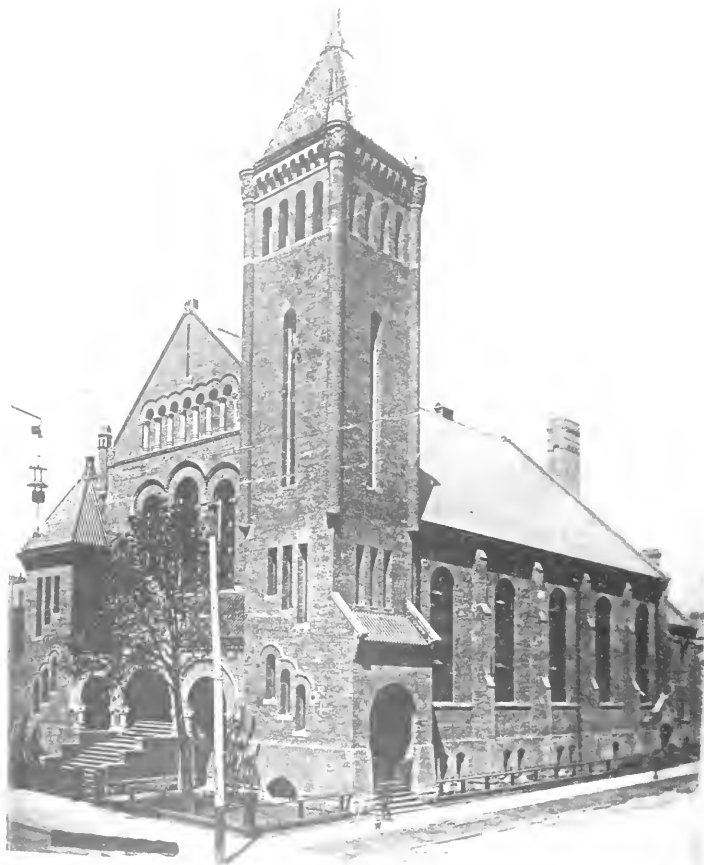


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Robert E. Meyer

ALLIANCE
OF
THE REFORMED CHURCHES
HOLDING
THE PRESBYTERIAN SYSTEM

The Fifth General Council
TORONTO, 1892.



COOKE'S CHURCH, TORONTO.

ALLIANCE
OF
THE REFORMED CHURCHES

HOLDING
THE PRESBYTERIAN SYSTEM

PROCEEDINGS
OF
The Fifth General Council
TORONTO, 1892

EDITED BY THE REV. G. D. MATHEWS, D.D.
GENERAL SECRETARY OF THE ALLIANCE

TORONTO
HART & RIDDELL
31 AND 33, KING STREET WEST
1892

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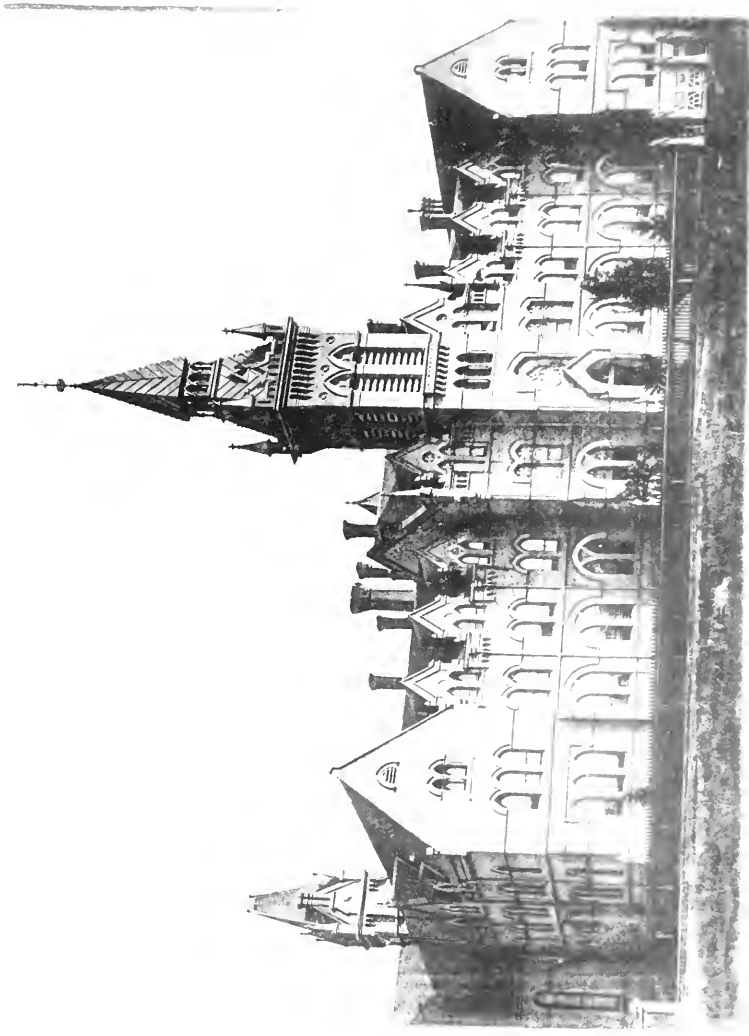
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KNOX COLLEGE, TORONTO.

