Lord, were united also in fellowship with one another. Nothing quite like the Community thus formed at Jerusalem, under Apostolic guidance, had been seen before in the world's history. The nearest approach to it was the Jewish synagogue, after whose outward form it was naturally moulded. But their spirit and aim widely differed. The worship of the synagogue was exclusive. In its spirit it separated rather than united, men. The strongest bond of Judaism was that of Race. Its congregation had a common law—perhaps a common hope—but scarcely a common spiritual life. In the Gentile world, the strongest bond was that of the State. Communities were unknown, save a few guilds whose only tie was a self-interest, which limited all their aims. Heathen worship was a spectacle rather than a common service. Polytheism with its lords many and its gods many, had no unifying power over hostile clans and races. It was reserved for those who had one Lord, one faith, one baptism, and who had been called by one Spirit into one hope of their calling, to give the world the first fair example of a Community bound together, not by ties of Family, or Race, or State—by no mere earth-born interest—but by a common life derived from and inbreathed by the Holy Spirit of God. And as then, so now, this fact of the presence of the Holy Ghost as the Spirit of wisdom and revelation in the knowledge of Christ, uniting men in a common devotion to His person and obedience to His authority, should distinguish the life of the Christian congregation from that of all other Communities.

With the instinct of life, the infant Church sought first her own nourishment and continued steadfastly in the Apostle's doctrine, growing thereby. Her growing life soon craved expression and found it in united worship. They continued also in fellowship and in breaking of bread, and in prayers. The Spirit had hewn these living stones out of the rock of an impenitent humanity, that they might be builded together for a habitation of God, and become a holy temple for His praise. But love to man kept pace with love to God in those who had received the Spirit of Christ; and so every believer became a spring of beneficence whose living waters blended in a copious stream by which multitudes were blessed. By its very nature, congregational life led to congregational work. Inspired by the Holy Ghost, who is the Executive of the Godhead, it is the common united life of the members of the Body of Christ, who Himself said,

“My Father worketh hitherto and I work,” and who went about doing good.

The first Christian Communities, because they abounded in life abounded also in good works. Natural gifts and graces were fully consecrated to service, and special spiritual gifts were richly added out of the Divine fulness, according to that law, “To him that hath, it shall be given.” Charity was all-sufficing. Testimony to Jesus was full and fearless. Missions were multiplied. There was a church in many a house. To every man was his work, and women labored with Apostles in the Gospel. The Word of the Lord sounded forth in every place. It grew mightily and prevailed.

The ideal of the Christian congregation in the Apostolic Epistles presents the same features as those seen in the Apostolic history. This appears in every exhortation to love and unity, in every warning against contention and schism, in every charge to steadfastness in the common faith, and in every call to be always abounding in the work of the Lord. These are counsels not to individuals apart, but to those who share a common life and work. St. Paul has two favorite emblems for the Church of Christ. One is that of God’s Building. Thus he expresses the common relation of believers, as a family, to the Father of Spirits, whom each with all, should love and trust. The other is that of a Body, which, composed indeed of many members, with various functions, has but one head and one heart; and thus he reveals the nature of the Church as an organization, vitalised by the Spirit and directed by the mind of Christ, to the end that it may fill up that which is behind of the work as well as of the sufferings, of the Lord. To the mind of this Apostle, the life and work of the Christian congregations in Corinth, Galatia, and Ephesus, depended for their vigor and efficiency chiefly upon the degree in which each believer among them should be united to the Lord and to one another by the Spirit of God. Hence he warned the Galatians, who had begun in the Spirit, not to think to be made perfect in the flesh; the Corinthians, to cease from their contentions about men who were nothing save as the Spirit gave increase to their labors; the Ephesians, not to walk as other Gentiles walked in the lusts of the flesh, lest they grieve the Holy Spirit of God. Such words show clearly, that to the mind of the Apostle, the congregational life which has its origin in the inbreathing of the Holy Ghost, quickening and unifying believers, has its only adequate support in His divine indwelling.

The history of the Church since Apostolic times illustrates this truth. As we recede from those times, we find congregational life and work declining. And this decline is closely associated with changes in doctrine and order, by which the Holy Spirit was limited and grieved. The truth of the priesthood of all believers was obscured by the growth of Sacerdotalism, so that they no longer came boldly to the throne of grace for such fulness of spiritual blessing as had fallen upon all at Pentecost. Then as the people were less consciously under His divine guidance, the guidance of officials seemed more needful, and those were not slow

in arrogating to themselves power they should have shared with the congregations. Where the Spirit of the Lord is, there is liberty, but where He is not, there will be tyranny. Apostles who had claimed no dominion over the faith of their brethren, were succeeded by those who did, and Presbyters who had been content to feed, were followed by Bishops who aspired to rule the Church. Congregational life, as a matter of course, declined when the Spirit was thought to have withdrawn from the Church at large, to fill priests and bishops. The exercises by which this life has been both expressed and strengthened, once shared by all the brotherhood, were more and more left to the officials of the Church. This was evident in the direction of worship. In the early days, the whole congregation took part in the services of the Lord's Day. But as spiritual life declined, public worship was neglected. Even the eloquence of Chrysostom failed to fill the churches of Constantinople as the great preacher bitterly complained, comparing Christians to Jews who went up but three times a year to the temple. The service had become a mere spectacle, in which the people had no part, and who rushed to games and theatres as affording spectacles more congenial to their tastes.

The same decline was evident in congregational work. Once the whole brotherhood of believers as the Body of Christ, wrought His works, each according to his gift. The lips were vocal with His praises. The hands were busy with benefactions. The feet were shod with the preparation of the Gospel of peace. The back was ready to bear another's burden. But with the decline in congregational life, all this was changed. The Church no longer held forth on every hand the Word of Life. The care of the poor was transferred from the congregations to institutions. Ruling elders and deacons who had been in and among the people, became educated classes, Orders of the clergy. Widows and Deaconesses, in and of the congregations, gave place to nuns and sisterhoods, apart from them. Thus officers and orders monopolized the various forms of Christian service, which had once employed the whole congregation, and the idea of a Christian laity abiding in their calling as servants of God, consecrated to Him in all their life, was lost in the growing distinction between the religious and the secular. In the Middle Ages, congregational life was well nigh extinct. "The Christian life," says Uhlhorn, "was sick of this disorder. There were parishes, but no churches."

The Reformation tended to the restoration of a true Congregational Life, because it tended to restore individual Christians to their rightful place as living members of the Body of Christ, proclaiming them priests before the Throne of God, and joint participants in the gift of the Holy Ghost.

It was not strange, on the one hand, that the emphasis of truths so long obscured, should lead to some excesses of individual assertion and action against all organized Church life, as among the Anabaptists; and on the other hand, that the reaction from excessive individualism should strengthen the long habit of yield-

ing to authorities, privileges, and responsibilities really belonging to the people. But between these two extremes, the various branches of the Reformed Church seem to have been safely guided by New Testament principles, urging the actual co-operation of believers in the work and worship of the Church, according them a voice in the selection of pastors and rulers, while, at the same time, insisting upon the subjection of the individual to the congregation, and of the congregation to the Church at large, which, in its turn, must be subject to the mind of Christ as expressed in the Word. While thus providing a field wide enough to employ the gifts and graces of all believers, they so defined it, that all workers might gather with Christ rather than scatter abroad, and that all work might, because done in the Vineyard, result in the greater glory of the Vineyard's Lord. And if the Reformed Churches of the last three centuries have not shown that fulness of Congregational Life, and that efficiency of Congregational Work which seems to have marked the Apostolic Church, in view of the adaptation of our doctrine and polity to their full development, there is need to inquire, What is it that has hindered that working of the Spirit of God amongst us on which all Christian life and work depend?

Our time will not permit us to press such an inquiry. We merely suggest that it might involve such questions as these:—

1st. How far the ceaseless conflicts in which most of the Reformed Churches were involved for a hundred years after the Reformation, injured spiritual life and perverted Christian activity.

2nd. How far great zeal for the forms of orthodoxy on the part of the Ministry, led the Churches to be content with mere intellectual apprehensions of the truth, and prevented the realization of the Lord's words as spirit and life.

3rd. How far the old leaven of Sacerdotalism, though formally renounced, yet practically continued its evil working, and led believers to devolve upon the Ministry alone, works in which all should have a part.

4th. How far the new leaven of Rationalism, lessening the honour due to the Spirit of God, both in the study of the Word and in the attempt to obey it, has not only prevented the natural man from perceiving the things of the Spirit, but hindered also the working of his life-giving power in the Church.

5th. How far in these days, the abounding opportunities for the rapid development of material interests and the consequent accumulation of wealth, has turned the thoughts and energies of men from the Kingdom of God to mind earthly things, and led many professed followers of the Lord to endeavour to compound by small gifts out of great gains, for that personal service by which alone congregational work can be maintained.

Whatever relative influence may be ascribed to these or other things as Secondary causes, the great underlying cause of such failure in Congregational Life and Work, as may now affect our Churches, must be sought in the restraint of the Spirit's power in

the hearts of the believers. The only adequate remedy, therefore, for what is defective, will be found in a fuller manifestation of the presence of the Holy Ghost in the Church. When *Life* is thus strengthened and increased, *Work* will abound. In the pathway that leads to this great blessing, the *First* step is a profound conviction of our need. So long as we say, We are rich and increased in goods, He who blesses the pure in spirit, will surely pass us by. Grateful for whatever God may have enabled our Churches to accomplish, let us never think we have attained a point which permits us, contented self-gratulations. The present generation has seen a large development in many directions of Christian activities, both individual and organized. In general, our congregations attempt much more Christian work than forty years ago. Individual examples are often seen of the power of Divine grace to inspire a beneficence which is sometimes munificence, and to awaken a love for perishing souls almost Pauline, in the earnestness with which it seeks by any means to save some. And yet too rarely do we find a church filled with such spirits, blended into a Christian Community, exerting its whole power for good in the sphere of its possible influence. Is it not, indeed, the well-nigh universal lament of pastors, that the curse of Meroz, who came not up to the help of the Lord against the mighty, rests upon a large part of the communicants in our Churches, who find no other expression for their professed devotion to the Lord, than an attendance at their mere convenience upon public worship, and gifts to the Lord's Treasury, restrained by the selfishness which prompts extravagance for personal and family uses, rather than enlarged by the love and zeal of truly consecrated hearts? And so long as these things are true, we may not doubt our sorest need of the quickening and purifying presence of the Holy Ghost.

A *Second* step in the pathway to this blessing is the faith that it may be obtained. Now, as of old, the grace of God is exceeding abundant with faith and love which are in Christ Jesus. They that hunger and thirst after righteousness may claim the old promise—they shall be filled. The blessing of Pentecost waits for the same patient and persistent prayer as that which preceded Pentecost. The times and seasons to favor Zion, the Father has "set within His own authority." The secret things belong to Him, but those that are revealed belong to us, and it is revealed, that His people may so receive the Power of the Holy Ghost as to become witnesses for Jesus even unto the uttermost parts of the earth.

But a *Third* step must be taken ere this promise can be realized. All hindrances to the Spirit's working—all the things that grieve Him—must be taken out of the way. This will call for discipline. It will oftener call for the reconciliation of alienated brethren, for the acknowledgment of, and restitution for, injurious words or deeds. It will oftenest call for deep personal humiliation before God for the secret sin which He only knows. But every valley must be exalted, and every mountain and hill made low, and crooked

places be made straight, and the rough places plain—that the glory of the Lord may be revealed, and that He may ride forth prosperously over the prepared highway in His chariot of Salvation.

And now let us suppose these steps have been taken by the entire membership of one of our congregations: let us suppose each and all to seek and to find the fullest possible measure of the Spirit's grace, and unified into a Body of Christ, ready unto every good work to which its Divine Head may prompt. What we may ask, Is that New Testament ideal of the Christian congregation which in such a case, we should see in some fair degree realized?

We answer, that in such a case we should see a congregation hungering for the Word and delighting in the Worship of God, hastening joyfully to the sanctuary, there to receive with meekness the engrafted word of truth, and to offer up spiritual sacrifices acceptable to God through Jesus Christ. From such a Body of Christ, virtue would be continually going out, so that again, as of old, the unbelieving who should come in contact with it, would fall down and worship God, declaring that He is in it of a truth.

In such a case, there would be such prevalence in intercession and such purity and force of Christian example, that the children of the Church would be prompt to acknowledge their baptismal obligations, and would joyfully yield every unfolding faculty to the God of their fathers, whose name they bear. Unbelieving parents would no longer keep young children from obeying the voice of Jesus, which still calls even the little child unto Him. The sons of the Church would be as plants grown up in their youth, and her daughters as corner stones polished after the similitude of a palace.

We should see also a revival of Christian love. This would go forth first toward the brethren, the clear consciousness, through the Spirit, of a common Lord and a common hope, would blend believers into a Brotherhood bearing each other's burdens, and seeking each other's good, so that again the world would say: "Behold how Christians love one another." This love would overflow the bounds of the Church, and go out in helpfulness toward all the miserable. The Body of Christ now, as when He walked through Galilee and Judea, would minister to the sick, the hungry, the poor, the sorrowful. Now, as then, there would be compassion for the multitudes of shepherdless souls, and the wandering sheep would be followed far into the wilderness into which they had strayed. The Spirit of Christ must prompt to all such work as He came to accomplish, and a congregation filled with His Spirit could not leave to office-bearers, the whole work of testifying to the grace and glory of the Lord and of calling men to fellowship with Him. All the Lord's people would become prophets, and speaking the truth in love and holding forth the Word of Life, that Word as of old, would sound forth until all around had been invited to the Gospel feast, and many would be compelled to come in, that God's house may be filled.

And yet once more. We should see such a congregation, when all its membership, men and women, rich and poor, old and

young, had been joined as one body in the Lord, seeking to attach itself by strongest bonds to the whole Body of Christ. A heart of sympathy and a hand of helpfulness would go forth towards weaker brotherhoods of believers. The strong would bear the infirmities of the weak. The Unity of the Church under the prevalence of such a spirit would soon become a living truth, manifesting itself not merely in a common Creed and Polity, but in common love for the King and labours for the Kingdom. And were the presence of the Spirit thus realized, few congregations, as we believe, would be found which could not fully perform the work within their immediate sphere, and then spare means and labours for the regions beyond. The congregations in our large cities, were their whole membership animated by the spirit that now inspires only a part, could speedily hush the cries of the perishing outcasts around them. And what even our poorest rural congregations might accomplish, when a deep and strong devotion to Christ pervades the whole membership, may be learned from the mighty influences for good that have gone forth from Hernhut since the early days of the Moravian Brethren.

It should never be forgotten that the full sphere of congregational work will be rounded out only as the conviction is operative, that the Field is the world. The Master's command to proclaim His Gospel to every creature, has been emphasized in these days as never before, by the Providence which opens doors long closed against the Gospel, and multiplies so greatly the facilities of travel. When many are running to and fro, the knowledge of Him who is the true God and eternal life, should be increased. And now there is no congregation of believers, in most crowded city or sparsest hamlet, but may and should, through the organized agencies of the Church, take part in proclaiming God's salvation to the ends of the earth. The congregational work which begins with the care and nurture of its own children, must end only with the search for and salvation of the outcast children of heathendom, as well as of Christendom. Not until this is the case can we say, that the Church, as the Body of Christ, is fully inspired by the Spirit and guided by the mind of its Divine Head. But such inspiration, such guidance, dignifies the humblest congregation of believers, making each a co-worker with God, and permitting all to aspire to a share in the eternal joy of Him who endured the cross for man's redemption. May every one of our Churches, like that at Antioch of old, soon have a Paul and Barnabas to separate unto the Holy Ghost for the work among the Gentiles.

In the development of such a congregational life, and in its wise and successful guidance to such grand results, we find the loftiest functions of those who are called to office in the Church of Christ. And surely they should be men full of faith and of the Holy Ghost, who are called to such a work of faith and labor of love as this. Their only adequate endowment is the fulness of the Spirit. Only the wisdom that cometh from above can enable them to trace the paths in which they must lead the flock of Christ. Only the strength that is reinforced from the Divine Omnipotence



can enable them to do all the work which, not only the impenitence and unbelief of the world, but no less the ignorance and selfishness remaining in professedly consecrated hearts, will impose upon them. They will need often to remember the occasions the Master found for the exercise of a divine patience, even with those who loved Him. But seeking the wisdom that is profitable to direct, and the strength that is mighty to uphold, and the love that hopeth and endureth all things, let ministers and elders, setting clearly before them the fair ideal of the Christian congregation given them in Apostolic history and Apostolic Epistles, cease not to labor and to pray, that the Christian Community over which the Holy Ghost has made them overseers, may first grow up in all things into the Head, and become a Body fitly framed together through that which every joint supplieth, according to the working in due measure of each several part, making increase of the Body unto the building up of itself in love, and then, that this full-formed, matured Body of Christ, inspired by love, and following love's great example, Jesus of Nazareth, may like Him, go about doing good to the bodies and souls of perishing men.

The Council was now addressed by the Rev. John Hall, D.D., New York, on

#### CONGREGATIONAL LIFE AND WORK.

A congregation is not a crowd. Taking up the word with which the last speaker closed, it is a Body—an organic body, with ears to hear, and eyes to see. It needs to be fed, clothed, sustained, and to be accommodated in a proper way. If we want to have a living and a working congregation, then we must have regard to all its requirements, as an organic body. It will be necessary, therefore, to have a *Building* in which the people can gather together. Usually for the securing of such, there is a Building Committee. These ought never to consist of respectable incapables. Such ought never to be selected because they are too weighty—socially and otherwise—to be passed by, and not quite good enough to be made Church officers. The best practical business men, with the most earnestness of purpose, should be chosen. If the services are to be in the way of procession and chanting—spectacular, in fact—then the cathedral form had better be given to the building; but with Presbyterians, faith cometh by hearing, and the first requisite is, that the building should be one in which people can hear. There ought to be good ventilation, and I would not object to cushions, for this reason: that while people can easily endure three hours in wholly unventilated premises at a reception or a party, they will complain bitterly if they have to submit to an hour and a-half in the worship of Almighty God, when there is anything to complain of in the physical comforts around them.

The building should always be out of debt when the people begin to worship in it, and this for two reasons: a debt hinders the moral effect of the congregation. Many people won't go because

there is a debt upon it. And in the next place, the temptation to the people is very strong, if there be a heavy debt, to think of the man that will be able to pay the debt, rather than of the man who will be able to edify their souls. There is no record anywhere of a concert or a bazaar for the paying off a debt on Solomon's Temple, under the patronage of King Leo Beo, and the Church would guard her dignity and be stronger in the main, if she had nothing to do with unworthy expedients of this kind. I do not think a church ought to be particularly fine in its structure or decorations. Some one, a moment ago, was longing for a little criticism. I venture a little criticism as to one of the statements then made. A Christian man has his spiritual side and he has his business side. A Christian Community must, in the nature of the case, have also a business side and a spiritual side. Now, it is easy to say that the church ought to be absolutely free, with no allusion whatever to seat-letting. In the city in which I live, that popular expedient has been tried during the last half century by half a dozen distinguished men, and while they were new to the place, and while the thing itself was new, it appeared to succeed; but in every case, the congregations that started out denouncing seat rents as an abomination, and with the loudest proclamation that they had no such thing, only lasted during the popularity of the man who introduced the system, and there is but one of these remaining. The real policy at which we should aim is this, that the people should have church edifices that would be upon the plane of the dwellings in which they live through the week. Many of my own people have paid £1,000 for their pews in the first instance, and that was not very much out of the tithe they ought to give, while domestics, and coachmen, and laboring people, pay their six or seven or eight dollars and worship there, without any sacrifice of self-respect, and with the feeling that, before God, they stand on a level with the millionaires. As to there being anything offensive about this suggestion of money, I think there are no places in which the money question is so constantly and so offensively pressed as in those edifices, that are constructed originally, on the basis that was suggested by a previous speaker. The collection must, in the nature of the case, be continually pressed on the people, unless the organisation is to go into early and humiliating bankruptcy. Then, in addition to the building, some thought should be given to the man who admits us into it—the *Sexton*. A very small part you will say of the body corporate. Very well, I saw the other day, a very beautiful young woman whose face was disfigured a little and whose comfort was much disturbed by an ache in a solitary tooth. So the poor Sexton, though a small element in this corporate body, can effect a great deal of discomfort and even a certain amount of moral disfigurement in particular circumstances. There is a disposition on the part of many people now to multiply our sacred offices. Well the Sexton is so called from Sacristan. In former days they ordained the Sextons. I would hardly do this, but I would like him to be in living sympathy with the work, knowing the people, respectful to them, with tact, knowledge, and discern-

ment. Nor would I put on him all the duty of showing Christian hospitality. In the church I serve, we began to think of the necessity of providing seats for the people in the aisles and elsewhere, and it was suggested, that the people take a little pains in this direction. I was told by some of my adopted countrymen, that a sermon did a man more good when he was shown into a pew by a millionaire, than when he was shown into it by the Sexton. I attach great importance to details of this kind, for success depends on the careful forethought and arrangement of comparatively small details.

Our congregations should have *Deacons*. The duties that belong to the business side of our Church must be discharged by somebody. In my County, we used to call this body the Committee, and the duties were generally very well done. They called the men "Trustees" who managed the money; but Deacons ought to have some place kindred to that indicated in the Acts of the Apostles. What a good thing it would be, for example, to select half a dozen young, faithful, hopeful Christian men for the Diaconate, and let them meet with the Session, but not vote? Whenever they serve in their place as Deacons, see that they use wisely all the means put into their hands. There are such men in my congregation, whose services are simply invaluable. I tell you, when a gentleman of known good family and position goes to a poor woman that needs to get help from the church of which he is a member, when he treats her as he would a lady, when he reads the Bible to her, when he prays with her as though she were his equal, there is more good done to the poor woman than the mere giving of the money, to say nothing of the reflex good that comes to him who is permitted to do that exalted duty.

Now about the *Elders*. We can never get a stronger argument in favor of the Eldership than has been supplied by Vitranga. The Christian congregation of the first century was the natural successor of the Jewish Synagogue. It seems to run in that direction, when you consider that to the Christians composed mainly of converts from the Jews, there were no directions given about electing Elders, for none were necessary; but when the Gentiles came to congregate in Crete and elsewhere, then the Epistles to Timothy and Titus became proper. We inherit our Eldership, then, from the Jewish Synagogue. I do not want to commit this Council to the opinion, that the Christian congregations of the first century were absolute models of ideal perfection, for they were composed of human beings who had struggled out of Judaism on the one hand, and of heathenism on the other; but when we are looking for a model, we are to take the ideal presented to us in God's Holy Word. I venture to think when one went into the Church at Ephesus or Philippi, it was not difficult for him to learn who were Elders of the congregation.

Among our Dutch Reformed brethren in America, the Elders have a place set apart for themselves, so near to the pulpit that one may see at a glance who they are, and I am sure, the idea is a good one. Now, Elders should have their districts, and be men that

would throw themselves into contact with the people--Christians and non-Christians. Who does not know that when I speak to a man about his soul, I put my words in on one side and the Devil puts his in on the other, and says "Ah, that is what he is paid for; it is only his duty as a minister." But when a Christian gentleman, a lawyer, a merchant, a doctor, goes and speaks to a young man words of truth and soberness, the Devil has it not in his power to blunt the force of the appeal by such considerations as these. Not only in the oversight of the Church, but in dealing with individuals, Elders are capable of doing a great deal, and where they do so, God's blessing surely comes. I have had an Elder who occupied no higher place than a porter or janitor in a bank. There were many fashionable men in the church, into whose families he could go as an Elder, and when they were in trouble or grief, they were glad to have him kneel down and lead them in prayer. Give us spiritual men, and the conscience of the people will sustain them as they endeavour to perform their spiritual duties.

Now a word about the *Sunday Schools*. There is a Church in this Alliance which I think should be held up to Christendom, as a model in regard to Sunday Schools. I allude to the Welsh Calvinistic Methodists, who have so far improved, that they are known to us, as Welsh Presbyterians. I have often said that that people are born in the Sunday School. They live in it. They grow up in it. They grow old in it; and they die out of it. That is the right theory in which all Christian people can vie with one another. What is the Sabbath School? It is the body of the Church that is capable of giving instruction, giving it to that portion that needs to be instructed, and giving it in regular and systematic ways. There are two things we have to guard against, however. The first is: We have to guard against the parents supposing that they are relieved from parental duty by the sending of their children to the Sabbath School, for they never can delegate their duties. The second thing is: Sending the children to places and associations whose tendency is to nullify that which is sought after by the Sunday School. Parents, as communicants, have no right to bring their children into an atmosphere that will defeat what we try to do in Christ's Name.

It would now be natural for me to turn to the *Minister*, and consider him and his office. We ministers have much to do with the happy and healthy condition, the life and prosperity, of the congregation. And this because there are three things contemplated in its constitution: *First*, the congregation worships God. *Secondly*, it receives instruction from God. *Thirdly*, it is to work for God. Now, the minister has to do with all these. We are the mouthpiece before God of our people, and when we are as careful to give a right expression in prayer to the people's wants, as we are to give right expression to God's message in preaching, and when we apply a sanctified common-sense to a practical settlement of this question, the vague and inarticulate talk we sometimes hear about Liturgies, will cease to be heard amongst us. Now

some of us ministers are formal. We get a certain impress in the theological class, and we keep slavishly upon the lines there provided for us. We need elasticity, that we may adapt ourselves to new conditions and circumstances. Some of us are like fossils. We learn certain things from our professors, and our learning practically stops there. Some of us are fluent, and then we are tempted not to make adequate preparation. We speak loud enough, but there is not much in what we say. Some of us are fantastic, looking out for strange things, but there is a limit to such. Many of us turn aside and get a battle or a shipwreck, and preach upon that, but these things do not occur every day, and so we are compelled to take up the common struggles and conflicts and party questions. Thus we become the rivals of the newspapers, and the newspapers can beat us because they can use illustrations that would not be quite the thing in the pulpit. We are then compelled to go a little lower, and to treat of the incidents and details of domestic life. Some of us again are funereal. We forget that a man is a man first, and then a minister, and we go on the plan of burying the man completely in the minister. That is artificial. It is strained. It is unnatural, and grace does not make men strained and unnatural. I am not in favour of these funereal types of ministers. Let us be earnest, honest, plain men, true to the truth of things, with our hearts beating in sympathy with the hearts of men and women round about us, making them feel that we know their difficulties and their struggles, and their toils and their cares, and that we know that the Gospel of the grace of God, and the power of Christ, are equal to sustaining them and carrying them triumphantly through. I shall not say a word about the need of our preaching the glorious Gospel and its endless variety. That touches human life at every point, and touches it to lift it up and place it on a pinnacle of holiness. Men talk to us in the present day about the need of Ethical teaching in the Church, and tell us how it would lift up the community. Where is the Ethical teaching like that which is given us in the Gospel? We have there the perfect example in the Life of Christ; we have there the only power we can get, in the Cross of Christ; and we have there the only Inspiration that can move us. "We love Him because He first loved us," and because we love Him, we try to do His will. Where has Herbert Spencer, where has John Stuart Mill, where has any man, dreamer, scientist, or philosopher, a basis on which to rest Ethical teaching to be compared for a moment with the basis, the example, the inspiration, and the power that come to us in the Gospel of Christ?

But why is it that we have well constituted Christian Churches, with adequate officers, fitting appliances, many advantages, and yet do not always have the blessing that our hearts crave? Well, may there not be at times an answer found to this question in the text "Grieve not the Holy Spirit of God." If there be unhallowed feelings of any class amongst God's professing people, how can it but be that the Spirit will be grieved, and will cease to

work, and therefore results cannot be expected? It cannot be supposed that the Dove will brood over scenes in which petty contentions and miserable strife dishonor God, insult Christ, and grieve Him. I do not need to say more. It is not merely in such obvious ways as these that Christians may grieve the Spirit. What is to be said, for instance, where there is a continual wrong done to him who is charged with the main responsibilities in relation to the congregation? The congregation is increasing; the Sunday School is increasing; the communicants are always increasing; the wealth of the people is increasing; and the one thing that stands still is the income of the minister. There are people responsible for injustice in that particular matter. I do not say that they are necessarily the Committee or the Trustees. These can give out no more than is put into their hands, but they can adopt a generous policy, and especially by their own lofty example they can lift up the people, for whom they are responsible, to a higher standard and do justice here. There are many cases in which that palpable injustice crushes the heart of a minister, and the better a man is, the more delicate his feelings, the deeper his self-respect, the less likely is he to speak of it; but he feels it in his heart in spite of himself. It is as bad in policy. In how many instances have congregations looked on, while there was growth in every direction but one, and at last the discouraged minister takes the thing as an indication that he may go elsewhere. Then the brethren waken up and understand their position, and possibly come and say, "Do stay with us: do stay with us, and we will double your income from this time forward." I know that this has taken place more than once. If the Churches would only rise to a right understanding of their duty, and congregations give a loving and healthy look around them, how many questions would be settled? Many questions arise as to societies, as to external organizations, as to the matter of evangelisation—of getting an adequate number of candidates for the ministry—of the teaching of every poor person and every ignorant person of the land. These are matters in which each member of the congregation should take a deep interest.

There are classes very properly described by Dr. Lang, and the phrase that describes them, "the Lapsed Masses," he very properly deprecated. They are recognized by people round about, more or less intelligent, more or less zealous. What do these do? Why, passing by the Church, they organise agencies outside. And what justifies their organising these agencies? They tell you of the great numbers of people who are being passed by by the Priest and the Levite, and on whom it is incumbent accordingly to play the rôle of the Good Samaritan, and in many instances behind the back of the Priest and the Levite, they speak disrespectfully of these officials. They differ in this respect from the Good Samaritan, for whereas, the original person of this description paid the bills, these change their tone, bow respectfully before the Priest and the Levite, and beg that they will be good enough to pay the bills. This we can get rid of. At least we can eliminate it in a measure by seek-

ing to sustain healthy, earnest, united, Scriptural bodies of Christian people linked together as a family, to whom the Lord's House is their home on the Lord's Day, and who realize what we have been taught in that old formulary that is not, indeed, Apostolic, but that has a great deal of Apostolic truth in it—"I believe in the Holy Ghost, the Holy Catholic Church, and the Communion of Saints."

On motion, the Council now adjourned to meet in this place to-morrow morning, at ten o'clock, the Session being closed with prayer.

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ST. ENOCH'S CHURCH, BELFAST,  
Thursday Forenoon, July 3rd, 10 o'clock.

The Council met according to adjournment, and was opened with devotional exercises conducted by the Rev. J. K. M'Millan, Victoria, Chairman of the Session.

The CHAIRMAN—I have to thank you, fathers, and brethren, for the honor you have done me in appointing me to preside over this meeting of the Council. I understand that this is intended as a recognition of the Australian Church, whose representatives have come a greater distance than those of any other, to attend this Assembly. A quarter of a century ago, it was no unusual thing for the voyage to Melbourne or Sydney, to extend over ninety, or even a hundred days. But now the passage can be effected in about thirty-six days. In course of time, such other improvements may be made, that the length of this voyage may be reduced to twenty or even fifteen days. We may then, perhaps, have the privilege of requesting the Council to come all the way to Melbourne, in which great city of the South, you would receive a cordial welcome. Just fifty years ago, there were only five Presbyterian ministers in the whole Australian Continent. Now, including New Zealand, there are 480. In the more thickly populated parts of the Colonies large towns and cities abound. Some of these cities, such as Melbourne, with a population of 300,000, and Sydney, Adelaide, and Brisbane, would do credit to almost any European State. Their Public Buildings, their Universities and Schools, are worthy of any city in the home country, while the enterprise, the intelligence, and the industry of their inhabitants cannot be surpassed, even in America. In Victoria especially, the most Presbyterian of all the Colonies, with a beautiful climate, we have now all the comforts and conveniences of life in the home country.

But what, above all things, makes us contented and satisfied in the Australian Church, is the fact, that we are a United Church. Our ministers and people are from all sections of the Church in the home land, but no man there, now knows of these sections. He left

his denominational name behind him in the Old World. He is now a Presbyterian—the grand old name common to us all, and is more than ever attached to the Church of his fathers.

I feel, however, that I must not trespass any longer upon the time of the Council. Let me ask the Churches in the home lands to remember the Church in the uttermost ends of the earth. Our very remoteness should awaken and maintain the liveliest interest in our welfare. When a member of the domestic circle goes abroad, away from his father's home, there is no one of all the family more frequently and kindly thought of than he, no one more often remembered by parents in their hearts and in their prayers; and there are no communications that awakens more sympathy and interest in all the household, than his. The Church in Australia stands in some such relation as this to you. Her ministers and people are far away. They are seeking in the distant country in which they live, to build up the Church which they love so well, and is so dear to us all. Remember them as having the strongest claims upon your attention and care, and when you hear reports of what they are doing, and how they fare, continue to take the deepest interest in everything that concerns their progress and welfare. I thank you, therefore, that in the appointment of this morning, you have remembered the Church of Australia.

The Minutes of the two Sessions of yesterday were read and approved.

The Business Committee made a Report which, on motion, was adopted, and is as follows:—

“The Business Committee recommend—

1. That a Committee on Sabbath Schools be appointed, in terms of the motion of Rev. Dr. Worden—the Committee to consist of

Rev. J. A. WORDEN, D.D., Philadelphia,	} Joint
JOHN N. CUTHBERTSON, Esq., Glasgow,	
Rev. Principal CAVEN, Toronto.	} Chairmen.
Rev. J. MONRO GIBSON, D.D., London.	
W. DICKSON, Esq., Edinburgh.	

2. That the Order of Business for to-day be—1st, a Statement by Rev. L. Cachet, of Rotterdam, respecting Holland; 2nd Report of Committee on the Better Organization of the Alliance and the *Catholic Presbyterian*; 3rd, Consideration of Mr. Lundie's Motion on Temperance; and 4th, Report of Committee on Rules of Order.

3. That the Council then adjourn, to meet in the Evening at 7-30 o'clock; that Principal Brown's Address be the first Order; that certain votes of thanks be then presented; after which will come Principal Cairns' Valedictory Address, to which George Junkin, Esq., will reply; to be followed by the concluding exercises.”

GEO. JUNKIN, Esq., reported that an exceedingly interesting and valuable historical sketch of “The New England Presbyterian Churches in the United States,” prepared by the Rev. Robert Court and the Rev. Warren R. Cochrane, at the instance of the Presbytery of Boston, had been received by the Programme Com-



mittee, but at too late an hour to be laid before the Council; he, therefore, offered the following resolution:—

“That the thanks of the Council be returned for this valuable Paper; and it be referred to the Editor of the Book of Proceedings to give it a place in the volume, if practicable.”

[The length of this Paper is such as to preclude its appearing in the Proceedings, while its character as a continuous historical sketch forbids the making of extracts. In view of its value, however, the Publication Committee recommend to those specially interested in New England Presbyterianism, its separate publication.—ED.]

The following Resolution was also offered to the Council and referred by it to the Executive Commission:—

“That in view of the extensive operations of the wicked and anomalous organization of the so-styled ‘Church of the Latter Day Saints,’ commonly called Mormons, by means of emissaries seducing and entrapping into that corrupt community, many from the communities, and, even in some cases, from the congregations represented in this Council, that the subject be referred to the Executive Commission for consideration and for such action in arrangement for the next Council as may be found advisable.”

Rev. Dr. MURRAY MITCHELL intimated his receipt of a letter from an American Missionary in China, urging the establishment of a Missionary College in that country, and asked the Council’s leave to submit the letter to the Committee on Foreign Missions or to the Executive Commission. (Agreed.)

The Moderator now called on the Rev. D. F. LION CACHET, Rotterdam, who said—I regret extremely that, owing to the lateness of my arriving at this Council, I was unable to take part along with my brethren from the various Churches of the European Continent, when stating to this meeting what might be interesting about the spiritual and religious interests of our respective countries. I owe it, therefore, to the kindness of your Business Committee and the courtesy of this Council, that I am enabled, at this late hour, to say a word about Holland. I cannot speak here as a delegate, because my Church is not in a position to appoint one. The grand old Holland Church, I am sorry to say, is going back from year to year. At the beginning of this century, a certain organization was forced on it by the king, with most disastrous results. According to this, our General Assembly, which is supposed to represent 1,600 or 1,700 congregations, now consists of only nineteen men, while our Synods consist sometimes of only two or three persons. Such an Assembly could not send a delegate to this Council. In Holland, as the Council is aware, we are engaged in a most important struggle for Gospel truth. Out of 1,600 or 1,700 congregations, we have perhaps 300 parishes without any ministers, the people preferring to stand and wait, rather than call men who do not stand loyal to the Standards of the Church.

At present we have only about 1,100 ministers in our Church, but these are divided, and there being no discipline, each man is allowed to preach whatever he likes. In Rotterdam, for instance, there are sixteen ministers occupying the pulpits in five churches.

In these pulpits such diversity as this might take place:—A man preaching, say at seven in the morning, might say that *perhaps*, Christ was a historical person, but that he (the preacher) was not sure. At a later hour the next preacher would say—“Well, I believe that Jesus Christ is the Son of God, but only in the sense in which we all are sons of God.” Later on in the day another preacher might say,—“I hold that the greater portion of the Scripture is inspired, but the inspiration is to this extent, that God helped the writers in some degree,” and then in the evening another preacher might say—“I hold by the Standards of the Church, and firmly believe each of the doctrines set forth in the Canons of Dort.” Such a state of matters is most distressing; but I am glad to add that, while I am speaking, a meeting is being held at Utrecht for the purpose of establishing a new University, to be so under the control of the Church, that in future, the teaching of the Theological Faculties will be in harmony with the Standards of the Church.

The Report of the Committee on the Better Organization of the Alliance was now presented by the Convener, Rev. Dr. BLAIKIE, who said—Mr. President, in giving in this Report I may say that it is a matter of the most sincere satisfaction, that the Council is in a position to take a step in advance in connection with this movement. As the Alliance has gone on the conviction that we should take this forward step is becoming deeper and deeper, and I look upon this, as, in many respects, the most testing, and therefore, the most important meeting that the Alliance has yet had. We have had many features of interest not inferior to those connected with former Council meetings, and some of them even beyond and above what we had at previous gatherings. This meeting has done what none of the other meetings did—It has tested the reality of our connection with one another, while we have had questions discussed here, which have brought out such differences as there are amongst us, and after the free discussion of those questions, I am glad to think that we are here to-day, not less united but more united than we were, at the beginning of this Council. Therefore, I think we may now proceed to take the step which is indicated in the Report now in your hands. It is not necessary for me to show by any arguments that it is desirable to appoint an Executive Commission. We have felt as our meetings have gone on, that it is a very awkward thing for a body like this to have no organ for expressing itself during the three or four years that may elapse between the meetings of the General Council, and I think, that it is the general feeling that this ought not to be the case with regard to our Alliance, and therefore, I suppose that it will be generally regarded as a foregone conclusion, that this Executive Commission, in some form or other, is to be constituted. With regard to the second section, the objects, which the Commission may endeavour to prosecute, I shall not enter upon all the various particulars that are put down. But there are two that I think may be selected as

specially fitted, to show the desirableness and importance of such an arrangement. These are 5 and 6,—the sending of deputations to Continental or Colonial Churches or Mission stations, when occasion calls for it, and the funds admit. I believe that it will be generally admitted that such is a very important object for us to keep in view, and it would have been a proper thing, if we had been able, to send delegates to one or other of the Luther Commemoration meetings. I think it will be a very suitable thing for us to send delegates to some of the meetings to be held—that is, some of the more conspicuous and prominent meetings to be held in connection with the Commemoration of Wiclif, and likewise the meetings that Dr. Brandes has told us of, to be held in August. These are samples of some of the more important movements with which it would be desirable for us to shew our sympathy. And beyond that, it is contemplated that, although it may be in remote stations, to send them to struggling Churches on the Continent. Thus, to hold a meeting in a large town and make known the objects of the Alliance, and so promote the spirit that was illustrated by the meetings held in Belfast, in Edinburgh, and in Philadelphia. It is right to let the public know about our movement. The public are slow to comprehend it and these meetings. The Churches in the various countries where these meetings will be held, will be glad to give their attention to this subject. Our idea is, that the same happy spirit of Union and the same feeling of Brotherhood, which have been so remarkable amongst us here, might be spread over a wider constituency, and might reach down to the smaller towns and the smaller of the large cities of the various countries with which we are connected. The third section refers to the Secretary. Well, I suppose that it will be generally felt, that considering the magnitude of this Alliance, you cannot expect to do anything effectually without an efficient Secretary. He must be a man able to look after the American and Continental and Colonial Churches. He must stand with one foot in the United States and the other foot in Europe, and he must move a good deal amongst the various Churches. It is suggested that we may require some day to have two Secretaries instead of one. With regard to funds, we are in a somewhat backward condition, because the Philadelphia Council passed a resolution to the effect that 1,000 dollars be appropriated annually for the services of the Clerks, in addition to the necessary expenses for the meetings of the Council, this sum to be appropriated under the directions of the Committee on Finance. The Committee named for that purpose was a very small one. One of its officers was removed by death, and so far, the object for which it was appointed, has not been carried out. The whole sum which has been at the disposal of those who have been connected with the preparations for this Council, amounts to £300, just enough to cover expenses. I make no remark upon this, because, as I stated at Philadelphia and state now, that I, for my part, am quite willing—as I have done—to render all the services I can to this movement as a labor of love. This is my 11th year,

for, as Dr. M'Cosh has told you, the first meeting was held in 1874, in my house, and since that time I have been more or less occupied with the affairs of this Council, as one of the clerks of the Conference in London, and of the Council at Edinburgh, that at Philadelphia, and now here. I was Convener of the Arrangement Committee for the Edinburgh meeting and that involved a very great amount of labor. I likewise had a considerable share in the movement to promote the Waldensian Fund in England, Scotland, Ireland, and the United States, and I have now a very considerable share in the movement in connexion with the Bohemian Fund. I think the cause worthy of the service, and I am happy to be able to render it. Having begun in the spirit, I am not willing to end in the flesh, and such services as I am able to render—of course, I am not so fit for hard work as once I was—I am quite willing to render on the same terms, that is, as a labor of love. At the same time, it is for the Council to consider whether, in making better and more permanent arrangements for the carrying out of the work, you should be dependent on services of that kind. Until you have a Secretary, you lay upon the clerks an unreasonable amount of work. The great weakness of the Executive is this: the sense of responsibility and the willingness to help are not sufficiently distributed. Men say, we should have done this and that, but they do not know that we are not called upon to do this or that, more than they are. There ought to have been a little more readiness or spontaneousness in this: for example, with reference to the Bohemian Collection, it should not have been left till all the brethren are away, to arouse sympathy and call forth efforts for the purpose. I confess that I feel very uneasy, and I look forward with considerable dread to the laying of these matters in the hands of the clerks, for what can the clerks do in connection with so wide and so large an undertaking? But that is for the Council to consider. With reference to the last section, I suppose it will be generally felt that some change is indispensable. You have felt during the meetings of the Council, how inconvenient it is not to have the Reports of the Committees in your hands in a printed form. But it has been impossible to have them printed, because they were not forthcoming to the hands of the Clerks in time for printing. The arrangement now proposed, however, is designed to secure that the Committees shall carry on the work, so as to have the Reports ready for the Council when commencing its meeting. With regard to a literary organ, the *Catholic Presbyterian* was not adopted to be the permanent organ of this Alliance. There are various matters I could have stated in this subject, but I shall not enlarge upon it. When any one proposed to revive it, my short answer has always been "No." It should not be revived. It has been suggested that some means of working with different sections of the Alliance may be advantageously employed, that will however, be for the Executive, if it is entrusted with the matter.

The Rev. Dr. HAYS moved, and Rev. Dr. BRIGGS seconded, the acceptance of the Report.

The Council now agreed to consider the various clauses of the Report *seriatim*.

Rev. Dr. PATTERSON, Philadelphia—It seems to me that the Committee is proposing that this Council should do what belongs of right to the Churches—namely, alter and amend the Constitution. Now, the language of the Constitution is explicit on this point:—

“No change shall be made in this Constitution except on motion made at one general meeting of the Council, not objected to by a majority of the Churches, and carried by a two-thirds vote at the next general meeting.”

I am in full sympathy with the objects of the Report, but it looks to me as if it came under the provisions of that clause with reference to amendment of the Constitution. I feel confirmed in my view by the language of the sixth clause, assigning to the Business Committee all arrangements, including the programme for the following meeting.

Rev. Professor BLAIKIE—Dr. Patterson quite mistakes the meaning of the Report. All that the Committee propose is an extension of the existing Constitution. Article 6 of the Constitution was in these terms:

“The Council at each general meeting shall appoint a Committee of Business, through which all communications and notices of all subjects proposed to be discussed shall pass, and the Committee appointed at one general meeting shall act provisionally as far as is necessary preparing for the following meeting.”

The appointment of the “Executive Commission” was a mere extension of the Business Committee.

The various clauses of the Report were then carefully, and at considerable length examined, and at the close the Report as amended in several particulars, was, on Motion, Adopted by the Council unanimously, and is as follows:—

## A.

### I. THE EXECUTIVE COMMISSION.

1. There shall be appointed by the Council at each meeting an Executive Commission, whose function shall be, during the intervals between the meetings of Council, to promote the objects of the Alliance.

2. This Commission shall consist of not fewer than fifty members, and be divided into two or more Sections;—at present, into a European Section and an American Section, each having power to fill vacancies in its own number.

3. Seven shall constitute a quorum of each Section, and at least that number of members shall reside within reach of a convenient place of meeting.

4. It shall be for the consideration of the Executive Commission whether separate auxiliary Alliances shall also be formed for the Continent of Europe and the Colonies of Great Britain, or whether these shall be included in sub-Sections, under the other Sections. The Commission shall report to next meeting of Council, giving an account of the operations of all its Sections.

## II. OBJECTS OF THE COMMISSION.

The objects of this Executive Commission shall, with due regard to the constituent Churches, be such as the following:—

1. To carry out the decisions of the Council.
2. To superintend the printing and publication of its Proceedings.
3. To communicate with the Churches of the Alliance. All communications of Committees to Churches to be transmitted through the Commission.
4. To collect and publish information respecting the Reformed Churches and their work.
5. To send Deputations to Continental or Colonial Churches, or to Foreign Mission stations, when occasion requires and the funds admit.
6. To extend sympathy and assistance to all Missions, Missionaries, and Churches, but especially, when these are under persecution.
7. To hold Public Meetings in order to communicate information respecting the Alliance, and to make known and promote its objects as may be deemed expedient.
8. To aid Standing Committees by supplementing their number when the services of Convener or members, may have been lost through death, sickness, or removal; and to render to Committees such other aid as may be in their power.
9. To prepare the Programme for the next Meeting of Council.
10. To receive the Credentials or Commissions of delegates to the Council.
11. To arrange for the printing, in good time, of Papers—especially Reports necessary for the use of the Council.
12. To publish, if judged desirable, a Journal, as the official Record or organ of the Alliance; the Commission having a right to employ a portion of its income in conducting and maintaining such a periodical.
13. To raise the funds needful for the work of the Alliance.

## III. THE SECRETARY.

1. The Executive Commission shall have power to appoint a Secretary, who shall assist the Executive in carrying on all its work.
2. The Secretary shall divide his time between the two Sections of the Commission, and shall act as Stated Clerk to the meetings of Council.
3. The Secretary shall receive a salary whose amount shall be determined by the Executive Commission.

## IV. FINANCE.

The ordinary revenue of the Commission shall be raised from two sources:

1. The Churches of the Alliance shall be asked to raise the sum of at least One Pound (or Five Dollars) per annum, for each Delegate that they are entitled to send to the Council.
2. The other source shall be Donations and Subscriptions from individuals. In ordinary years the sum to be secured as the income of the Alliance shall be One Thousand Pounds, or Five Thousand Dollars; and in the year when the meeting of the Council is held, Fifteen Hundred Pounds, or Seven Thousand Five Hundred Dollars. Out of this fund shall be paid all those expenses of the meetings which are not strictly connected with the accommodation of the Council and its members.

**B.**

## COMMITTEES.

1. In the appointment of Standing Committees, care shall be taken that a quorum of members reside within reach of the Convener, who shall obtain, by correspondence, the opinions of members residing at a distance.

2. Conveners of Committees must forward their Reports to the Secretary in time for their being printed and put into the hands of members previous to the meeting of the Council, else the consideration of such Reports may be deferred till next meeting of Council.

**C.**

The Council requests the Delegates to lay before the Supreme and other judicatories of the Church to which they belong, a copy of this paper.

The Council having then agreed, that the American section should be held to consist of the Churches in the United States of America and Canada, while the European section should include the Churches of all other lands, further agreed, that the Rev. T. W. Chambers, D.D., New York, should be Chairman of the American section, and the Rev. Principal Cairns, D.D., LL.D., Edinburgh, Chairman of the European section.

The Rev. J. MARSHALL LANG, D.D., Glasgow, then moved, and the Council unanimously agreed—

That, notwithstanding the adoption of the foregoing extended Constitution, the Executive Commission shall not appoint any such Secretary as is therein contemplated, until financial arrangements are so advanced, that there shall be a probability of permanency in the income, and until it shall have paid the present Clerks the sum of £300, in recognition of the past services which they have rendered to the Alliance.

The Council then elected the following as members of the Executive Commission :—for names see Appendix, p. 153.

## VOTE OF THANKS TO DR. BLAIKIE.

Principal CAIRNS, D.D., Edinburgh—I rise, Mr. Moderator, to move a vote of thanks to the Rev. Dr. Blaikie, for his great service in connection with the *Catholic Presbyterian*. As we all know, this was not an official organ of the Alliance, but it rendered great service, and its discontinuance was, I believe, universally lamented. I never met anybody who did not regret its disappearance. Efforts had been made by some to continue it by a guarantee fund, until this meeting of the Council. That did not happen to succeed. Nevertheless, I stand here to pay a just tribute to my dear friend Dr. Blaikie, who did everything he could do to promote the vitality of this organ, and through it, to increase the usefulness of the Alliance. I do not know that a better organ of the kind could have been created, and I do not expect that anything to surpass it can be produced. I regretted very much that the argument for Evolution—the survival of the fittest—could not be sustained in regard to the *Catholic Presbyterian*. The fittest has not survived. We must try to create something else, if necessary. On my own behalf, and in the name of hosts of friends, and not least of that of the many readers of the Magazine, I beg now to move—

“That the thanks of this Alliance, due to Rev. Dr. Blaikie for his invaluable services in editing, under many difficulties, the *Catholic Presbyterian*, be hereby respectfully and most cordially tendered him.”

MR. GEORGE JUNKIN, Philadelphia—I have the greatest pleasure in seconding this motion. Our whole Alliance has been under great obligation to Dr. Blaikie for his work on its behalf, in editing the *Catholic Presbyterian*. On our side of the ocean, no periodical of its character or class had been so servicable or so highly esteemed. It gave us information regarding the Churches connected with that Alliance which we could not have got from any other source, and I for one, shed many tears over its grave.

Dr. J. MARSHALL LANG, Glasgow, proposed that the Council pass the resolution by a rising vote.

The members of the Council then rose.

The MODERATOR, in conveying the vote of thanks,—Dr. Blaikie, allow me in the name of the Council to thank you for all the kind, valuable, and efficient services which you rendered in connection with the *Catholic Presbyterian*. You were editor of the *Catholic Presbyterian* from the first issue until its close. I may say that I myself read every number of the *Catholic Presbyterian* as it came out, and I regret, as we all deeply regret, the discontinuance of the Magazine. In the meantime, we feel that your services have been most efficient and exceedingly valuable, and we now thank you very cordially for all that you did in connection with the *Catholic Presbyterian*.

Rev. Dr. BLAIKIE, in acknowledging the vote of thanks, said— I thank you very much, gentlemen, for your kindness. It was always a great satisfaction to me to be able to show, month after month, that so many brethren could be brought together from various quarters, without disturbing our unity. The existence of the Journal testified to that. I think I may say that during the five years in which it was published, sixty discussions have been raised in favor of the possibility of our uniting together on the great important objects towards which, as Churches, we direct our energies. I have to thank you very cordially for your expression of thanks.

On motion, the Council adjourned, to meet in this place this evening at 7-30 o'clock, the session being closed with the benediction.

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ST. ENOCH'S CHURCH, BELFAST,  
Thursday Evening, July 3rd, 7-30 o'clock.

THE COUNCIL met according to adjournment, and was opened with devotional exercises, conducted by the Rev. John Hall, D.D., New York, Chairman of the Session.

The Minutes of the Forenoon Session were read and approved, after which it was agreed, that the Minutes of this evening should



be held approved, when signed by the Clerks and Chairman of the Business Committee.

The Rev. Principal BROWN, D.D., Aberdeen, then addressed the Council as follows:—

#### PERSONAL CONSECRATION.

We all know that in the things of this life, Consecration to one supreme object is the secret of success. In every pursuit, whether you want to make money or excel in literature, or science, or art, or whatsoever it is, persistent devotion to that one object is essential to high success. Well is it—Can it be different with the service of Christ? In the principle of it I suppose there is no difference, but our sphere is so transcendent,—in its character it is so different from all other pursuits and objects, that the two admit of no comparison, except for the one purpose of putting to shame the children of light by the greater wisdom shown by the children of this world in the pursuit of their object.

The Consecration of which I am about to speak, was inaugurated by the Master Himself in that sublimest of all prayers, presented at the Last Supper and on the eve of His Suffering: “For their sakes, I Consecrate myself, that they also may be Consecrated in truth,” as it is in the Revised Version, and by which I understand, no artificial separation of ourselves from the world, but a living reality. Now, as the Master’s Consecration was absolute and total, so if the same mind be in you that was in Christ Jesus, your Consecration behoves to be as absolute and total, and if you want that expressed in the best form, I give it to you in the words of one who was once the bitterest enemy of the Lord Jesus, but who by the grace of God was brought to say,—“The love of Christ constraineth us.” What does that mean? No word expresses it so well as this one. It is not mere subjugation, but a melting down and a dissolving of ourselves in the presence of His claims, and under the influence of His Spirit. “If one died for all, then were all dead, and that He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again.” The whole man is, therefore, to be in subjection to Christ, and the Consecration is to be total and entire. “For me to live is Christ,” or as Paul elsewhere expressed it, Every thought is to be “brought into captivity to the obedience of Christ.” How beautifully was this exhibited immediately after the descent of the Spirit at Pentecost. On that day, Power was given the disciples—Power over themselves. The first Power was in the Consecration of themselves to Christ—“And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own, but they had all things in common.” Under these circumstances, the “multitude” did not long remain at some 3,000. Speedily it became far larger, for no man reckoned himself to be his own; and, fired with a burning zeal for the common interest,

they that were scattered abroad on the persecution that arose about Stephen, went everywhere, preaching the Word. They could not but speak the things which they had seen and heard, and every one of them became travelling preachers, and such were their activities, that the Apostle says, "The Word of the Lord ran and was glorified." Hence, less than twenty years after the death of the last Apostle, Pliny, the younger, tells us, from the furthest extremity of the Black Sea, that when his master commanded him to extirpate all Christians, he wrote to him that he did not know what to do with the Christians that were brought before him for the purpose. Some of these people, it was recorded, stated they had been Christians for 10 and 15 years, and some as long as 20 years before that period, and therefore from the time of the Apostles. So quickly and so widely had the Kingdom spread.

Supposing that the same burning love of Christ and Consecration to His service had continued, how long would it have been until the world would have been brought to the feet of Christ? Some nine hundreds of years? We may allow a thousand years. But look how matters stand even in the Twentieth century of the Christian era. Why in that marvellous address of Dr. Stevenson's the other night, he stated that, while there are 2,700,000 Christians in Pagan and Mohammedan lands, there are 100,000,000,000 in those lands who have never heard of Christ, and know nothing of the way of Salvation. Will you lay this at the door of Divine Sovereignty? Perish the thought that would lay at the door of Divine Sovereignty the blame of the Church's apathy. "Curse ye Meroz," said the Angel of the Lord, "Curse ye bitterly, the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." He honors and privileges us to be co-operators with him in the work. "We are God's building," says the Apostle. How is it, when He invites us to the field, that, instead of feeling honored, we begin to speculate on the cause of the failure of the Gospel? "It is more blessed to give than to receive," and we have scarcely yet begun to learn that boon in respect to going forth to proclaim the glorious Gospel to all around us. What was the last utterance of our Lord? "All power is given unto Me in heaven and on earth;" that is, all heaven is at my disposal, and all earth at my command for you. "Go ye, therefore, and teach all nations." Without this Power men might say,—What could we do?—but Christ continues, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost"—thus bringing them into the whole riches of the Covenant of Grace; bringing them together as clusters of organised disciples—Churches in fact; and then it is added, "Teaching them to observe all things whatsoever I have commanded, and lo, I am with you always," or "all the days," so that there is never to be a break or interruption "even unto the end of the world." All who are within the body of Christ, to whom all things are communicated by Christ, are the Church; and so long as it remains, will missionary work remain, and that is not likely to be very soon ended. We have to teach them the alphabet,

the first principles of the doctrine of Christ. We are to be teachers, and God expects every Christian to be a teacher of somebody else. God has smitten the Church with barrenness and with divisions. It was said of the early Church, "Behold, how these Christians love one another;" but I might use the same words ironically, and say "Behold, how *these* Christians love one another." We must rise to a position we never held before. Let us begin to feel what we all owe to a Christless world,—what we have never realized, and certainly never performed. The Apostle Paul who was on the watch to catch every suggestion that might be thrown out by anybody for good, knew that there was to be a great famine which had been foretold. A collection having been taken up at Antioch, Paul was anxious to get all the Gentile Churches to do the same thing. Writing to the Corinthians, he says: "Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye." These Corinthians began to get slack in the battle, and the Apostle was afraid he would be put to shame. He therefore told them regarding the churches of Macedonia, "How that in a great trial of affliction, the abundance of their joy and their deep poverty, abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."

I remember in 1857 when the great commercial failures took place in the United States, crushing commerce, it was reported to us that all missionary and benevolent contributions had nearly doubled, and "great joy" abounded because of their liberality.

We are not to consecrate ourselves in the general, but to consecrate ourselves to some specific work. It was a saying of Dr. Chalmers', that "the world is governed by 'hobbies.'" Now, if everyone would take some special department of Christ's work and give himself to it, we might do a great deal more than we do. I do not think any particular qualification is required, and it would be a great thing if the young men of every Christian community came forward, asking "What can we do?" Young men can do a great many things, and should be always ready for any work that God gives into their hands. If this age is distinguished for one thing more than another, it is the number of Young Men's and Young Women's Associations. It is marvellous to think of the number of young men and young women who are at work.

My friend, William Burns, of China, was asked "What do you do with the converts; do you organize them?" "Why, I could not organize them," he said. "And what do you do with them; do you just let them go about?" "I could not," he replied, "organize them, but I just hand them over to the Americans, who are beautiful organizers." Burns knew the work he could do, and

also the work he could *not* do, but which others could do, and he acted rightly.

Finally, let us rejoice greatly because of the accounts brought from afar by our beloved missionaries, and acknowledge with heartfelt gratitude the goodness of God in so greatly blessing the efforts made for the furtherance of the Gospel in so many parts of the world. The Council is reminding the brethren in the fellowship of the Lord, that an adequate response to His call will never be given until every Christian, who has himself received the Gospel, owns that that Gospel should be carried to a Christless world, and in the spirit of self-sacrifice, prays and works for the universal extension of the Kingdom of God. I have, therefore, to express the earnest hope that, with a new Consecration of heart, ministers, office-bearer, and members of Churches will endeavour, to the utmost of their ability, to fulfil the command of Him to whom "All Power is given in heaven and earth."

#### VOTES OF THANKS.

Rev. Professor CHARTERIS, D.D.—I have to move a Resolution—one of Thanks to those, to whose arrangements it is owing that the meetings of this Council, have been so successful and so pleasant. All we have now to do as a Council is just what is felt as an obligation and a privilege by every individual who is leaving the shores of Ireland, and who knew that his last thought and word were, and ought to be, those of thankfulness for the hospitality that has made his visit one of the most pleasant things of his life. We have had a most delightful time. Everything went on so naturally, that I think we have been prone to forget the wise care and forethought that provided for everything, so that when the occasion arose there was nothing new to be thought of—all had been prepared. To the Committee that have done all this, we owe our most hearty thanks, and I have to ask you to express the thanks of the Council in this Resolution:—

"The Council offer their warmest thanks to the Local Committee for the excellent arrangements which were made for the transaction of business and for the comfort and convenience of members. Without making invidious distinctions where all friends have been so hearty, they would emphasize the labors of Rev. Dr. T. Y. Killen, Rev. George Shaw, Rev. Thomas Hamilton, Rev. Dr. Johnston, Rev. H. M. Williamson, Rev. John Kinghan; Messrs. T. H. Browne, Robert McMullan, A. D. Lemon, J.P.; John Shaw Brown, J.P.; John Huey, J.P., Coleraine; and, especially, Professor Watts, the Convener of both the Local and the Programme Committees, to whose unwearied activity the success of this meeting is in a great part due."

I understand that Dr. Watts held meetings and conferences, with a view to preparing for this Council, in all the principal towns of Ireland, and while many did virtuously, he excelled them all in providing the large sum of £2,000 raised by the munificence of their friends in Ireland.

Rev. Dr. MARTIN, Kentucky—It affords me great pleasure to second the Resolution. In doing so, I think we can all truthfully, as well as cordially, commend the wisdom, diligence, efficiency, and success, which have attended the efforts of the Committee of Arrangements, to whom was entrusted the business of making preparation for the meeting of that Council, and the entertainment of its members. I felt sure that the resolution will be unanimously adopted.

Rev. Professor WATTS, D.D., Belfast—Mr. Chairman, I would much rather face a congregation than the Council of the Reformed Churches. As you have heard, I have been Chairman of the Programme Committee and of the Business Committee. I should tell you how that came to pass. I was appointed Chairman of the Programme Committee by the Council in Philadelphia. My dear departed brother, Dr. Knox, was appointed Chairman of the General Committee, but ere he entered on the work of raising the necessary funds, the hand of death removed him from amongst us. I visited him several times, and on the occasion of my last visit, his great theme, next to the *one* all-absorbing theme of his prospects for Eternity, was the theme of this Council. Before I left his room, he handed me a cheque for fifty pounds, and with the shadows of death closing in around him, said—“That is the last cheque I shall ever sign.” As soon as circumstances permitted, I convened a meeting of the brethren of the Committee, and told them of this. Subsequently, their kindness placed me in the office which had been held by our dear departed brother. I felt that it was very heavy work—as indeed they all felt—to go out to raise £2,000, which was our estimate as to the expenses necessary. I think it is but proper that I should here mention the names of Sir Thomas and Lady M'Clure, who very cordially arranged to give a Reception in the Assembly's Hall, May Street. We had on that occasion a very fine meeting, the Mayor of Belfast, David Taylor, Esq., J.P., presiding. Before the close of the meeting I was able to announce that £500 had been subscribed, and the efforts then so happily inaugurated were crowned with success, by contributions from all parts of Ireland. In this Alliance we have a very ecclesiastical solar system, irradiated by the Sun of Righteousness Himself, and, by our gathering together around the one common Centre of light and life and liberty, the knowledge of our God and Saviour will be more widely and efficiently diffused over the entire earth. I beg to thank the Council for the very kind acknowledgment of my services.

Rev. Dr. ADAM, Glasgow—The Resolution I have to propose is one, that does not need many words to recommend it. Before reading it, however, allow me to express the joy and delight that personally, I have had in attending this past meeting of the Council. I should like to add my deep sense of the obligation in connexion with the warm hospitality that I, in common with others, have enjoyed. I am quite sure that, in connexion with the families to

which we were sent by the Committee of Arrangements, there have been laid the foundations of friendships that will endure through life. The Motion is as follows:—

“The Council record their deep sense of obligation to Rev. Hugh Hanna and the Session of his church, for the use, so kindly given, of the church and its premises, and for their unvarying courtesy and kindness.”

Rev. LEOPOLD MONOD, Lyons—In seconding the motion, I should like to be sufficiently at home in the English language to be able to express in my own name, and in the name of my Swiss and French friends especially, what is the feeling of our hearts. The hospitality we met with, even before we landed on these beautiful Irish shores, subsequently in Belfast, in the course of the trip to the grand scenery of the Giant’s Causeway, and elsewhere, has been characterised by such an amount of affectionate love, and, at the same time, of untiring labor, that we have all been placed under a sense of deep obligation and strong gratitude. It is to me a privilege and an honour, to second the motion, and to express the warmest thanks of the Council to Mr. Hanna and his Session.

Rev. HUGH HANNA, in responding, said—I am personally very much gratified for the kind terms in which you have acknowledged the services I was enabled to render to the Council. In the arrangements made for the reception of the Council, I had the heartiest concurrence and the most energetic assistance from the elders and office-bearers connected with my church. Personally, I had an abundant reward for any small service that I have been enabled to render, in that I have been brought into contact with many illustrious men with whose names I had been for years familiar, but whose faces I hardly ever hoped to see. I have had the pleasure of making their acquaintance, and I believe that friendships have been formed, that time will not terminate.

A. T. NIVEN, Edinburgh, Esq., offered, and Rev. JAMES COSH, Balmain, New South Wales, seconded the following:—

“The Council cordially thank the Conductors, Mr. Louis Mantell, Mr. C. Irvine, and Mr. George Bell, and the members of the choir, representing several choirs in town, for the most efficient and acceptable service of song conducted by them, during the sessions of the Council.”

Rev. Dr. PATTERSON, Philadelphia, proposed, and Rev. R. H. LUNDIE, Liverpool, seconded the following:—

“The Council gratefully acknowledge the accuracy and fulness of the reports of their Proceedings, by the gentlemen connected with the Press.”

Rev. Dr. T. Y. KILLEN, Belfast, moved, and GEORGE JUNKIN, Esq., Philadelphia, seconded the following:—

“That the Council acknowledge with all possible emphasis the labors of the Clerks of the Council. Those labors have been early and late. As they began long before the sessions of the Council, so they will continue long after its dissolution. For the heavy and often unnoticed toil of these officials, the Council offer their warmest thanks.”

Rev. Dr. JOHNSTON suggested the addition of the name of the Rev. Dr. J. Marshall Lang, Convener of the Business Committee. (Agreed.)

Rev. Dr. BLAIKIE, Edinburgh, replied on behalf of Dr. Mathews, himself, and the Rev. George MacFarland, Belfast.

Rev. Dr. LANG, also responded.

Rev. Dr. SCOTT, Glasgow, moved, and Rev. Dr. S. M. HAMILTON, New York, seconded the following:—

“That the Council cordially thank influential gentlemen of this town and Directors of Institutions, for the courtesies extended to the Delegates. They recall with peculiar satisfaction the kind and genial welcome to Belfast given by its Mayor, Sir David Taylor, J.P.”

F. WOLCOTT JACKSON, Esq., New Jersey, moved, and Pastor DUSEK, Bohemia, seconded the following:—

“That the Council are unable to express in adequate terms their gratitude for the hospitalities of the Ulster Hall, the delightful visits to Portrush, the Giant’s Causeway, Tonduff, and Bangor, and the other proofs of kindness, the memories of which will always be fresh and fragrant.”

Rev. Dr. BURNS, Montreal, moved, and Rev. Dr. CHAMBERLAIN, Madras, seconded the following:—

“Very particularly, the Council include in a vote of most hearty thanks all who, with true Irish warmth, opened their hearts and their homes to Delegates, and made the time of their visit to Belfast so bright and happy.”

The CHAIRMAN—The Council will now hear some parting words from a brother honored and beloved among us—Dr. Cairns.

### THE VALEDICTORY ADDRESS.

Principal CAIRNS—We have now reached the point where our work ends, and it falls to me, like the last bell before the ship starts, to announce our separation. This Third great Council of the Presbyterian Alliance—in some respects the greatest and most blessed of all—must here end. Our first thanks are due to that God who has brought us hither, who has guided and guarded us—many of us far from home—who has helped us in our counsels, disappointed our fears, exceeded our hopes, and sent us on our way rejoicing. If many of us have come anxious and go away relieved, satisfied that this Alliance has done a great work, and will yet do a greater, and is not only sweet and holy as a part of the Communion of Saints, but strong and fit for labor, as a part of the ministry of hard work and fruitful toil in God’s vineyard, to God be all the glory. Our next duty is to acknowledge the overflowing and truly magnificent hospitality of our friends in Belfast; but this has been already done so amply that on this head silence may now be expressive. I cannot, however, pass from this topic without suggesting, that we shall best show our thanks by keeping up a lively interest in Ireland, and by working and praying for its highest welfare. For myself, I may be permitted to say that that interest is not of yesterday. I have known Ireland since 1858, when I first made a long and delightful autumn tour to the South and West, ending here in Belfast, and in 1859 returned to take

part in the meeting of the Evangelical Alliance after the great Revival, when so many wonders of grace were reported. I then went down to preach at Monaghan for Rev. J. Bleckley, along with Dr. David King and John Henderson, Esq., two of the founders of the Evangelical Alliance. I have seen every great city of Ireland but Waterford; have preached in Dublin, Cork, Limerick, and in the neighbourhood of Ballinasloe; have sailed down the Lee and up the Shannon, and amidst the solitudes of Lough Corrib; have explored the charms of Glengariffe and the glories of Kylemore and the Killories; and, to turn up also the humors of Irish life, have been offered fresh herrings for sale when seated on the top of a travelling car in Tuam, and assisted old women—pilgrims from Castlebar—to light their pipes midst wind and rain on the rock's summit of Croagh Patrick. Let me add that, in wandering over Ireland, I have felt myself to be identified, not with a part of it only, but with the whole. I have preached in the steerage in going to America to emigrants from all parts—as many as would listen—and, in catching the first glimpse of its green hills, I have hailed, not the North only, but the West and the South, as my own country. Long and sad, and to me also unexpected, have the recent trials of Ireland been. But, although there have been storm and earthquake and fire, the Lord has not been absent from the earthquake, the whirlwind, and the fire. And He is now more present in the still, small voice. As we have met from day to day, not a single outrage has been reported; and may we not hope that ere long, through the healing influence of the Gospel, and of all that the Gospel inspires, the Word may be made good—"Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls salvation and thy gates praise." As we have been doing our work here in this century, how often have our thoughts gone back to the centuries that are past. When I lived in Berwick-on-Tweed, I looked out of my study window on the German Ocean. Ten miles across the bay was Holy Island or Lindisfarne, peopled once with monks who first introduced Christianity in the seventh century into the North of England. These again, Colman, Aidan, and others, came from Iona; and these in turn, recalled Columba, and he again, St. Patrick from this island. Years before, when a student in Germany, I had seen in a church in Heilbrunn, by the lovely banks of the Neckar, a stone effigy of St. Kilian—an ancestor, doubtless, of Dr. Killen and his nephew—who had gone with other saints, Columbus, Gallanus, and men like them, to convert the pagan Germans and Swiss amidst the forests of the Rhine, or the slopes of the Alps; and now, from these regions, and from Southern France and Northern Italy, which these Culdees also enlightened, men come here to consult with representatives of a Universal Reformed Christianity, on the things of the Kingdom of God! Thus are the centuries bound together; and who can tell what future scenes may connect themselves with our present gathering, and with this island where we now meet? So it has been with our past gatherings as a Council. In 1877 we met in Edinburgh with



the dark and sad memories of civil conflict in America behind us, and the meeting of brethren there from North and South, was like the Bow in the cloud. In 1880 we met in Philadelphia, with the memories of the Centennial of American Independence fresh and living. Those of us from the older country who recalled the defeats and humiliations of our fathers, and the parting of the great Anglo-Saxon race in twain, adored all the more the mighty Providence which had still united them in Christ, and gathered them to that true Philadelphia of concord and brotherhood in Jesus Christ, to work together for the glory of His one eternal Kingdom. Thus does all history fulfil Christ's word. In the meeting of nations, as of individuals, where two or three are gathered in His name, He is in the midst. We cannot forecast all the good that this Council in Belfast in 1884, will do. "Better is the end of a thing than the beginning thereof." This text of Ecclesiastes shows that the author was not the pessimist that some have supposed him to be. And how much better are the issues than some feared? Some dreaded that on the Consensus question or on that of the Cumberland Presbyterians, we should be wrecked or broken asunder. Now, each of these questions is happily settled, and the agitation of them has rooted the tree which it threatened to shake. Through the admirable spirit shown by the Southern Church, and surely not less by the Cumberland Church, and by the whole tone and bearing of our procedure, the elements of a settlement have been more clearly brought out and better distributed than any of us conceived beforehand. Our unity is shown to be enough for honourable and hopeful co-operation, and I earnestly pray that herein the grace of God will fulfil all our petitions. Further, and this also must be noticed, we see how, while the Consensus may not be formally defined, this event in the Providence of God so far defines it. It is admitted on all hands that the Sovereignty of God in the salvation of men is not, and cannot be given up; and thus, while Liberty in regard to explanations and applications of the doctrine is conceded, there is a doctrinal limit along the whole line of the Confessions, as to which the Council reserves the decision in its own hands, and which it will not suffer to be overpassed. There is thus more than an historical sense of the Consensus reached. There is a living Creed in regard to a living matter; and the Council has shown that it has both the Will and the Power, to make that Creed a reality. Out of a two-fold difficulty has thus come a Progress; and the Consensus defined sufficiently at one point, and one so crucial, seems less than before to need definition at any other. It is not necessary that I should take up all the separate topics discussed in this great and world-wide Assembly. But I cannot pass over our grand Missionary meetings on Thursday last, which have given so great an impulse to that vital enterprise. True, we had not that variety of color in the speakers, that immensity of field surveyed, and that overwhelming audience which have made the Philadelphia Missionary meeting of the Alliance, probably the greatest in the history of the world. But we had a

vastness of audience as great for the locality, and a succession of addresses which for spirit-stirring recital of successes and lofty utterance of aspirations, could hardly be surpassed. And, what is almost more, we have had an Organisation of mutual help and Co-operation in the mission field recommended, which may be expected to yield greater fruit than in any former period, and to encourage indefinitely the resources of Missionary warfare. Nothing is more hopeful to us as an Alliance than this ever-deepening, ever more concentrated missionary devotion. We cannot fail if we thus visibly claim the world for Christ, and strive to make good that claim. It will be an honor to Ireland, as the motherland of British missions, thus to have consolidated the whole energies of the Reformed Church in this glorious enterprise; to have made a new starting-point after so many centuries. We thus also meet and repel the charge that this great Alliance is barren of visible fruit, "all sound and fury, signifying nothing." We meet it also by those valuable conferences that we have held, with Papers and Discussions on Home Missions, on Ministerial Training, on Sabbath Schools, on Colleges (this, too, in connection with the touching words of a veteran bidding us farewell), on Worship, and not least on Temperance, though on this last we have gone further, and taken practical steps to abate a tremendous evil which afflicts every land. I am aware that there are some who felt as if the Alliance were unpractical until it took up some separate field of work, or, at least, collected large sums of money, as for the Waldenses, the Bohemian Church, or such like objects. Now, whilst I am altogether in favor of these or similar efforts, I wholly deny that they are needed to make the Alliance a great practical Power. Is it nothing practical to show the Doctrinal harmony of the Reformed Churches in the face of a Doubt and Unsettlement, which supposes everything to be in motion because it is itself never at rest? Is it nothing to show the deeper and better Verity of Protestantism in the face of an inflexible Romanism, such as we have here and throughout the world? Is it nothing to reveal to us here and to struggling Churches elsewhere, our own strength and numbers, and send us back to the fight with our sense of weakness and loneliness gone and vanished? The sun, no doubt, does good practical work when he assists in bleaching out the native color of the Belfast linen, or yoking himself to the car of the photographer, as at the Giant's Causeway. But, did the sun do no useful work before the photographer, or even the linen bleacher, existed, in giving light to all work, heat to much, and exhilaration to every worker? So does the sunshine of this Alliance and of these Conferences, guide and stimulate every one of us. We may come disheartened, but we go away strong. We have gathered the wisdom of many Churches in addition to the experience of one. We have not only mustered our hosts, but tempered our weapons. We have heard the sound of the hammers of those who are blasting the rocks on the opposite side, and we return to tunnel out through what is left of the mountain, a full highway for our

God. Who can forget our great Communion Service last Lord's Day? Shall it not recur to us on the far Mission field, when grappling with all the false religions of the world, or, in loneliness as deep, when confronting the barbarism and vices of our great cities, or when plunged in the darkness of bereavement, or called to walk in the valley of the shadow of death? Is not this the true Consensus of our Confessions—the 8th of the Romans—God's strength calling us and working out to us the purposes of His Sovereign Will? Is there no might, no inspiration here? "Fear not, I have redeemed thee. I have called thee by My name, and thou art Mine." May these consolations be present with our afflicted brother, Dr. Irving; with men also like Dr. Ormiston, of New York, who closed our discussion in Philadelphia on the Atonement, with a prayer which none of us can forget, and with all besides, on whom trouble now lies. "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee." Fathers and brethren, permit me, ere I close, to bring one matter before this Alliance which has been much upon my own mind, and which I cannot but leave as a suggestion for the future, though I know it has been already before the Alliance. Is it not possible for us to have some closer fellowship in this Alliance with the descendants and representatives of the Reformed Church in Germany? I do not mean those who still stand apart from the Lutherans, whom our admirable friend Dr. Brandes so ably represents, but also those who are ecclesiastically united with Lutherans in the United Church of Prussia. I know the difficulties. But have these brethren done anything to forfeit their place among the Reformed? Do they not retain, even within that Union, their right to the great Heidelberg Catechism which their fathers created? Are these hundreds, or even thousands, of congregations on the Rhine, in Westphalia, and elsewhere, at the head of which the Royal House of Prussia once stood, not as much, for the most part in, sympathy with this Alliance, as any of us? Has not Dr. Monod reported to us a resolution of a Rhenish Synod in regard to a part of our own procedure here? They have not lost their rights by belonging to a State Church; for there are members of State Churches, second to none, in their services to this Alliance. Nor have they forfeited them by their Union with Lutherans, for they have retained (as they believe) their distinctive Confession; and the government of the United body as a whole tends more and more to the Synodal or Presbyterian platform. After such great Lutheran celebrations as those in Wittenberg, where Dr. Watts, Professor Salmund, and Mr. Stalker, with others, took such a prominent part, and in which we all took a part at home in some form or other, we must tend to more visible co-operation even with the Church of Luther; but with the Church of Calvin, in as far as it still lives and works within that Union in Germany (and it lives and works for untold good on its Theology and Christian life), we ought to seek something closer, and not leave it to be represented only indirectly by its descendants in the United States, able and valued

as they are. How this is to be effected I know not, whether by the Supreme Court Council in Berlin giving liberty to all Reformed congregations, who choose to do so, to send us regular delegates, or by our extending a right of corresponding membership to all congregations even of the United Church, who will come over and help us, and be helped by us in our deliberations. So may the day be retrieved, so disastrous to the Reformation, when Luther and Zwingle went apart at Marburg in 1529; and so may a happier day be hastened when a Believing Protestantism, knit together in all its members, shall stand up in all its unity against Romanism and Unbelief in all the world! And now, dear brethren of this Alliance, we, who have come together, not as, too often, the diplomatists of the world, with conflicting interests, and with the hand upon the hilt of the sword, but with one aim and with one longing for brotherly love and concord, must part. Our very differences have been in charity, our very debates, if debates they could be called, softened by mutual respect and friendship. We have enjoyed visions—not unreal—of brighter days for Ireland and for the world. More than a quarter of a century ago I stood on the top of Mangerton above the Lakes of Killarney, to catch the prospect at sunrise. The mist was obstinate, and after waiting weary hours I was about to descend in despair. Suddenly the mist opened, and, rolling up like a curtain, left that glorious sea and mountain-girded expanse from Kenmare River to Dingle Bay, with the bright lakes in the centre, at my feet. Thus we have seemed to catch a glimpse—God grant it may be an abiding one—of a brighter, happier, purer Ireland, with the living waters in the centre. From a mountain like this, we must now descend and go our separate ways, striving by faith and prayer to realise our several visions till the call reach us through grace, as it has come to others—a Duff, an Adams, a Knox, a Baird, who longed to see successive meetings of this Alliance, and have not seen them—“Come up higher!” We are all unworthy of that higher fellowship; but the Blood that redeems us and the Grace that calls us can make us meet for that great inheritance. The feet of our great High Priest have touched the waters. The ark of the Covenant is in the midst of the Jordan, and it will not come up till the whole host of the ransomed (and oh, that we all may be among them!), not only the Calebs and the Joshuas, but the Feebleminds, the Fearings, the Ready-to-Halts, and the Much-Afrays, have passed over and entered into the promised rest.

Rev. HUGH HANNA, Belfast, then led the meeting in prayer.

The CHAIRMAN—I have to express my sense of the high honour conferred upon me by being asked to preside at the closing meeting of this Council. Although I have gone to make my home in America, and to there meet with the appreciation of all classes far beyond my personal deserts, I can never cease to have the deepest affections and the warmest interest in my brethren in this,

the land in which I was born, in the Presbyterian Church in which I was a minister, and in this city in which I was a student. I am very happy to meet with you all, and now I utter from the depths of my own heart the words, "Finally, brethren, farewell; Be perfect, be of good comfort, be of one mind; live in peace, and the God of love and peace shall be with you." And now, In the name of the Great Head of the Church, I pronounce this Council dissolved, and by authority, furthermore announce, that the Fourth Council of the Alliance of the Reformed Churches holding the Presbyterian system, will be held in London in 1888, at such time and place as the Executive Commission may decide.

Principal M'CosH having pronounced the benediction, the General Council of 1884 came to a close.



# THE APPENDIX:

## CONTAINING

- I. 1.—Report on Formulating the Consensus.
- 2.— „ „ Foreign Missions.
- 3.— „ „ Work on the European Continent.
- 4.— „ „ Statistics.
- 5.— „ „ the Eldership.
- 6.— „ „ Desiderata of Presbyterian History.
- 7.—Proposed Rules of Order.
- 8.—Constitution of Executive Commission.
- 9.—Letters and Communications addressed to the Council.

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## II. Lists of Committees directed to report to the Fourth General Council, London, 1888 :—

- 1.—Committee on Credentials and Statistics.
  - 2.— „ „ Co-operation in Foreign Mission Work.
  - 3.— „ „ Work on the European Continent.
  - 4.— „ „ Woman's Work in the Church.
  - 5.— „ „ Sabbath Schools.
  - 6.—Executive Commission.
  - 7.—London Arrangements Committee.
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## I.

### REPORT OF COMMITTEE

#### ON THE

#### CONSENSUS OF THE REFORMED CONFESSIONS.

THIS COMMITTEE was appointed by the Philadelphia Council in 1880. Its work was described in the Resolution of the Council, as found in its Proceedings (p. 394), which runs as follows:—"Resolved that a Committee, consisting of members from the various branches of the Reformed or Presbyterian Churches embraced within this Alliance, be appointed to consider the desirableness of defining the 'Consensus of the Reformed Confessions,' (mentioned in our Constitution) and to report at the next meeting of the Council."

The Committee met in Philadelphia before the close of the Second General Council, on September 30th, 1880, and agreed, in prosecution of its work, to sub-divide itself into three sections—a British, with Dr. John Marshall Lang, of Glasgow, as chairman; a Continental, with Dr. Jean Monod, of Montauban, as chairman; and an American, with Dr. A. A. Hodge, of Princeton, as chairman; each to communicate as required with Dr. John Cairns, of Edinburgh, the Chairman of the General Committee. It was also agreed that Dr. T. W. Chambers, of New York, should act as Secretary, of the General Committee.

It was likewise resolved that the chairman of each section should submit to the members in it the following question, and report the answer to the Chairman of the General Committee—"Do you think it desirable that the 'Consensus of the Reformed Confessions,' as mentioned in the Constitution of the Alliance, be defined, and in what sense and to what extent?" With these arrangements and with an understanding to meet in Belfast, in 1881, or earlier if called, the first meeting of the Committee closed.

Since then the different sections have been engaged in prosecuting the enquiry which had been committed to them. The American section was the first to meet. Their decision is given in the following minute—"At a meeting of the American section of the Committee on the question, Whether the Consensus of the Reformed Confessions should be formulated, held June 2nd, 1881, in New York, present—the Rev. Drs. Hodge, Patterson, Wilson, Morris, Nelson, Shedd, Chambers, Schaff, Sloan, and Principal Caven—it was resolved, "That this section of the Committee are in favour of formulating the Consensus of the Reformed Confessions, in the received historic sense of those Confessions, and to the extent of including all the doctrines common to the symbolical books of the Reformed Churches." *Nem. con.* T. W. Chambers, Secretary, American section, June 2, 1881."

This action of the American section was reported immediately to the Chairman of the General Committee, but from various reasons it was not found possible to hold an early meeting of the British section as a whole, though communications were received from Dr. J. Marshall Lang as to the progress of his inquiries. Letters also were transmitted from Dr. Jean

Monod, indicating considerable diversity of opinion in the Continental section, and while not altogether averse to a new definition of the Consensus, laying stress upon its risks and difficulties. At length a meeting of the British section was held; and the result is stated in the following minute:—"General Presbyterian Council, Committee on Creeds and Confessions, British section. This section met in the Senate Hall of the New College, Edinburgh, June 1st, 1882, present—Dr. Cairns, Dr. Rainy, Dr. Blaikie, Dr. Calderwood, Dr. Lang; Dr. Lang in the Chair. Meeting was opened by prayer. The Chairman read the minute of Committee meeting held in Philadelphia, September 30, 1880. Read also draft of the letters which had been sent to the members of the British section. Dr. Cairns submitted replies from himself, Dr. Blaikie, Dr. Watts of Belfast, and Dr. Lang. The opinions of the American and Continental sections were also read.

The meeting having deliberated, the following conclusion was unanimously agreed to:—"That it is scarcely possible to formulate such a Consensus as will determine all cases which may arise, or prove helpful to the Alliance in regard to the admission of Churches. In coming to this conclusion the meeting is at the same time unanimous that, apart from the special issue in regard to the admission of Churches, important ends might be served if some general exhibition could be framed of the great central truths in which the Reformed (Presbyterian) Churches are agreed."

Dr. Lang was requested to communicate the above resolution to the absent members of the section, and to transmit to Dr. Cairns the replies received, that these may be forwarded to the American and Continental sections.

The meeting was closed with the Benediction."

In terms of this agreement of the British section, copies of this minute were sent to all the absent members. In reply, the Rev. Dr. Watts, of Belfast, dissented from the view of the British section in so far as it did not recommend that the Consensus should be fully formulated. A copy of this letter, in terms of the minute of the British section, was sent to the Chairman of the American and Continental sections respectively.

It would have been desirable to have had some general opinion of the Continental section to compare with the decisions already given by the representatives of the American and British Churches. Dr. Jean Monod however, found that local distance imposed an insuperable obstacle to any meeting of this kind, and endeavoured to ascertain the views of the other Continental brethren, by correspondence. The result he has summed up in the following report dated Montauban, March 3, 1884, which it has been judged desirable to insert in a translated form in this report of the General Committee. After giving the terms of the question sent to the other members of his section, as in the Philadelphia minute of September 30, 1880, M. Monod proceeds—"This question I sent for answer to M. M. Van Oosterzee, of Utrecht; Godet, of Neuchatel; Comba, of Florence; Krafft, of Bonn; and Coulin, of Geneva. In my circular letter I said to them, 'You will observe the exact bearing of the question stated. It is not the question of actually formulating a Consensus, but only *the desirableness of formulating one*, which may serve as a flag to the Presbyterian Alliance.' Notwithstanding this explanation, one of my correspondents, M. Krafft, of Bonn, who, in 1877, had presented to the Edinburgh meeting a sketch of a Consensus of the Reformed Confessions, addressed to me in the name of the Rhenish Synod, the sketch of a Confession of Faith, in five parts, taken from the Catechism of Luther and the Heidelberg Catechism (1. Law, 2. Faith, 3. Prayer, 4 and 5. the two Sacraments.) M. Krafft spoke of this work as remarkable and to the end in view. Whatever might be its merits, I could take no charge of it, as it lay beyond the subject immediately on hand. The answers sent me from Neuchatel, Geneva, Florence, and Utrecht were different: and these I shall seek to compendize. In these

letters the reasons for and against a Consensus nearly balance each other. I shall first state the former.

In the name of several Neuchatel ministers it was urged, that a Confession of faith was needful to the Presbyterian Alliance, both from a religious point of view, as necessary to bear witness to Christian truth in the face of ever increasing assaults on Christianity, and also from a practical point of view, as making known to Churches seeking to enter the Alliance the terms of their admission. Besides, it would not be so difficult as imagined, to agree upon a formula, in the spirit of charity, and on condition that the adherents of certain special doctrines, like plenary inspiration and Calvinistic predestination, did not seek to impose their point of view, which would be followed by certain rupture. Besides, in a subsidiary way, it was added, in passing from the question of a new definition to that of the foundation itself, that in seeking to meet the wants of the nineteenth century, it was necessary not to place any longer in the centre of a Confession "justification by faith," as in the sixteenth century, but "the Divine fact of the Word made flesh," the soul of the Consensus needing to be the adoring cry of the Apostle Thomas—"My Lord and my God." The hope was expressed that even amidst the turmoil of the century, a voice like that of the Alliance would not pass unheeded, but it was added, "better not try than fail." In general those favourable to a formulation insisted that it should be elementary, a mere common flag, leaving their *raison d'être*, and their special value, to particular Confessions.

The Synod of the Waldensian Valleys voted the "desirableness of a Consensus, which should not involve the abandonment of particular Confessions." The Synod has made it plain that the second part of the motion is as emphatic as the first, for it has no meaning in their eyes, except with the restriction which accompanies it.

The non-official General Synod of the Evangelical Reformed Churches of France, held at Marseilles in October, passed, on the 26th of that month, the following resolution:—"The Synod, asked by some particular Synods, as to the desirableness of preparing, by special study, a declaration of faith that should comprise the beliefs and principles common to the Presbyterian Churches, understanding that the aim is not to impose on the Churches a new symbol, but to bring to light the fundamental points of those already in existence, and thus to form a doctrinal banner for the Presbyterian Alliance, full of sympathy for the idea which has presided at the meetings of the Council, and persuaded that the Reformed Churches of France have everything to gain by drawing closer to their sister Churches in the two hemispheres, stronger than itself in numbers and in faith, does hereby, on the report of its Committee on Overtures, express anew its cordial adhesion to the Alliance of Presbyterian Churches, charges its permanent Committee to take care that our Churches shall be represented at the Presbyterian Council about to meet two years hence at Belfast, approves and encourages, without prejudging the result, all the labours which have tended to throw light on the characteristics of Presbyterianism, both as regards Church doctrine and organization; and recommends the subject to the attention of particular Synods, and quite specially to that of the Faculties of Theology."

I have now to lay before you the opinions and grounds of those of our correspondents who are opposed to the proposal. The most pronounced of these, in this respect, is the deeply-regretted Prof. V. Oosterzee. According to him, "if it was necessary now to found the Alliance, we might seek to give it a Confessional basis; but now that it exists, founded on the purely formal principle of Presbyterianism, now that the Council has met, and has entered on its work, there is reason to fear that the efforts to formulate a Consensus, and the debates which such a procedure would entail, might lead to a dissension fatal to the Alliance itself. If the formula is wide, there is a risk of its being vague and perhaps insignificant; if it lays stress on certain doctrines, even those which are common to all our ancient Confessions, we run the risk, in satisfying conservative minds, of cooling those in the

Church who are not less evangelical, but of more liberal tendencies. It is, therefore, the better course to regard the doctrinal bases of the Alliance *as taken for granted*, which, indeed, they are, rather than to encounter the difficulties of a modernized formula."

"The only advantage of a doctrinal formula (this argument comes from Neuchatel, where opinions have been divided on the subject) would be to keep back from the Alliance those who might wish to enter it without any profession of faith; but it cannot be presumed that such cases would arise. Besides, what character would the formula take? If it were merely of an ecclesiastical type, this would fail in the end, which is to give the Alliance a doctrinal basis. But were it purely doctrinal, then orthodox Churches, even now Presbyterian, could also join the union, and the end would not be any more gained. In short, since there exist among Christians different theological conceptions, even on important points, as for example, Christology, we shall never be able to avoid collision with one or other of two dangers—either that of disguising these differences under vague language, or of stating them sharply, which leads to separation. Thus in seeking to consolidate our work we have put it in peril."

Such, faithfully reported, are the opinions and impressions of some of the most representative men in our Continental Churches; you see that they are somewhat contradictory, and that good reasons are not wanting on both sides.

Personally, and placing myself, as is natural, in the point of view of our French Protestant Churches, I would not vote at this time for the framing of a doctrinal basis to the Presbyterian Alliance. In composing one quite new, we should seem to exceed our powers, since we have not received such a mission from the churches. Such a work would probably find little echo among them. To gather up from the different Reformed Confessions of Faith, admitted by all in the 17th and 18th centuries, a sort of substratum which would be a minimum of obligatory beliefs, imposed on all the members of the Alliance, this would be in my judgment, to run counter to the Providential movement which for half a century enlarges and transforms our theology at many points. The researches of Natural Science and of Biblical Criticism have caused it to undergo a development, that does not allow us at this day to shut ourselves up in the limits in which our fathers passed their days. We have, thanks to God, the same faith, but we have not the same theology. You will find among us few rigorous Calvinists, and perhaps still fewer adherents of the scheme of inspiration which was set forth with much ability and piety by Mr. Gausson, of Geneva. I fear, therefore, that a Consensus, however prudently formulated, would alienate from your Alliance a certain number of your Continental friends, who are happy to work along with you. In France, in Switzerland, in Germany, there are Christians, honestly Presbyterian, belonging more or less to the "broad Church," whom it would be at once far from just and far from wise to repel."

Such is the estimate of the position of the Continental Churches as to this question; and while the Committee, as a whole, may probably regard the difficulties of Dr. Monod and others who incline to a policy of abstention, as stated with sufficient strength, there can be no doubt that the doctrinal relations of Continental Presbyterianism must be fully appreciated in order to arrive at a right decision as to the desirableness of a formula which should bind the whole Alliance.

The Committee are thus prepared, by the facts and documents before them, for making some attempt to guide the Alliance as to the desirableness of defining more fully the Consensus of the Confessions. It would have been possible indeed to have stopped at this point, and to have left the Alliance to draw its own inferences. But this would hardly have been consistent with the purpose of the Committee's appointment; and after long and careful deliberation, in three meetings largely attended; one held

at Edinburgh on June 19th, 1884, and two here in Belfast, yesterday, June 24th, they submit the following conclusions on which they are agreed:—

I. *It is not indispensable to the Alliance, as an organization, that the Consensus should at present be further defined.* In support of this view it may be stated that the Alliance has been founded upon the Consensus in its present undefined state: nor has there any pledge been given to any Church that has entered it that this Consensus should be defined more fully. Whatever of usefulness the organization has enjoyed, has been under its present constitution: nor is there any reason to fear that the continuance thus far of the *status quo* will lead any Church, or possibly any individual, to retire from its membership. It cannot be said that the existing state of things leaves the Alliance without a creed altogether and thus, is practically intolerable. Any one of the Reformed Confessions is a pledge sufficient to satisfy those who hold any of the rest: and these creeds, as a whole, are sufficiently known to the world at large, to make it estimate aright, at least for practical recognition, that type of Christian doctrine which is distinctly called Reformed. The definition of the Consensus would not for the first time bring this type of doctrine into prominence. It may even be questioned whether any new document would, in some respects, so impress the mind with the distinctive features of that type of theology, as any one of the ancient Confessions which it sought to compendize.

II. *The Committee fully grants that there are advantages which the defining of the Consensus would secure, as working out the ends for which the organization exists.* The past action of the Alliance in dealing with Creeds and Confessions has served important ends, and a defining of their harmony might be expected to increase the benefit. It might deepen our own hold of the great articles of our faith, and serve as a valuable testimony lifted up amidst the unbelief and negation of the present century. It would certainly tend to remind us of the greatness of our inheritance, and check the disposition to surrender any part of it which it will hardly be denied is a real danger. If at some future day, the Alliance should be led to prosecute some such enterprise to its issue, it would be felt by many to be an onward step in its history and in that of the Kingdom of God.

III. *The advantages which might arise from a satisfactory definition of the Consensus seem to the Committee, for the present, outweighed by its risks and difficulties.* Some of these might be differently estimated by different minds, such as the problem of translating the venerable language of documents that have become almost sacred into the phraseology of the Nineteenth century, of curtailing in form without change of spirit, of reflecting Creeds that are not in all things identical by a representation in which nothing shall be missed on the one hand and set down to unfaithfulness, or retained on the other and charged to blind traditionalism and insensibility to modern progress. But there are other dangers which are harder to surmount. From the nature of the case, it is not easy to distinguish in idea and in fact, two kinds of definition, the one of which would be merely historical, and the other the utterance of a new and living Creed by the Alliance. The last kind of definition it would be hard so to limit beforehand in its use and application as to disarm the uneasy feelings of the separate Churches: for such is the earnestness with which each guards its own Creed and the right to alter or interpret it, that the work of the central body in this field, even though its aim would be different, would almost certainly arouse susceptibilities not easy to be allayed.

Had the Churches shewn a united and resolute purpose in face of these difficulties to proceed at once to this work, the decision of your Committee might have been different, but in the state of unpreparedness which this report exhibits, they do not feel justified in recommending any immediate steps in this direction.

This report cannot be closed without an allusion to the loss sustained by the Universal Church in the removal by death of one of the members of

the Committee on the Consensus—Dr. J. J. Van Oosterzee, of Utrecht. Dr. J. J. Van Oosterzee was one of the greatest preachers and teachers of theology in Holland: his earnest evangelical spirit contributed greatly to the revival of Reformation doctrine in that country and on the Continent generally: and his numerous works on exegetical, dogmatic and practical theology ranked him with the leading writers of his age. The Committee feel that his decease is one of the shadows which fall on this Third meeting of the Council, and they would be admonished by it, as by other bereavements, to do whatsoever their hand findeth to do with their might.

JOHN CAIRNS, CHAIRMAN.

II.

REPORTS ON CO-OPERATION IN FOREIGN MISSIONS.

AT a meeting of the Council of the Alliance of the Reformed Churches, held at Philadelphia on 2nd October, 1880,

*Inter alia,*

The Committee on Foreign Missions reported as follows, and the Council decided accordingly:

In reference to co-operation in the foreign mission field, your Committee recommend the following:

That, inasmuch, as one of the great objects embraced in the Constitution of this Alliance is to "entertain all subjects directly connected with the work of Evangelization, such as the relation of the Christian Church to the Evangelization of the world, the distribution of mission work, and the combination of Church energies, especially in reference to great cities and destitute districts," and the Council having manifest evidence from various quarters of a strong and increasing desire among the Churches in connection with it, that some suitable measures should be taken to secure, as far as practicable, co-operation in the work of Foreign Missions; therefore, be it resolved:

First. That the success which has attended the work of Foreign Missions claims devout gratitude to God from the whole Christian Church, and the desire expressed for such co-operation as may be found suitable, should be recognized as one of the most hopeful signs of the future.

Second. That this Council is deeply impressed with the importance of close union in the practical work of the mission field among the Reformed Churches, and approving generally of the recommendations accompanying the reports of the Committee on Co-operation in Foreign Mission work, and of remitting the same to the various Churches of this Alliance for their consideration, regard it as most desirable and timely were the Churches represented in this Council to adopt such measures as in their wisdom might seem meet for maturely considering the question of the best means of further organising and unifying our Evangelism in the several fields in which a plurality of Presbyterian Missions are contiguously established, and this in such a manner as to be in harmony with the interests and claims of the parent Churches.

Third. The Council assuming no right to offer suggestions or initiate measures for the Churches represented in it, respectfully approach these by the communication of the Paper hereby adopted, with the expression of fraternal and dutiful regards as an assemblage of Committees appointed by them to confer upon matters of common interest in promoting our common Christianity, and with the prayer that these great and holy ends may be advanced by a careful consideration of the matter herein set forth.

Fourth. To carry into effect the reference of this matter to the several Churches concerned in it, the Council do hereby appoint two Committees, namely—

*For the United States and Canada.*—Dr. Paxton, *Chairman*; Dr. J. L. Wilson, Dr. Dales, Dr. Peltz, Dr. Thomas Lowry, Dr. Boyce, Dr. Ferris, Rev. J. M. King, Dr. S. O. Wylie, and Dr. Fisher.

*For Europe and other places not otherwise provided for.*—Dr. J. M. Mitchell, *Chairman*; D. MacLagan, Esq., Dr. Graham, Rev. G. Robson, Dr. Lang, Rev. J. S. McIntosh, Rev. H. W. Smith, and George Smith, Esq.

It shall be the duty of these Committees to communicate in such manner as may be deemed best with the Churches assigned them, and report the result to the next Council.

Fifth. Should it become manifest in the meantime that plans of co-operation to some extent can be agreed upon among some of the Churches

interested, the said Committees are authorized and requested to give such aid in carrying them into effect as may be found practicable.

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*To the Third General Council of the Alliance of the Reformed Churches,  
Convened in Belfast, Ireland.*

The Convener of the Committee on Foreign Missions for the United States and Canada presents the following Report:—

Since the appointment of this Committee three of its members have died, the Rev. Philip Peltz, D.D., the Rev. S. O. Wylie, D.D., and the Rev. Dr. Fisher. They were all able men, and occupied positions of distinguished usefulness in their different churches. We record our sincere sorrow for their loss, and our deep regret that we have been deprived of their wise counsels.

Owing to the great distances by which the other members of the Committee are separated, we have not been able to secure a meeting. The summons of the convener was only answered in person by one other member of the Committee. As the principal work assigned to your Committee was to secure an expression of opinion on the subject of co-operation in Foreign Missions from the various missionary organizations upon this Continent, we entered into correspondence, and have secured valuable and well considered answers from the Boards of seven different Presbyterian bodies. We submit these answers in the belief that they will go far toward the solution of this important but difficult problem.

Paper marked Number 1 is from the Board of Foreign Missions of the Presbyterian Church in the United States of America.

Paper marked Number 2 is the answer of the Board of Foreign Missions of the Presbyterian Church of the United States.

Paper marked Number 3 is from the Board of Missions of the United Presbyterian Church in the United States of North America.

Paper marked Number 4 is from the Board of Foreign Missions of the Presbyterian Church of Canada.

Paper Number 5 is from the Board of Foreign Missions of the Reformed Church of America.

Paper Number 6 is from the Board of Missions of the Reformed Presbyterian Church (O.S.)

Paper Number 7 is from the Board of Foreign Missions of the Associate Reformed (Presbyterian) Church of the South.

All these papers we submit in the hope that the Council will be guided to the most happy results.

WILLIAM M. PANTON, *Convener.*

Princeton, N.J.,  
May 24th, 1884.

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(As some of these reports considered a variety of topics, only those portions of them referring to co-operation are printed).

1. The Rev. Dr. LOWRIE, Foreign Mission Secretary of the Presbyterian Church in the United States of America, writes—

“The Presbyterian Churches are ready for co-operation in Foreign Mission work, though not yet for union.”

As a method for securing that foreign missionary work may be conducted in substantial agreement or co-operation, he suggests that a brief and simple creed be prepared in harmony with the present doctrinal standards of Westminster or of Dort. Such a shorter creed, he thinks, would tend to facilitate co-operation in evangelizing work.

Failing this, through the Home Church's adherence to its particular subordinate standard, then, he thinks, that our Presbyterian polity opens



the way for co-operation. This, however, should be so administered as to honour the purity of the ministry, bring all the ministers and a ruling elder from each church in a certain district into the same Presbytery, and connect, in a general way, the Mission Churches with the mother Church, until the former become, in a good degree, self-supporting. Dr. Lowrie, therefore, urges that all existing home arrangements stand as they are; that the foreign missionary, if ordained, should become a member of the local Presbytery, and then, that this local Presbytery should be connected with the Home Church as a constituent part thereof. Such a course, he considers, to be on every ground preferable to the formation of native Presbyteries with the foreign missionary not included in its membership, or the regarding the foreign missionary as the New Testament evangelist, by conferring on him certain Presbyterian powers, such as that of ordaining candidates for the ministry.

2. Dr. J. LEIGHTON WILSON, Foreign Mission Secretary of the Presbyterian Church in the United States, writes as follows:—

“1. We are in hearty sympathy with the desire, which we believe to be general among Presbyterian bodies, for co-operation in the Foreign Mission work. We think that it should be the aim of all Presbyterians that there shall be but one Presbyterian Church in each mission field. No one would wish, less than ourselves, to extend to the native churches on mission ground the lines of separation which exist among Presbyterian bodies at home.

“2. As to the method of co-operation by Presbyterian missionaries among the heathen, it is plain that this must depend in part on the relations which the missionaries hold to the native Presbyteries. If the missionaries are combined with the natives in the Presbytery, the missionaries of various Churches, in order to form one native Church, must co-operate inside of one ecclesiastical organization. On the other hand, if the missionaries do not combine with the natives in the Presbytery, the missionaries will retain their connection with their respective home Presbyteries. They will then co-operate by bringing the native converts and native churches into one purely native Presbytery—the reapers agreeing to cast their sheaves into one garner.

“In this matter the course which this Committee would favour is, that our missionaries should remain outside of the native Presbyteries, leaving the control of the native Churches to the native Presbyters. We regard this plan as both Scriptural and best adapted to develop a vigorous, self-reliant, self-propagating native Church. We would, therefore, prefer such methods of co-operation as would be based on this plan. In questions about the distribution of the Foreign Missionary force in the field, the equipment or management of the theological seminaries or colleges, and other matters of this kind, all the Presbyterian missionaries in the field might confer and act together, under arrangements made by themselves, without affecting their original ecclesiastical relations.”

3. The Rev. Dr. DALES, Foreign Mission Secretary of the United Presbyterian Church of North America, urges there should be co-operation among the separate missions on the foreign field which might take the following forms:—

“First—Each body or board should maintain its individuality and personal or denominational interest in whatever mission it undertakes.

“Second—They should regard each other as brethren, and faithfully respect each others principles, and fields, and modes of operation.

“Third—They should accord to each other their respective rights, under the rule that is as binding upon churches and boards as it is upon individuals, to do to others as they would that others should do to them.

“Fourth—They should not interfere with each other in any of their mission fields, and thus weaken each others hands in carrying on the missionary work.

“Fifth—They should respect each others acts of discipline, so that when a person is properly certified from one mission he may be received by another; or, when properly disciplined, that discipline should be recognised and sustained by the other in all things where there is a common faith and profession between them.

“Sixth—They should think and speak well of each other in the work that is in any way properly allotted to them, and thus materially strengthen and keep each other in the good cause in which they are alike engaged.

“Seventh—They should cordially work together in all things that are in common—have missionary conferences when they are called for, act together in appeals to Governments where their missions are for mutual protection. or for increased facilities for their work, and in every way in their power aid each other in carrying on their work.”

4. The Rev. Dr. PATTERSON, on behalf of the Mission Board of the Canada Presbyterian Church, furnishes from the history of his own Church two interesting illustrations of co-operative union on the mission field. The first is that of the New Hebrides Mission, whose developement he traces up to the existing Synod, and concerning which he says:—

“Each of these (new missionaries, no matter what Church may send them to the Islands, or support them when there), from the time of his arrival, became a member of the Mission Council, which has since assumed the name of a Synod, and has continued to supervise the whole work of the mission. It receives new missionaries, and makes arrangements for their settlement, and, though desiring that each should be located according to his own inclination, it would not hesitate to overrule his choice, should the circumstances of the field seem to call for such a step. It considers and decides on such questions as the course of the mission vessel, the opening of new stations, furloughs of missionaries, representations to the home Churches on behalf of new undertakings, &c. In conducting the work at the several stations, each missionary is left much to his own discretion, yet the Council takes a kindly oversight of his work. At its annual meeting he presents a report on which he is questioned, and he may ask and obtain the counsel of brethren on any matter specially affecting the interests of his station. The financial arrangements of each station are left between the missionary and his Church. But even over these the Council exercises a superintendence, as the Church at home makes it a rule to pay no bills, except the salary and ordinary allowances of the missionary, unless these are first approved by the Council. Expenses common to the whole mission, such as for the maintenance of the mission vessel, are provided for by the several Churches engaged in the work in proportions agreed on. Thus, while no less than eight Churches, and these not only on opposite sides of the Atlantic, but on opposite sides of the earth, may be said to have a mission to the New Hebrides, yet not only in appearance before the heathen, but in actual practical working, the mission is one.”

The other illustration is taken from the formation of the Presbytery of Trinidad, which embraces in its membership the mission agents of the Free and United Presbyterian Churches of Scotland, and the Canada Presbyterian Church. Having sketched the history of the mission, Dr. Patterson proceeds:—

“In 1872 a consultation was held among the agents of the whole three, when they agreed to form themselves into a Presbytery, to be called the Presbytery of Trinidad. In the management of the mission business the missionaries meet in council and correspond with the home Church, but in other respects the Presbytery exercises the power of a Presbytery over ministers and congregations. It has exercised discipline over a member, which could not have been done but for the union. It superintends the studies of young men preparing for the ministry, and has licensed and

ordained at the last, one native of India to preach the Gospel, and it exercises a supervision of the work through the whole field. This union has been attended with the most classed results. It has strengthened the hearts and the hands of the brethren composing it, and greatly promoted the efficiency of their work. The composition of the Presbytery and their congregations, embracing such varied races, Scottish merchants, negro labourers, exiles of Maderia, Hindoos, and Chinese, has been an impressive testimony to the suitableness of the gospel to meet the spiritual wants of men of every race and clime, and its power to unite them as one in Christ Jesus. The union has also rendered the Presbyterian Church a power in the community, which as separate fragments it could never have become, and thus enabled it to advance the cause of religion and morality through the island in a way that it could not do before.

5. The Rev. Dr. COBB, Foreign Mission Secretary of the Reformed Church in America, writes in the name of the Board as follows:—

“1. The Board has no hesitation in agreeing that ‘it should be the aim of all Presbyterians that there should be but one Presbyterian Church in each mission field.’

“2. For the purpose of securing a result it deems so desirable, this Board has been ready to unite, and has united, as to its Missionaries and its native Pastors and Churches, with those of other Presbyterian bodies.”

(This action has been taken in China, at Amoy, and in Japan, at Tokio.)

“In 1875 the Reformed Church adopted a plan of co-operation with the American Presbyterian (South), by which the principle of union was expressly extended to any foreign missionary field, in which the two Churches might be found labouring side by side. ‘And this agreement,’ so it reads, ‘is made not only for the sake of expressing, as it does, the confidence which these two American Churches have in each other, but chiefly with the view of contributing to the establishment, in each missionary country, of a native Church that shall grow from its own root.’ From this position the Church and the Board have seen no reason to recede; nor would they, probably, shrink from extending its application to any or all other Presbyterian Churches with whom it might be possible for them to be thus associated.

3. In all such unions, the point most difficult of adjustment would probably be the relation of the Missionaries to the native Churches, and their ecclesiastical councils or courts. Whatever may be said or thought of Japan, we believe it does not exactly accord with the experience or the conviction of our Missionaries in China or India, to say that “the native Presbyters are competent to conduct the affairs of a Presbytery” as yet, although our hope and theirs is that it may soon be true. As a consequence of this conviction, our Missionaries in China—as also in Japan—sustain a relation quite anomalous to the native ecclesiastical bodies—being members of those bodies so far as presiding, discussing, and even voting are concerned, but not subject to their jurisdiction or amenable to discipline. In the constitution of the ‘Church of Christ’ in Japan, however, it is provided that Missionaries who sustain the relation of Pastor or acting Pastor to any native Church, shall be amenable to discipline *quoad hoc*. Such relations, we readily admit, cannot endure. They are inconsistent, theoretically, with the very idea of an independent, self-governing, self-supporting, self-propagating native Church. Such a Church must one (perhaps at no distant day) put an end to them, if they be not sooner terminated by the withdrawal of the Missionaries themselves.

“Yet decided benefits may result from such relations while they last. We deem it of the highest importance that the relations of missionaries to the native Church should be such, and conducted in such a spirit, as to avoid all appearance of, or attempt at, lordship or presumption of superiority over the native Presbyters or Churches, as well as all feeling of distance or causes of estrangement such as have, unhappily, marred the missionary

work in some fields. We would give to the native brethren the moral support of the stronger bodies whom the missionaries represent, the training which only experience can impart, and the mutual esteem and confidence which must result from the conviction that missionaries and native ministers and Churches have but one object in view: and that, the establishment of a pure, enduring, and independent Church of Christ, within the briefest reasonable period and on the surest foundation. For these reasons, and to this end, the close association in these bodies of foreign missionaries and native ministers, for a time at least and within reasonable limits, seems to us important and salutary.

It remains to speak, in the briefest manner, of co-operation at home. "Very decided advantage might accrue to the work and to the Churches, and that the objects aimed at in co-operation in the field could be more readily and perfectly secured, by closer correspondence and co-operation, agreement as to principles, discussion of methods, interchange of information, concert of action among different Boards. We believe that the work labours under serious disadvantages by reason of the lack of such a system, each Church or Board working on by itself. And we would hail the advent of some system, or agreement, that should for ever make impossible, before the danger becomes a real one, in the foreign field, the injurious rivalry and ruinous competition so often seen at home, at least among Churches of the same faith and order with ourselves,—that would cause the proper and desirable limits and localities of missionary labour by different Presbyterian Churches to be the subject of mutual arrangement, that would seek so to arrange them as to secure a more complete and intelligent distribution of the whole broad field, and especially of those portions yet unoccupied; that would seek, also, so to enlist the united energies of the Churches in maintaining and advancing the work, as to give hope of the more speedy evangelisation of the whole world, the actual publishing of the Gospel within some reasonable period of time 'to every creature.'"

6. MINUTE of Board of Foreign Missions of the Reformed Presbyterian Church, U.S.A.—

"In the minutes of the Second General Council, we find among the papers accompanying the reports of Committee on Foreign Missions (p. 1129), one prepared by our late chairman, Rev. S. O. Wylie, D.D., we simply repeat in reply to your inquiry, what he says respecting co-operation in Foreign mission work: 'Hitherto we have not felt any inconvenience on that score, our missionaries, acting under their own judgment, have co-operated in various matters with other missions. We leave the matter with them, to be guided of course by the general principles and rules of the body whose agents they are.'"

New York,  
Feb. 11, 1884.

R. W. SOMERVILLE,  
*Cor. Sec.*

7. MINUTE of the Mission Board of the Associate Reformed Synod of the South—

"Our experience covers the following facts:—

"For a period of seven years, from 1875 to 1882, this Board co-operated with the United Presbyterian Board in its Egyptian Mission. We had one missionary in that field, with their cordial permission, who laboured under the direction of the United Presbyterian Presbytery of Egypt. Our Board paid her salary through the regular channel of the U.P. Board. The arrangement worked well. It enabled us, a weak body, to put a missionary into the field, and at work, without the heavy expense of erecting buildings, translating the Scriptures, and other religious publications, which constitute a part of the essential outfit of every missionary station. We thus strengthened the missionary force in that field, and realised at home those

happy influences which are a recognized feature of foreign missionary work.

"In October, 1882, this co-operation was terminated by the death, so deeply lamented, of our missionary, Mrs. Mary Galloway Giffen.

"It will be seen from this brief reference that all questions of location and assignment to specific work were entirely left to the United Presbyterian Presbytery of Egypt.

"It seems to us that in many cases co-operation would be desirable and practicable. In view of the complicated and delicate questions which might arise in the management of the mission, two lines of action might suggest themselves :

"1. If the field is already occupied, then the final appeal in matters of divided opinion to rest with the Board *locum tenens*.

"2. If the territory is simultaneously entered, then the two or three Boards, as the case might be, by joint management to superintend the work, with, perhaps, a preliminary understanding that they will make some other Board a referee in cases of disagreement. Of course it will be expected, in all such cases of joint administration, that there will be the largest mutual concessions consistent with fidelity to trust and the efficiency of the mission.

"In our judgment, the grand consideration in such co-operation is not one of mutual helpfulness in labour and pecuniary support, but it removes a great stumbling-block to the acceptance of Christianity on the part of the heathen—viz., the denominational divisions and antagonisms of Evangelical Churches. This must constitute one of the most perplexing problems to the heathen world, and is certainly a formidable barrier to Christian missions."

The Convener of the British branch of the Committee on Foreign Missions having communicated with the various British Churches, enclosing to each a copy of the Resolutions adopted at Philadelphia in 1880, has received in reply from the different Churches the following communications :

1. *Church of Scotland.*

"6 NO. ST. DAVID STREET, EDINBURGH,  
May, 1884.

"REVEREND AND DEAR SIR,—The Foreign Missions Committee of the Church of Scotland have the honour to acknowledge your letter of date 11th December, 1883, and accompanying it, the Resolution in connection with Foreign Mission Work, passed by the General Presbyterian Council, which met at Philadelphia in 1880. The Committee heartily thank you for the courteous and friendly tone of your communication. It gives them pleasure to be addressed, in the name of the General Presbyterian Council, by one whose interest in Christian Missions has been so abundantly proved, and whose devoted labours are gratefully recognised by all Churches.

"In your letter you request (1) that the Church of Scotland Committee supply your Committee with any information or suggestions 'bearing on the matter of Co-operation in Foreign Mission Work;' and (2) that the Committee 'bring the Resolution of the General Presbyterian Council to the notice of the General Assembly,' in the hope that the 'Council may be favoured with an expression of the mind of the General Assembly on the important subject of Co-operation.'

"With regard to the former of these requests, the Committee are cordially at one with all Churches in the Alliance in the desire for hearty co-operation in the furtherance of Christian Work. The instructions given to their agents express this desire. And, so far as they are aware, the missionaries of the Church of Scotland have maintained friendly relations with missionaries of other communions, have been ready to act in concert with them when the opportunity of so doing was given, and have aimed, not

at transplanting the peculiar conditions of Scottish ecclesiasticism into other scenes, but only at proclaiming Christ and preparing the way of His kingdom.

“The Committee recall some special illustrations of the spirit of the Church on ‘the important subject of Co-operation.’

“In 1867, the late lamented Professor Crawford, then Moderator of the General Assembly, in his address at the close of the Assembly, advocated a union of Presbyterian Churches, ‘without any unprincipled compromise of their points of conscientious difference,’ in a common Missionary Board, ‘at which each Church should be fairly represented, and which should present reports of operations by the several Churches at a great Annual Convocation. This view was more than once quoted with entire approbation by leading ministers of the Church, at the meeting of the Council in Edinburgh in the year 1877.

“In 1878, under a remit from the General Assembly, a Sub-Committee of the Committee on Foreign Missions was appointed to act with Committees of the Free and United Presbyterian Churches, in preparing a ‘Statement of Doctrine and Questions for the Ordaining of Office-bearers in the Native Churches of India.’ As the result of the deliberations of these Committees, a statement and a formula were submitted to the General Assembly of 1882. The Assembly remitted the subject to a large Committee for further consideration. But the joint action of the Churches indicated the possibility of co-operation in at least one direction.

“In 1880, the General Assembly, informed of the proposal for the formation of a Christian College in Madras on an undenominational basis, authorised the Committee ‘to proceed with negotiations with other contracting bodies, and to contribute a sum not exceeding £600 a-year, provided the state of their funds will permit of this, without curtailing any of the operations in which the Committee are at present engaged.’ The Committee were obliged next year to report that the state of the funds precluded them ‘from further prosecuting negotiations.’ It is only right to add, that the Committee are not quite satisfied as to the proposed government of the College. But the Assembly gave its imprimatur to the idea of co-operation in the establishment of a comprehensive Christian College in India.

“Keeping in view what has now been stated, it will be apparent that the Church of Scotland is in full sympathy with your Committee and the Council of the Presbyterian Alliance in desirating closer union in the Foreign Mission work of the Churches.

“The difficulties in the way of this union are encountered when plans of co-operation are contemplated. And it must frankly be avowed that there are circumstances connected with the ecclesiastical situation in Scotland at present which greatly increase these difficulties. Still—since you ask suggestions—the Committee indicate one or two points at which some progress may be made in the line of co-operative union.

“As to the Foreign Mission field; it might be practicable to secure the formation of a Committee representing several Churches in fair proportion—the members of this Committee to be appointed by the Supreme Courts of the Churches—whose work should be to survey the field, for the purpose, first, of obtaining reliable information as to the need and condition of places not yet the scene of Christian labour, and indicate to Churches the more pressing or hopeful of these; and, secondly, of promoting union among native Christian Churches or societies, in such ways as may be found most expedient, so that efforts may be more vigorously made to form isolated communions into Churches possessing the liberty and order which are associated with Presbyterianism.

“The influence of such a Committee would be felt in the home Churches. It would, indeed, be a very distinct centre of union. The Committee feel that to attempt more, in the meantime, would be unwise, and would only tend to frustrate real co-operation. But, as things subsidiary, the hints given by yourself, in your admirable paper read at the meeting of Council

in Philadelphia, are well worthy of consideration—viz., “a regular exchange of reports and important minutes; conferences, when deemed desirable, on matters lying beyond the sphere of doctrine and discipline;” and to these may be added—as Dr. Crawford in 1867 indicated—greater Convocations, in which representatives of kindred Churches might join together in counsel and fervent prayer on the great work with which the Church is entrusted.

“The Committee on Foreign Missions wish it to be understood by you and your Committee that this letter is only an expression of their views. The Church in general is in no way committed by it. They will—as you ask—bring the resolution you transmit before the General Assembly. What the action of the Assembly will be, it is not for them to forecast. But, in complying with your wish for information and suggestions, they trust that you will accept this as an evidence of their sincere respect for yourself and their appreciation of the importance of the objects of your Committee.

“I remain, Reverend and dear Sir,

“ARCHIBALD SCOTT, D.D.,  
Convener, &c.”

The following extract-letter from J. T. Maclagan, Esq., Secretary to the Foreign Ministers' Committee, is to be added to the statement now given:—

“6, NORTH ST. DAVID STREET, EDINBURGH,  
11th June. 1884.

“The General Assembly approves of the Report, in which, as you will see, their attention was called to the proposed reply to your letter. There was no specific reference to the subject in the Deliverance of the Assembly as perhaps there might have been, had not its preparation been delayed, owing to my illness.”

## 2. Free Church of Scotland.

“At Edinburgh the 18th day of December, 1883. Which day the Foreign Missions Committee of the Free Church of Scotland, being met and constituted,

*Inter alia.*

### CO-OPERATION IN FOREIGN MISSIONS.

“The Convener submitted the Resolution of the Second General Council of the Presbyterian Alliance on Co-operation in Foreign Missions, and a letter from the Rev. Dr. Murray Mitchell, Convener of that Council's Committee, on the subject, asking for information or suggestions bearing on such co-operation. This Committee published that Resolution in the *Missionary Record* on 1st April, 1881, giving it then, as they do still, hearty approval. The Resolution expresses the uniform practice, as well as aim, of the Free Church of Scotland's Missionaries in all its fields—India, Africa, the Western Pacific and Syria. In *India*, besides taking an active part in all the provincial Missionary Conferences of all the Evangelical Churches, in the larger Conferences held at longer intervals, and in the Indian Presbyterian Alliance, this Church's Missionaries have formed the United Christian College of Madras, under the sanction of the Free General Assembly, and we deeply regret that, up to this time, no Presbyterian Mission in Madras has seen its way to join in the support of that College. This Church is ready to bring about a similar union elsewhere, so far as circumstances will allow. In Africa, the last General Assembly of the Free Church sanctioned a union of the United Presbyterian and Free Presbyteries of Kafaria, as the Presbyterian Church of South Africa, and the Committee trust that union will soon be consummated. The Livingstonia Mission co-operates with the United Presbyterian Church of Scotland, and has helped the London, the Established Church of Scotland's, and the Universities' Missions. In the New Hebrides group of the Western Pacific, this Church continues to labour most harmoniously along with seven other Presbyterian Churches of Australasia and Canada in a Joint Mission and Synod. In Syria, the Medical Mission of this Church unites heartily with the brethren

of the American Presbyterian Board, from whom it has often received assistance, and the Shweir Christians form a congregation of the Syrian Evangelical Church. The Free Church of Scotland, through its General Assembly and Foreign Missions Committee, has lost no proper opportunity of co-operating with other Evangelical, and especially Presbyterian, Churches abroad. While it will not pledge itself to extension solely with a view to this, it continues heartily to invite the co-operation of other Presbyterian Churches in India within the sphere of its present operations, and will rejoice to see further union in Africa.

“GEORGE SMITH, LL.D., Secretary.”

### 3. *United Presbyterian Church.*

This Church had taken action on the subject even before the question was brought before it by your Committee. The Secretary of the Foreign Mission Board supplies the following statement:—

“FOREIGN MISSION CO-OPERATION.”

#### FINDINGS OF UNITED PRESBYTERIAN SYNOD, MAY, 1882.

1. Where there are different Presbyterian Missions in the same field, if not formally united, they should be virtually one, and on all important questions bearing on the progress of the gospel should move on the same or parallel lines.

2. Where the missionaries of different Presbyterian Churches are labouring alongside of each other in the same field, their object should be to form the congregations gathered by them into one native Presbyterian Church.

3. Where missionary Presbyterian Churches have been formed in adjoining portions of the same national territory, they should be encouraged to proceed to organic union.

4. Where practicable, all evangelical churches in the same Mission field should unite in founding and supporting Christian educational institutions and theological colleges, and in providing Christian literature for the people.

5. Churches organized in Mission fields should have a brief and simple creed; a common formula of ordination for ministers, licentiates, and elders; and a common form of discipline.

6. In every extension of the Missionary enterprise care should be taken, as far as possible, to select a district where the operations of the Church may be concentrated within natural geographical or national boundaries, and where they shall not interfere with those of other evangelical bodies.”

### 4. *United Original Secession Church.*

“The Synod of United Original Seceders heartily acquiesces in the resolutions of the Council anent co-operation in Foreign Mission work, and will gladly lend its aid in giving effect to these resolutions when occasion requires.”

### 5. *Presbyterian Church of England.*

“A communication was received and read from Mr. Hugh M. Matheson, Convener of the Foreign Missions’ Committee, on the desirability of the Synod, in unison with other Superior Courts of the Presbyterian Churches, passing a resolution favourable to co-operation in Foreign Missions, and in cases of juxtaposition to Union—the resolution to be transmitted to the General Council of the Presbyterian Alliance.

The Synod received the communication and resolve—

“That it is most desirable there should be co-operation in Foreign Mission work with all Evangelical Churches and Societies. And in cases in which two or more Presbyterian Missions are labouring in juxtaposition in any Foreign field, there should not only be co-operation, but union. This has been acted upon in the Mission of this Church at Amoy, China, where a union was formed many years ago between the Mission of the



English Presbyterian Church and that of the Reformed Church of North America, in founding the Native Church in that large district.’”

6. *Presbyterian Church of Ireland.*

“That we rejoice in the formation of an Alliance among the Missionaries of the various Presbyterian Churches in India; cordially approve of the resolutions of the Second General Council of the Presbyterian Alliance at Philadelphia, that there should be a thorough common understanding, and, so far as possible, co-operation between Presbyterian Missions labouring in the same or in contiguous fields; and express the hope, that such measures will be from time to time adopted as may secure the wisest economy of men and means in the great mission work of the Church of Christ.”

7. *Welsh Calvinistic Methodist Church.*

The following is an extract from a letter of the Rev. Josiah Thomas, Secretary of the Welsh Calvinistic Methodists’ Foreign Missionary Society: “Liverpool, June 11th, 1884.

The resolutions of the General Presbyterian Council regarding union and co-operation in Missionary work were discussed in our Committee. The Committee fully and cordially agreed with the spirit of the resolutions and with the views expressed as to the desirability of co-operation, on the part of Presbyterian Churches, in Foreign Missionary work; and I have no hesitation in saying that such would be the sentiments of all the members of our Assembly.”

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YOUR COMMITTEE think they have discharged the duty entrusted to them when they have collected and transmitted to the Council the views of the Churches, as given above. It is not the province of your Committee to comment on these opinions, yet they cannot refrain from expressing high satisfaction at the harmony of sentiment that already exists among the Churches in regard to the important subject of co-operation in Foreign Missionary work.

Passing now from theory, it may be well to glance, however briefly, at the chief practical exhibitions of union in the foreign field.

In China a remarkable instance of union has occurred at Amoy between the missions of the English Presbyterian Church and that of the Reformed (Dutch) Church of the United States. It is unnecessary to dwell on the subject in this report.

No other case of union appears to have taken place in China. In the “Minutes of the fifth meeting of the Synod of China,” held at Shanghai, May, 1883, we find the following reference to this subject:—

“The Committee on Presbyterian Union would respectfully report that there has been no opportunity of doing anything to effect a union of the different Presbyterian bodies in China. As there is much interest felt in the next meeting of the General Presbyterian Council, which is to be held in Belfast in September, 1884, it is to be hoped that in connection with that meeting and the effect it will have in influencing the opinions of many in regard to the importance of such a union, some way may be opened for effecting the formation of a similar union among the Presbyterian bodies laboring in China, the Committee would therefore request to be continued.”\*

\*The following extract letter from the Rev. Dr. Happer, of Canton, contains the latest information we have received on this subject:—

“Canton, China, May 6th, 1884.  
\* “In regard to the matter concerning which you ask for information,—viz., ‘the union or federation of Missions or Mission Churches in China,’ I can only say that no progress has been made. \*\* The missionaries of the American Presbyterian Church (South) occupy the same field in Hangkow and Soochow with some of the missionaries of the American Presbyterian Church (North.) The most delightful spirit of brotherly confidence and Christian co-operation exists between the missionaries of the two Churches; but they have not yet attempted to unite as one mission. There is some difference of view as to the relation of the missionaries to the local Presbyteries and Synods, which for the present prevents any union in Presbyteries. The

Passing now to the Land of the Rising Sun, we find that very early in the history of Japanese evangelisation many expressed an earnest desire that all the Protestant Missions in the country might co-operate in the formation of one Native Church of Japan. This large hope has not been fulfilled; yet there is not only a branch of the Evangelical Alliance, but a great amount of Evangelical Alliance feeling pervading all the Protestant Missions. But this is by no means all. From a document kindly submitted to us from Tokiyo, Japan, we may quote the following extracts. "In May, 1876, a joint meeting was inaugurated, which was afterwards designated as the Council of the Three Missions, viz.:—That of the Presbyterian Church in the United States; that of the Reformed Church of America; and that of the United Presbyterian Church of Scotland. On the Missions receiving the full consent of the Boards at home to the union, rules were submitted to the Native Churches for their action. The standards of doctrine recommended were the Shorter and Heidelberg Catechisms; the Westminster Confession of Faith; and the Canons of the Synod of Dort; which were adopted by the Native Churches as they were translated. The question of the position of the Foreign Missionary in the Presbytery was one that excited warm discussion. Some Missionaries wished to waive all right of voting, and merely sit as advisory members; but, when the rules came to be adopted by the Native Churches, on motion of one of the Native elders, it was determined that the Foreign Missionary should belong to the Presbytery by virtue of his office as *Missionary*, whether he were ordained or not. The Missions, as such are not recognized, and have neither place nor voice in the Presbyteries, and are hardly ever mentioned in their deliberations. It was thought an important part of the Union to have one Theological School."

The Church is designated the Union Church of Christ in Japan. A small volume of 143 pages 12 mo. has been published, containing the form of church government, the directory for worship, and the book of discipline.

The Missionaries of the three Churches, with one voice testify strongly to the happy results of the union that has thus been formed in Japan.

An extract of a recent letter from Dr. Hepburn, of Yokohama, will be read with much interest.†

American Presbyterians (North) have their Presbyteries and Synods, of which the foreign missionary and the Native pastor are members on the same footing. The Presbyterians (South) think that the foreign missionary should not be a member of the Native Presbytery. In the Presbytery of Ningpo the Native pastors and elders constitute five-sixths of the Presbytery; and the Native pastors and elders have been a majority in the last three meetings of the Synod of China. In no instance has there been any interruption of harmony and good feeling between the members of the respective bodies. The many good purposes which are effected by the two classes—the foreign and native members—being members of one and the same ecclesiastical body are so manifest, that no one would for a moment think of any change in our present arrangement."

Dr. Happer then refers to two practical difficulties that stand in the way of extensive union.

"Federation or union is more difficult in China than in Japan for various reasons. 1st, the size of the country and the immense distances between the different places; 2nd, the diversity of language. In the Synod of China there are five different languages or dialects spoken. Each address has to be translated into one or more of these. Probably union in China will be largely among these in the same vicinity and speaking the same tongue. The difficulty does not arise from any want of the spirit of brotherly love."

† As to the working of the Union, I think it could not be more satisfactory. There are no jealousies or contentions amongst us; but all seem united together as one mission, in fraternal love, and mutual help.

We have now a Synod, and three Presbyteries, in which the business is conducted mainly by our Native brethren, with as much regularity, order, and intelligence as could be found in any part of the world. Presbyterianism has a strong hold on Japan, it seems to suit the native temper and taste better than any other kind of religious organization. It would survive and grow even if all the Foreign Missionaries were expelled from the country.

The New Testament has been translated and in the hands of the people for several years; the Old Testament is now being translated, and good part of it printed. These are widely distributed by the three Bible Societies operating in this country.

The union of the three missions, I think, is the natural result of the circumstances in which Missionaries live here. The country of Japan, being insular, limited, and small—speaking one language. The Foreign Missionaries confined to very narrow limits, compelled to live on the ground prescribed to foreign residents—thus all denominations huddled together, living side by side—not allowed to scatter and live in the interior. This, no doubt, suggested the idea of union. Very different are the circumstances of the Missionaries in such extensive countries as India and China, when the dialects are many, and the Missionaries live scattered and isolated, but even there union of kindred societies would be productive of good fruit.

In the island of Trinidad, ministers and elders of more than one Presbyterian Church were united into one Presbytery in 1864. After some time the Presbytery ceased to meet; but it was resuscitated in 1872—the members present being two ministers of the United Presbyterian Church; two of the Canadian Mission to Hindoo immigrants; and one of the Free Church Portuguese Mission. The united body is known as “The Presbyterian Church of Trinidad.” Each member is under subordination to the Presbytery; with right of appeal to the Supreme Court of the Church whose representative he is.

In South Africa, the Presbyteries of the Free and the United Presbyterian Churches have agreed to a proposed Basis of Union—which union will, doubtless, be ere long consummated. Negotiations have also been entered into, with a view to having a Theological Seminary for the training of native agents of the two Presbyterian and the Congregationalist (London Society) Missions.

A statement of Doctrine to serve as a formula to be subscribed by native ministers, licentiate, and elders, was drawn up by a joint Committee of the Established, Free, and United Presbyterian Churches of Scotland. This formula has been authorized by the Free Church Assembly and the United Presbyterian Synod, for use in their Mission Presbyteries.

The New Hebrides Mission presents a remarkable example of co-operation in evangelistic effort. The Mission is supported by eight different Presbyterian bodies, viz.—the Free Church of Scotland and the Presbyterian Churches of Canada, Victoria, Tasmania, New Zealand, Otago, South Australia, and New South Wales. The Missionaries meet annually in what is called a Mission Synod, although it is properly a Conference, and not in any technical, ecclesiastical sense a Synod. No Presbytery has yet been formed in the New Hebrides.

It is interesting to note that the Waldensian Church has commenced a Mission to the heathen. As yet there is but one ordained Missionary, who labours in co-operation with the French Mission to the Basutos in S. Africa.

There is also a united Mission from the Free Churches of French Switzerland (*La Suisse Romande*). The Mission was founded in 1875 by the Free Church of the Canton de Vaud; but last year the Free Churches of Geneva and Neuchatel also united in the effort. The Mission is to the Magwambas in the Transvaal, in S. E. Africa. Its affairs are directed in Europe by a Council composed of twelve delegates from the three Churches now named.

The Presbyterian Alliance of India is a Conference which meets once every three years, and is well attended by European and American Missionaries. It has been in various ways useful and encouraging.

In other cases, Presbyterian Missions, though not yet united, are gravitating towards each other. In several instances where there is no organic union, there is a large amount of harmonious co-operation.

## III.

## REPORT OF COMMITTEE

ON

## WORK ON THE EUROPEAN CONTINENT.

THIS COMMITTEE was appointed at Philadelphia by the following Resolution of the Council :—

“Resolved— . . . Authorize the Committee to take such steps as they may deem best, to show sympathy with the Bohemian and Moravian Churches, on occasion of the centenary of the Act of Toleration next year, and resolve that the Committee shall consist of a European and one American Section, to work in concert, as follows :—

*European Section*: James A. Campbell, Esq., LL.D., M.P., and David Maclagan, Esq., C.A., F.R.S.E., *Joint Chairmen*; Dr. J. Marshall Lang, Dr. Blaikie, Dr. Robertson, Dr. Dykes, Rev. William Welsh, Dr. A. Thomson, Rev. J. S. MacIntosh, Rev. William Gillies, with James Macdonald, Esq., W.S.

*American Section*: Henry Day, Esq., *Chairman*; Dr. Breed, Dr. Murkland, Dr. John Hall, Dr. Van Nest, Dr. S. I. Prime, Dr. Mathews, Dr. Taylor, Dr. Cattell, Hon. W. E. Dodge, and William Neely, Esq.

## REPORT OF BRITISH BRANCH.

THE COMMITTEE was appointed originally (at Edinburgh in 1877) to confer with the representatives of Continental Churches, in order to receive from them information as to their position and needs, and for the further purpose of considering the interests of Continental Churches, and also the provision made over the Continent for the English-speaking residents, American and British. At Philadelphia, in 1880, the Committee was re-appointed, with a European and an American section to work in concert. The Council thanked the Committee for what they had done in the Waldensian Pastors' Aid Fund, and authorized them to take such steps as they might deem best to show sympathy with the Bohemian and Moravian Churches, on the occasion of the Centenary of the Edict of Toleration.

The two sections of the Committee co-operated very heartily in bringing to a close the movement for collecting £12,000 for the Waldensian Pastors' Aid Fund, and obtained altogether £13,446 10s 5d (which sum, by request of the Table, was paid over to the Waldensian Treasurer, and invested in Italian National Rentes.) It was likewise agreed that the several Churches be recommended to send delegates to the meetings of Synod in connexion with the Centenary celebration to be held at Klobouk, Moravia, in September, and at Prague, Bohemia, in October, 1881. At these meetings, representatives were present from the Established, Free, and United Presbyterian Churches of Scotland, from the Presbyterian Church of England, and from the Presbyterian Church of the United States of America. Nothing could have exceeded the cordiality of the reception given to the delegates. A very favourable impression was made on them as to the Christian zeal and earnestness of the Reformed Churches of Bohemia and Moravia, the great difficulties under which they labour, and the desirableness of substantial aid being given them from the Presbyterian Churches of this Alliance, especially in connexion with their Home Mission and Publication operations.

It was accordingly agreed that under the auspices of this Committee,

an effort should be made to raise a sum of £5,000, for procuring suitable premises in Prague, for the Publication and Home Mission work of the Bohemian churches, and for aiding the building of new churches, both in Bohemia and Moravia, in important places, and the maintenance of schools.

The British section of the Committee adopted the plan followed in connexion with the Waldensian scheme—of forming a large local committee for the furtherance of this project. This committee was formed for Scotland alone, but on the understanding that when Scotland had done its part, other churches would be applied to.

The local committee for Scotland have communicated with every Presbyterian minister in the country, sending him a little *brochure* prepared by Professor Blaikie, entitled "The Story of the Bohemian Church," and all other facilities for making application either (1) to individuals, (2) the congregation, (3) the Sunday school, or (4) the Bible class. It was hoped that before the present meeting, this appeal would have borne abundant fruit. The Committee regret to find that the returns thus obtained are but few. At the same time they learn with satisfaction that in every case where the claims of the Bohemian Church have been brought before the public, they have been most cordially admitted, and generously responded to. There is reason to hope that the appeal will yet be acknowledged in very many cases. It appears, at the same time, that without more extensive means of coming into contact with the congregations than this Committee possess, much difficulty will be experienced in completing the Fund. By the success of the Fund, great service would be rendered to the Church in Bohemia and Moravia, a fit acknowledgement would be made to them for past sufferings and services, and much encouragement given for their work, a work which might ultimately embrace not only Bohemia, but the whole Slavonic population in the east of Europe.

With the exception of a slight movement in London, nothing has yet been done for Bohemia in the other British, or in the Colonial Churches. In the United States, the Rev. Dr. Cattell has been very active in the cause and a considerable sum has been raised.

The contributions consist mainly of the proceeds of a sale of ladies' work, held in Edinburgh, several individual contributions, and money raised in the United States, and amount to about £2,000. £710 has already made, part towards the purchase of buildings in Prague for the Comenius Association, the chief instrument of Evangelical action of the Reformed pastors. £300 has been promised for the building of a church at Kuttenberg, the second town of Bohemia, which for upwards of 250 years has been without a Protestant place of worship, and in which after ten years' negotiation permission has just been received for the erection of a Reformed congregation; and £50 has been applied to current Missionary work. Further grants will probably be made both to the Comenius Association and the Kuttenberg congregation, and money is also required for the Seminary for teachers at Craslav.

The Committee, if re-appointed, would be glad to receive instructions from the Council as to the further prosecution of their work. It has been suggested that on this point a further Report should be brought up at a future diet.

The Committee believe that they express the mind of the whole Council when they say that they regard it a Christian duty, for the strong Churches in the Alliance to aid the weak, and for such as are enjoying the sunshine of freedom and prosperity, to remember those who are yet struggling with innumerable difficulties.

In conclusion, the Committee desire to express their sense of the great loss they have sustained through the death of two of their most honoured and efficient members, and the removal to other countries of other two. The Rev. Dr. W. Robertson, and Mr. David MacLagan, both of Edinburgh, were eminently serviceable in this cause, and by their Christian character gained, in no ordinary degree the esteem and love of their friends,

By none has their removal been more mourned than by the Reformed Churches of the Continent. The Rev. W. Gillies, who acted as Secretary to the Committee, left Scotland for Jamaica two years ago, and the Rev. John S. Mackintosh left Belfast for Philadelphia, soon after the Committee was appointed.

In Name of the British Section of the Committee,

JAS. ALEX. CAMPBELL,

*Convener.*

THE AMERICAN COMMITTEE on Work on the European Continent beg leave to report in brief the result of their efforts to carry into effect the recommendation of the Council in this matter.

A body representing, as does this Council, so many millions of communicants, so much wealth and zeal in the Master's cause could hardly shut the eye to the fact, that, scattered over the Continent of Europe were several historic Churches, in other days strong in numbers, in will and power, now reduced to feebleness by the pressure of tyranny and the sword of persecution, struggling under manifold embarrassments, and greatly in need of both moral and pecuniary aid from their abler and more wealthy brethren.

Among those specially in need of assistance were the Pastors and Professors of the noble Church of the Waldenses, still occupying and cultivating the valleys so often trod by the cruel foot of the invader, so often made red with the blood of the Saints. The means of support within their reach were cruelly meagre, and it was resolved to raise a fund for their relief. The sum proposed was Twelve Thousand Pounds sterling. Of this sum the American Committee secured and paid over to the Edinburgh Committee £2,211 4s 9d.

The second object presented to the attention of the Committee in this great field was the Church of Bohemia and Moravia. To those read in the history of these branches of the Church of Christ, their very names call to mind scenes of destruction and misery as extreme as any that ever befell a Christian people.

Various meetings of the American Committee were held to consider this matter, and devise measures to secure its presentation to the people of the Churches. After consideration, it was thought that the end in view could be best attained by confining effort to the Comenius Publication Society. One of the pressing needs of these Christian peoples is a religious and evangelical literature, and it is the aim of the Comenius Society to prepare, publish, and circulate such a literature in its various forms, of volumes, magazines, tracts, and religious papers for children and adults. As the results of its efforts the Committee received and paid over to the Edinburgh Committee in all the sum of eleven hundred and thirty dollars.

In addition to this, smaller donations were sent to the Rev. J. E. Szalatnay, of Velim, to aid other interests of that Church.

The Committee are only too well aware that, compared with the need on the one hand and the size and wealth of the American Presbyterian Church on the other, the result of their efforts must appear very meagre. But the Committee had not the means to employ and send an agent among the Churches scattered through our vast territory to present the cause to the people, and it had to be left largely to such responses as came from newspaper notices and circulars sent among them.

Besides, few excepting those who live among us can have an adequate idea of the magnitude of the work demanding thought, toil, and pecuniary outlay in our own home fields. The immigration that invades us, consisting so largely of recruits for our Mormon pestilence, Romanists, unbelievers, religion-haters of every shade and grade, criminals and paupers,

reaching in the aggregate to the number of almost a million a year, lays a prodigious tax upon the thoughts, energies, and purses of our people.

But notwithstanding all this, the Committee feel that much more ought to have been done for the objects indicated by the Council, and they are persuaded that with increasing information there will be a large increase of interest in these schemes, and a corresponding increase of contributions.

With regard to future efforts in this general direction, the Committee would respectfully suggest to the Council as a special object of aid the Theological Schools of Neuchatel and Geneva. Would it not be well to aim at the endowment of scholarships in those Seminaries? The harvest is great, the call for labourers is loud—whatever the Spirit of God may effect through other evangelistic agencies, the Gospel ministry will ever be the one *sine qua non* of perfect success and healthful growth in the Kingdom of God. If the Alliance should become the instrument, by the endowment of such scholarship—the conditions of said endowments being as carefully guarded as possible against perversion—of sending year by year for generations to come, into the great white harvest fields, more or fewer gifted, godly, well-equipped labourers, it will by such service go far towards justifying its title to life, and to the love of the Presbyterian world.

In behalf of the Committee,

W. P. BREED,

*Secretary.*

Letters have been received from a number of the Churches on the Continent, revealing in the ardency of tone and expression the profound interest awakened by the Alliance, and by the words and actions of its Councils. These letters will be found in full at the close of this Appendix.

## IV.

## REPORT OF COMMITTEE ON STATISTICS.

IN presenting to the Council their Report, consisting largely of Returns from the Churches, your Committee on Statistics beg to acknowledge the valuable aid they have received in their work from brethren in many lands and Churches. Without such co-operation, the Report now presented could not possibly have been prepared.

Your Committee are aware that the document laid on your table represents a Year Book of the Presbyterian Churches rather than a simple Statistical return, but in view of the desirableness of such a publication, they trust the Council will forgive them for presuming thus to widen out their commission. They also trust that, in view of the extreme difficulty of collecting for the first time information on so many and such varied topics, the many deficiencies of the Report will be leniently regarded.

Your Committee most earnestly call attention to the great injustice that would be done the Presbyterian branch of the Reformed Church if the varied Statistical returns now presented be regarded as more than approximately correct. Some Churches have made no returns whatever; others have reported only in part. In some Churches one mode of making up the replies is followed, and in others a different one, while by some, Statistics are either not collected or are not published. Under these circumstances, while the figures now laid before the Council are, it is believed, more reliable and complete than in many similar Reports, they are not submitted as absolutely accurate or absolutely full. The efforts of years alone can secure so desirable a result.

If it be the pleasure of the Council that further efforts be made to perfect these Returns by the re-appointment of the Committee, the following resolution is respectfully offered for your adoption :—

“That, receiving the Report on Statistics, the Third General Council, assembled at Belfast, June, 1884, thank most cordially the brethren in all lands for their assistance in its preparation, and in now re-appointing the Committee to report to the next General Council, accompany this action with an earnest request that the co-operation of the Churches in this matter will be continued, and that thus a suitable exhibition may be prepared of the works both at home and abroad of the different Presbyterian branches of the Church of the Reformation.”

G. D. MATHEWS.

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# I. STATISTICAL RETURNS.

## I. ORGANIZED CHURCHES.—(A) THE EUROPEAN CONTINENT.

An Asterisk denotes that the Church to whose name it is prefixed, is not at present a member of the Alliance.

	Presbyteries	Synods	Pastors	Separate Congregations	Mission Stations	Ministers on Roll	Ministers in Service.	Elders	Deacons	Licentiates	Communi- cants	Adherents	Sab. Schools	Bible Classes	Sab. Sch. Teachers	Sab. Sch. Attendance	
The "General Synod of the Reformed Church in Austria," consists of the first four independent Churches:—																	
<i>The Superintendent-Conventus (or Synod) of the</i>																	
I.—Reformed Church in the Province of Austria ... ..	1	4	4	4	...	4	4	...	...	...	6,058	...	...	...	...	...	...
<i>The Superintendent-Conventus of the</i>																	
II.—Reformed Church in the Province of Bohemia ... ..	4	1	47	53	12	53	49	576	...	10	44,904	68,386	85	...	...	...	...
<i>The Superintendent-Conventus of the</i>																	
III.—Reformed Church in the Province of Moravia ... ..	2	1	24	26	3	24	24	366	40	2	23,780	39,680	35	24	48	...	...
<i>General Convent of the</i>																	
IV.—Reformed and Evangelical Church of the Helvetic Confession, Hungary	57	5	1,980	2,003	...	1,980	1,912	15,776	3,944	293	...	1,944,689	...	...	...	...	...
<i>Synod of the</i>																	
V.—Union of Evangelical churches, Belgium ... ..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>Synod of the</i>																	
VI.—Missionary Christian Church, Belgium ... ..	3	1	21	27	56	14	13	61	104	...	3,923	...	49	...	172	1,860	...
VII.—*The Walloon Church in Belgium and the Netherlands	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>General Synod of the</i>																	
VIII.—Reformed Church of France	105	21	640	...	...	750	630	3,000	...	...	...	800,000	600	...	...	...	...
<i>Synod of the</i>																	
IX.—Union of the Free Evangelical churches of France	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	171	30	2,716	2,113	71	2,815	2,692	19,779	4,098	305	78,665	2,862,755	769	24	220	1,860	...

I. ORGANIZED CHURCHES—(A) THE EUROPEAN CONTINENT—Continued.

	Presbyteries	Synods	Pastoral Charges	Separate Congregations	Mission Stations	Ministers on Roll	Ministers in Service	Elders	Deacons	Licentiates	Communicants	Adherents	Sabb. Schools	Bible Classes	Sabb. Schs. Teachers	Sub. Schs. Attendance
<i>Presbytery of the</i> X.—Free Evangelical Church of Germany	1 ...	3	...	15	5	...	10	9	...	440	...	...	9	...	53	...
<i>*Synodal-Union of the</i> XI.—Reformed churches of the East-Rhine, Germany ...	1 ...	7	9	...	...	7	38	...	...	2,563	...	...	...	...	...	...
<i>* Synod of the</i> XII.—United Hanoverian Refl. Church	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>Synod of the</i> XIII.—Waldensian Evangelical Church	7 ...	42	...	35	70	69	120	22	...	16,484	30,000	155	...	...	310	...
<i>General Assembly of the</i> XIV.—Free Christian Church in Italy ...	...	32	...	60	10	...	43	79	20	1,666	...	30	...	...	60	...
<i>Synod of the</i> XV.—Reformed Church of the Netherlands ...	44 10	1,349	1,349	...	1,600	1,500	...	...	...	2,091,452	...	1,200	...	...	3,694	103,299
<i>General Synod of the</i> XVI.—Christian Reformed Church of the Netherlands ...	40 10	379	...	17	296	284	1,516	1,516	...	148,489	200,000	...	280	...	500	...
<i>Classis of the</i> XVII.—Old Reformed Church of Bentheim and East-Friesland ...	1 ...	9	...	...	7	...	34	18	...	2,400	...	...	10	...	...	...
<i>General Assembly of the</i> XVIII.—Spanish Christian Church ...	2 ...	12	...	18	15	...	25	42	8	3,000	10,000	34	26	...	26	...
<i>Synod of the</i> XIX.—Evangelical Church of Neuchâtel, independent of the State ...	1 ...	27	...	...	45	31	81	346	...	3,335	...	...	...	...	...	...
<i>Synod of the</i> XX.—National Evangelical Reformed Church of the Canton de Vaud ...	8 1	151	...	...	219	163	923	...	...	...	...	...	...	...	...	...
<i>General Synod of the</i> XXI.—Free Evangelical Church of the Canton de Vaud ...	... 1	47	...	9	130	49	165	...	...	3,848	8,333	115	50	...	...	...
	104 23	2,058	1,358 154	2,397 2,103	2,955	2,032 128	2,273 756	248,333	1,553	356	4,643	103,299				

I. ORGANIZED CHURCHES.—(B) UNITED KINGDOM.

I. Organized Churches.

	Presbyteries	Synods	Pastoral Charges	Separate Congregations	Mission Stations	Ministers on Roll of the Church	Ministers in Service	Elders	Deacons	Licentiates	Communi- cants	Adherents	Sub. Schools	Bible Classes	Sub. Sch. Teachers	Sub. Sch. Attendance
<i>Synod of the</i> XXII.—Presbyterian Church of England	10	1	279	...	14	264	257	1,633	2,779	13	57,402	200,000	408	6,725	6,515	67,311
* <i>Synod of the</i> XXIII.—Church of Scotland in England	4	...	20	...	...	...	17	...	...	...	...	...	...	...	...	...
<i>General Assembly of the</i> XXIV.—Presbyterian Church in Ireland	37	5	554	555	...	626	581	2,083	7,138	14	101,340	400,000	1,075	265	8,570	92,598
<i>General Synod of the</i> XXV.—Reformed Presbyterian Church of Ireland	4	1	36	...	3	26	...	188	267	2	4,734	12,500	28	110	200	...
* <i>Synod of the</i> XXVI.—Eastern Reformed Presbyterian Church of Ireland	...	...	8	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>Synod of the</i> XXVII.—Secession Church of Ireland	2	...	11	...	9	9	8	50	60	...	1,750	4,500	11	60	35	...
<i>General Assembly of the</i> XXVIII.—Church of Scotland	84	16	1,442	1,429	1,480	...	...	7,000	...	200	515,786	1,900,000	1,975	...	17,883	240,000
<i>General Assembly of the</i> XXIX.—Free Church of Scotland	73	16	1,023	1,035	61	1,091	1,027	12,000	12,000	52	315,000	800,000	1,923	1,207	17,890	207,917
<i>Synod of the</i> XXX.—United Presbyterian Church of Scotland	32	1	557	557	50	600	576	4,809	...	67	176,299	500,000	891	712	11,851	87,474
<i>Synod of the</i> XXXI.—Reformed Presbyterian Church of Scotland	2	1	9	...	4	7	7	75	79	...	1,120	3,010	7	8	56	...
<i>Synod of the</i> XXXII.—United Original Secession Church of Scotland	6	1	39	...	2	32	31	210	150	3	5,500	15,000	26	35	280	...
<i>General Assembly of the</i> XXXIII.—Calvinistic Methodist Church in Wales	24	2	819	1,372	...	616	...	4,383	...	354	122,107	275,370	1,445	...	23,288	...
	277	44	4,797	4,961	263	4,751	2,504	32,430	22,473	734	2,999,038	4,110,380	7,789	15,122	86,568	695,300

I. ORGANIZED CHURCHES.—(C) UNITED STATES.

	Presbyters	Synods	Pastoral Charges	Separate Congregations	Mission Stations	Ministries on Roll	Ministers in Service	Elders	Deacons	Licentiates	Communi- cants	Adherents	Sub. Schools	Bible Classes	Sub. Schs. Teachers	Sub. Schs. Attendance
<i>General Assembly of the</i>																
XXXIV.—Presbyterian Church in the United States of America ...	182	23	5,858	...	...	5,218	...	18,986	5,787	282	600,695	...	6,300	...	66,000	663,765
<i>General Assembly of the</i>																
XXXV.—Pres. Church in the United States	67	13	2,040	...	...	1,070	...	6,290	4,220	45	127,017	...	...	...	7,706	78,725
<i>General Synod of the</i>																
XXXVI.—Reformed Church in America	33	4	500	516	...	558	421	2,000	2,000	15	80,156	...	697	...	15,000	81,595
<i>* Synod of the</i>																
XXXVII.—Christian Reformed Church in America ...	5	...	50	...	...	...	...	...	...	...	5,000	15,000	...	...	...	...
<i>General Synod of the</i>																
XXXVIII.—Reformed Church in the United States ...	52	7	710	1,465	108	783	700	3,800	3,800	12	169,530	...	1,378	...	10,000	114,720
<i>General Assembly of the</i>																
XXXIX.—United Presbyterian Church of North America ...	60	9	644	839	92	730	671	3,288	...	43	85,443	...	823	...	8,643	...
<i>* Synod of the</i>																
XL.—Associate Church of North America	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>Synod of the</i>																
XLI.—Associate Refd. Church of the South	8	1	72	...	...	79	70	...	...	6	6,648	...	...	...	393	...
<i>General Synod of the</i>																
XLII.—Reformed Presbyterian Church in North America ...	6	1	48	...	2	37	...	...	...	5	6,700	7,500	45	50	360	...
<i>Synod of the</i>																
XLIII.—Reformed Presbyterian Church in the United States of N. America	11	1	124	...	4	112	107	517	307	15	10,625	...	104	...	1,180	10,032
<i>General Assembly of the</i>																
XLIV.—Calvinistic Methodist or Welch Pres. Church in the United States	16	6	175	...	...	84	81	394	...	24	9,563	...	178	...	1,476	...
XLV.—Reformed Presbyterian Presbytery of Philadelphia	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>General Assembly of the</i>																
XLVI.—Cumberland Presbyterian Church in America...	116	27	2,591	...	...	1,439	...	9,270	2,984	447	130,000	650,000	...	...	8,239	55,541
	556	92	12,812	2,820	206	10,110	2,653	44,545	19,098	894	1,231,377	672,500	9,725	50	119,197	1,007,378

## I. ORGANIZED CHURCHES.—(D) BRITISH COLONIES AND DEPENDENCIES.

	Presbyteries	Synods	Total Charges	Separate Congregations	Mission Stations	Ministers on Roll	Ministers in Service	Elders	Deacons	Licentiates	Communi- cants	Adherents	Sub. Schools	Bible Classes	Sub. Seh. Teachers	Sub. Seh. Attendance
<i>Synod of the</i> XLVII.—Dutch Reformed Church in South Africa...	11	2	140	...	15	...	143	...	...	...	...	...	...	...	...	...
* <i>Synod of the</i> XLVIII.—Christian Reformed Church in South Africa ...	...	...	...	...	...	...	9	...	...	...	...	...	...	...	...	...
<i>Synod of the</i> XLIX.—Dutch Reformed Church of the Orange Free State ...	...	...	...	...	...	...	...	80	182	...	...	...	...	...	...	...
L.— <i>Presbytery of</i> Ceylon, Island of Ceylon ...	1	...	9	19	4	6	...	20	10	...	645	3,325	7	4	35	...
<i>Synod of the</i> LI.—Presbyterian Church of Eastern Australia, N.S.W. ...	4	1	11	...	5	12	10	22	6	4	273	3,150	19	8	80	...
<i>General Assembly of the</i> LII.—Presbyterian Church of New South Wales ...	11	...	89	...	408	95	89	205	630	2	4,816	20,000	118	36	800	...
<i>General Assembly of the</i> LIII.—Presbyterian Church of Queens- land ...	4	...	33	...	25	21	...	...	...	...	...	25,000	45	20	...	...
<i>General Assembly of the</i> LIV.—Presbytery of South Australia ...	1	...	19	32	10	12	...	63	...	...	1,515	4,000	25	12	129	2,000
<i>General Assembly of the</i> LV.—Presbyterian Church of Victoria ...	12	...	164	283	16	152	164	490	1,038	4	17,000	87,000	340	87	2,700	...
	41	3	465	334	483	298	415	880	2,520	10	24,319	142,475	551	167	3,711	2,000

## I. ORGANIZED CHURCHES.—(D) British Colonies and Dependencies—Continued.

	Presbyteries	Synods	Pastors	Separate Congregations	Mission Stations	Ministers on Roll	Ministers in Service	Elders	Deacons	Licentiates	Communi- cants.	Adherents	Sub. Schools	Bible Classes	Sub. Sch. Teachers	Sub. Sch. Attendance
LVI.—* <i>Presbytery of West Australia</i> ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
LVII.—Presbyterian Church of Tasmania	2	...	...	...	...	...	11	...	...	...	...	...	...	...	...	...
LVIII.—* <i>Presbytery of the Free Church of Tasmania</i> ...	1	...	...	...	...	...	5	...	...	...	...	...	...	...	...	...
LIX.—Presbyterian Church of New Zealand ...	7	...	84	162	82	77	70	250	800	15	15,000	30,000	135	60	1,000	...
<i>Synod of the</i>																
LX.—Presbyterian Church of Otago and Southland ...	5	1	54	106	70	53	52	291	609	8	8,667	26,250	132	54	941	...
<i>General Assembly of the</i>																
LXI.—Presbyterian Church in Canada... * <i>Synod of the</i>	36	4	799	1,493	221	693	676	..	6,984	50	119,608	500,000	1,000	...	7,000	91,257
LXII.—Presbyterian Church of Canada in connexion with the Ch. of Scotland * <i>Synod of the</i>	3	1	24	24	4	15	13	...	...	...	...	...	...	...	...	...
LXIII.—Church of Scotland in Nova Scotia, New Brunswick, and the adjoining provinces...	2	1	14	12	7	12	11	...	...	...	...	...	...	...	...	...
	56	7	973	1,797	384	850	838	544	8,393	73	143,275	556,250	1,267	104	8,941	91,257
LXIV.—Free Evangelical Church of Geneva ...	1	...	...	...	...	...	4	8	8	...	400	600	...	...	70	...
<i>Synod of the</i>																
LXV.—Presbyterian Church of Jamaica	4	...	...	...	...	...	31	...	...	...	8,405	...	58	...	614	5,959

## SUMMARY OF STATISTICAL RETURNS.

	Presbyteries	Synods	Pastoral Charges	Separate Con- gregations	Mission Stations	Ministers on Roll	Ministers in Service	Elders	Deacons	Licentiates	Communi- cants	Adherents	Sab. Schools	Bible Classes	Sab. School Teachers	Sab. School Attendance
European Continent. . . . .	275	40	4,774	3,472	225	5,242	4,795	22,734	6,120	333	2,352,421	3,101,088	2,322	380	4,863	105,159
United Kingdom, . . . . .	277	44	4,797	4,961	263	4,751	2,504	32,436	22,473	731	2,999,038	4,110,380	7,589	15,122	86,568	695,300
United States, . . . . .	556	92	12,812	2,820	206	10,110	2,053	41,515	19,098	891	1,231,377	672,500	9,725	50	119,197	1,007,378
British Colonial Churches, . . . . .	100	10	1,438	2,131	867	1,148	1,253	1,421	10,919	83	167,624	698,725	1,821	271	12,685	93,347
Total, . . . . .	1,208	186	23,821	13,384	1,561	21,251	10,605	101,130	58,610	2,044	6,750,460	8,610,469	21,657	15,823	223,313	1,901,184

The incompleteness of the detailed Statistical Returns renders this Summary a very inadequate showing of the strength of the Reformed Churches.

## NOTES.

I. *Reformed Church in Austria.*—In the Austrian Empire, a group of Reformed congregations, locally associated, forms a Senioratus or Presbytery. The Moderator of the Senioratus is called “Senior,” and is elected for six years by the Kirk Sessions of the bounds, but the election must be ratified by the Provincial Government. The Senior has associated with him a *Con-Senior* or Vice-Senior, and also a Seniorate-Curator, or presiding Elder. All the Seniorates of the Province form the *Superintendential-Conventus* or Provincial Synod. The Moderator of this body is called the Superintendent, and is elected for life by the Kirk Sessions of the whole Province, but the election must be confirmed by the Emperor himself. There is a Superintendential-Curator, also a Vice-Superintendent, who are appointed for six years by the Provincial Synod. This body meets triennially, and is composed of the Superintendent, the Vice-Superintendent, and the Superintendential Curator, the Seniors of the Province, with their curators, and a few delegates, ministers and elders in equal numbers, from the Seniorates.

The General Synod represents the whole *Reformed Church*, for the Government regards the Churches in the Provinces of Austria, Bohemia, and Moravia, not as distinct and independent Churches, but as branch organizations in each Province of the one Reformed Church. This General Synod meets every sixth year and is composed of 23 persons—12 ministers and 11 elders—as follows:—the Superintendent of the Austrian Church (German), with his Curator; the Reformed Theological Professor in Vienna; two Deputies elected by the Provincial Synod of Austria; the Superintendent and four Seniors of the Bohemian Church, with their respective Curators; the Superintendent and two Seniors of the Moravian Church, with their Curators, with the Senior of Galicia and his Curator. Before taking his seat, each member must solemnly declare—“*I promise in the presence of God, in my capacity as a member of this Synod, to seek the inner and outward welfare of the Evangelical Church Helvetic Confession, according to my best judgment and conscience, and to aim at the Church’s growing into Him, who is the Head—Christ.*”

This General Synod is somewhat anomalous in its character. The lay-members, the curators, are elected by the Provincial Synods, but the ecclesiastical members (Superintendents and Seniors), are there in virtue of their office. Should any of these be absent, their places are occupied by their respective deputies.



The General Synod, while largely an advisory body, possesses, however, certain powers. If the Government, represented by the *Cultus-ministerium*, has a veto on its actions, the Synod can decline to comply with the wishes of the Government. Thus in 1877, the General Synod desired to divide itself into a *German* General Synod meeting in Vienna, and a *Bohemian and Moravian* General Synod, with an *Oberkirchenrath* for itself, meeting in Prague. The *Cultus-ministerium* vetoed the proposal which then fell to the ground. At the same meeting the *Oberkirchenrath*, representing the *Cultus-ministerium*, proposed a new Book of Discipline. This the Synod declined to discuss, and so, it in turn fell to the ground. The General Synod can consider all matters brought before it by the Provincial Synods, by congregations or by church members. Many of these questions concern polity, as the Church is working her way to a thoroughly Presbyterian system of Government.

Each General Synod elects a Synodal Committee, to represent the Church during the ensuing six years, or until the next General Synod.

Above this General Synod, or its Synodal Committee is the "*Oberkirchenrath*," the medium through which the *Cultus-ministerium* deals with the Church. The full title of this body is, "*The Imperial Royal Evangelical Upper Ecclesiastical Council of the Augustine and Helvetic Confessions in Vienna*," and, naturally, it possesses very great influence in Church matters. All its members are, however, appointed by the Emperor, and as the Church has no voice in their appointment, she is now earnestly seeking its abolition. As this Council has to deal with all Protestants, it is divided into two sections, one having charge of matters affecting the Lutheran Church, and the other of matters affecting the Reformed Church. The President of the Council is a layman and is chairman of both sections. The limits and nature of the relations of the *Oberkirchenrath* to the Church have not yet been fully defined, but it may be said, in general, that the *Oberkirchenrath* represents the Church to the State, and the State to the Church. The State declares its claim in relation to the Church to be simply "*jus circa sacra*," but there is no security against the authorities trespassing "*intra sacra*." Sometimes these have done so, though as magistrates of the State, they have acted illegally in so doing. For instance—a vacant parish elects a pastor. The Senior, the Superintendent, and the *Oberkirchenrath* bring the election before the Provincial Government. All of these ecclesiastical authorities approve of the choice, but the veto of the Provincial Government renders the election null and void, and resort must be had to a new election. The *Oberkirchenrath* may, therefore, formally appoint pastors to the parishes, but it is the Government of Austria that does so actually. The State does not consciously interfere in matters of faith, but sometimes the Church regards as a matter of faith that which the State regards as only a matter of outward constitution and administration.

Over the *Oberkirchenrath* is the "*Cultus-ministerium*," or that

Department of the General Government of the Empire which takes the oversight of all matters affecting the recognized Churches, concerning itself in the public worship and education—*Ministerium für Cultus und Unterricht*.

The phrase "recognised Churches" may need explanation.

In accordance with the political system of the European Continent, all societies or associations within a particular kingdom are subject to the supervision of the Government and *illegal*, unless explicitly authorised. Hence religious societies require the sanction of the State before they can exist legally or carry out their special objects. The Austrian Government which is willing to "recognise" all suitable parties entitled to it, recognises as Churches with the right of public worship, the Roman Catholic, the Greek Catholic, the Armenian, the Greek Oriental, the Lutheran, the Reformed, the Moravian, the Jewish, and, since the occupation of Bosnia and Herzegovina, and in the army especially, the Mahomedan faiths. All other denominations are treated, in terms of the Association Law (*Vereinsgesetz*), as *Societies*, and are allowed to hold only private services.

These services may be attended by the police, and can be held legally, except in the case of family worship, only when intimation has been previously given to the authorities.

None but *adults* and *invited* persons are allowed to attend such meeting; and the invitations must be given to these individually and by special cards, not by general placards or public notices. Private services can at any time be stopped if no notice has been given previously to the magistrate, or if any other requirements of the Association law have been disregarded.

Under the existing laws, the amount of religious liberty enjoyed in Austria is not inconsiderable, but its advent is so recent that all the magistrates have not yet realized its presence. The law, indeed, is often better than its practice, so that much depends on the amount of knowledge possessed by an injured party as to the proper mode of obtaining redress. Hitherto the highest Courts in the State have generally sustained the appeals taken against decisions that were not in accordance with the really liberal Association laws.

The Reformed Church in the Province of Austria is a German Church, having its congregations in the cities of Vienna, Laybach, Bregenz, and Trieste.

II. *The Bohemian Church* has four Seniorates—Caslav, Prague, Podebrad, and Chrudim. It has under its care a college for training teachers, with three professors and forty students. There are also in connexion with it forty-two congregational day-schools, with forty-nine teachers and nearly four thousand pupils. [See Proceedings of Philadelphia Council, 1880. P. 837.]

III. *The Moravian Church* has two Seniorates—Eastern and Western. The Lord's Supper is generally observed four times a-year.

IV. *The Hungarian Church* has five Superintendencies or Provincial Synods—Trans-Danubian (Komorn), Cis-Danubian

(Buda Pest), Trans-Theissian (Debreczen), Cis-Theissian (Miskolcz), and the Transylvanian (Klausenberg)—with ministers and elders, members in equal numbers. These Superintendencies are independent of each other, and have existed since the Reformation.

The Kirk Session is called the *Consistorium*, whose moderator is the minister, assisted by the curator—one of the elders having charge of the temporal affairs of the congregation. Congregations are grouped together, according to the limits of the Seniorates or Church Counties. Of the pastors of the congregation in each county a specific number are elected—known as Assessors—to form the Seniorate or Presbytery, which has always its two presidents—the senior and the curator. The senior is always, and the curator is sometimes, chosen for life. Every pastor has a right to attend the Seniorate meetings and to speak, but the assessors alone vote. A group of Seniorates form a *Superintendency*, whose Assembly, or General Convent, resembles a Provincial Synod. Its members, however, consist only of delegates from the Seniorates along with the Superintendent or Moderator and the General Curator. Both these latter are elected to their office by the vote of all the congregations in the Superintendency, and hold office for life. Sometimes the superintendent is styled “*Episcopus*,” but he is so in the Presbyterian sense of being *primus inter pares*. He is also the medium of communication between the Government and the Church.

The Hungarian Church has in connexion with its congregations 1,602 elementary day schools, but in which religious instruction is regularly given; 2,451 teachers with 182,993 pupils.

In 1882, the Hungarian Church adopted a Constitution by which the General Assembly consists of delegates, 94 being elected by Kirk Sessions, and 12 being representatives of the Colleges. All her various office-bearers are now chosen by the people, except the Superintendent of Transylvania, who, in virtue of old laws, is appointed by the Emperor. The Austrian Emperor must still, however, sanction Church legislation before this is valid.

V. *The Missionary Christian Church of Belgium* has three *conseils sectionnaires* or presbyteries meeting in one annual Synod, which is composed of a minister and elder from each congregation, and the members of the Executive Committee. Each pastor or evangelist in charge of a station is also a member of the Synod, but without a vote. No member can take his seat until he has accepted the Belgic Confession of Faith. The Synod appoints annually an Executive Committee with a General Secretary, to whom is entrusted the oversight of the work of the Church.

VI. *The Belgian “Union of Evangelical Congregations”* consists of a number of congregations, Walloons, Germans, and French, and receiving, in part, support from the State.

VII. *The Walloon Churches*.—There are in Holland a number of Walloon Congregations founded by Protestants driven from the Walloon Provinces of Belgium in the time of Charles V. These congregations were assisted for a time by the Huguenots that fled from France on the Revocation of the Edict of Nantes. The

greater part of these, however, ultimately became merged in the Holland population, and have aided in building up the Dutch Reformed Church, so that only about seventeen Walloon congregations exist at the present.

VIII. *The Reformed Church of France* has twenty-one Provincial Synods, consisting of the ministers and elders of each five Consistories or Presbyteries.

According to the Decree of 1st December, 1871, re-establishing the Synods of the Reformed Church, each Consistory (Presbytery) was to be represented by one minister and one elder in the Synod of its group. By this Delegated Synod, delegates were to be chosen who should form the National Synod, in the proportion of one delegate for each six pastors. These delegates to be ministers and elders in equal numbers. This National Synod met in 1872 (the last previous Synod had met in 1660, under the presidency of the illustrious Daillé, adjourning to meet within three years), when the doctrinal differences existing in the Church at once led to the formation of two well defined parties—the Liberals and the Evangelicals.

As the Liberal party does not recognise either the authority or the necessity for the existence of a General Synod (*Synod Officielle*) such a meeting cannot at present be held. The Evangelical section has therefore organised a system of *Synodes Officienses*, through which the work and oversight of their congregations are carried on. These synods have no legal authority, while connection with them or submission to their enactments is entirely voluntary. In the meantime they are rendering invaluable services to the Church and increasing rapidly in influence and number of members.

There are in France 520 Civil parishes, of which it is computed that 380 unite in these *Synodes Officienses*, while there are some 120 other congregations, all of which also adhere. The larger number of these latter congregations are aided by the *Société Centrale d'Évangélisation*. Of the 690 ministers in actual service, about 500 adhere to the *Synodes Officienses*.

IX. *Union of the Free Evangelical Congregations of France*.—See Proceed. Edin. p. 296.

X. *Free Evangelical Church of Germany* consists of a single Presbytery. This is composed of 1 minister and 1 elder from each congregation and 1 elder for the *Diaspora*. It meets twice each year, possessing 2 congregations in Silesia and 1 in Bohemia. This Church is a secession from the State Church of Prussia that took place in 1860. The Bohemian congregation consists chiefly of converted Romanists.

XI. *Reformed Synodal Union of the East Rhine* consists of one Presbytery, called a Synod. This Bavarian Reformed Synod uses the Heidelberg Catechism as its Doctrinal Symbol, while the French churches at Erlangen, Wilhemsdorf, and Schwabach use in addition the Rochelle Confession and the French Discipline.

The names of the Parishes are the French Reformed church of Erlangen, with annex of German Reformed church of Erlangen ;

Reformed church of Nuremberg, with annex of Schwabach; Reformed churches of Baireuth, Grönenbach and Herbishofen in Suabia, and of Marienheim on the Danube.

XII. *Synod of the United Hanoverian Church*—For history, see *Catholic Presbyterian*, June, 1882.

XIII. *The Waldensian Church* consists, strictly speaking, of the seventeen parishes in the valleys, all the other congregations in Italy being the result of evangelistic work and standing on a different footing. The Synod meets annually in September, and is composed of all the ministers on the roll, two lay deputies from each of the seventeen parishes and the lay members of the different Church Committees. There are no Presbyteries properly so called, but in their place are five District Conferences, held annually in the mission field, with two Free Conferences in the valleys. The government of the Church is Presbyterian, there being Sessions, Conferences, Synod or Synodal Commission or Table, with the peculiarity that only the male communicants over 25 years of age are reckoned as members of the Church.

Attention has lately been called to the *Reformed Church of the Grisons* (Rhetica Confessio, 1558), and more especially to that portion of it which consists of Italian congregations. These are six in number with nearly 3,000 members, and while tracing back their history only to the Reformation, yet as the Reformed doctrine came to them not from the Swiss or the German movement, but from the Italian, their sympathies are strongly with the Waldensian Church. For an interesting sketch of these congregations, see *Catholic Presbyterian*, December, 1883.

XIV. *The Free Christian Church in Italy* is the fruit of a variety of agencies and labours. It has no Presbyteries, but holds an annual General Assembly composed of from one to three delegates from each congregation.

XV. *Reformed Church of the Netherlands*.

XVI. *The Christian Reformed Church of the Netherlands* has ten Annual Assemblies or Provincial Synods, with one Triennial General Synod, composed of seventy-four persons—two ministers and two elders from each Assembly and four deputies.

The average number of elders is four in each congregation. The Consistory or Session takes charge also of the temporal affairs of the congregation, one of their number called the *Kerk raad* acts as trustee and takes charge of the church buildings.

XVII. *The Old Reformed Church of Bentheim and East-Friesland* consists of one Presbytery, composed of the minister and elder from each congregation (two elders if there be no pastor). Five of the congregations are in Bentheim and four in East-Friesland.

This Church is a secession from the National Church and is in friendly relations with the Christian Reformed Church, to whose mission agencies it contributes.

XVIII. *The Spanish Christian Church* has two Presbyteries—Madrid and Seville—with a General Assembly consisting of a Moderator, President, Vice-President, two Vocals and a General Permanent Secretary.

XIX. *The Evangelical Church of Neuchatel* independent of the State, has one Synod or Presbytery, composed of all the professors, pastors, and ministers in active work, and three lay delegates for each pastor. Of the forty-five ministers on the roll, twenty-seven live outside the Cantons. The number of Communicants reported (3,335) shows simply the number of male members, and does not include women or the men under 21 years of age.

XX. *The National Evangelical Reformed Church of the Canton de Vaud* has eight Conseils d'Arrondissement, or Presbyteries, consisting of the pastor and two elected laymen from each parish, and meeting once a year. Each Presbytery elects six laymen and three pastors to form the Synod, which thus consists of 72 delegates from the Presbyteries along with the professors of theology and three delegates appointed by the State. The Synod appoints the Synodal Commission, consisting of four laymen and three pastors taken from the members of the Synod and holding office for three years. The Synod also appoints the Consecration (ordination) Committee consisting of fifteen persons, eight being members of the Synod, three being theological professors, and four being appointed by the Government. Each parish has one or more pastors who are appointed by the State out of a list submitted by the congregation. When, through death or otherwise, a parish is without a pastor or when the existing one is unable to perform his duties, the care of the parish is entrusted to a kind of colleague, who is called a *suffragant*.

XXI. *The Free Evangelical Church of the Canton de Vaud* has one General Synod composed of the acting pastors, the five professors of theology, the acting pastors with two elders for each, delegated by the Churches. Many of the Church members carry on Sabbath schools outside of the regular congregational work.

XXII. *The Presbyterian Church of England* has one Synod meeting annually in April, and composed of all ministers in charge, pastors emeriti, foreign missionaries of the Church, the theological professors, the general secretary, with a representative elder from each congregation.

XXIII. *Synod of the Presbyterian Church in England, connected with the Church of Scotland.*—No Report.

XXIV. *The General Assembly of the Presbyterian Church in Ireland* meets annually in June, and is composed of all ministers having charges, and assistant ministers of congregations, Assembly's professors being ministers, ordained missionaries and chaplains in the service of the Church, and one elder from each congregation.

XXV. *The General Synod of the Reformed Presbyterian Church in Ireland* has four Presbyteries, Northern, Southern, Eastern and Western, with one General Synod composed of all ministers on the roll with or without charge, and one elder from each congregation. It has one congregation in Liverpool and one in Geelong, Australia, and is in friendly correspondence with the Synod of the Reformed Presbyterian Church in the U.S. A.

XXVI. *The Eastern Synod of the Reformed Presbyterian Church in Ireland* is in friendly correspondence with the General Synod of the Ref. Pres. Church in North America.

XXVII. *Synod of the Secession Church in Ireland* meets in July, and co-operates in Foreign Mission work with Original Seccess. Ch. in Scotland.

XXVIII. *The General Assembly of the Church of Scotland* meets in May. For regulations as to membership see Proceedings of Philadelphian Council p. 961. There are 1,290 parish churches, with 153 others. The number of Communicants is taken from a Parliamentary Return made in 1879.

XXIX. *The General Assembly of the Free Church of Scotland* meets in May.

XXX. *The Synod of the United Presbyterian Church of Scotland* consists of all ministers in charge, the theological professors, the mission secretaries (Home and Foreign) and one elder from each congregation.

XXXI. *The Synod of the Reformed Presbyterian Church of Scotland* is composed of all ordained ministers and one elder from each congregation.

XXXII. *The Synod of the United Original Secession Church of Scotland* has four Presbyteries in Scotland, and two in Ireland, with a Synod composed of all ministers having charges and one elder from each congregation.

XXXIII. *The Calvinistic Methodist or Presbyterian Church of Wales* has twenty-four Monthly Meetings (Presbyteries), and two Quarterly Associations (Synods), one for North Wales consisting of fourteen Presbyteries, and the other for South Wales with ten Presbyteries, each have power to decide an appeal on all questions within their own limits.

The General Assembly meets annually, and is composed of representatives (two ministers and two elders) from each Presbytery, ex-officio presidents, members of committees, and the officers of the two Quarterly Associations. As the Church is not yet fully organised according to strict Presbyterian principles and to some extent Itinerancy continues to exist, it is impossible to say how many of the ministers reported as "in service" are in permanent charge of congregations. The majority of the Sabbath-school attendance consists of adults, so that nearly all the classes are Bible classes.

XXXIV.—*The General Assembly of the Presbyterian Church in the United States of America* meets annually, in May. Of its Synods some are general and others delegated bodies, and each as a rule, continuous with a particular State. The eldership is a life office, with term-service.

XXXV.—*The General Assembly of the Presbyterian Church in the United States* meets annually in May, and is composed of one minister and one elder from each Presbytery having fewer than twenty ministerial members, and double that number if more than twenty.

XXXVI.—*The Reformed Church in America* (formerly Dutch

Reformed) has one General Synod meeting annually in June, and is composed of three ministers and three elders from each classis, nominated by the classis but elected by the particular Synod.

XXXVII. *The Christian Reformed Church in the United States of America* is a secession in 1857 from the Reformed Church in America, and is in friendly relations with the Christian Reformed Church of Holland.

XXXVIII. *General Synod of the Reformed Church in the United States* (formerly German Reformed) meets triennially in May, while its Provincial (District) Synods, of the United States, of the Northwest, of the East and Central (German), and of Ohio, Pittsburgh, and the Potomac (English speaking), meet annually. The eldership is a life office, but its incumbents serve for only two years. At the close of that term, they may be chosen again for service, but without ordination, by the congregation. When not in service, the Consistory may call them into its meetings for counsel.

XXXIX. *The General Assembly of the Presbyterian Church of North America* meets annually in May, and consists of commissioners from Presbyteries in the ratio of one minister and one elder for each seven ministerial members of the Presbytery. This Church has one Presbytery in Canada.

XL. *Synod of the Associate Church* is in friendly correspondence with the Original Secession Church of Scotland.

XLI. *Synod of the Associate Reformed Church of the South* meets annually in October, and is composed of all ordained ministers, and one elder from each ministerial charge. Is in friendly relations with the U.P. Church of North America.

XLII. *The General Synod of the Reformed Presbyterian Church in North America* meets annually in May, and is composed of delegates from the Presbyteries.

XLIII. *The Synod of the Reformed Presbyterian Church in the United States of North America* meets annually in May, and consists of all ordained ministers connected with the Church, and one elder from each organized congregation.

XLIV. *The General Assembly of the Welsh Calvinistic Methodist or Presbyterian Church, U.S.*, meets annually in August, and consists of two ministers and two elders from each Synod, the ex-Moderator, the Treasurer, and the Secretary of the Board of Missions, and those appointed to read papers on prescribed subjects.

This Church stands in very intimate relations to the Welsh Calvinistic Methodist Church of Great Britain.

XLVI. *The General Assembly of the Cumberland Presbyterian Church* meets annually in May, and consists of one minister and one elder from each Presbytery, and of two ministers and two elders if the Presbytery contains more than eighteen ministers.

XLVII.—*The Synod of the Dutch Reformed Church in South Africa* originated in Cape Colony, where it is still by statute recognised as the Established Church, though since 1875 receiving no financial support from the State. For legal purposes therefore, only the congregations in the Colony form the Dutch Reformed



Church, though, for all ecclesiastical purposes, the congregations in the other provinces of Natal, the Orange Free State, and the Transvaal are associated with them in forming one Church, with a Synodical Commission, consisting of the Moderator, the Assessors, the Actuaries, the Scribe, and sixteen other members.

The Churches in the Colonies of Cape Colony and Natal meet annually in a provincial Synod, while the 4 Presbyteries (Northern, Southern, Eastern, and Western *Ringsbesturen*) of the Republic of Orange Free State also meet annually in a Synod composed of all the ministers and one elder from each congregation.

The statistics here given include all those of the Synods or branches of the Church in Cape Colony, Natal, the Orange Free State, and the Transvaal.

XLVIII.—*The Christian Reformed Church of South Africa* is in ecclesiastical sympathy with the parent Church in the Netherlands.

XLIX.—*The Synod of the Dutch Reformed Church, Orange Free State*, has four classes or Presbyteries (North, South, East, and West), and one Synod, composed of all ordained ministers and one elder from each congregation.

LI.—*The Synod of the Presbyterian Church of Eastern Australia* meets annually, in October, and is composed of all pastors and one elder from each congregation, along with the theological professors.

LII.—*The General Assembly of the Presbyterian Church in New South Wales* meets annually, in March, and consists of all ministers in charge, with one elder from each congregation and the theological professors.

LIII.—*The General Assembly of the Presbyterian Church of Queensland* meets annually, and consists of all ministers in charge, with one elder from each congregation.

LIV.—*The Presbyterian Church of South Australia.*

LV.—*The General Assembly of the Presbyterian Church of Victoria* meets annually, in November, and consists of all ministers in charge, pastors emeriti, and one elder from each congregation.

LVI. *Presbytery of West Australia.*

LVII. *Presbytery of Tasmania.*

LVIII. *Presbytery of the Free Church of Tasmania.*

An important movement has for some time been in progress for the purpose of uniting all the sections of Presbyterianism in the Australian Colonies into a federal, if not organic, union.

LIX. *The General Assembly of the Presbyterian Church in New Zealand* meets annually in February, and consists of all ministers in charge, with one elder from each congregation.

LX. *The Synod of the Presbyterian Church in Otago and Southland* meets annually in January, and consists of all ministers in charge, pastors emeriti, the theological professors, and one elder as representing each congregation, but who need not be a member of its session.

LXI. *The General Assembly of the Presbyterian Church in Canada* meets annually in June and consists of one-fourth of the

ministerial members on the roll of the Presbytery and an equal number of elders.

LXII and LXIII. *Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland*, and the *Synod of the Church of Scotland in Nova Scotia, &c., &c.*, consists of congregations and ministers that did not concur in that union movement which resulted, in 1876, in the formation of the present Presbyterian Church in Canada.

In Prince Edward Island there are, it is said, 8,000 people known locally as "Macdonaldites," adhering to the Church of Scotland. There is also one congregation in Cape Breton.

LXIV.—*The Synod of Jamaica* is the first Presbyterian Church on mission ground that has become self-governing. The mission was commenced in 1824, and now, in 1883, though still receiving the larger part of its financial support and ministerial supply from the United Presbyterian Church of Scotland, is independent of its control. It possesses a Theological Hall for the education of its own ministers, and has already sent several of these to the Old Calabar Mission in West Africa.

LXV. *Greece*.—Dr. Kalopothakes, missionary for many years in Greece, from the Presbyterian Church in the U.S., has organized the fruits of his labours into "The Greek Evangelical Church"—*Ελληνική Ευαγγελική Ἐκκλησία*. This body has been formed into a Local Synod—*Τοπική Σύνοδος*—Presbyterian in constitution, and consists of three Greek ordained evangelists under the supervision of the American Presbyterian Missionaries. There is one congregation at Athens, and three stations, not yet organized as pastoral charges. There are in actual service five ministers along with the two missionaries. The congregation at Athens has two elders and two deacons. There is one licentiate. There is one Sabbath school at Athens, with several teachers.

LXVI. *The Free Evangelical Church of Geneva* is the result of the gradual growth of religious life and belief more conservative and Biblical than formerly existed in Geneva. It consists at present of a single Presbytery with three congregations, organized in accordance with our polity.

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### Partial Roll of the Reformed Churches in Germany.

I. *Old Reformed Church in East Friesland and Bentheim.*

II. *United Reformed Church in the Province of Hanover.* 113 congregations, with more than 50,000 adherents.

III. *Confederation of the Reformed Churches in Lower Saxony*, independent of the State. 7 congregations with 2,000 communicants.

IV. *The Reformed Church of Bremen.* 4 large congregations in the city of Bremen, with several others in the districts of Viquesseck and Bremer-haven. Under the control of the Chief

magistrate along with the chief ministers of the city. Has 50,000 adherents.

V. *The Reformed Church of the Principedom of Lippe-Detmold.* Has 50 congregations, with 54 ministers and 200,000 adherents. Under the control of the Prince's Consistory at Detmold.

VI. *The Reformed Church of Lower Hesse.* Has more than 200 congregations. Under the control of the Royal Consistory at Cassel. These congregations have elders, but there are no Synods.

VII. *The Reformed Church in Westphalia.* Has 70 congregations in 7 groups, with 150,000 adherents. Has elders and Synods. Under the control of the the Royal Consistory at Munster.

VIII. *The Reformed Synods of Wesel.* Has 4 congregations of Dutch and French origin.

IX. *The Reformed Church in the Rhine Provinces.* Has 150 congregations with 500,000 adherents. Under the control of the Royal Consistory at Coblenz. These congregations as well as those of Westphalia and in Prussia have formed a union with the Lutherans, but without giving up their Reformed Catechism, discipline or order. The Emperor and the Imperial family are themselves members of the Reformed Church and adhere to its creed. The union in Prussia has not been absorptive as it has been in other territories.

X. *The Reformed Church Confederation in the Province of Saxony.* Has 10 congregations, 12 ministers, with elders and Synods. Under the control of the Royal Consistory at Magdeburg.

XI. *The Reformed Church in Pomerania.* Has 7 congregations, with 7 ministers. Under the control of the Royal Consistory at Stettin.

XII. *The Reformed Churches in the Province of Silesia.* Nine congregations with 11 ministers. Under the control of the Royal Consistory of Breslau.

XIII. *The Free Reformed Churches of Silesia.*

XIV. *The Reformed Church of the Province of Prussia.* Has 11 congregations, 11 ministers, and possesses elders and Synods. Under the control of the Royal Consistory of Konigsburg and the Superintendent of Tilsit.

XV. *The Reformed Church in the Province of Brandenburg.* Has more than 20 congregations, amongst them that of the Cathedral of Berlin, in which the Emperor and his family worship. Under the control of the Royal Consistory at Brandenburg.

XVI. *The Church of the French Colony in the Province of Brandenburg.* Has 12 congregations, 4 at Berlin, with elders and Synods. Under the control of the Royal Church Directory at Berlin.

XVII. *The Reformed Churches of the Province of Posen ;* 5 congregations ; 6 ministers. Under the control of the Seniorate at Posen. These Churches are the remains of the *Unitas Fratrum Poloniæ et Bohemiæ.*

XVIII. *The Reformed Churches of East Bavaria* are partly of French origin. There are 7 congregations and 7 ministers, with

elders and Synods. Under the control of the Royal Protestant Consistory at Munich.

XIX. *Two French Congregations*, under the Landgraviate of Hesse-Homburg, at Frederickshof and East Homburg.

XX. Single congregations without any relation to other Reformed Churches, are:—The Reformed Churches at Altona, at Hamburg (a German and a French one), at Accam in the territory of the Grand Duke of Oldenburgh, at Frankfort on the Main (a German and a French one), at Leipsic, at Dresden (two ministers to each of the two latter), at Hanau (a Dutch and a French one), at Elberfeld (a Dutch congregation), at Bützow, in the Grand Duchy of Mecklenburg, at Stuttgart, and at Osnabruck—the two latter being very poor, that of Osnabruck not having even a minister.

XXI. *The Reformed Churches of Heidelberg and within its neighborhood.*

XXII. *The Reformed Churches in the Bavarian Palatinate*, consisting of four-fifths of the Protestant Churches of this territory.

XXIII. *The Reformed Churches in the Nassau territory.*

XXIV. *The Reformed Churches in the Grand Duchy of Hesse — Darmstadt.*

XXV. *The Reformed Churches in the Duchy of Anhalt.*

XXVI. *The Reformed Churches in the Grand Duchy of Saxe Weimar.*

[The Churches numbered XXI. to XXVI. united with the Lutherans, and in this way have been absorbed. Nos. XXV., XXVI. have become Lutheran, under the pretext of a Union.]

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*The Reformed Church in the Kingdom of Poland.* Ten congregations, with 6,000 adherents. A Session in each congregation meeting in an Annual Synod.

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I. 2. ORGANIZATIONS, more or less perfect, IN NON-PROTESTANT COUNTRIES.

A F R I C A.

	Ordained Ministers.		Licentiate.		Medical Missionaries, Teachers, &c.		Communi- cants.	Sabbath School Attendance.	Boarding and Day Scholars.		Total.	Supported by	REMARKS.
	For.	Native	For.	Native	For.	Native			Boys.	Girls.			
<b>NORTH AFRICA.</b>													
EGYPT—													
1—Pres. of Egypt.	10	9	3	17	145	1450	1634	1874	654	2528	U. P. Ch., U. S.	1—This Mission Work is almost exclusively among the Copts. Is a Presbytery of the Home Church.	
<b>WEST AFRICA.</b>													
CALABAR—													
2—Pres. of Biafra.	6	2	..	8	12	190	620	..	..	687	U. P. Ch., Scotland.	2—The Missionaries are not members of any Home Presbytery. An Independent Presbytery.	
CORISCO AND GABOON—													
3—Pres. of Coriso.	7	2	2	15	21	411	655	105	69	174	Pres. Ch., North, U. S.	3—Forms part of the Synod of New Jersey, U. S.	
LIBERIA—													
4—Pres. of West Africa.	4	1	..	5	..	276	230	78	70	148	Pres. Ch. North, U. S.	4—Forms part of the Synod of Pennsylvania, U. S.	
<b>EAST AFRICA.</b>													
BLANTYRE—													
1	..	..	..	3	..	..	..	..	..	..	Est. Ch., Scotland.		
<b>SOUTH AFRICA.</b>													
KAFRARIA—													
5—U. P. Pres. of Kafararia.	10	..	..	1	14	1339	..	..	..	1175	U. P. Ch., Scotland.	5—Consists of the Missionaries of the districts, and of the Ministers and Elders of eight Congregations in Natal and Cape Colony.	
6—Free Ch. Pres. of Kafararia.	8	2	..	23	64	2452	..	1442	1122	2564	Free Ch., Scotland.	6—Includes Congregations in the Orange Free State.	
CAPE COLONY AND NATAL.													
7—Pres. of Natal.	6	..	..	3	38	302	..	196	151	347	Free Ch., Scotland.		
2	..	..	..	..	..	..	..	..	..	..	Ch. of Scotland.		
<b>CENTRAL AFRICA.</b>													
LIVINGSTONIA (Lake Nyassa).	2	..	..	6	5	5	..	160	20	180	Free Ch., Scotland.		

## ASIA.

	Ordained Ministers.		Licentiate	Medical Missionaries, Teachers, &c.		Communi- cants.	Sabbath School Attendance.	Boarding and Day Scholars.		Total.	Supported by	REMARKS.
	For.	Native		For.	Native			Boys.	Girls.			
<b>EASTERN ASIA.</b>												
<b>ASIA MINOR—</b>												
1— <i>Latakiah</i>	3	..	1	3	44	138	..	498	150	648	Ref. Pres. Ch., U.S.	
<b>PERSIA—</b>												
2— <i>Presbytery of Orontich</i>	10	29	30	26	40	1717	..	2657	544	3231	Pres. Ch. North, U.S.	
<b>SYRIA—</b>												
3—SYNON OF SYRIA, formed in 1882, and consisting of the <i>Presbytery of Beirut,</i> <i>Abch,</i> <i>Sidon,</i> <i>Tripoli,</i> <i>Zahh,</i>	14	4	31	20	160	1636	..	4615	1100	5815	Pres. Ch. North, U.S.	2—Forms part of the Synod of New York, U.S. There also exist in Persia three <i>Kuoshkyas</i> , or native Presbyteries, composed of native pastors, and distinct from the Presbytery of Orontich. 3—Each of these Presbyteries is composed of the ordained foreign missionaries of the Home Church, ordained professors in the Syrian Protestant College, native pastors, and one elder from each congregation within bounds. This Synod forms no part of the Home Church, though its foreign members are connected with Home Presbyteries.
4— <i>Antioch</i>	1	..	..	2	7	..	..	50	80	130	{ Ref. Pres. Ch., Scotland " " " " Ireland	

CENTRAL ASIA.

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INDIA—

	Ordained Ministers.		Licentiate	Medical Missionaries, Teachers, &c.		Communi- cants.	Sabbath School Attend- ance.	Boarding and Day Scholars.		Total.	Supported by	REMARKS.
	For.	Native		For.	Native			Boys.	Girls.			
1—Calcutta	..	..	..	1	..	10	..	272	62	334	Pres. Ch. of England	1—
2.—Presbytery of Kattiwar and Gwijarat	8	..	10	7	56	292	..	1656	523	2174	Pres. Ch. of Ireland	2—
3—Presbytery of ——— } Presbytery of ——— } Presbytery of ——— }	10	4	2	10	308	399	..	4522	305	4827	Est. Ch. of Scotland	3—
4— .. .. .	23	11	6	15	287	1403	..	7831	3147	10978	Free Ch. of Scotland	4—
5—Presbytery of Rajpootana	13	..	..	7	225	397	1606	3795	275	4070	U.P. Ch. of Scotland	5—
6— .. .. .	2	..	..	2	7	20	..	280	..	280	Orig. Seces. Ch., "	6—
7— .. .. .	8	..	11	7	176	622	..	1870	753	2623	Calvin. Meth. Ch., "	7—
8—SYNOD OF INDIA, consist- ing of the Presby- teries of Allahabad } Farrukhabad } Koolapore } Lahore } Lodianna }	31	16	3	57	179	1022	1905	5902	2256	8158	Pres. Ch. North, U.S.	8—
9—Presbytery of Sialkot	8	2	7	13	116	1132	1096	1394	520	1914	U.P. Ch., U.S.	9—
10—Presbytery of Arcot	7	5	..	7	199	1656	..	..	..	1966	(Dutch) Ref. Ch., U.S.	10—
11— .. .. .	..	..	..	..	..	..	..	..	..	..	(German) Ref. Ch., U.S.	11—
12— .. .. .	2	..	..	6	16	41	..	130	14	144	Pres. Ch., Canada	12—
13—Presbytery of Saharanpur	..	..	..	..	..	..	..	..	..	..	....	13—

3—These Presbyteries are composed of the missionaries of the Church, military chaplains, and others. They form no part of the Home Church, and have jurisdiction over the native licentiate alone.

5—Forms no part of the Home Church

6—Mission at Seoni, Central India.

7—This Mission is located in Assam.

8—This Synod meets triennially. It is formally a portion of the Home Church.

9—Is a Presbytery of the Home Church

10—Mission founded in 1854. Transferred from American Board to the Reformed Church in 1857. Is a regular classis of the Home Church.

12—The Ordained Missionaries are members of Home Presby- teries.

CHINA	EASTERN ASIA.		Licentiate		Medical Missionaries, Teachers, &c.		Communi- cants.	Sabbath School Attend- ance.	Boarding and Day Scholars.		T. dal.	Supported by	REMARKS.
	For.	Native	For.	Native	For.	Native			Boys.	Girls.			
	18	5	1	159	2729	..	361	55	416	Pres. Ch., England.	1—In 1862, the agents of the Pres- byterian Church at Amoy, who have no connection with Home Presbyteries, united with those of the Dutch Ref. Ch., U. S., who retain their connection with the Home Church, in forming in that city a Tai-hoe or Presbytery.		
	..	..	..	..	..	..	..	..	..	Pres. Ch., England.	2—This Presbytery, formed in 1881, consists of Foreign and Native Ministers.		
2—Presbytery of Swatow.	2	..	..	1	..	..	..	..	..	Pres. Ch., Ireland.			
3—	2	..	..	1	..	..	..	..	..	Est. Ch., Scotland.			
4—	2	..	..	1	3	16	23	..	23	U. P. Ch., Scotland.			
5—	7	..	..	1	13	15	..	..	..	Pres. Ch., North, U. S.			
6—SYNOD OF CHINA, consist- ing of the Presby- teries of { Ningpo, Peking, Shanghai, Shantung.	32	12	26	46	99	2750	1159	778	1937	Dutch Ref. Ch., U. S.	7—Mission commenced in 1844 by the American Board, which trans- ferred it in 1857 to the Re- formed Church.		
7—Amoy.	4	5	..	5	25	750	80	27	107	Pres. Ch., South, U. S.	8—The Presbytery of Hangchow, consisting of the Foreign and Native Agents of the Presby- terian Church, South, U. S., was, with consent of its members, dissolved some time ago by the General Assembly, the Church declining to have a constituted Presbytery on Mission ground. Such a Presbytery it had should go to form a Native Church.		
8—	8	..	..	9	..	48	..	..	314	Pres. Ch., North, U. S.	10.—Forms part of the Synod of New York, U. S.		
9—	2	..	..	3	20	450	45	..	45	Pres. Ch., Canada.			
SIAM—	8	..	2	23	8	292	87	161	248	Pres. Ch., North, U. S.			



REMARKS.

In June, 1877, the Foreign Missionaries of the Scottish U. P. Ch., the Presbyterian, Ch., U. S., and of the (Dutch) Reformed Ch., united to form the "Union Church of Christ in Japan." This body exists in the form of a Synod (or Dai-Kuwa), having three Presby-teries (or Chin-Kuwa), and consists of 34 ministers, 17 of whom are foreign missionaries and 17 native pastors, with 3,000 native communicants. One-fourth of its congregations are already self-supporting. The Reformed Church and the Pres. Church missionaries are connected with their Home Churches, the United Presby-terians are not.

1--By a decree of the French Govern-ment (3rd Feb., 1884), the Protestant congregations in the French possessions in Oceania have been organised into an independent commu-nity. The ruling body is a Superior Council, composed of all the French ministers in charge of congregations or directing schools. If desired, the Governor may admit into membership in this Council the English pastor that re-presents the London Missi-onary Society. The first meeting of this Council will be held in August of this year, at Papeete, and will continue in session for ten days.

2--South Sea Mission, commenced by John Williams in 1839. The agents are now supported by the Free Ch. of Scotland and the Pres. Ch. of Canada, Vic-toria, N. S. Wales, West, and South Australia, New Zealand, and Otago and Southland.

	Ordained Ministers.		Licentiates	Medical Missionaries, Teachers, &c.		Communi-cants.	Sabbath School Attendance.	Boarding and Day Scholars.		Total.	Supported by
	For.	Native		For.	Native			Boys.	Girls.		
JAPAN	4	1	..	1	12	150	..	..	..	..	U. P. Ch., Scotland
"	8	6	7	24	16	1025	..	301	328	629	Pres. Ch. North, U. S.
"	6	10	..	12	20	437	..	..	..	99	(Dutch) Ref. Ch., U. S.
"	2	..	..	2	..	..	..	..	..	..	(German) Ref. Ch., U. S.
"	2	..	..	4	..	..	..	..	..	..	Cumb. Pres. Ch., U. S.
<b>OCEANICA.</b>											
1--TAHITI	3	..	..	..	..	..	..	..	..	..	French Miss. Society
2-- <i>General Synod</i>	14	..	..	1	175	1000	..	461	340	800	Various Churches

NEW HEERIDES MISSION

REMARKS.

## WEST INDIA ISLANDS.

	Ordained Ministers.		Licentiate.	Medical Missionaries, Teachers, &c.		Communi- cants.	Sabbath School Attendance.	Boarding and Day Scholars.		Total.	Supported by.
	For.	Native		For.	Native			Boys.	Girls.		
TRINIDAD	9	2	..	2	55	600	..	1000	600	1600	Various Churches.
<i>Presb. Cong. —</i>											

The Presbytery of Trinidad was formed in 1867, and exercises all Presbyterial Power. It consists of 3 European and 1 Native ordained Ministers, supported by the U. P. Church of Scotland; 1 Canadian and 1 Native ordained Minister, supported by the Canada Presbyterian Church, and 1 European ordained Minister, supported by the Free Church of Scotland as Pastor of Portuguese Refugees from Madeira.

Presbytery of Rio Janeiro was organized in December, 1865.

This Pres. consists of Ministers of the Ch. of Scotland ministering on the Plantations, and supported by the property owners.

## AMERICA.

## NORTH AMERICA.

## INDIAN TRIBES —

..	16	9	17	37	16	1290	..	350	229	572	Pres. Ch. North, U.S.
"	3	8	4	3	5	906	..	..	..	..	Pres. Ch. South, U.S.
"	4	8	..	..	13	550	..	..	..	..	Cumberland Pres. Ch., U.S.
"	2	1	..	3	2	124	..	..	..	118	Presbyterian Ch., Canada.
MEXICO	7	8	13	7	21	7220	..	170	222	392	Presbyterian Ch., North, U.S.
<i>Presbytery of Mexico.</i>											
"	2	2	2	4	6	250	..	..	..	170	Cumberland Pres. Ch., South, U.S.
"	1	..	..	1	2	50	..	..	..	..	Ass. Ref. Ch., South, U.S.

## SOUTH AMERICA.

## BRAZIL —

..	9	6	..	13	13	1355	374	137	129	266	Pres. Ch., North, U.S.
<i>Presbytery of Rio Janeiro.</i>											
U. S. COLOMBIA —	7	3	2	7	6	439	..	240	55	295	Pres. Ch., South, U.S.
CHILE — Presbytery of Chili.	2	..	..	3	2	34	..	24	61	85	Pres. Ch., North, U.S.
BRITISH GUIANA	6	..	..	5	4	272	..	110	70	180	Do.

*Presbytery of British Guiana*

Est. Ch. of Scotland.

## 3. THE ΔΙΑΣΠΟΡΑ.

(Congregations in which Services are conducted in the English Language.)

## AUSTRIA

Buda-Pest,	..	Rev. R. Koenig.
Carlsbad,	..	<i>Summer Station.</i>
Gratz,	...	Rev. James Pirie, B.D.
Prague,	...	Rev. James Pirie, B.D.

## BELGIUM.

Spa,	...	<i>Summer Station.</i>
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## FRANCE.

Biarritz,	...	<i>Summer Station.</i>
Cannes,	... Chapelle Rioux,	December—April, inclusive.
Mentone,	... Villa les Grottes,	November—May.
Nice,	... Boulevard de Longchamp,	(Vacant).
Paris,	... 162, Rue de Rivoli,	Rev. Patrick Beaton.
Pau,	... Avenue Montpensier,	Rev. George Brown.

## GERMANY.

Aix-les-Bains,	... Asile,	<i>Summer Station.</i>
Berlin,	... 6, Junker strasse,	Various.
Dresden,	... 7, Ferdinand Strasse,	Rev. Wm. Frank Scott.
Hamburg,	... Congregational Church,	Rev. John C. Aston.
Heidelberg,	... Providence Kirche,	<i>Summer Station.</i>
Homburg,	... Lutheran Church,	<i>Summer Station.</i>
Strasburg,	...	Rev. A. Furst, D.D.

## GREECE.

Athens,	...	Rev. Dr. Kalopothakes.
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## ITALY.

Florence,	... Lung 'Arno Guicciardini,	Rev. J. R. MacDougall.
Genoa,	... 4, Via Peschiera,	Rev. Donald Miller.
Leghorn,	... 3, Via degli Elisi,	Rev. R. W. Stewart, D.D.
”	...	Rev. J. Macfarlane.
Naples,	... Capella Vecchia,	Rev. T. Johnstone Irving.
Rome,	... Porta del Popolo,	Rev. J. Gordon Gray.
San Remo,	... Villa Teresa,	November—April.

## MALTA.

Valetta,	... Strada Mezzodi,	Rev. George Wisély,
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## NETHERLANDS.

Amsterdam,	... Bagynenh of Kalverstraat, } Ch. built, 1574,	} Rev. A. Ironside, M.A. “ J. D. Palm.
Rotterdam,	... Scotsche Dyk,	
Do.	... Harngvliet,	

## NORWAY.

Bergen,	...	<i>Summer Station.</i>
Christiana,	...	<i>Do.</i>

## PORTUGAL.

Lisbon,	... Rna Direita das Janellas Verdes,	Rev. Robert Stewart.
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## SPAIN.

Cordova,	...	Rev. Wm. Moore.
Gibraltar,	... St. Andrew's Pres. Ch.	(Vacant.)
Jeres,	...	Rev. Joseph Viliesid,
Madrid,	...	Rev. John Jameson,
San Fernando,	...	Rev. Angel Blanco,

## SWITZERLAND.

Engadine,	... French Reformed Church,	<i>Summer Station.</i>
Geneva,	... Church of the Auditoire,	<i>Do.</i>
Interlaken,	... The Schloss,	June—September.
Lausanne,	... Avenue de Rumine,	Rev. A. F. Buscarlet.
Lucerne,	... Maria Hilf Chapel,	<i>Summer Station.</i>
Montreux,	... Near Railway Station,	October—.

## TURKEY.

Constantinople	... Mechanic's Inst., Haskey,	Rev. James Christie.
Pera	... Dutch Embassy Chapel,	" A. Van Millingen.
Salonica	... Scottish National Bible Depôt	" Peter Crosbie.

## A F R I C A .

## EGYPT.

Alexandria	... St. Andrew's Church,	Rev. W. Kean, B.D.
Cairo	...	" Patrick R. Mackay.

## CAPE COLONY.

Richmond	...	Rev. — Barrie.
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## NATAL.

Maritzburg	...	Rev. J. Gould Smith.
Richmond,	...	" W. D. Barrie.
Newcastle,	...	" — M'Kinnon.

## MAURITIUS.

Port Louis,		Rev. George M'Irvine, M.A.
		" Samuel H. Anderson.
		" John Joseph Le Brun.

## A S I A .

## ASIA MINOR.

Smyrna, ...	Rev. William Charteris.
Tarsus, ...	“ D. Metheny.

## INDIA.\*

Allahabad, ...	Rev. --- Lillie.
Bangalore, ...	“ — Morrison.
Bhavnagar, ...	“ Hugh R. Scott.
Bombay, ...	“ — Jaffrey.
Calcutta, ... St. Andrews Church,	“ G. G. Gillan.
Do. ...	“ William Milne.
Coorg, ...	
Delhi, ...	“ — Smith.
Dum-Dum, ...	“ William Hastie.
Kurachie, ...	“ — Watson.
Lucknow, ...	“ Mr. Ferrier.
Madras, ... St. Andrew's Church,	“ — Liston.
Meerut, ...	“ John Crawford.
Mhow, ...	“ — Scott.
Parell, ...	“ — Greig.
Poonah, ...	“ — Mackay.
Rawalpindi, ...	“ — Taylor.
Secunderabad, ..	“ — Archibald.
Sialkote, ...	“ William Harper, M.A.
Surat, ...	

\* Nearly all these Indian Ministers are Chaplains for the British Officials, supported by the Government, but subject Ecclesiastically to the Established Church of Scotland.

## SYRIA.

Beyrut, ...	Rev. George M. Mackie.
Damascus, ...	“ John Crawford.
Do. ...	“ John G. Philipp.

## OCEANICA.

Fiji Islands, ...	Rev. Mr. Rennison.
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## NORTH AMERICA.

## BRITISH COLUMBIA.

Comox, ...	Rev. James Christie.
Nanaimo, ...	„ A. H. Anderson.
Langley, ...	„ Alex. Dunn.
Victoria, ...	„ Robert Stephen.

## CENTRAL AMERICA.

Belize, ...	Rev. W. Jackson.
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## SOUTH AMERICA.

## ARGENTINE REPUBLIC.

Buenos Ayres	...	Rev. James Smith, D.D.
Do.		„ J. Fleming, B.D.
Chascomus,	...	„ M. P. Ferguson, M.A.
Monte Video,	...	„ T. McNeill.
Quelmes,	...	„ Francis Gebbie.

## BRITISH GUIANA.

Rev. — Slater.

## HONDURAS.

Rev. John Jackson.

## W. I. ISLANDS.

## BAHAMAS.

Nassau,	..	Rev. Robert Dunlop,
Bermuda,	...	„ John G. Philips,
Do.		„ — Anderson.
Do.		„ — Le Brun.

## JAMAICA.

Kingston,	...	Rev. J. Radcliffe,
Medinor,	...	„ John Kinnison.
Accompong,	...	„ John Stuart.

## ST. VINCENT.

Rev. M. Muir.

## GRENADA.

## ST. CHRISTOPHER.

## TRINIDAD.

Port of Spain,	...	Rev. A. M. Ramsay.
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## FALKLAND ISLES.

Darwin,	...	Rev. W. Hill Philip.
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## MILITARY CHAPLAINS

Supported by the British Government, but Ecclesiastically in connexion with Churches.

## PRESBYTERIAN CHURCH IN IRELAND.

Curragh Camp,	...	Rev. James Speers.
Dublin,	...	„ W. J. Kertland, LL.D.
Dublin,	...	„ H. H. Beatty, LL.D.

## ESTABLISHED CHURCH OF SCOTLAND.

A'dershot, ...		Rev. William M'Kay.
Alexandria, ..		,, David S. Arthur.
Berwick-on-Tweed,		,, James Kean, M.A.
Dover, ...		,, John Armstrong,
Dublin, ...		,, John Milne, M.A.
Edinburgh, ...		,, P. Beaton.
London, ...		,, George Kirkwood.
Cairo, Egypt, ...		,, John M'Taggart.
Do. ...		,, David Arthur.
Chatham, ...		,, G. B. Watson.
Cyprus, ...		,, William Ferguson.
Portsmouth, ...	Haslar Hospital, &c.,	,, William M'Farlane.
Winchester, ...	Netley, &c.,	,, G. Forbes Steven.
Shoburness, ...		,, Hugh Drennan.
Colchester, ...		,, John Morrison.
Caterham, ...		,, James Duncan.
Parkhurst, ...		,, James Christie.

## I. 4. THE CHURCHES AND THEIR CREEDS.

## CHURCHES THAT ADHERE TO THE

- I.—*Gallican Confession* (Confession of Rochelle), 1559. (Declaration of Faith, 1872.)  
National Reformed Church of France.
- II.—*Belyic Confession*, 1561.  
Missionary Christian Church, Belgium.
- III.—*Heidelberg Catechism*, 1563.  
Reformed Church in the United States.
- IV.—2nd *Helvetic Confession*, 1566.
- V.—*Canons of Dort*, 1619.
- VI.—*Westminster Standards*, 1647.
- 1.—Westminster Confession.  
Synod of the Church of Scotland in England.  
Established Church of Scotland.  
Free Church of Scotland.  
Presbytery of Ceylon.  
Presbyterian Church in Canada.  
Synod of the Presbyterian Church in Canada in connexion with the Church of Scotland.  
Synod of the Church of Scotland in Nova Scotia, &c.
  - 2.—Westminster Confession, “as containing the *system of Doctrine taught in the Holy Scriptures*,” and altered in chapters 20, 23, and 31. (Powers of the Magistrate.)  
Presbyterian Church in the United States of America.  
Presbyterian Church in the United States.
  - 3.—Westminster Confession and Catechisms, Larger and Shorter.  
Free Evangelical Church of Germany.  
Presbyterian Church of England.  
Presbyterian Church in Ireland.  
Synod of Reformed Presbyterian Church in Ireland.  
Synod of the Eastern Reformed Presbyterian Church in Ireland.  
Synod of the Secession Church in Ireland.  
United Presbyterian Church of Scotland.  
Synod of the Reformed Presbyterian Church of Scotland.  
Synod of the United Original Secession Church of Scotland.  
General Synod of the Reformed Presbyterian Church in N. America.  
Synod of the Reformed Presbyterian Church in the U.S. of N. America.  
Reformed Presbyterian Presbytery of Philadelphia.  
Presbyterian Church of Eastern Australia.  
Presbyterian Church of New South Wales.  
Do. Queensland.  
Do. South Australia.  
Do. Victoria.  
Do. West Australia.  
Do. Tasmania.  
Presbyterian Free Church of Tasmania.  
Presbyterian Church of New Zealand.  
Do. Otago and Southland.
  - 4.—Westminster Confession, and Catechisms, Larger and Shorter—  
Confession altered in 1799, in chaps. 20, 23, 31.  
United Presbyterian Church of North America.  
Associate Church of North America.  
Associate Reformed Synod of the South, United States.



- VII.—*Waldensian Confession*, 1655.  
Waldensian Church.
- VIII.—2nd Helvetic and Heidelberg Catechism.  
The Reformed Church of Austria.  
Do. do. Bohemia.  
Do. do. Moravia.  
Do. do. Hungary.
- IX.—Heidelberg Catechism and Gallic Confession.  
Synodal Union of East Rhine.
- X.—Belgic Confession, Heidelberg Confession, and Canons of Dort.  
National Church of the Netherlands.  
Christian Reformed Church of the Netherlands.  
Old Reformed Church of Bentheim and East Friesland.  
Reformed Church in America.  
Christian Reformed Church in America.  
Dutch Reformed Church in South Africa.  
Christian Reformed Church in South Africa.
- XI.—*Confession of Faith of the Calvinistic Methodists in Wales*, 1823.  
Calvinistic Methodist Church in Wales.  
Do. Do. United States.
- XII.—*Confession of the Free Evangelical Church of the Canton de Vaud*, 1847.  
(See Proceedings Philadelphia, pp. 1083.)
- XIII.—*Confession of the Union of the Evangelical churches of France*, 1849.  
(See Proceedings, Philadelphia, pp. 1072.)
- XIV.—*Confession of the Free Christian Church in Italy*, 1870. (See Proceedings, Edinburgh, pp. 301.)
- XV.—*Confession of the Spanish Christian Church*, 1872. (See Proceedings, Philadelphia, pp. 1121.)
- XVI.—*Confession of the Free Church of Neuchatel*, 1874. (See Proceedings, Philadelphia, pp. 1084.)
- XVII.—*Confession of the National Church of the Canton de Vaud*, 1874.  
(See Proceedings Philadelphia, pp. 1083.)
- XVIII.—*Confession and Catechism of the Cumberland Presbyterian Church*, United States, 1883.

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*The Doctrinal Standards of the following Churches have not been ascertained :*

Union of Evangelical Congregations, Belgium.  
Walloon Churches.  
United Hanoverian Reformed Church.

## II. EDUCATIONAL.

### 1. LITERARY AND COLLEGIATE INSTITUTIONS.

#### EUROPEAN CONTINENT.

Hungary.				
Name of Institution	Location	Founded	Church Connection	No. of Students
College of Debreczen	Debreczen	—	Reformed Church	1079
College of Saros Patak	Saros Patak	—	do.	—
Bethlen College	Nagy Enyed	—	do.	799
Papa College	Papa	—	do.	537
Reformed College at Buda-Pest	Buda-Pest	—	do.	—
Italy.				
College of Torre-Pellice	Torre-Pellice	1835	Waldensian Church	64
Latin School	Pomaretto	1842	do.	25

#### II. UNITED KINGDOM.

Ireland.				
Magee College	Londonderry	1852	Presbyterian	71
Scotland.				
Normal College	Edinburgh	—	Est. Ch. of Scotland	163
Do.	Glasgow	—	do.	170
Do.	Aberdeen	—	do.	64
Do.	Edinburgh	—	Free Ch. of Scotland	171
Do.	Glasgow	—	do.	172
Do.	Aberdeen	—	do.	58
Wales.				
Bala College	Bala, N. Wales	1837	Welsh Calv. Methodist	47
Trevecca College	Trevecca, S. W.	1842	do.	30

#### III. UNITED STATES.

Name of Institution	Location	Founded	Church Connexion	No. of Students
Wells College	Aurora, N. Y.	1868	Presbyterian	48
Blair Hall	Blairstown, Pa.	—	do.	—
Blackburn University	Carlinville, Ill.	1859	do.	173
Biddle University	Charlotte, N. Car.	1867	do.	120
S. Western Pres. University	Clarksville, Tenn.	1875	do.	107
Hamilton College	Clinton, N. Y.	1812	do.	—
Wabash College	Crawfordsville, Ind.	1833	do.	93

Centre College	Danville, Ky.	1819	Presbyterian	80
Davidson College	Davidson, N. Car.	1837	do.	—
College of Montana	Deer Lodge, Mont.	1883	do.	30
Lafayette College	Easton, Pa.	1826	do.	302
Elmira College	Elmira, N.Y.	1855	do.	—
Synodical College of Kansas	Emporia, Kan.	1883	do.	—
Parsons College	Fairfield, Iowa	1875	do.	69
Galesville University	Galesville, Wis.	1854	do.	108
Collegiate Institution	Geneseo, Illinois	1875	do.	50
Hampden-Sidney College	Hampden-Sidney, Va.	1776	do.	—
Hanover College	Hanover, Ind.	1827	do.	61
Hastings College	Hastings, Neb.	—	do.	—
Highland University	Highland, Kan.	1856	do.	53
Irvington College	Irvington, N.Y.	1865	do.	46
Lake Forest University	Lake Forest, Ills.	1856	do.	93
Ingham University	Le Roy, N.Y.	1835	do.	80
Maryville College	Maryville, Ten.	1819	do.	154
College of Mancaelester	Minneapolis, Minn.	1853	do.	—
New Windsor College	New Windsor, Ind.	1843	do.	—
Pres. Univ. of S. Dakota	Pierre, S. Dakota	1883	do.	—
College of New Jersey	Princeton, N.J.	1746	do.	379
Central University	Richmond, Ky.	1874	do.	70
Salt Lake Collegiate Inst.	Salt Lake City, Utah	1875	do.	50
Austin College	Sherman, Texas	1849	do.	48
Adger College	Walhalla, S. Car.	1877	do.	70
Wash. & Jefferson College	Washington, Pa.	1802	do.	36
Wooster University	Wooster, Ohio	1866	do.	176
Ursinus College	Collegeville, Pa.	1869	German Reformed	52
College of N. Illinois	Dakota, Illinois	1883	do.	—
Franklin & Marshall Coll.	Lancaster, Pa.	1853	do.	51
Mercersbury College	Mercersbury, Pa.	1865	do.	17
Palatinate College	Myerstown, Pa.	—	do.	—
Catawba College	Newtown, S. Car.	—	do.	—
Heidelberg College	Tiffin, Ohio	1850	do.	101
Hope College	Holland, Mich.	1857	Dutch Reformed	75
Rutger's College	New Brunswick, N.J.	1770	do.	70
Lincoln College	Greenwood, Ind.	1869	United Presbyterian	26
Monmouth College	Monmouth, Ills.	1856	do.	112
Muskingum College	New Concord, Ohio	1837	do.	89
Westminster College	New Wilmington, Pa.	1802	do.	51
Cave Hill College	Boonsboro', Ark.	1852	Cumberland Pres.	123
Cumberland University	Lebanon, Ten.	1842	do.	100
Lincoln University	Lincoln, Illinois	1866	do.	154
Bethel College	M'Kenzie, Tenn.	1850	do.	—
Trinity University	Tehuacana, Texas	1869	do.	197
Erskine College	Due West, S. Car.	1839	Associated Ref.	23
Geneva College	Beaver Falls, Pa.	—	Ref. Presbyterian	—
Beloit College	Beloit, Wis.	1846	Presby. & Cong.	190
Western Reserve College	Hudson, Ohio	1826	do.	53
Oliver College	Oliver, Mich.	1858	do.	151
Ripon College	Ripon, Wis.	1851	do.	190

## DOMINION OF CANADA.

Dalhousie College	Halifax, Nova Scotia	1863	Presbyterian	—
Queen's University	Kingston, Ont.	1841	do.	—
Morrin College	Quebec, Que.	1860	do.	19
Manitoba College	Winnipeg, Man.	1871	do.	60

## II. 2. THEOLOGICAL INSTITUTIONS.

### A. FACULTIES AND SEMINARIES IN ESTABLISHED COMMUNITIES.

#### AUSTRIA.

##### REFORMED CHURCH OF AUSTRIA.

„	„	BOHEMIA.
„	„	MORAVIA.

##### University of Vienna, founded 1365.

###### THEOLOGICAL FACULTY.

<i>G. G. Roskoff,</i>	<i>Lutheran,</i>	...	Biblical Archæology.
<i>J. C. Th. v. Otton,</i>	„	..	Church History.
<i>C. A. Vogel,</i>	„	...	New Testament Introduction.
<i>J. M. Seberiny,</i>	„	..	Pastoral Theology, Liturgies, and Catechetics.
<i>G. W. Frank,</i>	„	...	Christian Ethics.
<i>E. Bohl,</i>	<i>Reformed,</i>	...	Systematic Theology.

None of the Austrian Reformed Churches possess Theological Seminaries. Their students—from fifteen to twenty in number—attend the classes of the above Faculty, and afterwards proceed to some Swiss, German, or Scottish Seminary.

Candidates for the ministry are examined (*examen pro candidatura*) by the Theological Professors in Vienna. If approved, they are allowed to give religious instruction in schools, and then obtain from their respective superintendents *licentiam concionandi*. They are again examined (*examen pro ministerio*) by a committee appointed by the superintendent. Subsequently, the names of the successful candidates are reported to the Oberkirchenrath, which then issues a certificate of eligibility to a pastorate.

##### REFORMED CHURCH OF HUNGARY.

##### Reformed College of Debreczen.

###### THEOLOGICAL ACADEMY.

<i>John Menyhart,</i>	...	...	Exegetics.
<i>Samuel Toth,</i>	...	...	Dogmatics.
<i>Francis Balogh,</i>	...	...	Historical Theology.
<i>Lewis Csiky,</i>	...	...	Practical Theology.
<i>Vacant,</i>	...	...	Old Testament Exegetics.
<i>Andrew Bethlendi,</i>	Lecturer in	Philosophy of Religion and English Language.	
<i>Francis Thot,</i>	„	Philosophy.	
<i>Alexander Koeracs,</i>	„	Church and Canon Law.	
<i>Arminius Osterlamm,</i>	„	Pædogy and German Language.	
<i>Joseph Török,</i>	„	Public Health.	
<i>Joseph Lugossy,</i>	„	Arabic, Persian, and Indian Languages.	
Number of students,	...	...	150
Volumes in library,	56,000,	with a numismatic collection of 10,000 pieces.	
Value of buildings,	...	...	...
Value of endowments,	...	...	...

Length of Course, four years, of ten months each, divided into two semesters of five months each. Classes open 1st September, and close 30th June. Each semester terminates with an examination when the standing of the student is marked. Every student must obtain at least twenty marks each week, else the semester is not counted. The whole number of students attending the different departments and faculties of the College is 1,079.

The Reformed College of Debreczen has not only a Faculty of Arts, but one also of Law and one of Theology. Theological students are assisted in meeting their expenses by free rooms in the College, free board and tuition in whole or in part, and also by occasional employment in preaching. Those who go "*ad legationem*" (to preach) submit their sermons beforehand to the professor for his approval. There are also Foundations (bursaries) and prizes.

Instruction is given *viva voce* and not by reading lectures.

The fifth chair, at present vacant, will be filled this year, and thus complete the staff.

The Theological students must also attend the classes of Philosophy, of Religion, Pædogy, Methodology, Metaphysics or Fundamental Philosophy, History of Philosophy, General and Protestant Church Law, Public Health; study either English or French or German for one year, and pass an examination therein.

Students frequently remain in College two or three years after graduating engaged in teaching in the junior classes. After two or three years work as such the most distinguished is chosen as *Senior*, and is at the head of all the students. He receives a salary of one thousand florins, and is obliged to go abroad to some foreign university and complete his studies. There are generally from five to ten of these post-graduate students who keep their names on the list and go to the *legatio* (that is, preach) at Christmas and other feasts. Six months after finishing his class attendance a student undergoes his first examination for license. If sustained, he becomes an assistant (capellanus) to some regular pastor. While holding this position, the name must still be on the College books, otherwise he would be liable to military service—Theological students and regular pastors alone being exempted from such duty. Hence there is always a number of post-graduate students. In their relations to the College, these students occupy a position somewhat similar to that held by the fellows in the English Universities. Nearly all the Theological professors were formerly *Seniors*.

College of Nagy-Enyed, Transylvania, otherwise the Bethlen High School.

THEOLOGICAL ACADEMY.

<i>John Hejedus,</i>	...	...	Church History.
<i>Joseph Garda,</i>	...	...	Practical Theology, Catechetics, and Homiletics.
<i>Edmund Kovacs,</i>	...	...	Dogmatics.
<i>Joseph Keresztes,</i>	...	...	Exegetics, Old and New Testament.

Number of students,	...	...	...	...	81
Volumes in library,	...	...	...	...	25,000
Value of buildings,	...	...	...	...	
Value of endowments,	...	...	...	...	

Length of Course, four years, of ten months each. Classes open 1st September and close 30th June, making two semesters.

This College is the wealthiest in Hungary, having extensive properties the gifts of the princes in former days. Its income last year amounted to 168,041 florins. Theological students are aided in various ways and pay on tuition fees.

## Reformed College of Saros-Patak.

## THEOLOGICAL ACADEMY.

<i>Julius Metrovics,</i>	...	...	...	Practical Theology and Homiletics.
<i>Louis Warga,</i>	...	...	...	Church History and Symbolics.
<i>Gustavus Nagy,</i>	...	...	...	Dogmatics.
<i>Georges Raddeci,</i>	...	...	...	Exegetics, Old and New Testament.
Number of Students,	...	...	...	109
Volumes in library,	...	...	...	40,000
Value of buildings,	...	...	...	
Value of endowments,	...	...	...	

Length of Course, four years, of ten months each. Winter semester begins 3rd September.

The income of the College for the year was 73,850 florins, so that students receive considerable aid. There are about a dozen societies among the students for mutual instruction. The College possesses a printing office which issues many publications.

## College of Papa, beyond the Danube.

## THEOLOGICAL ACADEMY.

<i>John Kiss,</i>	...	...	...	Dogmatics.
<i>Daniel Toth,</i>	...	...	...	Church History.
<i>Stephen Neméth,</i>	...	...	...	Exegetics.
_____	...	...	...	Lecturer in Philosophy.
_____	...	...	...	History.
Number of students,	...	...	...	52
Volumes in library,	...	...	...	20,000
Value of buildings,	...	...	...	
Value of endowments,	...	...	...	

Length of Course, four years of ten months, in two semesters. Winter semester begins 1st September.

Papa College has no State endowment and depends on the gifts of its friends, past and present. It is the poorest in money of all the Hungarian seminaries.

## Reformed College of Buda-Pesth.

## THEOLOGICAL ACADEMY.

<i>Alecius Petri,</i>	...	...	...	Biblical Theology.
<i>Joseph Torkas,</i>	...	...	...	Church History.
<i>Volfangus Scots,</i>	...	...	...	Dogmatics.
<i>Alberius Kovacs,</i>	...	...	...	Practical Theology.
Number of students,	...	...	...	50
Volumes in library,	...	...	...	25,000
Value of buildings,	...	...	...	
Value of endowments,	...	...	...	

Length of Course, four years of ten months each, in two semesters.

The endowment of the College is about 30,000 florins, while the Superintendency contributes 3,000 florins from its State grants.

## FRANCE.

## NATIONAL REFORMED CHURCH OF FRANCE.

## Theological Seminary, Montauban, founded 1600.

## FACULTY.

<i>M. Bruston,</i>	...	...	...	Old Testament Exegesis.
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M. Wabnitz,	...	...	...	...	New Testament Exegesis.
„ Doumergue,	...	...	...	...	Church History.
„ Jean Monod,	...	...	...	...	Dogmatic Theology.
„ Bois	...	...	...	...	Christian Ethics and Sacred Rhetoric.
Number of students,	...	...	...	...	57
Volumes in library, ...	...	...	...	...	20,000
Value of buildings, ...	...	...	...	...	
Value of endowments, ...	...	...	...	...	
Length of Course, three years, of nine months each.					

University of Paris, founded at Strasburg in 1808;  
removed to Paris 1877.

THEOLOGICAL FACULTY.

Philippe Berger,	(Lutheran)...	Hebrew and Old Testament Exegesis.	
Edward Vaucher,	„ ..	Practical Theology.	
Eugene Ménégoz,	„ ...	Lutheran Dogmatics.	
Auguste Sabatier	(Reformed) ..	New Testament Exegesis.	
Gaston Bonet-Maury,	„ ...	Church History.	
Ariste Viquié,	„ ...	Sacred Rhetoric.	
Edmond Stapfer,	„ ...	New Testament, Greek, & Introduction.	
Fred. Lichtenberger (Dean)	...	Christian Ethics.	
Librarian ...	...	Samuel Berger.	
Number of students	...	...	32
Volumes in library	...	...	6,000
Value of buildings	...	...	
Value of endowments	...	...	
Length of Course, three years, of nine months.			

ITALY.

WALDENSIAN CHURCH.

Theological Seminary, founded 1855 at Torre-Pellice,  
and removed to Florence, 1860.

FACULTY.

Paolo Geymonat,...	...	...	Systematic Theology and Pastoral Theology.
Alberto Revel,	...	...	Exegetical Theology and Liturgics.
Emilio Comba,	...	...	Historical Theology and Homiletics.
Number of Theological students in 1882-3,	..	...	12
Number of volumes in library,	...	...	6,000
Length of Course of study, nine months per year, and three years.			

FREE CHRISTIAN CHURCH IN ITALY.

Theological College, Rome, founded 1875.

FACULTY.

Alessandro Gavazzi,	...	...	Dogmatics, Apologetics, and Polemics.
Karl Roenneke (Lutheran)	...	...	Typology and Exegesis.
Henry J. Figgott (Wesleyan)	...	...	Ethics, Homiletics, and Exegesis.
with Tutor for Hebrew, Greek, &c.			
Number of students,	...	...	10
Volumes in library, ...	...	...	7,000
Value of buildings, ...	...	...	
Value of endowments, ...	...	...	
Length of Course, three years of eight months each.			

## NETHERLANDS.

In 1876 the Government of the Netherlands separated the Theological Faculties of the State Universities from their previously existing connexion with the Reformed Church, so that these Faculties are no longer confessional. They are now open to scholars as such, and the Catholic priest or the Jewish rabbi, equally with a member of the National Church, is eligible to a professorship. The National Church, however, is allowed to appoint two Theological Professors at each University to give instruction in the theology and doctrines of the Reformed system. These professors are supported by the State and take rank along with those appointed by the Government, although subject exclusively to the control of the Church.

To be admissible to the *examens* for the ministry, students must attend not only the classes of the Church-appointed professors but must also graduate academically as candidates in theology and have attended the classes of the "public" professors of theology in the University.

### REFORMED CHURCH OF THE NETHERLANDS.

#### University of Leyden, founded 1575.

##### THEOLOGICAL FACULTY.

<i>A. Kuenen</i> ,...	...	...	...	Exegesis of the O. T.; Introduction to the O. T.; Religion of Israel; Ethics.
<i>J. J. Prins</i> ,...	...	...	...	Exegesis of the New Testament; Introduction to the New Testament.
<i>L. W. E. Rauwenhoff</i> ,	...	...	...	Theological Encyclopædia; Philosophy of Religion.
<i>C. P. Tiele</i> ,...	...	...	...	History of Religions; History of the <i>Doctrina de Deo</i> .
<i>J. G. R. Acquoy</i> ,	...	...	...	Ecclesiastical History; History of the Christian Doctrine.

Appointed by the Synod of the National Church.

<i>M. A. Gooszen</i> ,	...	...	...	Dogmatic Theology; Jus Ecclesiasticum; History of Missions.
<i>J. Offerhaus</i> ,	...	...	...	Biblical Theology; History of the Reformed Church in the Netherlands; Practical Theology.

This sub-faculty constitutes the "Institution for the Academic instruction and training of Ministers of the Gospel in the Netherlands Reformed Church," and was organised in 1877.

Number of Theological students in attendance, ... .. 15-20

Number of Volumes in the Library, ... ..

(The books on Theology form a considerable part of the large University Library).

Length of Course, four years; one in Preparatory Literary Studies, three in Theology.

#### University of Groningen, founded 1614.

##### THEOLOGICAL FACULTY.

<i>Frederick William B. van Bell</i> ,	...	...	...	Encyclopædia of Theo.; Interpretation of Greek Testament; Moral Philosophy.
<i>Jacobus Cramer</i> ,	...	...	...	Hist. of the Chris. Religion; Early Lit. of Christianity; History of Christian Doctrine.
<i>John Joshua Philip Valetton</i> ,	...	...	...	Hist. of Hebrew Religion; Hebrew Lit.; Interpretation of Hebrew Scriptures.



*Isaac van Dijk*, ... .. Philosophy of Religion; Hist. of the Doctrine about God; History of Religions.

Appointed by the Synod of the National Church :

*Corn. Phil. Hofstede de Groot*, ... Systematic Theo.; Ecclesias. Hist. of the Dutch Reformed Church; Canon Law.

*Ernest Frederick Kruijf*, ... .. Biblical Theology; History of Religions.

Number of Theological students in attendance, ... ..

Volumes in library ... ..

Length of Course,

University of Utrecht, founded 1636.

THEOLOGICAL FACULTY.

*Jacobus Isaac Doedes*, ... .. Exeg. N. Test.; Historia Doctr. de Deo; Hermenent. N. Test.; Encyclop. Theol.

*Nicolaus Beets*, ... .. Hist. Eccl. Christ.; Morals; Hist. Dogmat.

*Josne Jean Philippe Valeton*, ... .. Hist. Relig. Israelit.; Hist. Libr. Vet. Test.; Exeg. V. Test.; Loci Diffic. V. T.

*Gysbert Hendrik Lamers*, ... .. Hist. Religionum; Hist. Libr. N. Test.; Philos. Relig.

*Secretary of the Theo. Faculty of the University* ... Professor T. J. P. Valeton.

Appointed by the Synod of the National Church :

*Egbert Heimenk Lasonder*, ... .. Theol. Bibl.; Theol. Pract.; Hist. of Christian Missions.

*Tjeerd Canegieter*, ... .. Dogmat.; Hist. Eccles. Reform.; Jus. Ecclesiasticum.

This Sub-Faculty constitutes the "Institution for the Academic instruction and training of ministers of the Gospel in the Netherlands Reformed Church."

Number of Theological students in attendance, ... .. 149

Number of volumes in library of University, ... .. 105,000

Length of Course, three years, lasting from third Tuesday in September to second Saturday in July.

P. A. TIELE, DIRECT. UNIV. LIBR.

Municipal University of Amsterdam, founded 1877.

THEOLOGICAL FACULTY.

*A. D. Loman*, ... .. Encyclopædia and History of Dogmas.

*J. S. Hoekstra*, ... .. Philosophy of Religion.

*J. G. de Hoop Scheffer*, ... .. O. T. Exegesis; N. T. Hist.; Christian Lit. of the first two centuries.

*J. G. D. Martens*, ... .. New Testament Exegesis.

*P. D. Chantepie de la Saussaye*, ... .. History of Religions.

*J. J. van Toorenenbergen*, ... .. History of Christianity.

Appointed by the Synod of the National Church.

*J. H. Gunning, jun.*, ... .. Dogmatics; Hist. of the Dutch Reformed Church and its Dogmas; History of Missions.

*J. Knappert*, ... .. Biblical History; Theology; Jus. Ecclesiasticum; Practical Theology, with Homiletics and Catechetics.

Number of students, ... .. 8

Length of Course, three years, of eight and a half months each.

Professors Loman and Martens were teachers in the Lutheran Seminary in Amsterdam when appointed to their present chairs, while Professors Hoekstra and de Hoop Scheffer were teaching in the Baptist or Mennonite Seminary.

All four retain their previous positions, and now each one teaches in two institutions.

### Free Reformed University at Amsterdam, founded 1880.

#### THEOLOGICAL FACULTY.

<i>Abraham Kuper</i> , ... ..	Systematic Theology and Encyclopædia.
<i>Frederik L. Rutgers</i> , ... ..	Church History and Polity.
<i>Philip J. Hoedemaker</i> , ... ..	Practical Theology and Ethics.
<i>F. W. J. Dilloo</i> , ... ..	Old Testament Exegesis.
<i>Arnold Hendrik de Hartog</i> , ... ..	New Testament Exegesis.

Number of students, ... ..	25
Volumes in library ... ..	800
Length of Course, four years, of seven months each.	

### CHRISTIAN REFORMED CHURCH OF THE NETHERLANDS.

#### Theological School, Kampen, founded 1854.

#### FACULTY.

<i>Simon van Velzen</i> , ... ..	Sacred Rhetoric and Homiletics.
<i>Antony Brummelkamp</i> , ... ..	Catechetics, Pastoral, and Practical Theology.
<i>Helenius de Cock</i> , ... ..	Junior Church History, Discipline, Symbolics, Liturgics.
<i>Martea Noordt-zij</i> , ... ..	Old Testament Exegesis and Archæology.
<i>Douwe Klaas Wielenga</i> , ... ..	Church History, Sacred Antiquities.
<i>Lukas Lindeboom</i> , ... ..	Biblical History and New Testament Exegesis.
<i>Herman Barinck</i> , ... ..	Dogmatics and Philosophy.
<i>Coenraad Mulder</i> , ... ..	Languages.

Number of students, ... ..	85
Volumes in library, ... ..	
Value of buildings, ... ..	
Value of endowments, ... ..	
Length of Course, three years, of nine months each.	

## SWITZERLAND.

### NATIONAL REFORMED CHURCH OF BASLE.

#### University of Basle, founded 1460.

#### THEOLOGICAL FACULTY.

<i>C. Johann Riggenbach</i> , .. ..	New Testament and Systematic Theology.
<i>Franz Overbeck</i> , ... ..	Ecclesiastical History (1-15th century).
<i>Rudolf Stachelin</i> , ... ..	Ecclesiastical History (16-19th century).
<i>Paul W. Schmidt</i> , ... ..	New Testament, &c.
<i>Immanuel Stockmeyer</i> , ... ..	Practical Theology.
<i>Rudolf Smend</i> , ... ..	Old Testament.
<i>Conrad von Orelli</i> , ... ..	Old Testament and History of Religions.
<i>Georg Schnedermann</i> , ... ..	Systematic Theology.
<i>Friedrich Heman</i> , ... ..	Systematic Theology and Philosophy.

M. M. Schnedermann and Heman are as yet only *privat-docenten*. The professors are appointed by the Government of the Cantou. No declaration of faith is required.

Number of Theological students in 1882-3, ... ..	68
Volumes in University library, ... ..	

The Theological Course extends over eight or nine semesters. To be admitted into the ministry, the applicant must undergo two examinations—the first at the close of the fifth or sixth semester, and the second at the close of the Course—and be recommended to the Department of Public Worship by the Examining Committee. To obtain a pastoral charge, the minister must either be an ordained minister of the Basle National Church, or have been received into its ministry by the Kirchenrath. Those also are eligible who are within the provisions of the Concordat of 24th February, 1862, between several of the Swiss Cantons, on the subject of the reciprocal admission of Protestant ministers. That Concordat led to the appointment of a special Examining Committee, composed of the ecclesiastical authorities of the co-operating Cantons. It demands of the candidates on their examination a certificate as to their preparatory Arts Course, and at least three years of academic or university attendance.

**NATIONAL REFORMED CHURCH OF THE CANTON  
DE VAUD.**

**Academy of Lausanne founded 1537**

By the magistrates of Berne, the day after the establishment of the  
Reformation in Vaud, and re-organised 1882.

FACULTY OF THEOLOGY.

<i>Henri Vuilleumier</i> , ... ..	Old Testament Exegesis and Literature.
<i>Louis Durand</i> , ... ..	Systematic Theology and Theological Encyclopædia.
<i>Eugene Dandiran</i> (Rector), ..	Church History and History of Doctrines.
<i>Paul Chapuis</i> , ... ..	New Testament Exegesis and Introduction.
<i>Paul Valotton</i> (Extraordinaire) ...	Pastoral Theology and Homiletics; History of Missions.

<i>Samson Vuilleumier</i> (Honorary)	
Number of students, .. ... ..	24
Volumes in library, ... ..	
Value of buildings, ... ..	
Value of endowments, ... ..	

Length of Course, four years (usual age of students at entering 19 to 23), of two semesters. Winter one, 15th October to 25th March; and summer one, from 8th April to 25th July. During the first two years of attendance students have twenty-five lessons or recitations a week, during the last two only twenty. At the close of their second year the students undergo an examination on the following subjects:—Encyclopædia, History of Religions, Old Testament, Historical Books of the New Testament, Biblical Theology of the New Testament, and Introduction to Dogmatics. At the close of the fourth year there is an examination on the other branches of their studies, including the Exegesis of the Poetical and Prophetical Books of the Old Testament.

The examination for license (similar to the baccalaureate or Degree examination in France) includes two written exercises, one on a passage of Scripture which has not been explained by the professor during the four years of study, and the other on some Theological question.

At the close of his course, the candidate for the ministry is examined by the Synodal Ordination Committee as to his gifts and attainments, which also decides as to a confession of faith, in which the candidate states his views, religious and ecclesiastical. Students who have completed their Theological course, and who seek ordination, are called *proposants*.

FREE EVANGELICAL CHURCH, CANTON DE VAUD.

Faculty of Theology, Lausanne founded 1847.

FACULTY.

<i>J. F. Astie,</i>	...	...	...	History of Modern Theology, Symbolics, and Philosophy.
<i>Charles Porret,</i>	...	...	...	Homiletics, Pastoral Theology, and Ecclesiology.
<i>Lucien Gautier,</i>	...	...	...	Old Testament Exegesis and Biblical Archæology.
<i>Jules Bovon,</i>	...	...	...	New Testament Exegesis, Dogmatics and Theological Encyclopædia.
<i>Henri Lecoultre,</i>	...	...	...	Church History and History of Doctrines.
Number of students,	...	...	...	31
Volumes in library,	...	...	...	20,000
Value of buildings,	...	...	...	
Value of Endowments,	...	...	...	

Length of Course, four years of nine months each. The Faculty is under the charge of the Committee of Education appointed by the Synod, and whose members hold office each for two years.

NATIONAL CHURCH OF GENEVA.

University of Geneva founded 1559.

FACULTY OF THEOLOGY.

<i>Hugues Ultramaré,</i>	...	...	...	New Testament Exegesis, Hermeneutics.
<i>Auguste Bouvier,</i>	...	...	...	Systematic Theology, Apologetics.
<i>John Cougnard,</i>	...	...	...	Pastoral Theology, Homiletics, Sacred Rhetoric.
<i>Louis Segond,</i>	...	...	...	Old Testament Exegesis, Archæology.
<i>Auguste Chantre,</i>	...	...	...	Church History and History of Doctrines.
Number of students,	...	...	...	23
Volumes in library,	...	...	...	5,000
Value of buildings,	...	...	...	
Value of endowments,	...	...	...	

Length of Course four years of eight months. Classes open during winter semester, 15th October, to 23rd March; summer semester, 1st April, to 30th June.

The Faculty is supported by the Canton, four of the professors receiving 3,400 francs a year, and the fifth 4,200 francs. There are some endowments dating from the eighteenth century, which are chiefly expended in aiding French students attending the Theological classes in Geneva.

There are admitted to the Theological classes—1st, Bachelors of Science and Licentiates of Arts; 2nd, Students who have for two years attended the Philosophy classes and passed the examinations; 3rd, strangers (Bachelors in Arts) in whose cases the Committee, on the request of the Faculty, has dispensed with some of the customary requirements.

Students are allowed to seek the degree of B.D. who have completed three years' study under the Faculty, and whose examinations have been sustained. The exercises required are an oral and a written examination, a sermon, and an essay.

To be eligible for a pastoral charge in the Genevan National Church, one must be a bachelor, licentiate, or doctor of the Theological Faculty of this University, or possess equal standing in some recognized institution, such as the Faculties of Lausanne, Paris, or Montauban.

The Theological professors are appointed by the Council of the State.

They may be outside the National clergy, and are not required to make any declaration of faith. The present professors are all ministers of the National Church.

EVANGELICAL SOCIETY OF GENEVA.

Faculty of Theology, Oratoire, Rue Tabazan, Geneva, founded 1831.

FACULTY.

<i>Felix Bovet,</i>	...	...	...	Old Testament Exegesis.
(Vacant),	...	...	...	Biblical Criticism and Homiletics.
<i>L. Thomas,</i>	...	...	...	Christian Ethics.
<i>D. Tissot,</i>	...	...	...	History of Doctrines, Symbolics, and Pastoral Theology.
<i>L. Ruffet,</i>	...	...	...	Church History.
<i>Ed. Barde,</i>	...	...	...	New Testament Exegesis.
Number of students,	...	...	...	31
Volumes in library, ...	...	...	...	23,500
Value of buildings, ...	...	...	...	
Value of endowments	...	...	...	

Length of Course, three years, of two semesters each; 1st October to February inclusive, and March to June inclusive.

NATIONAL REFORMED CHURCH OF ZURICH.

University of Zurich, founded 1833.

THEOLOGICAL FACULTY.

<i>Alexander Schweizer,</i>	...	...	Systematic Theology and Homiletics.
<i>Otto Fridolin Fritzsche,</i>	...	...	Church History and Symbolics.
<i>Alois Emanuel Biedermann,</i>	...	...	Dogmatics.
<i>Gustav Volkmar,</i>	...	...	N. T. Exegesis and Introduction.
<i>Heinrich Steiner,</i>	...	...	O. T. Exegesis and Theology.
<i>Heinrich Kesselring,</i>	...	...	Practical Theology and Catechetics.

PRIVAT-DOCENTEN.

<i>Carl Egli,</i>	...	...	O. T. Exegesis.
<i>M. Heidenheim,</i>	...	...	O. T. Exegesis.
<i>Emil Egli,</i>	...	...	Church History.

The Professors are appointed by the State, and are Non-Confessional.

Number of students in 1882-3, ... 30  
(In the Gymnasium, 435)

Volumes in the University Library, ... } 170,000 vols.  
} 3,500 Manuscripts.

How many semesters in the Theological Course? } Generally six for full course,  
} in Gymnasium eight.

The Professors are appointed by the Executive Council of the Canton of Zurich. No doctrinal engagement.

Candidates for the ministry are examined by an Examining Committee appointed by the Kirchenrath. To be eligible for a pastoral charge one must be a minister of the Church of Zurich, or of a sister Church. Zurich has joined in the Concordat of 1862.

**NATIONAL REFORMED CHURCH OF BERNE.**

**University of Berne, founded 1834.**

THEOLOGICAL FACULTY.

<i>Edward Müller,</i>	...	...	...	Practical and Ethical Theology.
<i>Samuel Ettli,</i>	...	...	...	Old Testament.
<i>Edward Langhans,</i>	...	...	...	Systematic Theology and History of Religions.
<i>Rudolf Steck,</i>	...	...	...	New Testament.
<i>Hermann Lüdemann,</i>	...	...	...	Church History and History of Doctrines.

HONORARY PROFESSORS.

<i>Gottlieb Studer,</i>	...	...	...	
<i>Rudolf Rüstsch, sen.,</i>	...	...	...	

PRIVAT-DOCENTEN.

<i>Adolf Schlatter,</i>	...	...	...	
<i>Rudolf Rüstsch, jun.,</i>	...	...	...	

Number of students,	...	...	...	...	...	...	...	...	...	35
Volumes in library,	...	...	...	...	...	...	...	...	...	

Each of the ordinary professors receive a salary from the State of 4,000 or 5,000 francs a-year.

**NATIONAL REFORMED CHURCH OF NEUCHATEL.**

**Academy of Neuchatel, re-organized 1882.**

FACULTY OF THEOLOGY.

<i>Louis C. Nagel,</i>	...	...	...	Religions Encyclopædia and Pastoral Theology.
<i>E. Ladame,</i>	...	...	...	Church History.
<i>W. Neumann,</i>	...	...	...	Hebrew.
<i>Alex. Perrochet,</i>	...	...	...	Old Testament Exegesis.
<i>E. Morel,</i>	...	...	...	New Testament Exegesis.
<i>Henri DuBois,</i>	...	...	...	Systematic Theology.
<i>Librarian,</i>	...	...	...	Dr. Domeir.

Number of students,	...	...	...	...	...	...	...	...	9
Volumes in library,	...	...	...	...	...	...	...	...	
Value of buildings,	...	...	...	...	...	...	...	...	
Value of endowments,	...	...	...	...	...	...	...	...	

Length of Course, eighteen hours a week—four years of two semesters extending from the 15th October to the middle of July. The first of these four years may be taken simultaneously with the last year of the literary studies in the Faculty of Literature.

**FREE EVANGELICAL CHURCH OF NEUCHATEL.**

**Faculty of Theology, 3 Rue de la Collegiale, Neuchatel,  
founded 1873.**

FACULTY.

<i>F. Godet,</i>	...	...	...	New Testament Exegesis.
— <i>Monvert,</i>	..	...	...	Church History and Catechetics.
— <i>Gretillat,</i>	...	...	...	Systematic Theology.
— <i>de Rougemont,</i>	...	...	...	Old Testament Exegesis and Pastoral Theology,

Number of students,	...	...	...	...	24
Volumes in library,	...	...	...	...	
Value of buildings,	...	...	...	...	
Value of endowments,	...	...	...	...	
Length of Course, four years of nine months each.					

**UNITED KINGDOM.**  
**ENGLAND.**

*PRESBYTERIAN CHURCH OF ENGLAND.*

Presbyterian College, Guilford Street, London,  
founded 1844.

FACULTY.

<i>William Chalmers, Principal,</i>	...	...	...	...	Dogmatics and Apologetics.
<i>William Graham,</i>	...	...	...	...	Church History and Pastoral Theology.
<i>John Gibb,</i>	...	...	...	...	New Testament Exegesis and Biblical Criticism.
<i>William Gray Elmslie,</i>	...	...	...	...	Hebrew and Old Testament Exegesis.
<i>College Treasurer,</i>	...	...	...	...	William John Leggat.

Number of students,	...	...	...	...	23
Volumes in library,	...	...	...	...	8,000
Gross value of property,	...	...	...	...	£38,000

Length of Course, three years, of seven months each; thirteen hours each week. College opens on the first week of October, and closes during the last week of April.

The professors are appointed by the Synod of the Presbyterian Church in England. Regular students must be in connection with some Presbytery, and are admitted to the College, if holding a University Degree or by passing an Entrance or Matriculation Examination conducted by a Synodical Board of Examiners, every effort being made to secure high literary attainments on the part of those seeking admission.

**IRELAND.**

*PRESBYTERIAN CHURCH IN IRELAND.*

Presbyterian College, Belfast, founded 1853.

FACULTY.

<i>Wm. D. Killen, President,</i>	..	...	...	...	Church History, Government and Pastoral Theology.
<i>Robert Watts,</i>	...	...	...	...	Systematic Theology.
<i>Matthew Leitch,</i>	...	...	...	...	Biblical Criticism.
<i>James G. Murphy,</i>	...	...	...	...	Hebrew.
<i>John Rogers,</i>	...	...	...	...	Sacred Rhetoric and Catechetics.
<i>Henry Wallace,</i>	...	...	...	...	Christian Ethics.
<i>James Glasgow,</i>	...	...	...	...	Oriental Languages.
<i>Secretary,</i>	...	...	...	...	Professor Watts.

Students,	...	...	...	...	67
Volumes in library,	...	...	...	...	10,000
Gross value of property,	...	...	...	...	£
Length of Course,					

The Professors in the Colleges of Belfast and Derry are appointed by the General Assembly of the Presbyterian Church in Ireland. On the completion of the appointed course of study, the students appear before a Committee appointed by the General Assembly on the nomination of the Presbyteries, and are examined by means of specific Text Books, on certain prescribed subjects. If the examination be sustained, the students are approved for licence and then apply to their own Presbytery for this purpose.

Students coming before the Committee for examination previous to entrance on Theological study, must produce either a Degree in Arts or a General Certificate with their Class Tickets from all the Under Graduate Classes required by the General Assembly, including Junior and Senior Greek, Logic, and Metaphysics. Those offering themselves for the Exit Examinations must submit tickets from all their Theological Classes.

**Magee Presbyterian College, Londonderry, founded 1865,**  
Owes its existence to the bequest of Mrs. Magee, of Dublin. Has both an Arts and a Theological Course.

THEOLOGICAL FACULTY.

<i>Thomas Croskery,</i>	...	...	Systematic Theology.
<i>Thomas Withrow,</i>	...	...	Church History and Pastoral Theology.
<i>John James Given,</i>	...	...	Oriental Literature and Hermeneutics.
<i>James Glasgow,</i>	...	...	Oriental Languages.
Secretary,	...	...	Professor M'Master.
Curator of Library,	...	...	Professor Withrow.

Number of Theological students,	...	...	...	20
Volumes in library	...	...	...	7,000
Gross value of property,	...	...	...	£50,000

Length of Course, six years. Classes open each year first Monday in November, and close first Friday in April.

REFORMED PRESBYTERIAN CHURCH IN IRELAND.

**Theological Seminary, founded 1835.**

FACULTY.

<i>Josias Alexander Chancellor,</i>	...	...	Theology, Church History, and Exegetics.	
Students,	...	...	...	10
Volumes in library,	...	...	...	...

Students must be Graduates in Arts. Theological Course, three years, of four months each.

SCOTLAND.

ESTABLISHED CHURCH OF SCOTLAND.

**University of St. Andrew's, founded 1411.**

THEOLOGICAL FACULTY.

(Now, College of St. Mary's).

<i>John Tulloch,</i>	...	...	Systematic Theology.
<i>Frederick Crombie,</i>	...	...	Biblical Criticism.
<i>Alexander F. Mitchell,</i>	...	...	Church History.
<i>John Birrell,</i>	...	...	Hebrew and Oriental Languages.

Number of students,	...	...	...	35
Volumes in University library (nearly half Theological),	...	...	...	100,000
Gross value of property,	...	...	...	...

Length of Course, three years, of four and a half months each.



**Glasgow University, founded 1451.**

THEOLOGICAL FACULTY.

<i>William P. Dickson,</i>	...	...	Divinity.	
<i>James Robertson,</i>	...	...	Oriental Languages.	
<i>William Lee,</i>	...	...	Church History.	
<i>William Stewart,</i>	...	...	Biblical Criticism.	
Number of students,	...	...	...	99
Volumes in library—University,	...	...	...	130,000
”	”	...	Hunterian Collection,	12,000
”	”	...	Divinity Hall,	9,000

Length of Course, three years, of five months each.

**University of Aberdeen, founded 1494.**

THEOLOGICAL FACULTY.

<i>William Milligan,</i>	...	...	Biblical Criticism.	
<i>John Christie,</i>	...	...	Church History.	
<i>J. Forbes,</i>	...	...	Oriental Languages.	
<i>Samuel Trail,</i>	...	...	Systematic Divinity.	
Number of students,	...	...	...	32
Volumes in University library,	...	...	...	90,000

Length of Course, three years, of four months each.

**Edinburgh University, founded 1583.**

THEOLOGICAL FACULTY.

<i>Robert Flint,</i>	...	...	Divinity.	
<i>David L. Adams,</i>	...	...	Hebrew and Oriental Languages.	
<i>Malcolm C. Taylor,</i>	...	...	Divinity and Ecclesiastical History.	
<i>Archibald H. Charteris,</i>	...	...	Biblical Criticism.	
Number of students,	...	...	...	97
Volumes of library (University)	...	...	...	145,000
		...	(Theological)	10,000

Length of Course, three years, of five months each.

**FREE CHURCH OF SCOTLAND.**

**New College, Edinburgh, founded 1843.**

FACULTY.

<i>Robert Rainy, Principal,</i>	...	...	Church History.	
<i>W. G. Blaikie,</i>	...	...	Apologetics and Ecclesiastical Theology.	
<i>John Laidlaw,</i>	...	...	Systematic Theology.	
<i>George Smeaton,</i>	...	...	Exegetics (New Testament).	
<i>A. B. Davidson,</i>	...	...	Hebrew and Old Testament Exegesis.	
<i>Thomas Smith,</i>	...	...	Evangelistic Theology.	
<i>J. Duns,</i>	...	...	Natural Science.	
<i>Librarian,</i>	...	...	James Kennedy.	
Number of students,	...	...	...	169
Volumes in library,	...	...	...	40,000
Gross value of buildings,	...	...	...	£38,000

Length of Course, four years, of five months each.

The professors in all the Free Church Colleges are appointed by the General Assembly.

### Free Church College at Aberdeen, founded 1845.

#### FACULTY.

<i>David Brown, Principal,</i>	...	...	...	...	New Testament Exegesis.
<i>S. D. F. Salmond,</i>	...	...	...	...	Systematic Theology.
<i>George C. Cameron,</i>	...	...	...	...	Hebrew and Old Testament Exegesis.
<i>William Birnie,</i>	...	...	...	...	Church History and Pastoral Theology.
<i>Thomas Smith,</i>	...	...	...	...	Evangelistic Theology.
<i>Librarian,</i>	...	...	...	...	William Cruickshank.
Number of students,	...	...	...	...	34
Volumes in library,	...	...	...	...	17,000
Gross value of buildings,	...	...	...	...	£16,000
"    "    endowments,	...	...	...	...	£16,000
Length of Course, four years, of five month each.					

### Free Church College of Glasgow, founded 1859.

#### FACULTY.

<i>George C. M. Douglas, Principal,</i>	...	...	...	...	Hebrew and Old Testament Exegesis.
<i>James S. Candlish,</i>	...	...	...	...	Systematic Theology.
<i>Thomas M. Lindsay,</i>	...	...	...	...	Church History.
<i>Thomas Smith,</i>	...	...	...	...	Evangelistic Theology.
<i>Alexander B. Bruce,</i>	...	...	...	...	Apologetics and New Testament Exegetics.
<i>Henry Drummond,</i>	...	...	...	...	Natural Science.
<i>Librarian,</i>	...	...	...	...	Alex. D. Grant.
Number of students,	...	...	...	...	85
Volumes in library,	...	...	...	...	16,000
Gross value of buildings,	...	...	...	...	£38,000
Gross value of endowments,	...	...	...	...	£50,000
Length of Course, four years, of five months each.					

### UNITED PRESBYTERIAN CHURCH IN SCOTLAND,

Formed in 1847 by the union of the Divinity Halls of the United Secession Church [instituted in 1820 on the union of the Associate or Antiburghers' Hall, established in 1748, with the Associate or Burghers Hall, commenced in 1736], and of the Relief Church, instituted in 1824.

### Theological Hall, Edinburgh.

#### FACULTY.

<i>John Cairns, Principal,</i>	...	...	...	...	Systematic Theology and Apologetics.
<i>James A. Patterson,</i>	...	...	...	...	Hebrew and Old Testament Literature.
<i>David Duff,</i>	...	...	...	...	Church History.
<i>Robert Johnstone,</i>	...	...	...	...	New Testament Literature and Exegesis.
<i>John Ker,</i>	...	...	...	...	Practical Training.
<i>Librarian,</i>	...	...	...	...	D. W. Morris.
Number of students,	...	...	...	...	113
Volumes in library,	...	...	...	...	27,000
Gross value of buildings,	...	...	...	...	£60,000
"    "    endowments,	...	...	...	...	£77,300
Length of Course, three years, of five and a half months each. College opens November and closes in April.					

### SYNOD OF UNITED ORIGINAL SECEDERS.

### Divinity Hall, Glasgow.

#### FACULTY.

<i>James Spence,</i>	...	...	...	...	Systematic Theology.
<i>Wm. F. Aithen,</i>	...	...	...	...	Biblical Criticism.

Number of students,	...	...	...	...
Volumes in library,	...	...	...	...
Value of buildings,	...	...	...	...
Value of endowments,	...	...	...	...
Length of Course, four years, of two months each.				

Previous to admission to the Hall, students must have attended at least three full sessions at one of the National Universities. As the Hall session is short, the Synod has prescribed a course of study to be followed by the students during the vacation, and Presbyteries are required, by means of frequent examinations, to supervise and test their diligence. Students can be licensed by Presbyteries only by permission of the Synod.

## W A L E S,

### CALVINISTIC METHODIST CHURCH OF WALES.

College of Arts and Theology, Bala, North Wales,  
founded 1837.

FACULTY.

<i>Lewis Edwards,</i>	...	...	President and Theological Tutor.
<i>Ellis Edwards,</i>	...	}	Classical Professors.
<i>Hugh Williams,</i>	...		
Secretary,	...	...	Rev. Robert Roberts, Dolgelly.
Number of Students,	...	...	50
Volumes in Library,	...	...	5,700
Value of Buildings,	...	...	£14,000
Value of Endowments,	...	...	£32,000
Length of Course, four years.			

Young men are encouraged to take part in all forms of religious work, so that church office bearers in different localities may be able to form a correct estimate of their abilities. During this period the young men may be attending the College classes. When his own church and locality are satisfied as to his gifts, a student applies to a Presbytery which enquires as to his religious history and attainments. This must be approved of by a two-thirds vote. If this be secured the candidate is examined by a special Committee of Presbytery on prescribed subjects, and if again sustained, he is licensed to preach for twelve months within the bounds of the Presbytery. At the close of this period, the ministers and elders of the churches in which he has preached, meet and consider his labours. If these be satisfactory the candidate may be proposed for admission to the College, or if he has passed all required examinations, he may be received as a member of Presbytery.

College of Arts and Theology, Trevecca, South Wales,  
founded 1842.

<i>William Howells,</i>	...	...	President and Theological Tutor.
<i>John Harris Jones,</i>	...	..	Classical Professor.
Secretary,	...	...	Rev. William James, Aberdare.
Number of Students,	...	...	30
Volumes in library,	...	...	3,500
Value of buildings,	...	...	£36,000
Value of endowments,	...	...	£21,000
Length of course, four years, of nine months each.			

## UNITED STATES OF AMERICA.

### PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

#### Seminary at Princeton, New Jersey, founded 1812.

##### FACULTY.

<i>Alex. T. MacGill,</i>	...	...	Emeritus Professor of Ecclesiastical, Homiletic, and Pastoral Theology.
<i>William Henry Green</i>	...	..	Oriental and Old Testament Literature.
<i>James C. Moffat,</i>	...	...	Church History.
<i>Caspar Wistar Hodge,</i>	...	...	New Testament Literature and Biblical Greek.
<i>Charles A. Aiken,</i>	...	...	Oriental and Old Testament Literature and Christian Ethics.
<i>A. A. Hodge,</i>	...	..	Didactic and Polemic Theology.
<i>Francis L. Patton,</i>	...	...	Relations of Philosophy and Science to the Christian Religion.
<i>William M. Paxton,</i>	...	...	Ecclesiastical, Homiletic, and Pastoral Theology.
<i>Henry W. Smith,</i>	...	...	Instructor in Elocution.
<i>Librarian,</i>	...	...	William H. Roberts.
Number of students,	...	125	
Volumes in library,	...	40,000,	with 16,000 unbound pamphlets.
Value of buildings,	...	374,000	dols.
Value of endowment,	...	1,915,696	dols.

Length of Course, three years, of nearly eight months each. Classes open third Thursday of September, and close second Wednesday of May.

In the Presbyterian Church (North), Presbyteries have the right, without appeal, of deciding as to the qualifications of their members. Ministers seeking to join the Church must apply to a Presbytery, and are received or rejected by such at its discretion. The same principle holds in reference even to ministers in good standing within the Church. These, on removing from the bounds of one Presbytery to those of another, may or may not be received into membership by this latter, and, if rejected, cannot go back to their former Presbytery or try elsewhere. Hence students or candidates for the ministry have, in a very special manner, to satisfy a Presbytery as to their competency. Nor will attendance at any particular seminary suffice for this purpose. The Presbytery must be satisfied from personal investigation. When a student, therefore, desires licence, he appears before his Presbytery, possibly, without having attended any Theological College, or with a diploma from some seminary certifying that he had attended its classes and performed its prescribed work. This is taken by the Presbytery at whatever value its members choose to put on it, while an examination that tests pretty thoroughly the real standing of the candidates then takes place. If satisfied with the answering, the Presbytery, without reference to any higher court, licences the student, and acknowledges him as a Licentiate under its care. Strictly speaking, this licence is good only for the congregations within the bounds of the Presbytery, but, as a rule, it is accepted by all other Presbyteries.

In consequence of this system, the Theological Seminaries are open to any one who chooses to attend, and students, if regular and diligent, will be certified on these points.

To these points alone, however, the seminary authorities bear witness, leaving it to the Presbytery to decide as to the doctrinal views of candidates for licence.

A student for the ministry may or may not report himself to a Presbytery before entering the seminary. If he have not reported, he is regarded simply as a *student*, but if he have so reported he is called a *candidate*. This placing of himself under the care of the Presbytery may take place previous to his entering the seminary, at any period during his attendance there, or even when he is applying for licence, the Presbytery judging of his qualifications for the ministry by its direct examinations.

This mode of procedure is partly the result, and partly the cause, of the peculiar relation in which many of the seminaries stand to the Church. For the most part these owe their existence to local Presbyteries or Synods, and as these furnished the money, they also appointed the professors. The General Assembly has thus never had any direct control over the seminaries. The local Boards of Trustees appoint the professors and determine the courses of study. At the reunion in 1869, the seminaries agreed as an act of courtesy to the General Assembly to report to it each year and to ask its confirmation of newly-elected professors, but beyond what was thus conceded to it the General Assembly has nothing to do with any of the general seminaries.

### Seminary at Auburn, N.Y., founded 1820.

FACULTY.

<i>Samuel M. Hopkins,</i>	...	...	Ecclesiastical History and Church Polity.	
<i>Ezra A. Huntington,</i>	...	...	Biblical Criticism.	
<i>Willis J. Beecher,</i>	...	...	Hebrew Language and Literature.	
<i>Ransom B. Welch,</i>	...	...	Christian Theology.	
<i>Anson J. Upson,</i>	...	...	Sacred Rhetoric and Pastoral Theology.	
<i>Librarian,</i>	...	...	Professor Huntington.	
Number of students,	...	...	...	47
Volumes in library,	...	...	...	16,000
Value of buildings,	...	...	...	
Value of endowments,	...	...	...	

Length of Course, three years, of eight months each. Classes open first Wednesday in September, and end on second Thursday in May.

The control of this Seminary is vested in a Board of Trustees, having charge of the property, and in a Board of Commissioners, composed of two ministers and one clergyman from each Presbytery formerly constituting the Synode of Albany, Central New York, Geneva and Western New York. These gentlemen fill vacancies among the trustees, appoint professors, fix salaries, &c. Each commissioner holds office for three years.

### Western Seminary, Allegheny, Pa., founded 1827.

FACULTY.

<i>William H. Jeffers,</i>	...	...	Old Testament Literature, Eccles. Hist. and History of Doctrines.	
<i>Samuel H. Kellogg,</i>	...	...	Didactic and Polemic Theology.	
<i>Benjamin B. Warfield,</i>	...	...	New Testament Literature and Exegesis.	
<i>R. D. Wilson,</i>	...	...	Heb., Chaldee, and O. T. History.	
<i>Thomas H. Robinson,</i>	...	...	Homiletics, Church Government, and Pastoral Theology.	
<i>Librarian,</i>	..	...	..	Rev. John Lannitz.
Number of students,	...	...	...	76
Volumes in Library,	...	...	...	22,658
Value of buildings,	...	...	...	\$75,000
Value of endowments,	...	...	...	\$400,000

Length of Course, three years, of nearly eight months each. Classes open first Tuesday of September, and close on fourth Tuesday of April.

## Lane Seminary, Cincinnati, Ohio, founded 1829.

		FACULTY.	
<i>Llewellyn J. Evans,</i>	...	..	New Testament Greek and Exegesis.
<i>Edward D. Morris,</i>	...	...	Systematic Theology.
<i>Henry P. Smith,</i>	...	...	Hebrew and Old Testament Exegesis.
<i>James Eells,</i>	...	...	Sacred Rhetoric and Pastoral Theology.
<i>John de Witt,</i>	...	...	Ecclesiastical History and Church Polity.
<i>Robert W. Patterson,</i>	...	...	Apologetics and Christian Evidences.
<i>Librarian,</i>	...	...	.. Professor Morris.
Number of students	...	...	.. 40
Volumes in library,	...	...	.. 14,000
Value of buildings,	...	...	.. \$225,000
Value of endowments,	...	...	.. \$250,000

Length of Course, three years, of eight months each.

## Union Seminary, New York City, founded 1836.

		FACULTY.	
<i>Roswell D. Hitchcock,</i>	President,	...	Church History.
<i>Wm. G. T. Shedd,</i>	...	...	Sytematic Theology.
<i>Phillip Schaff,</i>	...	...	Sacred Literature.
<i>George L. Prentiss,</i>	...	...	Pastoral Theology, Church Polity, and Mission Work.
<i>Charles A. Briggs,</i>	...	...	Hebrew and Cognate Languages.
<i>Thomas S. Hastings,</i>	...	...	Sacred Rhetoric.
<i>Francis Brown,</i>	...	...	Biblical Philology.
<i>Librarian,</i>	...	...	Charles R. Gillett.
<i>Prof. of Elocution,</i>	...	...	Charles H. Roberts.
Number of students,	...	...	.. 127
Volumes in library,	...	.. 50,000,	with 42,000 pamphlets
Value of buildings,	...	...	.. \$750,000
Value of endowments,	...	...	.. \$1,300,000

Length of Course, three years, of eight months each.

## Danville Seminary, Danville, Kentucky, founded 1853.

		PROFESSORS.	
<i>Stephen Yerkes,</i>	...	...	Biblical Literature and Exegetical Theology.
<i>(vacant)</i>	...	...	Sacred Rhetoric, Polity, and Pastoral Theology.
<i>(vacant)</i>	...	...	Biblical and Ecclesiastical History.
<i>Librarian,</i>	...	...	..
Number of students,	...	...	.. 7
Volumes in library,	...	...	.. 10,000
Value of buildings,	}	...	.. \$163,000
Value of endowments,		..	

Length of course, three years, of seven month each.

## Seminary of the North-West, Illinois, opened 1856.

(Organized at Hanover, Ind., 1830; removed to Chicago in 1856.)

		FACULTY.	
<i>Leroy J. Halsey,</i>	...	...	Church Government and Sacraments.
<i>Thomas H. Skinner,</i>	...	...	Didactic and Polemic Theology.
<i>Willis G. Craig,</i>	...	...	Biblical and Ecclesiastical History.
<i>David C. Marquis,</i>	...	...	New Testament Literature and Exegesis.
<i>Herrick Johnson,</i>	...	...	Sacred Rhetoric and Pastoral Theology.
<i>Edward L. Curtis,</i>	...	...	Instructor in Old Testament Literature and Exegesis.
<i>Librarian,</i>	...	...	..

Number of students,	...	...	...	...	27
Volumes in library,	...	...	...	...	10,000
Value of buildings,	}	...	...	...	\$504,000
Value of endowments,		...	...	...	
Length of Course, three years, of seven months each.					

**Blackburn University, Carlinville, Illinois, founded 1859.**

FACULTY.

*Edwin L. Hurd, President, and Theological Professor.*

Number of students,	...	...	...	...	3
Volumes in library,	...	...	...	...	
Length of Course, three years.					

**San Francisco Seminary, San Francisco, California, founded 1871.**

FACULTY.

<i>William A. Scott,</i>	...	...	Mental and Moral Science, and Systematic Theology.		
<i>George Borrowes,</i>	...	...	Hebrew and Greek Exegesis, and Special Introduction.		
<i>William Alexander,</i>	...	...	Church History, Government, and General Introduction.		
<i>(vacant)</i>	...	...	Rhetoric, Pastoral Theology, & Apologetics.		
<i>Librarian,</i>	...	...			
Number of students,	...	...	...	...	
Volumes in library,	...	...	...	...	6,000
Value of buildings,	}	...	...	...	\$106,000
Value of endowment,		...	...	...	
Length of Course, three years, of seven months each.					

**German Theological School of the North-West at Dubuque, Iowa, founded 1856.**

FACULTY.

<i>(vacant)</i>	...	...	Systematic Theology.		
<i>Adalbert J. Schlaeger,</i>	...	...	Oriental and Biblical Literature.		
<i>Lubke Huending,</i>	...	...	Instructor in Classics.		
<i>Librarian,</i>	...	...			
Number of students,	...	...	...	...	17
Volumes in library,	...	...	...	...	
Value of buildings,	...	...	...	...	
Value of endowment,	...	...	...	...	
Length of course,					

**German Theological School, Newark, New Jersey, founded 1866.**

FACULTY.

<i>Charles E. Knox, President,</i>	...	...	Homiletics, Church Government, and Pastoral Theology.		
<i>George C. Seibert,</i>	...	...	Biblical Exegesis and Theology.		
<i>Immanuel Casanówitch,</i>	...	...	Hebrew, and Hebrew Exegesis.		
<i>Harry E. Richards,</i>	...	...	Mathematics and Natural Science.		
<i>Herman L. Ebeling,</i>	...	...	Classical Languages.		
<i>Librarian,</i>	...	...			
Number of students,	...	...	...	...	7
Volumes in library,	...	...	...	...	
Value of buildings,	...	...	...	...	
Value of endowments,	...	...	...	...	\$42,000
Length of Course, three years, of eight months.					

**Theological Department of Lincoln University, Penna.,  
founded 1871.**

FACULTY.

<i>Isaac N. Randell, President,</i>	...	Christian Ethics and Apologetics.	
( <i>vacant</i> )	...	Didactic Theology.	
<i>Gilbert T. Woodhull,</i>	...	Hellenistic Greek and New Testament Literature.	
<i>Thomas W. Cattell,</i>	...	Sacred Geography and Biblical Antiquities.	
<i>Benjamin T. Jones,</i>	...	Sacred Rhetoric.	
<i>Librarian,</i>	...		
Number of students,	...	...	16
Volumes in library,	...	...	
Value of buildings,	...	...	
Value of endowments,	...	...	
Length of Course,			

**Theological Department of Biddle University, Charlotte,  
North Carolina, founded 1877.**

FACULTY.

<i>Stephen Mattoon President,</i>	...	Theology, Ecclesiastical History and Church Government.	
<i>Thomas Lawrence,</i>	...	Homiletics and Biblical Exegesis.	
<i>Robert M. Hall,</i>	...	Moral Science.	
<i>Samuel J. Beatty,</i>	...	Hebrew.	
<i>Librarian,</i>	...		
Number of students,	...	...	63
Volumes in library,	...	...	
Value of buildings,	}	...	\$40,000
Value of endowments,		...	
Length of Course,			

**PRESBYTERIAN CHURCH IN THE UNITED STATES.**

**Union Theological Seminary, Hampden Sydney, Va.,  
founded 1824.**

FACULTY.

<i>(vacant)</i>	...	Systematic and Pastoral Theology.	
<i>Benjamin M. Smith,</i>	...	Oriental Literature.	
<i>Thomas E. Peck,</i>	...	Church History and Polity.	
<i>Henry C. Alexander,</i>	...	Biblical Literature and Interpretation of the New Testament.	
<i>Librarian,</i>	...	Professor Smith.	
Number of students,	...	...	56
Volumes in library,	...	...	11,000
Value of buildings,	}	...	\$250,000
Value of endowments,		...	
Length of Course,	three years, of eight months. Classes open first Wednesday of September, and close first Wednesday of May.		

The seminary is under the care of the Synods of Virginia and North Carolina. To be eligible for admission a young man must be "a communicant in any Christian Church of Evangelical faith, being a graduate of any respectable College, or presenting satisfactory testimonials of possessing such literary qualifications, especially in the classics, as would entitle him to enter the Senior Class in any such College." Students must place themselves under the care of a Presbyterian within one year of entering the classes.



**Theological Seminary of the Synod of S. Carolina and Georgia, Columbia, S.C., founded 1828.**

**FACULTY.**

<i>James Woodrow,</i>	...	...	Natural Science in connexion with Revelation.	
<i>John L. Girardeau,</i>	...	...	Didactic and Polemic Theology.	
<i>Charles R. Hemphill,</i>	...	...	Biblical Literature.	
<i>Wm. E. Boggs,</i>	...	...	Ecclesiastical History and Church Polity.	
<i>(Vacant)</i>	..	...	Pastoral Theology and Sacred Rhetoric.	
<i>Secretary,</i>	...	...	Rev. Dr. Mack.	
Number of students,	...	...	...	34
Volumes in library,	...	...	23,000, with many pamphlets	
Value of buildings,	...	...	...	\$40,000
Value of endowments,	...	...	...	\$190,000
Length of Course, three years, of eight months each. Classes open third Monday in September, and close second Thursday in May.				
The Seminary is under the care of the Synods of South Carolina, Georgia, Alabama, South Georgia, and Florida.				

**Seminary at Tuscaloosa, Ala., for Coloured Youth, founded 1874.**

(No report.)

**REFORMED CHURCH IN AMERICA.**

**Seminary at New Brunswick, New Jersey, founded 1784.**

**FACULTY.**

<i>Samuel M. Woodbridge,</i>	...	...	Ecclesiastical History and Church Government.	
<i>John DeWitt,</i>	...	...	Biblical Literature.	
<i>David D. Demarest,</i>	...	...	Pastoral Theology and Sacred Rhetoric.	
<i>William V. V. Mahon,</i>	...	...	Didactic and Polemic Theology.	
<i>T. W. Chambers, Lecturer in</i>	..	...	New Testament Exegesis.	
<i>E. T. Corwin,</i>	..	...	Hebrew.	
<i>Librarian,</i>	...	...	...	
Number of students,	...	...	...	38
Volumes in library,	...	...	...	40,000
Value of buildings,	...	...	...	\$650,000
Value of endowments,	...	...	...	
Length of Course, three years, of eight months each.				

Students are admitted to the Seminary on satisfying the Classis as to their literary attainments. At the close of their Theological Course they must undergo a certain examination as prescribed by the General Synod, and, if approved, can apply to a Classis to be examined for licence. Before licence each student must subscribe a formula declaring the Hiedelberg Catechism, the Confession of the Netherland Churches and the Canons of Dort to be the Confession of his faith.

**REFORMED CHURCH IN THE UNITED STATES.**

**Seminary, associated with Franklin and Marshall College, Lancaster, Pa., founded 1825.**

**THEOLOGICAL FACULTY.**

<i>Thomas G. Apple, President,</i>	...	...	Church History and Exegesis.
<i>E. V. Gerhart,</i>	...	...	Systematic and Practical Theology.
<i>F. A. Gast,</i>	...	...	Hebrew and Old Testament Theology.
<i>Secretary,</i>	...	...	Rev. Dr. Apple.

Number of students,	...	...	...	...	20
Volumes in library,	...	...	...	...	8,000
Value of buildings,	...	...	...	...	
Value of endowments,	...	...	...	...	

Length of Course, three years, of nearly eight months each. Classes open first Thursday in September, and close second Thursday in May.

Franklin College was established at Lancaster, Pa., in 1787, chiefly through the exertions of Dr. Benjamin Franklin. Marshall College was founded in 1836 at Mercersburg, Pa., and removed from there to become united with Franklin.

The *College* is under the general care of the Reformed Church. The *Seminary* is under the care of the Synods of Pittsburgh, of the Potomac, and of the Reformed Church in the United States. The confessional standard of doctrine is the Heidelberg Catechism. The first six months of a student's attendance on the classes are regarded as probationary, so that if at the end of that time he shall appear not qualified for his duties, the visitors and professors have power of removing his name from the roll.

To become a candidate for the ministry, a young man must present to the classis under whose care he seeks to come, a certificate from his minister and four members of the Reformed Church testifying to his Church membership, his loyalty to the Church, his piety, honesty, capacity, and general competence for the ministry. The classis then examine as to his motives, piety, and ability, and, if satisfied, accept him as a candidate. The student is then certified to one of the Theological Colleges of the Church, but from this attendance he may be excused by a two-third vote of the classis. A unanimous vote of the classis is required for the licensing of a student who has not gone through the full course of the Seminary. Previous to licensure the candidate subscribes the formula declaring the Heidelberg Catechism to be the confession of his faith.

### Heidelberg College, Tiffin, Ohio, founded 1850.

#### THEOLOGICAL FACULTY.

<i>George W. Willard, President,</i>	...	...	...	...	Apologetics and Christian Ethics.
<i>J. H. Good,</i>	...	...	...	...	Dogmatic and Practical Theology.
<i>Herman Rust,</i>	...	...	...	...	Exegetics and Historical Theology.
<i>Librarian,</i>	...	...	...	...	Professor A. S. Zerbe.

Number of students,	...	...	...	...	11
Volumes in library,	...	...	...	...	2,700
Value of buildings,	...	...	...	...	
Value of endowments,	...	...	...	...	

Length of Course, three years, of eight months each. Classes open first Wednesday in September, and close third Friday in June.

Heidelberg College is under the care of the Ohio Synod of the Reformed Church.

### Ursinus College, Collegeville, Pa., founded 1869.

#### THEOLOGICAL FACULTY.

<i>J. H. A. Bomberger, President,</i>	...	...	...	...	Systematic and Practical Theology, with Exegetics.
<i>Henry W. Super,</i>	...	...	...	...	Church History, Apologetics, and Homiletics
<i>John Van Haagen,</i>	...	...	...	...	Hebrew and Literature.
<i>Secretary,</i>	...	...	...	...	Frank M. Hobson.

Number of students,	...	...	...	...	2
Volumes in library,	...	...	...	...	1,000
Value of buildings,	...	...	...	...	
Value of endowments,	...	...	...	...	

Length of Course, three years, of nearly nine months. Classes open first Monday in September, and closes last Wednesday in June.

Ursinus College is under the general care of the Eastern District Synod of the Reformed Church.

Mission House, Sheboygan, Wisconsin, founded 1860.  
(No Report.)

CHRISTIAN REFORMED CHURCH IN THE UNITED STATES.

Theological School, Grand Rapids, Michigan, founded 1876.

FACULTY.

<i>G. E. Boer, Principal,</i> ...	...	Theological Professor.	
<i>G. Hemkes,</i> ...	...	Assistant Professor.	
Number of students,	...	...	20
Volumes in library,	...	...	
Value of buildings,	...	...	
Value of endowments,	...	...	
Length of course,	...	...	

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

Seminary at Xenia, Ohio.

Organized in 1794 by the Associate Presbytery of Pennsylvania at Service, Pa.; removed from there to Canonsburg, Pa., in 1821; removed from there to Xenia in 1855; while in 1874 the Seminary of the North-West was removed from Monmouth, Ills., and merged in it.

FACULTY.

<i>James Harper, President,</i> ...	...	Theology, Hebrew, and Apologetics.	
<i>James G. Carson,</i> ...	...	Homiletics and Pastoral Theology.	
<i>William G. Moorhead,</i> ...	...	Biblical Literature and Greek Exegesis.	
Number of students,	...	...	21
Volumes in library,	...	...	4,000
Value of buildings,	...	...	\$10,000
Value of endowments,	...	...	\$70,000

Seminary at Newburg, New York.

Organized at New York in 1855, by the General Synod of the Associate Reformed Church of North America. During the years 1821—9, the Seminary was not in operation, but in October of this last year it resumed work at Newburg, N. Y. In 1878 it was again closed for lack of funds, and is so at the present time.

Seminary at Allegheny, Pa., founded 1825.

FACULTY.

(vacant) ...	...	Biblical Literature and Exegesis.	
<i>D. R. Kerr,</i> ...	...	Ecclesiastical History and Church Govern- ment.	
<i>Joseph T. Cooper,</i> ...	...	Didactic and Polemic Theology.	
<i>Alexander Young,</i> ...	...	Pastoral Theology and Apologetics.	
Number of students,	...	...	36
Volumes in library,	...	...	3,500
Value of buildings,	...	...	\$75,000
Value of endowments,	...	...	\$197,000

Length of Course, three years, of seven months each, from first Wednesday of September, to the last Wednesday of March.

The Seminary is under the control of the First Synod of the West, and of the Synods of Pittsburg, Ohio, and New York, by whom are elected the Boards of Directors and of Trustees. The former appoints the Professors and takes charge of the whole educational work. The latter takes charge of all the property. The term and course of study are prescribed by the General Assembly.

## ASSOCIATE REFORMED SYNOD OF THE SOUTH.

## Theological Seminary, Due West, S.C., founded 1838.

		FACULTY.				
<i>James Boyce,</i>	...	...	...	...	Systematic Theology, Church History, Homiletics, and Biblical Antiquities.	
<i>W. L. Pressly,</i>	...	...	...	...	Hebrew.	
<i>W. M. Grier,</i>	...	...	...	...	Greek Testament.	
Number of students,	...	...	...	...		3
Volumes in library,	...	...	...	...		1100
Value of buildings,	...	...	...	...		
Value of endowments,	...	...	...	...		\$4,000
Length of Course,						

## GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.

## Theological Seminary, Philadelphia, Pa., founded 1807.

		FACULTY.				
<i>David Steele,</i>	...	...	...	...	Theological Professor.	
<i>M. Gailey,</i>	...	...	...	...	Biblical Literature.	
Number of students,	...	...	...	...		5
Volumes in library,	...	...	...	...		
Value of buildings,	...	...	...	...		
Value of endowments,	...	...	...	...		\$60,000
Length of Course,						

## SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN THE UNITED STATES OF NORTH AMERICA.

## Theological Seminary, Allegheny, Pa., founded 1833.

		FACULTY.				
<i>Thomas Sproule,</i>	...	...	...	...	Pastoral Theology.	
<i>J. R. W. Sloane,</i>	...	...	...	...	Theology and Church History.	
<i>D. B. Wilson,</i>	...	...	...	...	Biblical Literature.	
Number of students,	...	...	...	...		21
Volumes in library,	...	...	...	...		3,500
Value of buildings,	...	...	...	...		
Value of endowments,	...	...	...	...		\$85,000
Length of Course,	four years.					

## CUMBERLAND PRESBYTERIAN CHURCH.

## Cumberland University, Lebanon, Tennessee, founded 1854.

		THEOLOGICAL FACULTY.				
<i>Stanford G. Burney,</i>	...	...	...	...	Systematic Theology, Symbolics and Polity.	
<i>John D. Kirkpatrick,</i>	...	...	...	...	Church History.	
<i>Robert V. Foster,</i>	...	...	...	...	Hebrew, Greek, Biblical Theology, and Hermenentics.	
<i>Alex. J. Baird,</i>	...	...	...	...	Lecturer in Pastoral Work.	
<i>C. H. Bell,</i>	...	...	...	...	Lecturer on Missions.	
Number of students,	...	...	...	...		28
Volumes in library,	...	...	...	...		8,000
Value of buildings,	...	...	...	...		\$15,000
Value of endowments,	...	...	...	...		\$40,000
Length of Course,	two years, of ten months each. Classes open in September, and close in June.					

**Trinity University, Tehuaca, Mexico.**

<i>B. G. M'Leskey,</i>	...	...	...	Theological Professor.	
Number of students,	...	...	...	...	31
Volumes in library,	...	...	...	...	
Value of buildings,	...	...	...	...	
Value of endowments,	...	...	...	...	\$30,000
Length of Course,					

**AFRICA.**

*DUTCH REFORMED CHURCH OF SOUTH AFRICA.*

**Theological Seminary at Stellenbosch, Cape of Good Hope, founded 1859.**

FACULTY.

<i>Nicolaas Jacobus Hofmeyr,</i>	...				
<i>Johannes Isaac Marais,</i>	...				
<i>Pieter Jacobus Gerhardus de Bos,</i>					
<i>President,</i>	...	Rev. A. D. Luckhoff,	Kaaptad,	Cape Town,	C. of Good Hope.
<i>Secretary,</i>	...	Rev. A. Murray,	Wellington,	Cape of Good Hope.	
Number of students,	...	...	...	...	39
Volumes in library,	...	...	...	...	
Length of Course,					four years, of nine months each.

*UNITED PRESBYTERIAN CHURCH, SOUTH AFRICA.*

**Training Institution for Native Ministers.**

In 1882 this Church resolved that all native candidates seeking admission into the Divinity Hall with a view to the ministry should be matriculated students of the Cape University. In 1884, however, in view of the urgent need of a native ministry, it resolved to establish a class of native assistants to the European ministers and missionaries, to be called *Helpers*, and adopted the following scheme for the training of such:—

I.—*Entrance Examination.*—All applicants must be competent to pass the examination for the School Teachers' Diploma. Possession of the diploma will exempt from the examination.

II.—*Theological Training.*

- (a). Biblical study in Old and New Testament.
- (b). Theology; Shorter Catechism as Text Book.
- (c). Church History.
- (d). Evidences of Christianity.
- (e). Written exercises in Kaffre and English.
- (f). Sermons, Lectures, &c., one at least in English.

III.—*Sessions.*—Three sessions of four months each, at intervals of four or six months.

IV.—*Teaching Staff.*—Three of the missionaries have been requested to take part in teaching. The students to be with each for one session.

V.—*Examination and License.*—At the end of the Course the students are examined orally and in writing by the Presbytery. If sanctioned, the candidates are placed on probation for at least one year before receiving license.

*FREE CHURCH OF SCOTLAND, SOUTH AFRICA.*

**Training Institution at Lovedale,**

For the primary and higher education of the natives, with a Theological Class for students for the ministry, of whom there are several. A knowledge of the ancient classical languages is not required.

A similar Institution has been established at Blythswood on the model of Lovedale, but about seventy miles further into the centre of heathenism.

**AUSTRALIA.**

*PRESBYTERIAN CHURCH OF NEW SOUTH WALES.*

**St. Andrew's Presbyterian College, Sydney.**

FACULTY.

<i>John Kinross, Principal,</i>	...	...	...	...	
<i>Robert Steel,</i>	...	...	...	...	Church History and Pastoral Theology.
<i>James Cosh,</i>	...	...	...	...	Exegetics.
<i>A. Milne Jarvie,</i>	...	...	...	...	Systematic Theology and Apologetics.
Number of students,	...	...	...	...	19
Volumes in library,	...	...	...	...	
Value of buildings,	...	...	...	...	
Value of endowments,	...	...	...	...	
Length of Course,	...	...	...	...	

This Institution is affiliated for Arts to the University of Sydney (founded 1850).

*PRESBYTERIAN CHURCH OF VICTORIA.*

**Ormond College Theological Hall, Melbourne, Victoria,  
founded 1878.**

FACULTY.

<i>Murdoch Macdonald, Principal,</i>	...	...	...	...	Systematic Theology and Church History.
<i>J. Lawrence Rentoul,</i>	...	...	...	...	Biblical Criticism and Apologetics.
Number of students,	...	...	...	...	15
Volumes in library,	...	...	...	...	
Value of buildings,	}	...	...	...	\$150,000
Value of endowments,					
Length of Course,	...	...	...	...	

This Institution is affiliated in Arts to the University of Melbourne, and owes its existence to the munificence of the gentleman whose name it bears.

*PRESBYTERIAN CHURCH OF QUEENSLAND.*

**Presbyterian College and Divinity Hall, Brisbane.**

*PRESBYTERIAN CHURCH OF SOUTH AUSTRALIA.*

**Union College.**

[No Report.]

**NEW ZEALAND.**

**PRESBYTERIAN CHURCH OF NEW ZEALAND.**

The University of New Zealand, instituted in 1870, and having twelve professors and five assistants, has affiliated with it several Colleges, of which the following are available for New Zealand Presbyterian College:— Canterbury University College, founded 1872, with six teachers and 100 students; Auckland University College, founded 1881, with five teachers and fifty students; and Nelson College, founded 1860, with three teachers and fifty students. There is no Theological Seminary, but each Presbytery supervises the Theological studies of candidates for the ministry, who require to pass an examination on subjects prescribed by the Examining Board appointed by the General Assembly.

The present number of students is *thirteen*.

**PRESBYTERIAN CHURCH OF OTAGO AND SOUTHLAND.**

**Theological College of Dunedin, founded 1876.**

**FACULTY.**

*William Salmond, Principal,* ... Theological Professor.  
*Michael Watt,* ... Tutor in Sacred Languages.

Number of students,	...	...	...	...	9
Volumes in library,	...	...	...	...	
Value of buildings,	...	...	...	...	
Value of endowments,	...	...	...	...	
Length of Course,	...	...	...	...	

In 1869 there was established at Dunedin the Otago University, with eight Professors, four Associates, and 68 Students.

The Otago Presbyterian Church contributed to the establishing of the University by endowing the Chair of Mental Science and that of English Literature and Political Economy. It has also established a number of Scholarships, each tenable for three years, for the benefit of Presbyterian students.

**CANADA.**

**PRESBYTERIAN CHURCH IN CANADA.**

The Theological Seminaries of the Canadian Presbyterian Church stand in different positions towards the Church. "Queen's" is a chartered University, having a Theological Faculty supported by the Church, but not subject to its control. Morrin College, Quebec, is also a chartered College, and is neither supported nor controlled by the Assembly. Its professors are appointed by its own governors. The Presbyterian College, Halifax, N.S., is under the charge of the Synod of the Maritime Provinces, while Knox College, Toronto, and the Presbyterian Colleges of Montreal, and of Winnipeg, Manitoba, are under the control of the General Assembly, which appoints their professors and contributes to their support.

To enter a Canadian Seminary a student must be under the care of a Presbytery and be either a University graduate or have attended a University curriculum for three years. The Presbytery on being satisfied with the student's character, motives, and scholarship, certifies him to the Theological College, without which he cannot be received as a regular student. During attendance on its classes, his connexion with the Presbytery continues and the student

must perform each year certain exercises to its satisfaction. At the close of the Theological course, the Presbytery carefully examines the candidate on his studies, and if satisfied, applies to the Synod for leave to take him on "trial for license." This being granted, the student is again examined, and finally licensed. These are the regulations of the General Assembly, which reserves to itself the consideration of all cases in which there may be peculiar features.

### Queen's University and College, Ont., founded 1841.

#### THEOLOGICAL FACULTY.

<i>George M. Grant, Principal,</i>	...	...	Systematic Theology.
<i>John B. Mowat,</i>	...	...	Hebrew, Chaldee, and Old Testament Exegesis.
<i>Donald Ross,</i>	...	...	Apologetics and New Testament Criticism.
<i>James Carmichael,</i>	...	...	Lecturer in Church History.
<i>Registrar,</i>	...	...	Rev. George Bell.
Number of students,	...	...	20
Volumes in library,	...	...	...
Value of buildings,	...	...	...
Value of endowments,	...	...	...

Length of Course, three years, of five months each. Classes open first Wednesday of November, and close last Wednesday in March.

This Institution was organised in 1841 by the Synod of the Church of Scotland in Canada, after repeated failures to obtain the establishment of a Theological Chair in connection with the lately organised King's University, Toronto. The Synod sought to establish a "Scottish Presbyterian College" or University, having as one of its important objects "The training of ministers of the Gospel to supply the long crying destitution of this land."

In 1839 Parliament passed the Bill establishing the College at Kingston, binding it to the doctrines of the Confession of Faith and to the Presbyterian Church, with power to appoint professors, tutors, &c. Since its establishment the Faculties of Theology, Arts, Medicine, and Law, have all been instituted.

### Knox College, Toronto, Ont., founded 1845.

#### FACULTY.

<i>William Caven, Principal,</i>	...	...	Exegesis and Biblical Criticism.
<i>William Gregg,</i>	...	...	Apologetics and Church History.
<i>William MacLaren,</i>	...	...	Systematic Theology.
<i>J. J. A. Proudfoot,</i>	...	...	Homiletics, Church Government, and Pastoral Theology.
— <i>Hirschfelder,</i>	...	...	Hebrew.
Number of students,	...	...	42
Volumes in library,	...	...	10,000
Value of buildings,	...	...	120,000 dols
Value of endowments,	...	...	100,000 dols

Length of Course, three years, of six months each.

The foundations of "Knox College" were laid by the Synod of the "Presbyterian Church of Canada," immediately on its own formation. In 1846, the Theological School received the name of Knox College, and in 1855, the Synod deeded the College property to the principles of the Church, as defined in the Standards, the property to be held by Trustees elected annually by the Synod. The doctrines to which the property is thus bound are declared to be "such, and such only, as are consistent with, and agreeable to the Confession of Faith, the Larger and Shorter Catechisms, and the Form of Church Government, all of which are called the 'Westminster Standards.'"



**Presbyterian College, Halifax, Nova Scotia, founded 1848,**

FACULTY.

<i>Alexander M'Knight, Principal,</i> ...	Systematic Theology.			
<i>John Currie,</i> ...	Hebrew and Biblical Literature.			
<i>Allan Pollok,</i> ...	Church History and Pastoral Theology.			
Secretary, ...	Rev. Dr. Macgregor.			
Number of students,	...	...	...	14
Volumes in library,	...	...	...	9,000
Value of buildings,	...	...	...	40,000 dols
Value of endowments,	...	...	...	120,000 dols

Length of Course, three years, of six months each. Classes open first Wednesday of November, and close last Thursday of April.

The Presbyterian College, Halifax, N.S., is the outgrowth of efforts made for years, at Pictou and elsewhere, for the training of Theological students for the Presbyterian Church of Nova Scotia. These efforts took substantial form in the establishing in 1848, at West River, Pictou, of the West River Seminary. In 1858 the Seminary was transferred to Truro.

In 1848 the Free Church of Nova Scotia opened at Halifax a Theological Hall for the training of students for her ministry.

In 1860 these two Churches became united, and in 1863 the Truro Seminary was definitely closed, the Church concentrating her strength on the Institution in Halifax.

**Morrin College, Quebec, Que., founded 1860.**

THEOLOGICAL FACULTY.

<i>John Cook, Principal,</i> ...	Apologetics and Homiletics.			
<i>George D. Mathews,</i> ...	Systematic Theology and Church Gov.			
<i>William B. Clark,</i> ..	Church History.			
<i>George Weir,</i> ...	Sacred Languages.			
Registrar, ...	Professor Weir.			
Number of students,	...	...	...	3
Volumes in library,	...	...	...	3,000
Value of buildings,	...	...	...	15,000 dols
Value of endowments,	...	...	...	60,000 dols

Length of Course, three years of six months each.

Morrin College owes its existence to a gift of 50,000 dols. by Dr. Morrin, of Quebec, "for the establishment of a University or College within the city of Quebec for the instruction of youth in the higher branches of learning, and especially of young men for the ministry of the Church of Scotland in the Province of Canada." Faculties of Arts and of Theology were at once instituted, and continue in operation.

The professors are appointed by the governors, and are responsible to these. In all its arrangements as to studies, length of session, &c, the College conforms to the enactments on these matters of the Assembly. In Arts, Morrin College is affiliated to M'Gill University, Montreal.

**Presbyterian College, Montreal, Que., founded 1865.**

FACULTY.

<i>D. H. MacVicar, Principal,</i> ...	Systematic Theology, Homiletics, and Church Government.			
<i>John Campbell,</i> ...	Church History and Apologetics.			
<i>Daniel Coussirat,</i> ...	French Professor of Theology,			
<i>John Scrimger,</i> ...	Old and New Testament Exegesis.			
<i>A. B. M'Kay, Lecturer in</i> ...	Sacred Rhetoric and Elocution.			
<i>Neil MacNish,</i> ,, ...	Gaelic Language and Literature			
Librarian, ...	...	...	...	Rev. W. J. Dey.

Number of students,	...	...	...	...	18
Volumes in library,	...	...	...	...	8,000
Value of buildings,	...	...	...	...	130,000 dols
Value of endowments,	...	...	...	...	113,000 dols

Length of Course, three years, of six months each.

The Montreal College obtained its charter in 1865, but not until 1868 did the work of instruction commence. Its present buildings were erected in 1873. In addition to its provision for English speaking students, the College furnishes to students of French-Canadian race an opportunity of Theological Training by having a course of study arranged for their benefit and carried out mainly by a French professor. The Montreal College is under the control of the General Assembly by which its professors are appointed.

### Manitoba College, Winnipeg, Manitoba, founded 1882.

#### THEOLOGICAL FACULTY.

<i>John M. King, Principal,</i>	...	Theological Professor.
<i>John Pringle, Lecturer in</i>	...	Church History.
<i>C. B. Pitblado,</i>	...	Pastoral Theology and Homiletics.
<i>D. M. Gordon,</i>	...	Apologetics.

Number of students,	...	...	...	...	8
Volumes in library,	...	...	...	...	
Value of buildings,	...	...	...	...	
Value of endowments,	...	...	...	...	

Length of Course, three years, of five months each. Classes open first Wednesday in November, and close third Wednesday in April.

Manitoba College was established as an Arts Institution in 1871 at Kildonan. In 1875 it was removed to Winnipeg, the capital of the province. In this year a charter was obtained, vesting in the General Assembly the power of appointing and of removing all the professors, as also of appointing a Theological Faculty, with the right of declaring the doctrines and principles which said Faculty shall teach.

In 1883 the Assembly judged that the time had come, through the growth of the Church in the North-West, for availing itself of its rights, and appointed a Theological Faculty, which is as yet, however, incomplete.

## SUMMARY.—THEOLOGICAL SEMINARIES.

	Theo. Professors	Students.	Vols. in Library.
European Continent,...	141	1075	524,000
United Kingdom, ...	62	854	194,000
United States, ...	112	880	267,000
British Colonies, ...	36	187	—
	351	2996	

II. 2. B. AGENCIES ON MISSION GROUND FOR THE EDUCATION AND TRAINING OF NATIVE STUDENTS FOR THE CHRISTIAN MINISTRY.

**SYRIA.**

**Presbyterian Church in the United States of America.**

SYRIAN PROTESTANT COLLEGE, Beirut, Syria, founded 1863, and under the charge of a Board of Trustees residing in the United States.

This institution was organized for the purpose of giving a thorough literary, scientific, and medical education. Its course of study requires an attendance for three years, classes opening on the Third Wednesday of October and closing on the third Wednesday of July. 178 students are now in attendance. Some time ago the Presbyterian mission staff in Northern Syria decided to avail itself of the presence of the college by establishing in connection with it, a theological training school for the benefit of students for the ministry.

THEOLOGICAL FACULTY—Jas. S. Dennis, Daniel Bliss, D. Stuart Dodge.  
 Number of Students ... — Volumes in Library ... —

**Reformed Presbyterian Church, U.S.A.**

THEOLOGICAL SEMINARY AND CLASSES AT LATAKIYEH.

Instructors—J. Beattie, D. Metheny. Number of Students, —

**United Presbyterian Church of North America.**

THEOLOGICAL SEMINARY, meeting on alternate sessions at Cairo and at Asyoot (or Osiout).

Instructors—George Lansing, John Hogg, Andrew Watson.

Number of Students, 7; Length of course, Four years of 5 months each.

**PERSIA.**

**Presbyterian Church in the United States of America.**

THEOLOGICAL SEMINARY AT OROOMIAH, founded 1880.

Instructors—John H. Shedd, Joseph P. Cochrane M.D., Kasha Oshawa, Rabe Auraharn.

Number of Theological Students. 10.

**INDIA.**

**Established Church of Scotland.**

THEOLOGICAL CLASS AT CALCUTA.

**Free Church of Scotland.**

THEOLOGICAL CLASS AT BOMBAY, established 1881.

Instructors—

Number of Students, 5. Length of Course, Three Years.

## COURSE OF STUDY.

1. Introduction—Old and New Testaments.
2. Biblical Theology—The Messianic Promise.
3. Apologetics—(a) The Theistic Argument.  
(b) Philosophy of the Plan of Salvation.
4. Hindooism—Rev. Dr. Robson's Work.
5. Church History—First Three Centuries (Kurtz, Burns, &c.)
6. Language—Greek, or Hebrew, or Sanscrit, or High Proficiency in the Vernacular.
7. Practical Religion.

## SEMINARY AT MADRAS—

Instructor—A. Alexander. Number of Students, 2.  
Length of Course, Two Years and a Half, equal to 20 months tuition.

## COURSE OF STUDY.

Systematic Bible Study—Apologetics.  
Church History—History of Doctrines.  
Sanskrit. (No Ancient Classical Language.)

THEOLOGICAL CLASS AT CALCUTTA. (No Report)

## United Presbyterian Church of North America.

## THEOLOGICAL SEMINARY AT SIALKOT.

Instructors—Robert Stewart, J. S. Barr, and S. Martin.

## Reformed Church of America.

## SEMINARY AT CHITTOOR, ARCOT.

Instructors—J. W. Conklin, with assistants

Number of Students—All the male helpers in the mission, 127 in number, receive theological instruction and are examined by the Missionaries at stated times.

Length of Course, Two Years.

## Presbyterian Church in the United States of America.

## THEOLOGICAL SEMINARY AT SAHARANPUR.

Instructors—J. C. R. Ewing, J. J. Lucas, and E. M. Wherry.

## JAVA.

## Reformed Church of the Netherlands.

ENDOWED SEMINARY for the education of a native ministry at Depok, near Batavia.

## CHINA.

## Presbyterian Church of England.

## SEMINARY AT SWATOW.

Instructors—George Smith, and other Missionaries.

Number of Students—Twenty-one.

Length of Course—Four Years of Eight Months each.

## SEMINARY AT TAIWANFOO, SOUTHERN FORMOSA.

Instructors—William Campbell, and Baw Cheng.

Number of Students—Fifteen.

## SEMINARY AT AMOY.

In 1866 the Presbyterian Church of England and the Reformed Church of America, united in establishing a Theological Seminary at Amoy.

Instructors—J. V. N. Talmage, William M'Gregor, and the other Missionaries of the station. Number of Students—Eleven. Length of Course, Four Years.

(The students reside in a building erected for the purpose, and are under the care of Thian-khe, the native superintendent or tutor. They are the fruit of the labours of the mission staffs of both Churches, and include the native students of the London Missionary Society. Already Twenty-six out of Thirty native pastors have been educated in this Institution.)

### Presbyterian Church in the United States of America.

THEOLOGICAL SEMINARY AT TUNGCHOW.

Instructors—C. W. Mateer, J. H. Laughlin, and Charles H. Mills.

### Presbyterian Church in Canada.

OXFORD SEMINARY AT TAMSUI, NORTHERN FORMOSA.

Instructor—George M'Kay.

Number of Students—Twenty, all of whom reside in the building.

## JAPAN.

### Reformed Church of America.

SEMINARY AT NAGASAKI.

Instructors—Henry Stout, Asashi Segawa, and Howard Harris.

### Union Church of Christ in Japan.

SEMINARY AT TOKIYO, established 1877.

Instructors—S. G. M'Laren, Sacred History and Biblical Literature; William Imbrie, New Testament Exegesis; J. L. Amerman, Systematic Theology and Church History; E. R. Miller, Lecturer; G. W. Knox, Lecturer; Ibuka Kajinoosuke.

Number of Students—Nineteen.

## WEST INDIA ISLANDS.

### United Presbyterian Church of Jamaica.

THEOLOGICAL SEMINARY, KINGSTON.

Instructors—Alexander Robb, John Simpson, and James Cochrane.

Number of Students—Five. Length of Course—Three Years.

The Text-books are :—Charles Hodges' Theology, Cunningham's Historical Theology, with Blaikie's Pastoral Theology. The Hebrew and Greek Scriptures require to be read *ad aperturam libri*.

## MEXICO.

### Presbyterian Church of the United States.

THEOLOGICAL SEMINARY, MEXICO, MEX.

Instructors—J. M. Greene, and S. T. Wilson. Number of Students, 19.

Instruction is given for three hours a day in Theology, Church History, Homiletics, Christian Evidences, Exegesis, and Comparative Theology.

## GUATEMALA.

### Presbyterian Church in the United States of America.

SEMINARY AT GUATEMALA.

Instructor—John C. Hill,

## BRAZIL.

### Presbyterian Church in the United States of America.

SEMINARY AT SAN PAOLO.

Instructors—George W. Chamberlain, and J. Beatty Howell.

Number of Students, 6.

## II. 2. C. FORMULAS OR DECLARATIONS OF FAITH

SUBSCRIBED BY THEOLOGICAL PROFESSORS ON INTRODUCTION TO THEIR CHAIRS.

## UNITED STATES.

### Presbyterian Church, U.S.A.

SEMINARY OF PRINCETON, N.Y.

„ „ ALLEGHENY, PA.

“In the presence of God and of the Directors of this Seminary, I do solemnly and *ex animo* adopt, receive, and subscribe the Confession of Faith and Catechism of the Presbyterian Church in the United States of America as the confession of my faith, or as a summary and just exhibition of that system of doctrine and religious belief which is contained in Holy Scripture, and therein revealed by God to man for his salvation, and I do solemnly *ex animo* profess to receive the form of government of the said Church as agreeable to the inspired oracles. And I do solemnly promise and engage not to inculcate, teach, or insinuate anything that shall appear to me to contradict or contravene, either directly or impliedly, any thing taught in said Confession of Faith or Catechisms, nor to oppose any of the fundamental principles of church government, while I continue a professor in this seminary.”

UNION SEMINARY, NEW YORK.

“I believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; and I do now, in the presence of God and the Directors of this Seminary, solemnly and sincerely receive and adopt the Westminster Confession of Faith, as containing the system of doctrine in the Holy Scriptures. I do also in like manner approve of the Presbyterian form of Government, and I do solemnly promise that I will not teach or inculcate anything which shall appear to me to be subversive of the said system of doctrine or of the principles of said form of government, so long as I shall continue to be a professor in this seminary.”

### Reformed Church of America.

“No Professor of Theology shall be permitted to officiate until he shall have subscribed the following formula, viz.:—“We, the underwritten, in becoming Professors of Sacred Theology in the Reformed (Dutch) Church, by this our subscription, uprightly, and in good conscience before God, declare that we heartily believe, and are persuaded, that all the articles and points of doctrine contained in the Confession and Catechism of the Reformed (Dutch) Church, together with the explanation of some points of the said doctrine, made in the National Synod, held at Dordrecht, in the year 1619, do fully agree with the word of God. We promise, therefore, that we will diligently teach, and faithfully defend, the aforesaid doctrine, and that we will not inculcate or write, either publicly or privately, directly or indirectly, anything against the same. As also, that we reject not only all the errors which militate against this doctrine, and particularly those which are condemned in the above-mentioned synod, but that we are disposed to refute the same, openly to oppose them, and to exert ourselves in keeping the Church free from such errors. Should it nevertheless happen that any objections against the doctrine might arise in our minds, or we entertain different sentiments, we promise that we will not, either publicly or privately, propose, teach, or defend the same, by preaching or writing, until we have first

fully revealed such sentiments to the General Synod, to whom we are responsible; that our opinions may, in the said General Synod, receive a thorough examination, being always ready cheerfully to submit to the judgment of the General Synod, under the penalty, in the case of refusal, to be censured by the said Synod. And whenever the General Synod, upon sufficient grounds of suspicion, and to preserve the uniformity and purity of doctrines, may deem it proper to demand of us a more particular explanation of our sentiments respecting any article of the aforesaid Confession, Catechism, or Explanation of the National Synod, we promise hereby to be always ready and willing to comply with such demand, under the penalty before mentioned, reserving to ourselves the right of rehearing, or a new trial, if we shall conceive ourselves aggrieved in the sentence of the General Synod; and during the dependence of such new trial, we promise to acquiesce in the judgment already passed, as well as finally to submit, without disturbing the peace of the churches, to the ultimate decision of the General Synod."

### **United Presbyterian Church of North America.**

"Before any Professor shall enter on the duties of his office, he shall be inaugurated by the Board of Directors, and shall publicly subscribe a declaration of his adherence to the standards of the United Presbyterian Church as the profession of his own faith, and a promise that he will maintain the same, and not teach, directly or indirectly, anything contrary thereto, so long as he shall retain his connection with the seminary. In case any professor-elect shall be unwilling to make this subscription, the Board of Directors shall declare his office vacant."

## III. EVANGELISTIC.

## 1. FOREIGN MISSION STATISTICS.

	Organ- ized.	FOREIGN AGENTS.			NATIVE AGENTS.		Communi- cants.	Day School Pupils.
		Ordained.	Lay.	Female.	Ordained.	Others.		
<b>I.—EUROPEAN CONTINENT.</b>								
FRANCE.								
Evangelical Missionary Society of Paris	...	25	6	26	2	130	6,820	...
Waldensian Church	...	...	...	...	...	...	...	...
NETHERLANDS.								
Netherlands Missionary Society	...	11	7	4	2	30	12,000	...
Java Committee	...	6	3	6	...	13	350	...
Ernclo Missionary Society	...	6	...	4	...	14	50	...
Netherlands Missionary Union	...	8	8	...	...	5	150	...
Utrecht Missionary Society	...	10	...	8	...	12	100	...
Dutch Reformed Missionary Union	...	3	...	2	...	15	150	...
Christian Reformed Church	...	3	...	2	...	5	40	...
SWITZERLAND.								
Free Church, Canton de Vaud	...	5	3	7	...	6	230	...
Totals	...	77	27	61	4	230	19,890	...



## FOREIGN MISSION STATISTICS—Continued.

	Organ-ized.	FOREIGN AGENTS.			NATIVE AGENTS.		Communi-cants.	Day School Pupils.
		Ordained.	Lay.	Female.	Ordained.	Others.		
<b>II.—UNITED KINGDOM.</b>								
Established Church of Scotland	...	12	11	...	3	32	415	8,753
Presbyterian Church of Ireland	...	11	2	7	...	35	360	2,075
Calvinistic Methodist Church of Wales	...	8	...	...	12	14	662	2,354
Free Church of Scotland	...	37	35	14	13	425	4,443	14,541
U. P. Church of Scotland	...	50	11	12	17	393	10,808	12,524
Presbyterian Church of England	...	19	8	5	19	60	2,768	368
Reformed Presbyterian Church of Scotland	...	1	...	2	...	7	...	130
"    "    Ireland	...	...	1	...	...	8	...	130
Original Secession Church, Scotland	...	2	...	2	...	7	...	280
"    "    Ireland	...	...	...	...	...	...	...	...
Total	...	140	71	42	64	981	19,676	41,155

## FOREIGN MISSION STATISTICS—Continued.

	Organ- ized.	FOREIGN AGENTS.		NATIVE AGENTS.		Communi- cants.	Day School Pupils.	
		Ordained.	Lay.	Female.	Ordained.			Others.
Reformed Church in America ...	1832	20	1	23	20	115	2,843	
Presbyterian Church in the U. S. of America ...	1837	160	21	265	92	718	18,656	
United Presbyterian Church ...	1858	19	...	33	11	200	1,906	
Synod of Reformed Presbyterian Church ...	1856	3	1	5	...	43	130	
Presbyterian Church in the United States ...	1802	23	2	28	15	37	1,700	
Cumberland Presbyterian Church ...	1876	2	...	2	...	...	...	
Reformed Church in the United States ...	1878	2	...	2	...	...	...	
Associate Reformed Synod of the South ...	1878	1	...	1	...	2	50	
Totals ...	...	230	25	359	138	1,115	25,235	
...	...	...	...	...	...	...	29,000	

## III.—UNITED STATES.

FOREIGN MISSION STATISTICS—Continued.

	Organ-ized.	FOREIGN AGENTS.			NATIVE AGENTS.		Communi-cants.	Day School Pupils.
		Ordained.	Lay.	Female.	Ordained.	Others.		
<b>IV.—BRITISH COLONIES AND DEPENDENCIES.</b>								
Presbyterian Church, Eastern Australia	...	...	...	...	...	...	...	...
" " New South Wales	...	...	...	...	...	...	...	...
" " Queensland	...	...	...	...	...	...	...	...
" " South Australia...	1882	1	...	1	...	...	...	...
" " Victoria	1860	4	...	3	...	229	450	...
" " New Zealand	...	1	...	1	...	...	...	...
" " Otago and Southland	1870	2	1	2	...	30	...	...
" " Canada ...	1876	17	...	22	1	497	2,159	...
Totals	...	25	4	29	1	765	2,609	...
{ European Continent	...	77	27	61	4	19,890	...	...
{ United Kingdom	...	140	71	42	64	19,676	41,155	...
{ United States	...	230	25	359	138	25,235	29,060	...
Grand Total	...	472	127	491	207	65,566	72,824	...

Summary.

### III. 2. MISSIONARIES TO THE JEWS.

#### Presbyterian Church of England.

Rev. Theo. J. Meyer ... .. London, England

#### Presbyterian Church in Ireland.

Rev. John C. Aston, and w ... .. Hamburg, Germany  
 ,, Arnold Frank ... .. do.  
 ,, John Crawford, D.D., and w ... .. Damascus, Syria  
 ,, John G. Phillips and w ... .. do.  
 Miss Legate ... .. do.  
 ,, Logan ... .. do.

#### Established Church of Scotland.

Rev. Peter Crosbie, and w. ... .. Salonica, Greece  
 Miss Tolmie ... .. do.  
 Rev. D. B. Spence ... .. Constantinople, Turkey  
 ,, Peter Donaldson ... .. do.  
 Mr. Raphael Segura ... .. do.  
 Miss Tucker ... .. do.  
 Rev. William Charteris ... .. Smyrna, Asia Minor  
 Mr. Kynegos ... .. do.  
 Mrs. Späth ... .. do.  
 L. Pinski Scott, M.D. ... .. do.  
 Rev. George M. Mackie... .. Beyrut, Syria  
 Mr. William Staiger ... .. do.  
 Mrs. Salt ... .. do.  
 Rev. William Kean ... .. Alexandria, Egypt  
 Miss Williams ... .. do.  
 Miss Kirkpatrick ... .. do.  
 Mrs. Hannah ... .. Calcutta  
 Miss Mittlebach .. .. Karlsruhe

#### Free Church of Scotland.

Rev. James Pirie ... .. Prague, Bohemia  
 Mr. K. J. Gottlieb ... .. do.  
 Rev. D. Edwards ... .. Breslau, Germany  
 Miss Edwards ... .. do.  
 Rev. A. Furst, D.D. ... .. Strasburg, Germany  
 Mr. Hunger ... .. do.  
 Rev. R. Koenig, and w. ... .. Buda-Pest, Hungary  
 ,, Andrew Moody ... .. do.  
 — Lippner, M.D. ... .. do.  
 Rev. Eliezer Bassin ... .. Jassy, Roumania  
 ,, Tomory ... .. Constantinople, Turkey

## III. 3. WOMEN'S MISSIONARY SOCIETIES.

- WOMEN'S ASSOCIATION OF THE PRESBYTERIAN CHURCH OF ENGLAND.—Miss J. G. Robertson, 11 Oak Hill, Secretary; Miss L. M. Anderson, Treasurer. Receipts last year, £2,037—expended in Swatow, Amoy, Formosa, and Zenana work in India. Includes 74 local associations.
- FEMALE ASSOCIATION for Promoting Christianity among the Women of the East, in connection with the Foreign Mission of the Presbyterian Church in Ireland. Secretaries—Mrs. Park, 8 College Green, Belfast; Mrs. Fleming Stevenson, Rathgar, Dublin; Mrs. Wallace, Clifton, Belfast. Receipts £1,916, expended in Gujurat, India.
- CHURCH OF SCOTLAND'S LADIES' ASSOCIATION for Foreign Missions, including Zenana work. Secretary—Miss Reid, 22 Queen Street, Edinburgh.
- LADIES' ASSOCIATION FOR THE CHRISTIAN EDUCATION OF JEWISH FEMALES.—Organised 1846. Connected with the Established Church of Scotland. Receipts last year, 2,035 dols. Secretary, Miss Tawse, 11 Royal Circus, Edinburgh. Publication, "News of Jewish Mission."
- LADIES' ASSOCIATION for the Support of Gaelic Schools and providing Bursaries for Gaelic Speaking Lads desiring to enter the Ministry. Patroness—THE QUEEN. Hon. Secs., Rev K. A. M'Kenzie, Kingussie, and Miss Jane Hope, 11 Gloucester Place, Edinburgh.
- EDINBURGH LADIES' ASSOCIATION ON BEHALF OF JEWISH FEMALES. President, the Dowager Countess of Kintore. Secretary, Miss G. A. Agnew, 2 Oxford Terrace, Edinburgh.
- LADIES' CONTINENTAL ASSOCIATION in Correspondence with the Free Church. Secretary, Miss J. Parker, 44 George Square, Edinburgh.
- ASSOCIATION FOR THE RELIGIOUS IMPROVEMENT OF THE REMOTE HIGHLANDS AND ISLANDS. President, Lady Emma M'Neill. Secretaries, Miss Abercrombie, 7 Doun Terrace, Miss Rainy, 25 George Square, Edinburgh.
- LADIES' SOCIETY of the Free Church of Scotland for Female Education in India and South Africa. Secretaries—Mrs. Young, 3 Greenhill Park, Edinburgh; Miss Pollock, 15 Kersland Terrace, Glasgow. Publication, "Woman's Work."
- ZENANA MISSION OF THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND.—Established 1881. Receipts last year, £3,938 11s. 4d. Missions in India and China, with 4 stations, 2 medical and 5 other missionaries, 2 medical dispensaries, 2 girls' schools.
- GLASGOW LADIES' SOCIETY, in connection with the United Presbyterian Church, for Promoting Female Education in Kafrraria. Secretaries—Mrs. Middleton, 3 Athole Gardens; Mrs. Bradock, 5 Thornhill Terrace, Hillhead. Receipts, £350.
- WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH., U.S.A. Organised 1870. Office, 1334 Chestnut Street, Philadelphia, Pa. Secretaries—Mrs. A. L. Massey, Miss G. L. Du Bois, Mrs. D. R. Posey, Mrs. S. C. Perkins, Mrs. S. Knaass, Mrs. J. D. Junkin and Miss L. Flanigen. Receipts for year ending May 1, 1883, 121,186 dols. 40 cents. Periodicals: "Woman's Work for Woman," 60 cents a year; "Children's Work for Children," 35 cents a year. There are 1,229 auxiliary societies and 873 mission bands. It also reports 117 women missionaries and eight teachers, 131 native Bible readers and teachers, 127 day schools and 466 scholarships.
- THE WOMAN'S BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, NEW YORK.—Auxiliary. Organised 1870 as the "Ladies' Board of Missions of the Presbyterian Church" which did home and foreign work until 1883, when the home work was transferred to the New York Woman's Synodical Committee of Home Missions, and the name changed. Office, 20 North Washington Square, New York. Secretaries—Miss H. W. Hubbard, Mrs. C. T. White, Miss E. M. Wheeler, Miss Parsons, Miss M. L. Post, Mrs. J. E. Corning. Publication: "Our Mission Field," monthly; 60 cents per year. Receipts for the year ending April, 1883, 41,211 dols. 60 cents, of which 24,273 dols.

1 cent was for foreign missions. There are about 500 auxiliary societies and bands. Thirty-two missionaries at 17 stations in Japan, China, Siam, India, Africa, Syr Persia, and Gautemala.

**THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY OF THE SYNOD OF LONG ISLAND.**—Secretary, Mrs. William Brooks, 171 Columbia Heights, Brooklyn, L.I. Receipts, year ending March 28, 1883, 3,836 dols. Has 19 adult and 5 juvenile local auxiliaries. Foreign work in co-operation with the "Woman's Board of Foreign Missions of the Presbyterian Church, New York;" Home work in connection with the "Woman's Executive Committee of Home Missions" in New York. Aids home work in Utah, Alaska, and the South. In foreign work, aids in supporting female missionaries in Mexico, Syria, Siam, and Japan; school in Brazil, Syria, and Gaboon, Africa; Bible reader in Mexico and a scholar at Beirut.

**WOMAN'S BOARD OF MISSIONS OF THE NORTHWEST.**—Organised in 1870. Office, 48 M'Cormick Block, Chicago, Ill. Secretaries: Mrs. George H. Laffin, Mrs. H. H. Fry, Mrs. H. D. Penfield, Mrs. Albert Keep, Mrs. S. H. Perry, Mrs. H. F. Waite, Mrs. B. Douglass. Receipts for year ending April 20, 1883, 55,049 dols. 20 cents. There are 1,284 auxiliary societies and bands. Fifty-one missionaries at 32 stations in China, Japan, India, Siam, Persia, Syria, Africa, Brazil, Mexico, and among the Indians of America.

**THE WOMAN'S PRESBYTERIAN FOREIGN MISSIONARY SOCIETY of Northern New York,** formerly the Woman's Presbyterian Board of Foreign Missions, Synod of Albany, with an Albany and a Troy Branch. Received for the year ending April 12, 1883, from the Albany Branch, 5,068 dols. 75 cents, from the Troy Branch 2,731 dols. 7 cents, special collection, 82 dols. 20 cents; total, 7,882 dols. 2 cents. Secretaries, Mrs. Archibald M'Clure, 226 State Street, Albany, N.Y.; Mrs. H. B. Nason, 3 Irving Place, Troy, N.Y. Has 84 societies and 57 bands at home, and supports 7 missionaries, 17 native teachers and Bible readers, 1 native reader and 51 scholarships.

**WOMAN'S BOARD OF MISSIONS of the Southwest.**—Auxiliary. Organised in 1877. Secretaries: Mrs. I. N. Cundall, 2823 Morgan Street, St. Louis, Mo.; Mrs. J. W. Allen and Mrs. J. A. Whitaker, 1107 Olive Street, St. Louis; Mrs. John A. Allen, 3021 Chestnut Street, St. Louis. Has about 200 auxiliaries, chiefly in Missouri; Kansas, and Texas. Receipts for year closing March, 1883, 4,084 dols. 3 cents. Supports five foreign and five home missionaries, 11 scholars and a Chinese Sunday-school.

**THE OCCIDENTAL BOARD of the Woman's Foreign Missionary Society of the Presbyterian Church of the Pacific Coast** was organised in 1872. Secretary, Mrs. I. M. Condit, 262 Thirteenth Street, Oakland, Cal. Receipts for the year ending March, 1883, 5,807 dols. 15 cents. Carries on mission work among the Chinese of the Pacific Coast, and contributes to missions in Persia, Siam, Laos, Mexico, India, Africa, Japan, South America, China, and North American Indians.

**WOMAN'S BOARD.**—The Woman's Board of Foreign Missions of the Reformed (Dutch) Church in America was organised in 1875. Secretaries: Mrs. Wm. R. Duryea, No. 233 Pacific Avenue, Jersey City, N.J., and Mrs. James P. Cumming, Yonkers, N.Y. Publication, "The Mission Gleaner," bi-monthly, 25 cents a year. Receipts for year closing April, 1883, 10,919 dols. 36 cents. Supports seminaries for girls at Amoy, China; Yokohama, Japan; Vellore, India, and two caste girls' school at Vellore.

**WOMAN'S BOARD OF MISSIONS, U.P. Church of North America.** Mrs. H. C. Campbell, Allegheny, President; Mrs. A. H. Harshaw, St. Louis, Secretary

**WOMAN'S BOARD OF MISSIONS of the Cumberland Presbyterian Church.**—Organised in 1880. Receipts for year ending April, 1883, were 5,318 dols. 82 cents. It supports Miss Orr, Miss Leavitt, and Mrs. Drennan in Japan. Miss Lillie B. Taylor, Corresponding Secretary; Mrs. D. S. Ragon, Foreign Secretary, Evansville, Ind.

- WOMAN'S FOREIGN MISSIONARY SOCIETY of the Presbyterian Church in Canada. Western section. Organised in 1876. Secretaries: Home Mission, Miss Topp, Toronto; Foreign, Mrs. Harvie, Toronto; Recording, Mrs. Murchy, Toronto. Has in connection with itself 6 Presbyterian Societies and about 100 auxiliaries and bands. Raised in 1882-3, 6,000 dols., which was expended for the benefit of women and children among the Indians of the North-west, in Trinidad, the New Hebrides, India and China.
- HALIFAX WOMAN'S FOREIGN MISSIONARY SOCIETY. Organised in 1876. President, Mrs. R. F. Burns; Secretaries, Miss K. B. Thomson and Miss J. S. Campbell. Has 11 auxiliaries, including 2 in Newfoundland. Receipts for 1883, 1,309 dols., which was expended in the New Hebrides and in Trinidad.
- WOMAN'S FOREIGN MISSIONARY SOCIETY of the Presbytery of Kingston, in connection with the Presbyterian Church in Canada. Organised 1876, Kingston, Ont. Secretaries, Miss A. E. Dickson, Miss Machar. Receipts for year ending December, 1883, 408 dols. In connection with this society there is a Juvenile Missionary Society, organised 1854. Secretary-Treasurer, Miss Machar, Kingston, Ont. Receipts for 1883, 914 dols. Both of these societies expend their money in Formosa, India, New Hebrides and Trinidad.
- LADIES' FOREIGN MISSIONARY SOCIETY of the Presbyterian Church of New Zealand. Organized, 1883. With Societies in Auckland and Wellington, N.Z.

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**SUMMARY OF CONTRIBUTIONS OF WOMEN'S SOCIETIES.**

Women's Society—English Presbyterian Church,	...	£2,037	...	\$ 9,859
Do. Irish Presbyterian Church,	..	...	...	9,580
Education of Jewish Women—Established Church of Scotland,	...	...	...	2,935
Do Indian do do do	...	...	...	16,715
Do Women—Free Church of Scotland,	...	...	...	19,125
Zenana Mission—United Presbyterian Church,	...	£3,938	...	18,039
Kaffraria Mission—do. do.	...	...	...	1,544
Women's Foreign Mission Society—Presbyterian Church, United States,				121,185
Do Board of Foreign Missions,	do	do	...	41,211
Do Home and For. Mission Soc. L.I.	do	do	...	3,836
Do Board for the North West	do	do	...	55,094
Do Presbyterian Soc. of Northern N.Y.	do	do	...	5,068
Do Board of Missions for Sou. W	do	do	...	4,084
Occidental Board	do	do	...	5,807
Women's Board—Reformed Church	—	...	...	10,919
Do Board—Cumberland Church, United States, America	...	...	...	5,318
Do Foreign Mission Society, Canada	...	...	...	6,000
Do do do Halifax	...	...	...	1,309
Do do do Kingston	...	...	...	1,322
				Total, ... \$337,851

### III. 4. FOREIGN MISSIONARIES.

Foreign Mission work is not engaged in by the Churches of the Continent as such. There is, however, a considerable number of voluntary Missionary Societies, supported by church members and other Christian friends, and doing efficient service in heathen lands.

#### FRANCE.

SOCIETY OF EVANGELICAL MISSIONS to the people not Christian. Organised 1833, and supported by the Reformed Churches of France. Secretaries—Mr. G. Appia, Rue d'Assas, 90; E. de Pressensé, Rue Berthollet, 4. Missions in Southern Africa, Zambezi, Lessouto, Tahiti, and Senegal.

#### NETHERLANDS.

- THE NETHERLANDS MISSIONARY SOCIETY (Zending-genootschap). Organised 1795. Secretaries—Rev. Dr. A. Schreiber, Barmen, and Mr. G. Neurdenburg, Rotterdam. Missions in *Java*, *Celebes*, and the *Moluccas*. 16 Agents.
- THE JAVA COMMITTEE. Organised 1856. Secretary—J. C. Groenewegen, Amsterdam. Missions in *Java* and *Sumatra*. 3 Agents.
- THE ERMELO MISSIONARY SOCIETY. Organised 1856. Secretary—Dr. H. W. Witteveer, Ermelo. Missions in *Java* and *Egypt*. 3 Agents.
- THE NETHERLANDS MISSIONARY UNION (Nederlandsche Zendingvereiniging). Organised 1858. Secretary—B. F. Gerretsen, Houtuin 39, Rotterdam. Missions in *Java*. 7 Agents.
- THE UTRECHT MISSIONARY SOCIETY. Organised 1859. Secretary—Dr. Looijen, Utrecht. Missions in *New Guinea*. 9 Agents.
- THE NETHERLANDS REFORMED MISSIONARY UNION. Organised 1859. Sec., Mr. Wyle, Amsterdam. Mission in *Java*. 5 Agents.
- THE GENERAL MISSIONARY COMMITTEE OF THE CHRISTIAN REFORMED CHURCH. Organised 1860. Secretary—Dr. Donner, Leyden. Three Missionaries at *Batavia*, *Java*. 2 Agents.
- CENTRAL COMMITTEE for the Seminary at Depok, supporting 30 Students.

#### SWITZERLAND.

THE F. M. COMMISSION OF THE FREE CHURCHES OF THE CANTON DE VAUD, NEUCHÂTEL, AND GENEVA. President—Prof. E. Renevier, Lausanne. Secretary—Rev. Charles Cuénod, Lausanne.

#### Missionaries.

##### TRANSVAAL REPUBLIC, S. AFRICA.

Rev. E. Cruex and w.  
 „ P. Berthoud „ „  
 „ H. Berthoud „ „  
 „ A. Jaques „ „  
 „ E. Thomas „ „  
 Mlle. J. Jacot.  
 With three artizans.

#### UNITED KINGDOM.—ENGLAND.

FOREIGN MISSION COMMITTEE OF THE PRESBYTERIAN CHURCH OF ENGLAND. Office—7 East India Avenue, London. H. M. Matheson, Esq., Convener.

#### Missionaries.

##### CHINA.

Rev. George Smith, M.A.	Swatow.
„ H. L. MacKenzie, M.A.	„
William Gould, M.A., M.D.	„
Rev. William Duffus	„
„ John C. Gibson, M.A.	„
Miss C. M. Ricketts	„
Rev. Donald MacIver, M.A., Hak-ka	„



Alexander Lyall, M.B., C.M.	Swatow.
Rev. William Riddell, M.A., M.B., Hak-ka	„
Miss Mary Mellis	„
John F. M'Phem, M.B., C.M., Hak-ka	„
Mr. William Paton	„
Rev. W. S. Swanson, M.A.	Amoy.
„ W. MacGregor, M.A.	„
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Mrs. K. S. Macdonald	"
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,, John Small	"
Miss Miller	"
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Rev. William Miller, M.A.	Madras.
,, William Stevenson, M.A.	"
,, George M. Rae, M.A.	"
,, Charles Cooper, M.A.	"
,, George Patterson, M.A.	"
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,, Govindurajulu	"
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Mr. Petros Nordfors	"
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Rev. James M'Donald	Duff Bank

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„ Violet Anne Miller	„
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„ James Dalzell, B.D., M.B.	Gordon Mission
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William Scott, M.D., C.M.	„
Mr. William Koyi, Evangelist	„
„ Albert Namalamba, and 4 others	„
„ J. Stewart, C.E., and 4 Scotch artizans	„

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## NEW HEBRIDES. 1876.

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William Gunn, M.D.	Futuna
Dr William Carslaw	SYRIA. 1871.
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Mrs. Maria C. True	"
Miss Kate C. Youngman	"
„ Sarah C. Smith	"
„ Annie K. Davis	"
„ Isabella A. Leete	"
„ Lena Leete	"
„ Mary L. Reede	"
Rev. Thomas C. Winn and w	Kanazawa
„ James B. Porter	"
Miss Francina Porter	"
„ Sarah K. Cummings, M.D.	"
Rev. T. T. Alexander and w	Osaka
„ Charles M. Fisher and w	"
Miss Mary K. Hesser	"
„ Ann E. Garvin	"

## Missionaries among the Indians of North America,

Besides Nine Native Ministers.

	<i>Senecas.</i>	
Rev. J. Hall		West Salamanca, NY
„ M. F. Trippe and w		Versailles, NY
	<i>Chippewas.</i>	
Rev. I. Baird and w		Odanah, Wis
„ S. G. Wright		"
	<i>Dakotas.</i>	
Rev. J. P. Williamson and w		Yankton Agency, DT
„ G. W. Wood, jun., and w		Poplar Creek, MT
„ M. E. Chapin and w		" "
	<i>Winnebagocs.</i>	
Rev. S. N. Martin and w		Winnebago, Neb
	<i>Omahas.</i>	
Rev. W. Hamilton and w		Decatur, Neb
	<i>Iowa and Sacs.</i>	
Rev. S. M. Irvin and w		Highland, Kansas
	<i>Creeks.</i>	
Rev. R. M. Loughridge and w		Wealaka, Indian Territory
„ J. Diment and w		" "
„ R. C. M'Gee and w		Enfaula "
	<i>Seminoles.</i>	
Rev. J. R. Ransay and w		Wewoka, Indian Territory
	<i>Choctaws.</i>	
Rev. O. P. Stark and w		Nelson's, Indian Territory
„ H. Schermerhorn and w		" "
	<i>Nez Perces.</i>	
Rev. G. L. Diffenbaugh and w		Lapwai, Indian Territory

Presbyterian Church in the United States.

The Executive Committee of Foreign Missions of the Presbyterian Church in the United States. Organised 1862. Office, 111 North Charles Street, Baltimore, Md. Secretary, Rev. J. Leighton Wilson, D.D. Assistant Secretary, Rev. H. M. Houston, D.D.

Missionaries.

BRAZIL, SOUTH AMERICA.

Rev. Edward Lane and w	Campinas
„ J. W. Dabney and w	„
Miss Charlotte Kemper	„
„ Mary G. Goodale	„
Mr. Flaminio Rodrigues and w	„
Miss Nannie Henderson	„
Rev. John Boyle and w	Mogy Mirim
„ J. R. Smith and w	St Louis, Mo
„ De Lacy Wardlaw	Ceara
Mrs. De Lacy Wardlaw	Richmond, Va
G. W. Butler, M.D.	Pernambuco

CHINA.

Rev. M. H. Houston	Waynesboro, Va
„ J. L. Stuart and w	Hangchow
„ A. Sydenstricker and w	„
Mrs. A. E. Randolph	„
Miss Helen Kirkland	„
Rev. H. C. Dubose and w	Soochow
„ J. W. Davis and w	„
Miss A. C. Safford	„
Rev. G. W. Painter	Draper's Valley, Va
Rev. S. I. Woodbridge	Nanking
„ James F. Johnson	„

GREECE.

Rev. M. D. Kalopthakes and w	Athens
Miss M. Kalopthakes	„
Rev. T. R. Sampson and w	Volo, Thessaly
„ J. Phipps and w	Salonica, Macedonia

MEXICO.

Rev. A. T. Graybill and w	Matamoras
„ J. G. Hall and w	„
Miss Jannet H. Houston	„
„ Anna E. Dysart	„

ITALY.

Miss Christina Ronzone	Milan
„ Annie Ronzone	„

TO THE INDIANS.

Rev. J. C. Kennedy and w	Hackett City, Ark
„ W. J. B. Lloyd and w	Bennington, Kansas
„ J. J. Reid and w	New Boggy Depot, Indian Territory
„ Allen Wright and w	Boggy Depot, Indian Territory
„ J. P. Turnbull and w	Good Land, „
„ Charles W. Stewart	Doakesville, „
„ Wm. Johnson	„ „
„ James Dyer	Eagletown „
„ J. C. Stewart	„ „

### Reformed Church in America.

The Board of Foreign Missions of the Reformed Church in America. Organised 1832. Separated from the A. B. C. F. M. in 1875. Office, 34 Vesey Street, New York. Rev. J. M. Ferris, D.D., Honorary Secretary; Rev. H. N. Cobb, D.D., Corresponding Secretary.

### Missionaries.

#### CHINA.

Rev. J. V. N. Talmage, DD, and w	Amoy
„ D. Kapalje, and w	„
„ L. W. Kip, D.D., and w	„
„ Alex. S. Van Dyck	„
Miss E. M. Talmage	„
„ C. M. Talmage	„

#### INDIA.

Rev. J. W. Scudder M.D., and w	Vellore
Miss J. C. Scudder	„
Rev. J. Chamberlain, M.D., D.D., and w	Madanapalle
Miss M. K. Scudder	„
Rev. John Scudder, M.D., and w	Arni
„ E. C. Scudder, Jr	„
„ John H. Wyckoff and w	Tindivanam
„ John W. Conklin and w	Chittoor
„ L. Hekhuis, M.D.	Arcot

#### JAPAN.

Rev. Henry Stout and w	Nagasaki
„ N. H. Demarest and w	„
„ G. F. Verbeck, D.D., and w	Tokio
„ J. L. Amerman and w	„
„ E. R. Miller and w	„
„ E. S. Booth and w	Yokohama
„ J. H. Ballagh and w	„
Prof. M. N. Wycoff and w	„
Miss M. L. Winn	„
„ C. E. Ballagh	„
„ E. C. Witbeck	Greenbush Village, N.Y
„ H. L. Winn	East Windsor, Conn

### Reformed Church in the United States.

The Board of Foreign Missions of the Synod was established in 1838 and began independent foreign work in 1878. Rev. T. S. Johnston, D.D., Sec., Lebanon, Penn. Is represented in India by one missionary and his wife working under the direction of the German Evangelical Missionary Society in the United States, to which the Reformed Church makes contributions in aid of its work in India

### Missionaries.

#### JAPAN.

Rev. A. D. Gring and w	28 Tsukiji, Tokio
„ I. P. Moore and w	4 Tsukiji, „

#### AMONG THE INDIANS.

—— and w	<i>Winnebagoes</i>	Wiscon
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### United Presbyterian Church.

The Board of Foreign Missions of the United Presbyterian Church of North America. Organized 1858. Rev. J. B. Dales, D.D., 136 North 18th Street, Philadelphia, Pa, Corresponding Secretary

## Missionaries.

### EGYPT.

Rev. G. Lansing, D.D., and w	Cairo
„ A. Watson, DD., and w	„
„ Wm. Harvey and w	„
„ C. Murch and w	„
Miss Maggie A. Smith	„
„ Anna Y. Thompson	„
„ H. M. Conner	„
Rev. S. C. Ewing and w	Alexandria
Miss Mary A. Frazier	„
Rev. A. M. Nichol and w	Little Rock, Ill
„ T. J. Finney and w	Monsoura
Miss Isabella Strang	„
Rev. John Hogg, D.D., and w	Asyoot
„ J. R. Alexander and w	„
„ John Giffen and w	„
„ J. K. Giffen and w	„
Miss M. J. McKown	„
„ Ella O. Kyle	„

### INDIA.

Rev. James S. Barr, D.D., and w	Cannonsburg, Pa
„ R. Stewart, D.D., and w	Sialkote, Punjab
Miss E. G. Gordon,	„
„ E. McCahan	„
Rev. D. S. Lyttle and w	„
„ S. Martin and w	Zafferwal
„ J. P. McKee and w	Gurjranwala
Miss Eliza Calhoun	„
„ C. E. Wilson	„
„ Rosa A. McCullough	„
Rev. A. B. Caldwell and w	Gurdaspur
„ A. Gordon and w	Madhopur
Miss Euphie Gordon	„
Rev. T. L. Scott and w	Jhelum
Miss Emma D Anderson	„

### Associate Reformed Synod of the South.

Commenced Foreign Mission Work in 1878. Rev. W. L. Pressly, Secretary, Due West, S.C.

## Missionaries.

### MEXICO.

Rev. N. E. Pressly and w	Tampico
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### Reformed Presbyterian Church.

The Board of Foreign Missions of the Reformed Presbyterian Church in the United States. Began Foreign work 1856. Secretary, Rev. R. M. Sommerville, 312 West 46th Street, New York, N.Y.

## Missionaries.

### SYRIA.

Rev. David Metheny, M.D., and w	Tarsus, Turkey
Miss Evadna Sterret	„
Rev. Henry Easson and w	„ Latakihey
„ Wm. Sproull and w	„
Archibald J. Dodds, M.D., and w	„
Miss Mattie Wylie	„

## Cumberland Presbyterian Church.

The Board of Missions of the Cumberland Presbyterian Church. Secretary,  
George E. Patton, 210 Olive Street, St. Louis, Mo.

## Missionaries.

## JAPAN.

Rev. J. D. Hail and w	Osaka
„ A. D. Hail and w	„
Miss Alice M. Orr	„
„ Juli A. Leavitt	„
Mrs. A. M. Drennan	„

## Presbyterian Church in Canada.

Foreign Mission Committee of the Presbyterian Church in Canada, Eastern  
Section, Rev. A. M'Lean, Convener, Hopewell, N.S.; Western Section, Rev.  
Thomas Wardrope, D.D., Convener, Guelph, Ontario, Canada. Organised 1844.

## Missionaries.

## NEW HEBRIDES.

Rev. J. W. Mackenzie and w	Efate
„ Joseph Annand and w	Aneiteum
„ H. A. Robertson and w	Erromanga
Letters for the missionaries should be addressed to care of Rev. Dr. Steele, Sydney, Australia	

## TRINIDAD.

Rev. John Morton and w	Tunapuna
„ John Knox	San Fernando
„ K. J. Grant and w	„
„ J. W. M'Leod and w	Princetown
„ Lal Behari	Couva
Miss A. L. Blackadder	Princetown
„ Agnes M. Semple	„
Rev. I. K. Wright	Demerara

## CHINA.

Rev. G. L. Mackay, DD, and w	Tamsui, Formosa
„ John Jamieson and w	„ „
„ K. F. Junor and w	260 St James Street, Montreal, Canada

## INDIA.

Rev. Joseph Builder and w	Indore
„ John Wilkie and w	„
Miss M'Gregor	„
„ Margaret Rodger	„
„ Isabella Ross	„
Rev. J. F. Campbell and w	Mhow

## INDIANS IN NORTH-WEST CANADA.

Rev. John Mackay and w	Prince Albert, Saskatchewan
Miss Baker	„
Rev. George Flett	„
„ Solomon Tunkansaicye and w	„ Okanase
„ Mr. C. Mackay	Fort Ellice
	Fort Pelly



## AUSTRALIA.

### Presbyterian Church of Queensland.

Committee of the Presbyterian Church of Queensland on Missions to the Heathen. Convener—Rev. J. F. M'Swaine, Brisbane, Queensland.

### Presbyterian Church of Victoria.

Committee of the General Assembly on Missions to the Heathen. Joint Conveners—Rev. F. M. R. Wilson and Rev. M. Macdonald.

1. Missions to the Aborigines of Victoria. 2. Missions to the Chinese in Victoria—five agents. 3. Missions to the New Hebrides.

Rev. J. G. Paton Aniwa  
,, D. Macdonald Efate

### MISSION TO THE CHINESE.

Mr. John Tung War Sydney

### Presbyterian Church of New South Wales.

Committee of the Presbyterian Church of New South Wales on Missions to the Heathen. Convener—Rev. James Cosh, Sydney, New South Wales.

## Missionary.

### NEW HEBRIDES.

Rev. W. B. Murray Ambrym

## NEW ZEALAND.

### Presbyterian Church of Otago and Southland.

Committee of the Presbyterian Church of Otago and Southland on Missions. Convener—Rev. W. Bannerman, Cluttra.

## Missionaries.

### NEW HEBRIDES.

Rev. Peter Milne Nguna  
,, Oscar Michelsen Tongoa

### CHINESE IN OTAGO.

Rev. W. Don Round Hill

### MISSIONARIES ON STEWART'S ISLAND.

Catechist

### Presbyterian Church of New Zealand.

Foreign Mission Committee of the Presbyterian Church of New Zealand. Convener—Rev. James Treadwell, Wanganui, New Zealand.

## Missionaries.

### NEW HEBRIDES.

Rev. William Watt Tanna

### TO THE MAORIES ON THE ISLANDS.

Mr. Honore  
,, Milson

## III. 5. BASIS OF UNION

## BETWEEN THE FREE AND UNITED PRESBYTERIAN PRESBYTERIES OF KAFRARIA.

I.—*Doctrine.*

1. That the Word of God contained in the Scriptures of the Old and New Testaments is the only rule of faith and duty.

2. That the Westminster Confession of Faith and the Larger and Shorter Catechisms are the subordinate standards of the Church.

But whereas certain sections of the said Confession of Faith which treat of the power or duty of the civil magistrate have been objected to as teaching principles adverse both to the right of private judgment in religious matters and to the prerogatives which Christ has vested in His Church, it is to be understood as follows :—

(1) That no interpretation or reception of these sections is held by this Church which would interfere with the fullest forbearance as to any differences of opinion which may prevail on the question of the endowment of the Church by the State.

(2) That no interpretation or reception of these sections is required by this Church which would accord to the State any authority to violate that liberty of conscience and right of private judgment which are asserted in Cap. xx. Section 2 of the Confession, and in accordance with the statements of which this Church holds that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the doctrine of Scripture, without let or hindrance, provided that no one is allowed, under pretext of following the dictates of conscience, to interfere with the peace and good order of society.

(3) That no interpretation or reception of these sections is required by this Church which would admit of any interference on the part of the State with the spiritual independence of the Church as set forth in Cap. xxx. of the Confession.

3. That the Lord Jesus Christ is the only King and Head of His Church.

4. That the Lord Jesus Christ, as the mediator, is invested with Universal Sovereignty, and is therefore King of Nations, and that all men in every capacity and relation are bound to obey His will as revealed in His Word.

5. That the Westminster Directory of Worship exhibits generally the order of public worship and the administration of the Sacraments in this Church.

APPENDIX.—As there are other Churches in South Africa holding the same type of doctrine and having the same form of government as the negotiating Churches, but attached historically and nationally to distinct standards, and inasmuch as the formation of a United South African Presbyterian Church, without respect to distinctions of race or language, is a result to which Providence may in time open up the way, it is recognised that the special mention of the Westminster Standards must not be understood as precluding consideration of the question whether any other Confession, agreeing with that of Westminster in so far as both reflect the *consensus* of Reformed Confessions, may not be associated with it in the Doctrinal Basis.

II.—*Constitution, Jurisdiction, etc.*

1. That the name of the United Church be the Presbyterian Church of South Africa, and the Supreme Court of the said Church be the Synod of the Presbyterian Church of South Africa.

2. The United Church to consist of all the congregations, European and Native of the Free Church and United Presbyterian Presbyteries of Kafraria, and any other Churches or congregations in the Colony and adjacent territories which shall enter the Union.

3. The Supreme Court of the Church to be a Synod comprising Presbyteries, the number and boundaries of the Presbyteries to be afterwards determined. Ordained Professors or Teachers in Educational Institutions, supported by either of the Home Churches, to have the full status of members in the Church Courts.

4. The Synod to have two Committees, a *Colonial* and a *Mission* Committee.

(a) A *Colonial Committee* for promoting the life, cohesion, and extension of the Church among the colonists, consisting of the ministers of the various European congregations and representative elders, and of such missionaries as shall be from time to time elected. This Committee to correspond with the Colonial Committees of the Home Churches with a view to arouse their interest and secure their help in the development of a Colonial Church.

(b) A *Mission Committee* for promoting the life, cohesion, and extension of the Church among the natives, consisting of the missionaries, with representative elders, from their congregations, and of such ministers and elders of colonial congregations as shall from time to time be elected. This Committee to correspond with the Foreign Missions Committees of the Home Churches with the view of securing their continued interest and help in the development of the Native Church.

5. The Church to have jurisdiction over all the office-bearers and members thereof, and generally in all matters affecting the interests of the Church; and no appeal to the Supreme Courts of the Churches in Scotland from any decision of the Synod to be allowed, except in questions affecting the life or doctrine of ministers and missionaries, and the Church status of office-bearers and members. This right of appeal is not to be looked upon as a permanent provision, but is reserved for the present, during the transition state of the Church, subject to the condition that a closed record accompany the appeal, except when both parties are present in the Court appealed to and wish to be heard.

6. The rules of procedure to be subsequently determined.

### III.—*Financial Relation to Mother Churches.*

1. Missionaries and other agents of this Church to be, in the meantime, maintained as hitherto by their respective Mission Boards or Committees, and retain their present pecuniary rights and privileges.

2. The Union shall, in no respect, alter or affect the rights which either the congregations who may become connected with the Presbyterian Church of South Africa, or the Home Churches, or Mission Boards or Committees thereof, have in the properties belonging to them of any kind; all such rights being reserved unless otherwise specially provided.

3. That to secure greater unity of action in this Church, the respective Mission Boards or Committees shall be requested to pay all agents here having claims on the Home funds through a Financial Board elected by this Church, composed as follows:—

4. The Financial Board to consist of two members from each Presbytery—representing the Free and United Presbyterian Churches respectively—and a General Treasurer, who shall receive and distribute the funds received from Scotland, and correspond with the Treasurers at home. The Financial Board to report to the Synod on all proposed expenditure. The General Treasurer to be Chairman of the Financial Board, and to hold office for a limited period.\*

5. All proposals for planting new stations, abandoning existing stations, transferring missionaries to new spheres, or any other matter which may affect the property of the Mother Churches, or operations which they support, or which may necessitate demands on their funds, shall be previously referred to the Mission Boards or Committees in Europe, whose decision shall be final.

6. All proposals originating with the Mission Boards and Committees of the Home Churches, with regard to such matters as the employment of missionaries and other agents, and the occupation or abandonment of mission stations, shall be communicated to the Presbytery of the bounds for consideration and advice.

7. The selection of all missionaries and other agents supported from home to be left to the Committees of the Mother Churches.

## IV. PERIODICALS AND PUBLICATIONS.

### BOHEMIA.

Hlasý ze Siona (Voices from Sion)	...	Fortnightly...	Pardubice.
Evanjelické Listy	...	Monthly	Prague.
Ceská Rodina	...	„	„
Přítel Dítěk	...	„	„
Nedelm Skola	...	„	„

### HUNGARY.

Protestáns egyházi es iskolai lap (Protestant Church and School Gazette)	Weekly	...	Buda Pest.
Protestáns Közlöny (Protestant Communicator)	...	„	Kalosivar.
Debreczeni Protestáns lap (Debreczen Protestant Gazette)	...	Each 10 days	Debreczen.
Tanügyi Melleklet (School Journal)	...	„	„
Sarospaták Lapok (Sarospatak Gazette)	...	Weekly	Sarospatak.
Magyar Protestáns egyházi es iskolai Tigyelo (Hungarian Protestant Church and School Observer)	...	Monthly	Naga Banya.
Evangyehomi tar (Evangelical Magazine)	...	Quarterly	„
Vasarnap (The Sabbath)	...	Weekly	„
Teli Ujsag (The Winter)	...	Pub. Weekly in winter	Mako.
Gyakorlati Biblia Magyarazatok (Biblical Expositor)	...	Bi-monthly	Mező Tur.
Protestáns pap (The Protestant Minister)	...	...	Koleso.
Kozlony (The Communicator)	...	Monthly	Debreczen.

### BELGIUM.

Le Chrétien Belge	...	Monthly	Brussels.
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### FRANCE.

Ami (l') de la Jeunesse et des Familles.	...	Bi-monthly....	Paris.
Esperance (l').	...	„	„
Femme (la).	...	„	„
Feuille (la) du Dimanche	...	„	„
Petit (le) Messenger des Missions	...	„	„
Bulletin de la Mission interieure évangélique	...	Monthly	„
Journal des Missions évangéliques	...	„	„
Bulletin historique et littéraire	...	„	„
Le Christianisme au XIX. siècle	Weekly	...	„
Eglise libre l'	...	„	„

Signal Le	... Weekly	... Paris.
Renaissance La	... "	... "
Journal du protestantisme français	... "	... "
Temoin de la Verité	... Bi-Monthly	... Alençon, Orne.
Revue théologique	... Quarterly	... Montauban.

## GERMANY.

Reformirte Kirchenzeitung	...	... Elberfeld.
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## GREECE.

Αστὴρ τῆς Ανατολῆς		Athens.
Ἐφημερίσ Παιφν		"

## ITALY.

La Rivista Christiana	... Monthly	... Florence.
La Reforma Religiosa	... Weekly	... Palermo.
Le Temoin	... "	... Pinerolo.
Fra Paolo Sarpi	... Monthly	... Venice.
Il Piccolo Messaggiere	... Fortnightly	... Milan.

## SWITZERLAND.

Feuille religieuse du canton de Vaud	... Bi-monthly	... Lausanne, Vaud.
Revue de Theologie et de Phil- osophie	... Quarterly	... " "
Le Semeur	... Weekly	... " "
Messenger Evangélique	... Bi-Monthly	... Vevey, "
Semaine religieuse	... Weekly	... Geneva, "
Chretien Evangélique	... Monthly	... Lausanne.
Bulletin Missionnaire	... Bi-Monthly	...
Evangile et Liberté	... Weekly	... "
Missions Evangeliques au XIX. sielec	... Monthly	... Neuchatel.
Eglise et Patrie	...	... "
Journal religieux du canton de Neuchatel	... Weekly	... "

## UNITED KINGDOM.

## ENGLAND.

Presbyterian	... Weekly	... London.
The Messenger, and Missionary Record	... Monthly	... "
The Children's Messenger	... "	... "
Our Sisters in Other Lands	... "	... "

## IRELAND.

The Witness	... Weekly	... Belfast
Missionary Herald	... Monthly	... "
Daybreak	... "	... "
Monthly Visitor	... "	... "
Teacher's Guide	... "	... "
Christian Irishman	... "	... Dublin.

Christian Banner	... Monthly	... Londonderry.
Presbyterian Churchman	... "	... Dublin.
Banner of the Covenant	... "	... Belfast.
Covenanter	... "	... Londonderry.

## SCOTLAND.

Home and Foreign Missionary Record—Church of Scotland	... Monthly	... Edinburgh.
Juvenile Missionary Record, do.	... "	... "
Life and Work do.	... "	... "
News of Female Missions do.	... Quarterly	... "
Sunday Talk	...	Glasgow.
Free Church Monthly and Missionary Record	... "	... "
Free Church Children's Record...	... "	... "
Woman's Work in India and Africa	... Quarterly	... Paisley.
The Signal	... Monthly	... Edinburgh.
United Presbyterian Magazine	... Monthly	... "
United Presbyterian Miss. Record	... "	... "
U. P. Juvenile Miss. Record	... "	... "
Original Secession Magazine	... "	... "
The Witness	... Bi-monthly...	...

## W A L E S.

Y Trasthadydd (The Essayist)	... Quarterly	... Holywell.
Newyddion Da (Glad Tidings)	... "	... "
Y Drysorfa (The Treasury)	...	... "
Trysorfa y Plant (The Children's Treasury)	...	... Aberystwyth.
The Treasury	...	... Newport.
The Welsh Diary	...	... Aberystwyth.
The English Diary	...	... Tredegar.

## NORTH AMERICA.

## UNITED STATES.

Presbyterian Observer	... Weekly	... Baltimore, Md.
The Missionary	... Monthly	... " "
Orphan's Friend	... "	... Butler, Pa.
Interior	... Weekly	... Chicago, Ills.
Herald and Presbyter	... "	... Cincinnati, O.
Reformirte Kirchenzeitung and Evangelist	... "	... Cleveland, O.
Der Lammherirte	... Monthly	... " "
Die Abendlust	... "	... " "
Our Monthly	... "	... Clinton, S.C.
Christian Evangelist	... "	... Christianburg, Va.
Southern Presbyterian	... Weekly	... Columbia, S.C.
Southern Presbyterian Review	... Quarterly	... " "
Texas Observer	... Weekly	... Dallas, Texas.
Christian World	... "	... Dayton, Ohio.
The Instructor	... Monthly	... " "
Leaves of Light	... Semi-Monthly	... " "
Golden Words	... "	... " "
Little Pearls	... Weekly	... " "
Earnest Worker	... Monthly	... Denver, Col.
Associate Reformed Presbyterian	... Weekly	... Due West, S. C.
Der Presbyterianer	... Semi-monthly	... Dubuque, Iowa.

IV. *Periodicals and Publications.*

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Presbyterian	...	Monthly	...	Fredonia, N.Y.
De Hope	...	Weekly	...	Holland, Mich.
De Wachter	...	"	...	"
National Presbyterian	...	"	...	Indianapolis, Ind.
Missionary Sentinel and Herald	...	Monthly	...	Lancaster, Pa.
College Student	...	"	...	"
Cumberland Presbyterian Review	...	Quarterly	...	Lebanon, Tenn.
Christian Observer and Christian Commonwealth	...	Weekly	...	Louisville, Ky.
Presbyterian Herald	...	"	...	Memphis, Tenn.
Cumberland Presbyterian	...	"	...	Nashville, "
Sunday School Comments	...	Quarterly	...	" "
" " Gem	...	Semi-Monthly	...	" "
Our Lambs	...	Weekly	...	" "
Watchman	...	Monthly	...	Nebraska City, Neb.
South-Western Presbyterian	...	Weekly	...	New Orleans, La.
Evangelist	...	"	...	New York City, N.Y.
Christian Intelligencer	...	"	...	" "
Observer	...	"	...	" "
Foreign Missionary Record	...	"	...	" "
Presbyterian Home Missionary	...	"	...	" "
Sower and Missionary	...	"	...	" "
Presbyterian Review	...	Quarterly	...	" "
Our Missionary Field	...	Monthly	...	" "
Mission Gleaner	...	"	...	" "
Christian Hour	...	Weekly	...	Omaha, Iowa.
Reformed Presbyterian Advocate	...	Monthly	...	Philadelphia, Pa.
Our Banner	...	Monthly	...	" "
Associate Presbyterian	...	"	...	" "
Christian Instructor	...	Weekly	...	" "
Messenger	...	Monthly	...	" "
Guardian	...	"	...	" "
Presbyterian	...	Weekly	...	" "
Presbyterian Journal	...	"	...	" "
Presbyterian Monthly Record	...	"	...	" "
Scholar's Quarterly	...	Quarterly	...	" "
Westminster Teacher	...	Monthly	...	" "
" " Quarterly	...	Quarterly	...	" "
Sabbath School Visitor	...	Semi-Monthly	...	" "
Sunbeam	...	Weekly	...	" "
Forward	...	Monthly	...	" "
Sunday School Treasury	...	Semi-Monthly	...	" "
Sunshine	...	Weekly	...	" "
Mercersburg Review	...	Quarterly	...	" "
Woman's Work for Women	...	Monthly	...	" "
Children's Work for Children	...	"	...	" "
Presbyterian Banner	...	Weekly	...	Pittsburg, Pa.
United Presbyterian	...	"	...	" "
Y Wasg	...	"	...	" "
Reformed Presbyterian and Covenantant	...	Monthly	...	" "
Bible Teacher	...	"	...	" "
Evangelical Repository	...	"	...	" "
Zenana Worker	...	Semi-Monthly	...	Plumville, "
Der Reformirte Hausfreund	...	Semi-Weekly	...	Reading, "
Missionary Review	...	Monthly	...	Princeton, New Jersey.
Central Presbyterian	...	Weekly	...	Richmond, Va.
Children's Friend	...	Semi-Monthly	...	" "
Missionary Record	...	Monthly	...	" "
Texas Presbyterian	...	Weekly	...	Rockdale, Texas.

Earnest Worker	...	Monthly	...	Salt Lake City, Utah.
Occident	...	"	...	San Francisco, Col.
Der Kinderfreund	...	"	...	"
Der Missionar	...	"	...	Sheboygan, Wisconsin.
Evangelist	...	Weekly	...	St. Louis, Mo.
Observer	...	"	...	"
Missionary Record	...	Monthly	...	"
Presbyterian	...	Weekly	...	"
Midland	...	Monthly	...	"
Heidelberg Monthly Journal	...	"	...	Tiffin, Ohio.
Y Cyfaill (The Friend)	...	"	...	Utica, N.Y.
Y Drych (The Mirror)	...	Weekly	...	"
North Carolina Presbyterian	...	"	...	Wilmington, N. Car.
Africo-American Presbyterian	...	Semi-Monthly	...	"

## AUSTRALIA.

Presbyterian and Australian Witness	...	Weekly	...	Sydney, N. South Wales
Messenger of the Children	...	Monthly	...	"
Messenger and Missionary Record	...	"	...	Melbourne, Victoria.

## NEW ZEALAND.

The New Zealand Presbyterian...	...		...	Dunedin.
New Zealand Missionary Record	...	Monthly	...	"
Christian Record	...		...	"

## SOUTH AFRICA.

De Bode	...		...	Genandenal.
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## CANADA.

Presbyterian Witness	...	Weekly	...	Halifax, Nova Scotia.
Missionary Record	...	Monthly	...	Montreal, Quebec.
Canada Presbyterian	...	Weekly	...	Toronto, Ontario.

## JAMAICA.

Witness	...	Monthly	...	Kingston.
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## V.

## REPORT ON THE ELDERSHIP.

At the Meeting of the Second General Council of the Alliance of the Reformed Churches, held at Philadelphia on the 27th of September, 1880,

*Inter alia* :

It was resolved—“That a Committee be appointed to obtain information in regard to the election and ordination of Ruling Elders in the various branches of the Reformed Church connected with the Alliance; the Formulas subscribed by such Elders; and the functions and duties pertaining to the office as set forth in the Polities, or implied in the usages of the Churches, and to report to the next General Council.”

The Committee appointed by the Council was as follows:—Rev. Dr. Knox, Belfast, Chairman; Rev. Dr. Fisch, Paris; Hon. Judge Strong, Washington, D.C.; and James Croil, Esq., Montreal.

Touching the office and functions of the Eldership, at least three distinct theories are entertained.

(1) That while the New Testament recognises but one order of Presbyters, in it there are two degrees or classes, known as *Teaching Elders* and *Ruling Elders*. In accordance with this theory are the remarks in *Hills' View of the Constitution of the Church of Scotland*—p. 37, 38—“In teaching, in dispensing the Sacrament, in presiding over public worship, and in the private functions by which he ministers to the comfort, the instruction, and the improvement of the people committed to his care, a pastor acts within his own parish according to his discretion; and for his discharge of all the duties of the pastoral office he is accountable only to the Presbytery from whom he received the charge of the parish. But in every thing which concerns what is called discipline—the exercise of that jurisdiction over the people with which the office-bearers of the Church are conceived to be invested—he is assisted by lay-elders. They are laymen in this respect, that they have no right to teach, or to dispense the Sacraments; and on this account they form an office in the Presbyterian Church inferior in rank and power to that of the pastor. Their peculiar business is expressed by the term ‘*Ruling Elders*.’”

(2) A second theory contended for by Principal Campbell in his treatise on the Eldership, and by others also, is that there is no warrant in Scripture for the office of the eldership as it exists in the Presbyterian Church; that the “*Ruling Elder*” is not, and is not designed to be a counterpart of the New Testament elder; in other words, that he is not a Presbyter, but only a layman chosen to represent the laity in the Church Courts, and permitted to assist in the government of the Church.

(3) A third theory is that advanced by Professor Witherow and those who hold with him that the modern elder is intended to be, and should be, recognized as a copy of the Scriptural "Presbyter." Those who take this position hold that "in everything, except in training, and the consequences of training, the elder is the very same as the minister." This view is based on the fact that the terms "Overseer" or "Bishop," "Presbyter" and "Elder," are used interchangeably throughout the New Testament. It is consistent with this theory to argue the absolute parity of ministers and elders, conceding to all "Presbyters" equal rights to teach (if they can), to rule, to administer the sacraments, to take part in the ordination of ministers, and to preside in Church Courts.

From the reports placed in the hands of the Committee, it appears that the practice generally followed in the Presbyterian Churches of the present time is in accordance with the first-named theory, namely, that while the functions of teaching and ruling both normally belong to Presbyters, yet the Scriptures countenance a distribution of these duties among them, making it the special duty of some to rule and of others to teach.

The returns are twenty in number: six from the Churches of Great Britain and Ireland; six from the United States of America; four from the Continent of Europe, and four from Colonies of Great Britain. The information which they contain is conveniently arranged as follows:—(1) Qualifications for the Office; (2) Duties and functions of the Eldership; (3) Modes of Election; (4) Examination and Subscription; (5) Ordination; (6) Term of Service.

*1st.—Qualifications.*—These are substantially the same in all the Churches. The name itself—especially in the form which it assumes in the Waldensian Church, "*Les anciens*"—suggests maturity in respect of age, religious experience and wisdom. Not that old age is requisite: what St. Paul said to Timothy, a Presbyter and ruling elder, is applicable to all competent Presbyters—"Let no man despise thy youth."

As a rule, Elders must be twenty-one years of age, and communicants in good standing. The Moravian Church requires them to be thirty years old. It forbids father and son, brothers, father-in-law and his son-in-law from acting as Presbyters in the same congregation at the same time. In the Church of Scotland the rule is that "no person shall be chosen or nominated for in the eldership unless he is a man of good life and conversation, tender and circumspect in his walk, punctual in attendance upon ordinances, strict in his observance of the Lord's Day, and regularly keeping up the worship of God in his family . . . one who will be careful of his flock, and an example unto them in sobriety, meekness, and holiness; abstaining from all appearance of evil." In the Free Church of Scotland, elders "must possess more or less of all the qualifications described in the New Testament, as needful for persons exercising spiritual oversight in the Church," whether such persons be designated in our translation by the term "Bishop," or by the term "Elder." These qualifications are, with slight changes in the phraseology, identical with those required by the Church of Scotland.

An ordained minister who from any cause not involving Church censure is without a pastoral charge, is eligible as a ruling elder in the congregation to which he belongs, in the Church of Scotland, the Free Church of Scotland, the Presbyterian Church in Canada, and in others of the Churches, but not universally. In the Presbyterian Church of the United States (North,) ministers are not permitted to serve as elders, except in emergencies on missionary ground.

As to representative elders, sometimes called "Commissioners" to the Supreme Courts, there is diversity of practice. The Scottish Churches, the Presbyterian Church in Canada, and others, allow ministers, including principals and professors in Theological Colleges, to be elected as representative elders. In not a few instances such elders have been elected as Moderators of Synods and General Assemblies. The choice of Commissioners

to the Supreme Courts is not necessarily restricted to the Congregation or Presbytery to which they belong, but in many of the Churches elders may be chosen as representatives from any part of the Church, and this is frequently done, in order to secure the assistance of laymen, whose experience and aptitude for business makes their presence desirable, as well as for other reasons.

*2nd. - Duties and Functions.*—According to the First Book of Discipline of the Church of Scotland, 1560, “Their office is to assist the minister in the execution of discipline in all great and weighty matters. They shall watch upon all men’s manners, religion and conversation, that are within their charge, correct all licentious livers, or else accuse them before the Session. They should take heed to the doctrine, diligence and behaviour of their minister and his household, and, if need be, admonish them accordingly.”

The following enumeration of the duties required of the eldership in the Reformed Presbyterian Church of Ireland most nearly represents the general consensus of opinion on this subject:—“The duties of the Ruling Elders are—(1) To sit in session and assist the minister in the administration of discipline and of the ordinary affairs of the Church. (2) Have a careful oversight of the people in relation to doctrine and practice—their attendance upon ordinances, and the duties of personal and family religion—to superintend the religious instruction of the young, and see that the wants of the poor are duly provided for. (3) Promote the formation of fellowship meetings, superintend them, and take part in the exercises. (4) They should likewise visit periodically families and members in the district assigned to them, it being proper that a particular district of the congregation, containing a specified number of families, should be assigned to each elder for supervision and visitation. On the spiritual state and circumstances of these he should always be prepared to report to session. He should keep a regular record of his visits for this purpose. (5) Attend punctually upon meetings of Presbyteries and Synods according to appointment. (6) To assist at the dispensation of the Lord’s Supper, by carefully judging of the character and qualifications of those who seek admission to it—receiving from them tokens of admission, and distributing among them the sacramental elements.”

It belongs to the Kirk-session to regulate the appointment of deacons. Ruling elders are *ex-officio* members of the Deacon’s Court.

In the Welsh Calvinistic Methodist Church the elders, or “leaders,” occupy a higher platform than in Presbyterian Churches generally. As the ministry in that Church is still in a great measure itinerant, and as many of the churches are too weak to support a minister, these are frequently under the sole care of elders; “though it is felt that such a state of things in our days is a source of weakness and danger.” Many of these elders are “exhorters,” occupying the place filled elsewhere by local preachers, by their teaching, though not preaching formally. It is competent for elders in this Church to preside in church courts. “Many of them have acted as chairmen of public meetings and Presbyteries. One of the most highly respected of them was chosen last year as Moderator of the Quarterly Association; but he, being of the wisest as well as most highly respected, declined the honour.”

In the Synod of Otago and Southland, owing to the scarcity of ministers and the scattered nature of the congregations in the new settlements, elders connected with city congregations often, and in some cases regularly, conduct Divine service in the rural districts for the benefit of those who cannot conveniently attend the services of a stated ministry. They also frequently conduct the services at funerals.

In Belgium the elders take an active part in Sabbath Schools, and preside at prayer meetings, in the absence of the pastor, agreeably to the usual practice in Presbyterian churches.

In the Free Church of Italy the elders are of two classes:—“(1) Those who excel in gifts of preaching: (2) Those who are inferior in point of gifts

or aptitude to teach and preach." The former are elected for life, and take the place of the minister in his absence; the latter are elected for one year, but may be re-elected annually. Both classes assist equally in the government of the Church.

In the Presbyterian Church in the United States of America (North) elders have no power to preach or administer the Sacraments but in certain cases in which it is impracticable, without great inconvenience, to procure the attendance of a minister, the Session may proceed to business without a minister—one of the elders presiding. In the Presbyterian Church of the United States (South), when there is no pastor, one of the elders may convene a Session. In the Scotch and Colonial Churches it is not competent to hold a meeting of the Kirk-session without the presence of a minister as Moderator.

The Presbyterian Church in Canada has found it expedient to employ elders as evangelists or Catechists in the North-West territories, where the people would otherwise be deprived of ordinances during a considerable portion of the year.

The instances in which ruling elders have been elected Moderators of Presbyteries are comparatively rare. Since the days of George Buchanan it is not known to this Committee that a layman has acted as Moderator of a General Assembly or other Supreme Court in the Presbyterian Church. The election of Dr. Bruce as Moderator of the Synod of the Presbyterian Church of England in 1881, is improperly claimed as an exception to this rule. Dr. Bruce, though unordained, was a *licentiate* of the Church. The existing practice seems to be founded upon use and wont, and courtesy, rather than explicit enactment. A reason for it, however, is given in Hodge's *Presbyterian Law* p. 498—"Although the word 'minister' is not used in describing the Moderator of the Higher Courts, several ministerial duties are required of him, such as preaching a sermon, offering the ordaining prayer, and pronouncing the Apostolic benediction. In the Assembly the Moderators have always been ministers."

The right of ruling elders to join in the act of ordination is generally disallowed, although it is affirmed by some on the ground that they are *presbyters*, and that the power of ordination, as an act of government, belongs to these as a class, and without distinction. But there is no evidence in these reports that ruling elders, as such, take any official part in the ordination of ministers.

*3rd—Election.*—The Kirk-Session usually judges of the expediency of adding to its membership. In the Church of Scotland it is held that the election is, legally, with the Session, but it is not uncommon to give the congregation the right of nomination. In the Free Church of Scotland, the Presbyterian Church of England, the Welsh Calvinistic Church, the Reformed Church of Ireland, the Presbyterian Churches of the United States—North and South—and the Colonial Churches, the elders are elected by the votes of the communicants of the congregation. In the United Presbyterian Church of North America, the Session nominates and the communicants elect, but it is competent for the latter to make additional nominations. In all cases the Session judges of the fitness of the persons nominated, and the communicants have the right of objecting in nearly all cases.

*4th—Examination.*—Elders are solemnly admonished in respect of the duties of their office prior to ordination. It is customary to require answers to a series of questions similar (*mutatis mutandis*) to those put to candidates for the ministry. Further than this there is no examination, properly so called, except in the case of the United Original Seceders, Scotland, where the practice is that "the elders elect are examined by the Session in regard to their religious knowledge, the government and discipline of the Church, and the duties of their office."

The *Formula*, where one is prescribed, differs in no important particular from that which ministers are required to assent to. Subscription to it is

not required in most cases—it being held sufficient that the elder elect declare his willingness to sign when he is asked to do so.

*5th—Ordination.*—Elders are admitted to office by the Kirk Session, in the presence of the congregation—usually by prayer and exhortation, and receiving the right hand of fellowship from the other members; or, by prayer and the imposition of the hands of the Session, as in the Reformed Church of Ireland, the United Presbyterian Church of North America, and the Presbyterian Church in the United States, South. The Scottish Churches do not impose hands. Before the division of the Ref. Pres. Church in the United States, the Assembly, in 1833, declared that “as the imposition of hands was plainly in accordance with apostolic example, it is the opinion of the Assembly that it is proper and lawful. They conceive that every Church in this respect may with propriety be left to adopt either of those two modes as they think suitable and best.” In 1851 the “Old school Assembly left it to the discretion of each Session to ordain by imposition of hands or otherwise.”—(*Hodge’s Law*, p. 288).

*6th—Term of Service.*—At the first, Elders were elected in nearly all the Reformed Churches *annually*. In most Presbyterian Churches at the present time, however, the tenure of office is *ad vitam aut culpam*. “If they demit their office, the congregation should be very cautious in again calling them to exercise it.”—(*Canadian Book of Polity*, p. 45.) In the Reformed Church of the United States the term of office is determined by each congregation, but it is usually for two years, the parties being eligible for re-election. In the United Presbyterian Church of North America it is provided—(1) “That it is the imperative duty of the Elder to resign whenever his influence is so impaired from any cause that he cannot exercise his office efficiently in the congregation in which he is installed; (2) “That when it is evident that an Elder has become inacceptable and inefficient in a congregation, it is the privilege of that congregation to ask him to resign; and if the end be not thereby accomplished, in conjunction with the Session, may lay the matter before the Presbytery for their action.”

In the Presbyterian Church of the United States, North, it was enacted in 1875 as follows,—“If any particular Church, by a vote of members in full communion, shall prefer to elect Ruling Elders for a limited time in the exercise of their functions, this may be done.” But in this case the *office* is held to be perpetual though the exercise of its functions may cease. The elder whose term of office has expired is eligible for re-election. If not re-elected, he is still an elder. Such elders, by due appointment of the Session or Presbytery, may become members of any of the Courts of the Church above the Session. (*Hodge*, p. 297.)

Whatever views are entertained respecting the authority upon which the Eldership is established, it is a fact that there is an order of office-bearers in the Presbyterian Church, rightly or wrongly called elders—a very numerous order—computed to number not less than one hundred thousand.

In theory, the office of the eldership is admirable, and in practice it has been found useful; but in point of efficiency, it is unquestionably defective. The Churches are deprived of the counsels and assistance of not a few of their most gifted, influential, and pious laymen, either because the nature and duties of the office have been misunderstood, or because its responsibilities have been so magnified as to deter them from accepting office. On the other hand, few elders have been carefully and systematically instructed as to the discharge of their duties; hence many of them have no practical knowledge of questions which they are called upon to discuss and determine, and, consequently, elders as a class come far short of that ideal which pronounces the eldership,—“The glory of the Presbyterian Church.”

The Committee believe that the time has come for raising the eldership to a higher plane than it now occupies, not by flattering concessions as to their *status*, but by a suitable course of training that would enable them to fill the office more efficiently, not only in their own congregations but also

in the capacity of representatives, when they have to consider the welfare of the whole Church. The fact that elders sit and deliberate in the higher courts of the Church as equals with the ministers, and vote upon matters of the greatest moment, is sufficient reason for claiming attention to this subject - one which seems to be regarded as of greater importance by Presbyterian missionaries in heathen countries than by pastors of congregations in Christian lands.

*Recommendation.*—The only practical suggestion which the Committee venture to make in closing this report is, that provision might be made by Presbyteries, with special reference to the instruction of the eldership, for an occasional course of lectures on the distinctive principles of Presbyterianism, the practice and proceedings of ecclesiastical courts, and the government and discipline of the Church.

Respectfully submitted in the name and on behalf of the Committee.

JAMES CROIL.

VI.

REPORT ON THE *DESIDERATA* OF PRESBYTERIAN HISTORY.

Your Committee on the *Desiderata* of Presbyterian History, have much pleasure in reporting that the returns to the Queries prepared by their late lamented Convener, which they were instructed to have collected previous to the meeting of Council, are now nearly complete. The following is the list of those which, up to the present date, have been received :—

I.—*From the Continent of Europe.*

1. The Reformed Church of France.
2. The Union of Evangelical Churches of France.
3. The Church of Canton de Vaud.
4. “L’Eglise Libre” of the Canton de Vaud.
5. Reformed Church of the Netherlands.
6. Christian Reformed or Secession Church of the Netherlands.
7. Evangelical Missionary Church of Belgium.
8. Reformed Church of Hungary.
9. Reformed Church of Bohemia.
10. Free Italian Church.

II.—*From the United Kingdom.*

1. The Presbyterian Church of England.
2. The Presbyterian Church of Ireland.
3. The Church of Scotland.
4. The Free Church of Scotland.
5. The United Presbyterian Church of Scotland.
6. The Reformed Presbyterian Church of Scotland.
7. The Original Secession Church of Scotland.
8. The Calvinistic Methodist Church of Wales.

III.—*From the United States of America.*

1. The Presbyterian Church of the United States of America.
2. The Reformed Church of America.
3. The Reformed Church in the United States.
4. United Presbyterian Church of North America.
5. Synod of the Reformed Presbyterian Church.
6. General Synod of Reformed Presbyterian Church.
7. Associate Reformed Synod of the South.

IV.—*From British Colonies and Dependencies.*

1. The Presbyterian Church of Canada.
2. The Presbyterian Church of South Africa.
3. The Presbyterian Church of Victoria, Australia.

The Queries issued, it will be remembered, were :—

- 1.—What Histories of the Church to which you belong—either *General* histories, or histories of *particular periods*, or historical *Biographies* of eminent men—either of early or later date, are regarded in your Church as of standard authority and value?
- 2.—What Histories or Biographies, though not of standard authority, are yet regarded as useful, and worthy of estimation and confidence?

- 3.—What *Forms of Public Prayer*, or *Directories of Worship*, and what *Compendes of Church Government, Church Law and Discipline* are, or have at any time been, of authority in your Church ?

Please set down the full and exact Titles of all the works you mention in answer to these three questions, the Dates of their first publication, and the Editions which are most highly esteemed, with the names of the Editors.

- 4.—What are the *Desiderata* of the History of your Church still remaining to be supplied ?

Whether these refer to particular periods or portions of the History which have never yet been written with sufficient fulness or accuracy ?

Or whether what is lacking is a continuation of the history down to the present day ?

Or whether the felt want is a *General and Comprehensive History of your Church*—a re-writing of the whole with the aid of all the sources discovered or made accessible in our own times, and according to the most approved historical methods ?

- 5.—What *Sources* are known to exist from which any or all the above *desiderata* might be supplied ?

What *Manuscript* sources ? including Ecclesiastical Records and Documents, Original Letters, Private Journals, &c. ?

What *Printed* sources ? including Ecclesiastical Pamphlets and Books on contemporary events or current controversies ; Newspapers of the day containing Church intelligence ; or Biographical Sketches of eminent Ministers, Elders, or Members of the Church ?

- 6.—In what *Public* or *Private* Collections are such Manuscript or Printed Sources of History deposited and accessible ?

The Answers to these Queries sent in by the different Churches vary greatly in respect of fulness : several occupying only two or three pages of manuscript, several supplying fuller details, and one extending even to an exhaustive treatise on the Church Histories and Historians of the country from which it comes. It would be an ungrateful as well as an injurious task for your Committee to attempt to abridge even the longest of these returns, as their value in a great measure depends on their fulness. Yet it would be altogether impossible to include them in their entirety in any Appendix to the printed volume of the Proceedings of the Alliance. Your Committee, therefore, have no alternative but to suggest that only three or four of the returns should, in the meantime, be printed as specimens of the information desired by the Committee, or that an effort should be made ultimately to have the whole included in a separate volume, or published from time to time in some periodical having a wide circulation in the Churches of the Alliance.

The return prepared for the Church of Bohemia expresses the hope that as one result of the movement initiated by this Committee, help may be given by the richer churches in the Alliance to enable the poorer ones to publish interesting MS. sources of History which otherwise must remain, as hitherto, generally inaccessible. Your Committee, while feeling the importance of this object, are hardly prepared as yet to recommend the Council to take action generally in that direction.

But they beg again to bring under the notice of the Council the fact adverted to by Dr. Lorimer in 1877, and by Dr. Mitchell in 1880, that the greater part of the Latin writings of Wyclif (the Reformer, before the Reformation, to whom the Anglo-Saxon race as well as Bohemia owe so



much) are still preserved only in MS. in the Libraries of Prague and Vienna, and that it would be an object worthy of the support of this Council to aid in providing funds for their transcription and publication. Since last meeting of Council, a society has been formed in England to promote this object, but its membership as yet is very limited, and the funds at its disposal altogether inadequate for so great an undertaking. In connection with the commemoration of the Quincentenary of the death of the Reformer, an effort is at present being made under the patronage of the Lord Mayor of London, to raise a sum of £10,000 to be applied in defraying the cost of the transcription and publication of the writings in question. Your Committee earnestly trust that this Council will not separate without expressing its warm approval of this movement, and recommending to the Churches of the Alliance to embrace the opportunity this Quincentenary gives, for directing attention not only to the great benefits we owe to Wyclif, but also to the obligation that lies on us to aid in doing this tardy act of justice to his memory.

ALEX. F. MITCHELL.

ST. ANDREWS, N.B.

## VII.

## PROPOSED RULES OF ORDER.

1. Each Session of the Council shall be opened and closed with prayer.

The order of business at every session, unless suspended by a vote of two-thirds of the members present, shall be as follows :

- a. Reading and approving the Minutes.
- b. The presentation and consideration of reports from standing and special Committees.
- c. The presentation of letters, papers, notices of motion, or matters requiring reference.
- d. Orders of the day.

## MOTIONS.

2. *No Action or Speaking without a Motion.*—The Council cannot act but in virtue of a motion regularly in its possession ; and no speaking shall be allowed without a motion, unless it is for explanation or to a point of order.

3. *Motion must be Seconded.*—No motion shall be in the possession of the Council until it is seconded.

4. *Motions Reduced to Writing.*—Every motion and amendment shall be reduced to writing, if the Moderator or any member desires it.

5. *Withdrawal of Motions.*—No motion made and seconded shall be withdrawn without leave of the Council.

6. *Privileged Motions.*—When a question is under consideration, no motion shall be received except

- “ To Adjourn the House ;”
- “ To Lay on the Table ;”
- “ To Postpone Indefinitely ;”
- “ To Postpone to a Time Specified ;”
- “ To refer to a Committee ;” or,
- “ To Amend ;”

and these motions shall have precedence in the order in which they are arranged.

A. *Motion to Adjourn.*—A motion to adjourn is always in order, except when the Council is taking a vote, or when a member is speaking.

B. *Motion to Lay on the Table.*—The motion “ to lay

on the table" has for its object, the temporary removal of business from the consideration of the Council, and, if decided in the affirmative on the main question or on the amendment, removes the whole subject from before the Council, until it is again taken up.

c. *Indefinite Postponement*.—When any question is postponed indefinitely, the same shall not be acted upon again during the entire meeting of the Council, except by a vote of two-thirds of the members present.

7. *Questions not Debatable*.—All motions "to adjourn," "to lay on the table," "to take up business," in relation to the priority of business, and "to close discussion and vote," shall be put without debate.

8. *Order of the Day*.—When a question is postponed to a "time specified," it becomes the "order of the day" for that time, and takes the precedence of all other business.

9. *Dealing with Motions*.—The following methods of dealing with motions are submitted to the Council for its selection:—

- I. When a motion has been seconded, an amendment may be moved, which must be disposed of before another amendment can be moved.
- or, II. (1) When the question is about to be discussed, all the motions shall be submitted in writing, if possible, before the discussion begins.
- (2) All the motions and amendments shall be moved and seconded, and the discussion completed, before any vote is taken.
- (3) When a vote is taken, the last two motions shall be put against one another; whichever of them has most votes shall then be put against the motion that preceded it, and so on until the original motion is reached. Thus, supposing there are 4 motions, Numbers 3 and 4 shall be first put against each other; whichever of them has most votes shall then be put against 2; whichever of these has most, shall be put against 1, and the motion that has most votes in this last case shall be put, and, if affirmed, shall be the decision of the Council.
- or, III. When there are only two motions before the Council the question put to the vote shall be—Motion or Amendment, or first or second motion? When there are more than two motions, a vote shall be taken successively upon each, and unless it shall appear that one of the motions has a clear majority of all the votes, that which had the least number shall be dropped, and a fresh vote taken upon those that remain, till only one shall be left, when the remaining motion shall be finally put to the Council as a substantive motion.
10. *Reconsideration*.—A motion for reconsideration can be

made only by a member who voted with the majority, and unless by consent of two-thirds of the members present, can be entertained only when offered at the same, or next subsequent, sitting of the Council.

11. *Right of Reply.*—Before the vote is taken the mover of the original motion shall have the right of reply, and this shall close the debate.

12. *President's Vote.*—The President shall have only a casting vote.

13. *Mode of Voting.*—A decision of the Council shall be given *vivâ voce*, by a show of hands, or by a call of the roll.

14. *Dissents.*—When a member disapproves of any decision, he shall have a right to have his dissent entered on the minutes of proceedings, but if he assign reasons, these shall not be entered without leave from the Council, but shall be held *in retentis* by the Clerks.

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These proposed rules shall be printed in the Proceedings of the Council.

VIII.

BETTER ORGANIZATION OF THE ALLIANCE.

The Committee appointed to consider this subject and to report, beg to submit the following sketch of an extended Constitution adapted to the present condition and needs of the Alliance :—

A.

I. THE EXECUTIVE COMMISSION.

1. There shall be appointed by the Council at each meeting an Executive Commission, whose function shall be, during the intervals between the meetings of Council, to promote the objects of the Alliance.

2. This Commission shall consist of not fewer than fifty members, and be divided into two or more Sections ;—at present, into a European Section and an American Section, each having power to fill vacancies in its own number.

3. Seven shall constitute a quorum of each Section, and at least that number of members shall reside within reach of a convenient place of meeting.

4. It shall be for the consideration of the Executive Commission whether separate auxiliary Alliances shall also be formed for the Continent of Europe and the Colonies of Great Britain, or whether these shall be included in sub-Sections, under the other Sections. The Commission shall report to next meeting of Council, giving an account of the operations of all its Sections.

II. OBJECTS OF THE COMMISSION.

The objects of this Executive Commission shall, with due regard to the constituent Churches, be such as the following :—

1. To carry out the decisions of the Council.

2. To superintend the printing and publication of its Proceedings.

3. To Communicate with the Churches of the Alliance. All communications of Committees to Churches to be transmitted through the Commission.

4. To collect and publish information respecting the Reformed Churches and their work.

5. To send Deputations to Continental or Colonial Churches, or to Foreign Mission stations when occasion requires and the funds admit.

6. To extend sympathy and assistance to all Missions, Missionaries, and Churches, but especially when these are under persecution.

7. To hold Public Meetings in order to communicate information respecting the Alliance, and to make known and promote its objects as may be deemed expedient.

8. To aid standing Committees by supplementing their number when the services of Convener or members may have been lost through death, sickness, or removal; and to render to Committees such other aid as may be in their power.

9. To prepare the Programme for the next Meeting of Council.

10. To receive the Credentials or Commissions of delegates to the Council.

11. To arrange for the printing, in good time, of papers—especially Reports necessary for the use of the Council.

12. To publish, if judged desirable, a Journal, as the official Record or organ of the Alliance; the Commission having a right to employ a portion of its income in conducting and maintaining such a periodical.

13. To raise the funds needful for the work of the Alliance.

### III. THE SECRETARY.

1. The Executive Commission shall have power to appoint a Secretary, who shall assist the Executive in carrying on all its work.

2. The Secretary shall divide his time between the two Sections of the Commission, and shall act as Stated Clerk to the meetings of Council.

3. The Secretary shall receive a salary whose amount shall be determined by the Executive Commission.

### IV. FINANCE.

The ordinary revenue of the Commission shall be raised from two sources;

1. The Churches of the Alliance shall be asked to raise the sum of at least One Pound (or Five Dollars) per annum for each Delegate that they are entitled to send to the Council.

2. The other source shall be Donations and Subscriptions from individuals. In ordinary years the sum to be secured as the income of the Alliance shall be One Thousand Pounds, or Five Thousand Dollars; and in the year when the meeting of Council is held, Fifteen Hundred Pounds, or Seven Thousand Five Hundred Dollars. Out of this fund shall be paid all those expenses of the meetings which are not strictly connected with the accommodation of the Council and its members.

### B.

#### COMMITTEES.

1. In the appointment of Standing Committees care shall be taken that a quorum of members reside within reach of the Convener, who shall obtain, by correspondence, the opinions of members residing at a distance.

2. Conveners of Committees must forward their reports to the Secretary in time for their being printed and put into the hands of members previous to the meeting of the Council, else the consideration of such report may be deferred till next meeting of Council.

### C.

The Council requests the Delegates to lay before the Supreme and other judicatories of the Church to which they belong a copy of this paper.

## IX.

LETTERS AND COMMUNICATIONS  
LAI'D BEFORE THE COUNCIL AND REFERRED TO IN  
THE PROCEEDINGS.

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## FROM THE REFORMED CHURCH OF AUSTRIA.

## BELOVED BRETHREN IN THE LORD,

The Seventh Convention of the Vienna Diocese of the Reformed Church resolved, on the 2nd of October, 1883, on the motion of the Rev. Dr. Witz, that—

“As the General Presbyterian Alliance, founded in London in the year 1875 (meeting the first time in Edinburgh in 1877, and in Philadelphia in 1880), assembles from time to time in General Council to deliberate on matters of general interest touching the Kingdom of God, and with the view to further the objects for which the Church was founded by its Heavenly Master and sole King; and considering that—

“1stly. For the Reformed Church of our Vienna Diocese it would be most desirable—as a member of the body of Christ—to have fellowship with other members; and,

“2ndly. That by taking part in these Conferences, and by reporting on the inner life of our Church and its endeavours, many prejudices prevailing against us in other countries might be combated; and,

“3rdly. That Christian life must necessarily be promoted and be strengthened by such fellowship as well as by mutual exchange of experiences and sentiments; and further, in consideration that the reformed Bishoprics of Moravia and Bohemia are already represented by delegates on such occasions—the Seventh Convention of the Vienna Diocese of the Reformed Church resolves that—

“The Managing Committee of the aforesaid Convention should aim at or effect, a representation of the Diocese at the Conferences of the General Presbyterian Alliance.”

At the same time, the Convention gratefully accepted and approved of the proposal of the Rev. Dr. Witz to act as delegate of the aforesaid Convention at the next General Presbyterian Council meeting in Belfast.

The Rev. Dr. Witz, after having already taken the necessary preliminary steps, and having notified his intention of coming, finds himself unable to carry out his plan. The rev. gentleman will, no doubt, himself explain to you the reason which prevented him.

It is, however, in the spirit of the aforesaid resolution that means be adopted to give expression to the sentiment of spiritual fellowship, all the more, as it is almost impossible for us *personally* to take part in your very important General Assemblies, on account of the geographical position and the poverty of the congregations forming the Vienna Bishopric of the Reformed Church.

As other means are not available, I have very great pleasure in fulfilling an agreeable duty by offering you, dearly beloved brethren, on the occasion

of the Council—which is to begin its session on the 24th of June—our most hearty salutations in the name of our Lord and Master Jesus Christ, and to assure you that our Churches will be united with you in prayer and supplication.

We stand with you on the same foundation that has been laid, Jesus Christ the Son of God, as the spiritual rock wrought by God. We hold with you the principle that the Word of God is to be believed implicitly and entirely, and that the Scripture cannot be broken. Our Church also is founded on the Presbyterian system, and, although the latter is not set forth in our Church Constitution in all its fulness and purity—yet the single congregations are hardly under any restraint and they can employ their energy for the development of spiritual life.

This is the ground on which I, as the Bishop of this Diocese, endeavour to approach you.

I take the liberty of sending you the Report and affixed to it the Minutes of the last session of the Convention of our Diocese, requesting you kindly to favour me with the reports and publications of your Alliance.

You have put a very important subject on the order of the day—the establishment of a Symbol common to all Presbyterian Churches. May the Lord of the Church bless your Conference from the fulness of His grace.

The Bishop of the Vienna Diocese of the Reformed Church,

O. POHARK.

VIENNA, 17th June, 1884.

To the President of the General Presbyterian Council, Belfast, Ireland.

#### FROM THE REFORMED CHURCH OF BOHEMIA.

HONOURED AND BELOVED BRETHREN IN JESUS CHRIST,

Annexed you will find a circular letter which we have been instructed by the Synod of our Church to address to all those beloved friends who have gladdened our hearts by the expression of their fraternal feelings towards us on the occasion of the recent Centenary of our Church. This letter, we trust, will enable you in some measure to understand how pleasant and precious indeed, in the midst of our many difficulties, those brotherly manifestations have been to us.

At the same time, the Synod of our Church has been led to remark, it is chiefly due to the Council of Presbyterian Churches that the attention of Foreign Churches has been called towards us on that occasion, and we were, therefore, instructed to offer you an especial expression of our sincere gratitude.

We have much pleasure in fulfilling this duty, praying from all our hearts, that our Lord and Saviour would continue to strengthen you in your work and labour of love which you have shewed toward His name—in that you have ministered to the saints, so that you also may be comforted by an abundant blessing of your labours for the edifying of the Body of Christ.

Respectfully and fraternally yours,  
THE BOARD OF THE REFORMED SYNOD  
OF BOHEMIA.

To the Committee of the Council.

TO ALL OUR HONOURED AND BELOVED BRETHREN  
IN CHRIST JESUS, GREETING,

The Centenary of the Revival of our Reformed Church of Bohemia, which we intimated to you by our circular letter of August



2nd, 1881, and which was celebrated in Prague on the 13th of October following, in the presence of representatives from all our congregations, has, by the blessing of God, brought us much quickening and comfort. It is, therefore, now our duty to express our hearty thanks to all who by their brotherly participation with us on the occasion helped to bring about this good result.

There was, it is true, nothing to boast of when we looked at our numbers and labours. We are like "a braud plucked out of the fire," and in all that concerns us nothing is yet to be seen but "a day of small things." But, because it was clearly the Lord Himself who "left us a remnant," and His Word cannot fail, and His Holy Spirit still proves Himself mighty to make "the dead bones to live," we were yet able to "thank God and take courage."

A special reason for thankfulness we had in that we were allowed on the occasion to welcome among us deputies from several Evangelical sister-Churches. We consider it indeed to be a special mark of Divine favour that in entering on a new century—a century, we hope, of greater freedom and more extended labours—we were thus given to feel that we do not stand alone in our confession and obedience of the Gospel. The very sight of the deputies gladdened us, and still more the kind words they addressed to us, telling us of their experience, and thereby strengthening our Christian hope. A like joy we experienced from the reading of the letters sent us by those deputies and other brethren who were not able to be present.

Willingly fulfilling the charge laid upon us by the Synod, we desire, in the name of our Church, to render hearty thanks to all our dear brethren in the Lord for their kind sympathy, assuring them that we shall always consider it a great privilege to welcome the deputies of our sister-Churches among us or hear of the progress of the work of the Lord in their midst; and that we shall ever pray that the Lord, the gracious head of His Church, would bless all such communion between the near and the far, the weak and the strong members of His Church, for the good of the whole and the glory of His great name.

THE BOARD OF THE REFORMED SYNOD  
OF BOHEMIA.

KLASTER, *March 1, 1882.*

JAN VESELY, Superintendent.  
L. B. KASPAR, Vice-Superintendent.  
JOZEF PAVLICEK, Elder.

FROM THE REFORMED CHURCH OF MORAVIA.

TO THE MEMBERS OF THE THIRD COUNCIL OF THE PRESBYTERIAN ALLIANCE,  
MEETING IN BELFAST IN JUNE, 1884.

REVEREND FATHERS AND BRETHREN,

These words of brotherly greeting and cordial congratulation are addressed to you from the sister country of Bohemia, in the name of the Reformed Church of Moravia, the emblems of which—the Cup and the Book—some of you may have noticed already at the Meeting of the Second Council in Philadelphia.

Our Church, as you are doubtless aware, joined the Presbyterian Alliance at the First Council in Edinburgh, where we were represented by one deputy. We appointed the same deputy to attend also the Council in Philadelphia, but, as he has been, by grave family sorrows, prevented from representing our Church in person, we authorized him to give an account of the state of our Church in a paper printed in the Report of Proceedings of the Second Council. Since that, we had the joy of saluting and

welcoming comparatively many representatives of several important members of the Presbyterian Alliance, namely—of the United Presbyterian Church, the Free Church of Scotland, the Church of Scotland, the English Presbyterian Church, and last, but not least, the Waldensian Church, at our Centenary in Klobouk in 1881.

Remaining in constant contact with our Presbyterian brethren in the West, and being thoroughly convinced of the necessity of keeping our not numerous, poor, and in many a respect, feeble, Church in a vital connection with the happier and stronger sister churches, we elected, at our Synod in 1881, a Standing Committee for intercourse with Foreign Churches, especially with the Presbyterian Alliance, with our late beloved Moderator Superintendent, Mr. Benes, as Convener, and appointed our Consenior, Mr. Cisar, of Klobouk, our deputy to the present Council in Belfast.

We were not aware then that, as the previous two Councils had met during the later summer months, the Third Council should meet as early in the month of June. So it happened that on account of the Annual Meeting of the Provincial Gustavus Adolphus Society of Moravia, which is to take place (D.V.) on the 28th and 29th inst. at Klobouk, our deputy is for the second time prevented from accepting the mandate offered to him in the rescript of the "Oberkirchenrath" (d.d. 23rd May, No. 1153), and from representing our Church in Belfast in person.

That, however, shall not restrain us from sending you, Rev. Fathers and Brethren, by means of our present letter, our many fraternal salutations, and from congratulating you on your schemes and deliberations, and from testifying hereby, with all our heart and soul, that we are, along with you, the servants of the same Master and Saviour, connected with you by the love of Jesus Christ, having with you one Lord, one faith, one baptism.

In this our letter it would be out of place to enlarge on the present state of our Church. It is enough to call your kind attention to what is printed regarding Moravia in the aforesaid Report of the Proceedings of the Second General Council (p. 765-775 and 1097, 1098). Beside that, there will be with you, we hope, worthy leading men from the Presbyterian Churches of Scotland, England, and Ireland, some of whom have either visited the lands of the Cup and of the Book in person, or that have got, by their own eyesight, vivid impressions of our peculiar state and circumstances on the occasion of our Centenary in 1881, or that have gathered information about our Church from our deputy (1881) to the Synods of the United Presbyterian Church and the English Presbyterian Church, and to both the General Assemblies in Scotland. May such warm-hearted friends of our Church and nation as Prof. Dr. Blaikie, of Edinburgh; the Rev. Dr. R. S. Scott and Rev. Dr. J. Marshall Lang, of Glasgow; the Rev. Dr. Cattell, of the United States, and other like worthies, speak in our place for Moravia. We hope to God they will.

More minute statements on the state of the Reformed religion in our country, if necessary, will assuredly readily be given by our dear brethren, the Bohemian deputies, that, as we hear, are to attend your Council, and by the Rev. Dr. Witz, member of the "Oberkirchenrath" in Vienna, and deputy from the Reformed Church of Austria Proper.

The best information on Moravia, of course, can be found on the spot, from ourselves here in Moravia. Therefore we cordially invite such as have it in their power to follow our invitation, to come over to us and see us personally. Especially the brethren from America we beg to pay a visit, after the Council will have dispersed, to the lands of John Hus, and to improve thus the rare opportunity of their abode on this side of the Atlantic.

Before concluding, however, we ask the favour of being permitted to greet one Church, most probably represented in the Council, quite especially. Our martyr-sister, the only Protestant Church claiming rightly to be older than our Church of the Hussites, the light shining so brightly in the darkness of Italy—the Waldensian Church—we were so thankful to see repre-

sented at our Centenary, that Church we beg to accept our sincerest well-wishes and prayers.

The same prayers, to be sure, we have for the whole body of the Presbyterian Alliance, of which we boast to be one, though a feeble, member. Verily we pray to the Lord that the meetings and proceedings of the Third General Presbyterian Council in Belfast be blessed by the special presence of our Lord Jesus Christ our Head, and be filled with the power of the Holy Ghost, and that manifold blessings from God may abound in the midst of you, Reverend Fathers and Brethren, and go forth from you on all sides.

Believe us, Fathers and Brethren, yours most faithfully in the Lord.

For the Committee on intercourse with Foreign Churches,  
FERD. CISAR, h.t. Consenior.

KLOBOUK, NEAR BRUNN,  
MORAVIA, June 10th, 1884.

For the Committee of the Reformed Synod of Moravia, the h.t.  
Vice-Moderator,

BENJAM. FLEISER, Superintendent, Namessek.

ROVECIN, NEAR OELS,  
MORAVIA, June 12th, 1884.

To the Business Committee of the Third General Council of the Presbyterian Alliance, Belfast.

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#### FROM THE REFORMED CHURCH IN HUNGARY.

TO THE COUNCIL OF THE ALLIANCE OF THE REFORMED CHURCHES HOLDING  
THE PRESBYTERIAN SYSTEM, AT BELFAST, IRELAND.

VENERABLE BRETHREN,

The Ecclesiastical and Secular Presidents of the Superintendency situated beyond the River Tisza (which district forms a part of the Hungarian Reformed Church) being instructed that the Presbyterian Alliance opens its Third Council at Belfast on 24th June, we record the principal events of our Church and our congratulatory feelings in this fraternal address, as, owing to present circumstances, we cannot act otherwise.

The Hungarian "Evangelical Reformed Church," by the epoch-making national Synod of 1881 and 1882, held at Debreczen, consolidated its long desired oneness and created a central Executive Power; gave more harmonious durability to its Presbyterian constitution, going on the thread of its historical evolution of three centuries; founded and produced a "Common Fund" of Finance, for giving assistance to poor congregations, ministers, and to their widows and orphans; made a new law for appointing ministers—maintaining the inalienable right of congregations to choose their own ministers; and determined its relation to the State and to the schools—upholding the necessary points of autonomy. Our Church, we hope, having thus the consciousness of its unity, will gradually become stronger. Since our Synodal organization we have not received any official notice from the Presbyterian Alliance, so we could not propose to our Central Committee a plan of moral connection with our brethren of faith outside of our own country. This is the reason why, at present, we express by letter our feelings of fraternity.

We have received the splendid memorial book of the Philadelphia Council of 1880, and placed it in the library of our College of Debreczen.

We beg to return our thanks for the precious book, asking the Assembled Council for a copy of its Report of Proceedings in 1884, that we may obtain some knowledge of the works of the Alliance. We dwell thankfully on the fact that, during two decennials, some young theologians of ours have obtained in the metropolis of Scotland a cordial welcome and support. Those young students have since become working agents in our Church, while two of them occupy chairs among the ordinary professors of our Theological Academy. Such a nourishing of the fraternal relations is, according to our judgment, very useful. Since the Reformation, our candidates for the ministry or professorships continually visited the foreign Protestant Academies, chiefly the Dutch Universities, and through these, we remained in contact with the Reformed nations. Let us express our thanks for the cordial welcome given our young theologians; and permit us to recommend to the attention of the Council, the Bursary institution, as having a missionary importance. It is a beautiful form of our intercourse. The double light of science and faith can thus be spread most beneficially and to far off distances through the living glass of the soul of the youth.

Let the Council accept our blessing salutation. We desire that the Presbyterian Alliance may grow into a new column of the Evangelical Reformation. We send our cordial salutations from the most southern fortress of the European Presbyterianism to our brethren of the same faith and Church government assembled in the most northern stronghold.

The grace of our Lord Jesus Christ be and abide with you all.

DATED AT DEBRECZEN, 31st of May, 1884.

JOHN VALZI, the Chief Curator of the  
Superintendency.

VALENTIN REVESZ, Minister of Church  
of Debreczen and Overseer of the  
Superintendency.

#### FROM THE EVANGELICAL REFORMED CHURCH IN THE KINGDOM OF POLAND.

WARSAW, *May 9th*, 1884.

TO THE REV. H. DALTON, D.D.,

MEMBER OF CONSISTORY, AND PASTOR IN ST. PETERSBURG.

Having been informed through Rev. Superintendent, A. K. Diehl, that a General Presbyterian Council will be held this year at which you intend to be present, and that you have kindly offered to convey a brotherly greeting from the Evangelical Reformed Church in the Kingdom of Poland, the Consistory beg leave to send in writing said brotherly salutation, with the most respectful request that you will lay it before the Council, and that you will take occasion to inform the Council, in detail, regarding the state of our Church.

In the hope that your Reverence will not decline this labour of love, the members of the Consistory beg, with much thanks and high esteem, to subscribe their names:—

TOLANDE, President.

A. K. DIEHL, Vice-President.

W. SACHS, Secretary.

TO THE GENERAL COUNCIL OF THE ALLIANCE OF THE REFORMED CHURCHES.

The Grace of our Lord and Saviour Jesus Christ, the Love of God the Father, and the Fellowship of the Holy Ghost, be with you all, dear brethren in Christ!

Amidst so many and so different tendencies which manifest themselves against the Gospel of Christ, we must, with so much the greater thankfulness to God and so much the more heart-felt joy, give prominence to the fact that in so many Churches an endeavour manifests itself to hold fast the truths of the Gospel. This circumstance is especially gratifying to us evangelical Christians who are Reformed according to the Word of God, that the Presbyterian Churches are drawing always more closely together, in order to mutually support one another by counsel and deed, and so to advance the Kingdom of God.

We greet you, dear brethren, assembled from different lands in one General Presbyterian Council, which holds its Diets for these objects.

Perhaps it is not known to all the members of your venerable Assembly, that there exists in the Kingdom of Poland, an Evangelical Reformed Church, with a Synodical Presbyterian form of Government, which conducts its affairs according to Church order.

Although the spirit of the Reformation has been partly trodden down and partly chilled, yet ten Evangelical Reformed Congregations form themselves into a Union, whose affairs are managed by an annual Synod, not ignoring a Presbytery in every congregation; a Moderator of Synod (the Consistory) carries out the findings of the same, and is, besides, an authority mediating between the Church and the State, the free exercise of all the rights of the Church not being interfered with.

The number of souls under pastoral care is six thousand, besides those who are living in the Dispersion. We have only four pastors at present in settled charges. In a material point of view there is much to be wished for, except in the case of the congregation in Warsaw, which in the year 1880 celebrated joyfully the acquisition of a beautiful house of worship.

The harvest is great but the labourers are few. Therefore we turn ourselves to you, dear brethren in Christ, with the request that you will embrace us in your intercessory prayer, that the Lord of the harvest may send forth able labourers into His vineyard, and that the Spirit of true Christianity may be aroused more and more in the members of the congregation.

May the Lord, with His spirit also, be in the midst of the General Presbyterian Council. May He, the Head and the Shepherd of the Church, bestow on the Council His grace, that so the decisions of the same may serve to the furtherance of our dear Church. In spirit and with our prayers we take a hearty share in the deliberations of the Council. We hope that you, dear brethren, will kindly send us news of the Council when holden, as we hand over all details about the Church of our country to our dear brother in office and member of Consistory, Pastor H. Dalton, D.D., who has interested himself so zealously on behalf of our congregations, and also most kindly undertakes the labour of conveying this our hearty brotherly greeting.

THE EVANGELICAL REFORMED CONSISTORY  
IN THE KINGDOM OF POLAND.

*President*—TOLANDEZ.

*Vice-President*—A. K. DIEHL.

*Secretary*—W. SACHS.

WARSAW, *May 9th-21st*, 1884.

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FROM STUTTGART.

Since the end of the seventeenth century there has been a Reformed Church in Wurtemberg.

There were at first nine Waldensian communities (the ministers of one of which was the celebrated Henri Arnaud, at the same time a clergyman

and a soldier), and beside these, three French and German Reformed bodies in Ludwigsburg, Cannstatt, and Stuttgart. Of all these twelve communities, which were formerly generously supported by England and Holland, there exists now only one in Stuttgart. It is very small in number and has not sufficient means to support a minister.

Therefore the Presbytery of this body apply to the Reformed Churches in England, with the earnest request for assistance and support.

The Reformed Church in Germany is diminishing rapidly. The union of the Reformed and Lutheran Church in Prussia, unbelief, and extreme Lutheranism, have contributed to its decline.

Therefore, it is important that what remains of it may be supported and strengthened. The Reformed Church, which is still so powerful in England, Scotland, and America, will surely consider this isolated little community, and willingly contribute towards its support.

Brothers of the same faith, think of us! Our Church is based on the Catechism of Heidelberg, and governed by a Presbytery composed of Frenchmen, Dutch, and Germans. It asks through its minister for aid.

THE HEAD OF THE PRESBYTERY,

A. ZAHN, D.D.

STUTT GART,  
January, 1883.

Letter from Pastor H. Durand Gasselín, member of the Permanent Commission of the General Synod (*Officieux*) of France:—

NANTES, 1st July, 1884.

DEAR SIR AND BROTHER IN JESUS CHRIST,

The General Synod at Nantes has received Delegates from all parts of the world, and has thus had great satisfaction and great delight.

Delegates from your General Council at Belfast would in like manner have been welcomed, and their presence would have occasioned us great pleasure.

But there is something even better than this that we desire.

In 1582 Duplessis Mornay, representing at the Synod of Nitre, the King of Navarre, asked—“*That some learned divines be sent to all Protestant countries, for the purpose of preparing the way for a General Synod of all the Reformed Churches.*”

According to Duplessis, such a General Council alone was capable of demonstrating, in the interests of the pure Gospel, the unity and the catholicity of the Christian world.

Has not the time come for taking up this grand conception, and studying it, and of seeking the means by which it may be reduced to practice?

I lay before you this proposal, which, equally with myself, you would be glad to see realised, while I am sure it would be for the glory of our Lord and dear Saviour Jesus Christ.

Receive, dear Sir and Brother, the assurance of my respectful and cordial regards.

H. DURAND GASSELIN.

II.

LISTS OF COMMITTEES DIRECTED TO MAKE REPORTS TO  
NEXT MEETING OF COUNCIL.

1. COMMITTEE ON CREDENTIALS AND ON STATISTICS.—*Proceedings*, p. 279.

The Clerks.

2. COMMITTEE ON CO-OPERATION IN FOREIGN MISSION WORK.—  
*Proceedings*, p. 161, 371.

*European Section.*—Dr. J. Murray Mitchell, *Convener*; Rev. Charles M Grant, Rev. John Pagan, Dr. Thomas Smith, Rev. James Buchanan, Dr. W. Fleming Stevenson, Dr. J. Monro Gibson, Rev. Jos. Thomas, Rev. F. K. M. Wilson, with Colonel Young, Duncan M'Laren, jun., Esq., Wm. Young, Esq., J.P., Hugh M. Matheson, Esq., M. Baptistin Couve.

*American Section.*—Rev. Dr. Kempshall, *Convener*; Dr. Wm. Irvin, Dr. Wm. J. R. Taylor, Dr. J. B. Dales, Dr. J. H. A. Bomberger, Dr. Ransom B. Welch, Dr. E. H. Rutherford, Dr. Wm. F. Junkin, Dr. W. J. Darby, Principal Caven, with Jas. Croil, Esq., J. Wolcott Jackson, Esq., and Truman P. Handy, Esq.

3. COMMITTEE ON WORK ON THE EUROPEAN CONTINENT.—  
*Proceedings*, p. 215, 248, 444.

*European Section.*—James A. Campbell, Esq., M.P., and Rev. Dr. R. S. Scott, *Joint-Conveners*; Dr. Blaikie, Dr. J. Marshall Lang, Rev. R. H. Lundie, Dr. T. Y. Killen, Professor Calderwood, Rev. Walter Ross Taylor, Rev. Josias Thomas, with John Cowan, Esq., J. N. Cuthbertson, Esq., and Thomas Sinclair, Esq.

*American Section.*—Rev. Dr. Breed, *Chairman*; Dr. Cattell, Dr. J. Hall, Dr. H. C. Alexander, Dr. Waters, Dr. Apple, Dr. W. J. Reid, Rev. J. M. Hubbert, Dr. Mathews, with Hon. David Wills, Alex. Kerr, Esq., and Charles H. Langdon, Esq.

4. COMMITTEE ON WOMAN'S WORK IN THE CHURCH.—*Proceedings*, p. 401.

Rev. Dr. Charteris, *Chairman*; Dr. Hays, Dr. Fleming Stevenson, Rev. Leopold Monod, Dr. J. Marshall Lang, Dr. J. Murray Mitchell, with James Balfour, Esq., W.S., and Samuel C. Perkins, Esq.

5. COMMITTEE ON SABBATH SCHOOLS.—*Proceedings*, p. 446, 552.

Rev. Dr. Worden, and John N. Cuthbertson, Esq., *Joint-Chairmen*; Principal Caven, Dr. J. Monro Gibson, and W. Dickson, Esq.

6. COMMITTEE ON DESIDERATA OF PRESBYTERIAN HISTORY.—  
*Proceedings*, p. 449.

Rev. Dr. Mitchell, *Chairman*; Principal Caven, Principal MacVicar, Principal Cairns, Principal Rainy, Professor Jean Monod, Professor Balloch, Dr. Breed, Dr. M'Cook, Dr. Green, Dr. Boggs, Dr. Mathews, Dr. Struthers, Dr. Graham, Dr. Apple, Dr. Boyce, Dr. Milligan, Dr. Kerr, Professor Comba, Senior Szalatnay, Dr. C. A. Briggs, with T. W. Taylor and George Smith, Esqs.

EXECUTIVE COMMISSION.—*Proceedings*, p. 527.

Rev. Principal Cairns, Edinburgh, *Chairman*, European Section.

Rev. Dr. Blaikie, Edinburgh, *Secretary*.

Rev. Dr. T. W. Chambers, New York, *Chairman*, American Section.

Rev. Dr. Mathews, Quebec, *Secretary*.