INTRODUCTION.

THE Toronto Council will long be remembered by those that took part in its proceedings. The city itself, scarcely older in years than some of the delegates, has already a population of over 200,000. Its site slopes gently upward from Lake Ontario, and is crowned at its summit by a beautiful residential suburb, where one finds a large number of handsome detached villas, with long, broad streets lined on either side by umbrageous chestnut trees, that almost suggest the "groves of the Academy." Toronto has always been distinguished for its educational institutions, hence, to avail themselves of these and of the advantages of its well-known University, several religious denominations have located there their theological colleges. Not the least among these "schools of the prophets" is Knox College, one of the oldest and largest of the seminaries of the Presbyterian Church. But Toronto is not only a Presbyterian city, it is the natural capital and centre of a numerous and influential Presbyterian community, so that the delegates to the Council were sure in advance, of finding themselves among friends and brethren.

Nor were these brethren remiss in the matter of hospitality. On the opening day, Major A. M. Cosby, invited the delegates to a Garden Party in his beautiful grounds of Maplehyrn, when the Lieutenant-Governor of the Province, the Premier, the Mayor of the city, and a large number of distinguished citizens were present; while the "At Home" given at Government House by Mrs. Kirkpatrick was a courtesy, which will not soon be forgotten. The efforts of the Local Committee to promote the comfort of their guests were indeed not sparing, and the thanks of the delegates were most justly given to the Rev. D. J. Macdonnell, who had charge of the arrangements for the Public Meetings; to Mr. A. J. H. Patterson, Chairman of the

Entertainment Committee; to Mr. Lee, who so kindly met the delegates every forenoon in the Pavilion; and to the Rev. William Burns, who was in general charge, but more especially concerned about the railway arrangements. No one could adequately express the thanks due to Dr. Caven and Wm. Mortimer Clark and Hamilton Cassells, Esqs.

The meetings were held in Cooke's Church, which holds some 3,000 people; and day after day and night after night that vast building was crowded to its utmost capacity. On two occasions, indeed, the Committee had to provide for "Over-flow" meetings, one on the Missionary evening, and the other on the evening of September 29th. On both these occasions the capacious Knox Church was also crowded to the doors, the same speakers addressing both meetings.

As is well known, the Alliance is a federation of kindred Churches organised to manifest their oneness in Christ, to promote brotherly affection, and to co-operate in matters of common interest. Its organ is the Council, and the work of this latter has, therefore, ever to be simply along the lines just mentioned. In view of this, the meeting in Toronto marks a new stage in the history of the Alliance.

All uncertainty has been removed as to the benefits which might result to the Churches from the Alliance. This has admittedly promoted friendly feeling between the Churches, and thus led to a deeper consciousness of their oneness than existed formerly. There is greater freedom in coming together and taking council together as to matters of common interest, in order that the true work of the Church of Christ may be promoted, and all this, in perfect confidence that everything which might wound the feelings of any brother would be carefully avoided. Uncertainty as to the permanency of the Alliance is at an end, for now, its quadrennial meetings are looked forward to with expectation, and attended by many brethren in addition to the appointed delegates. Uncertainty also, that may have existed, at first, as to the position the Council might assume, has been utterly dispelled. By this time every Church understands perfectly well, that the Council does not in any way aspire to Church authority, nor to be anything but a help to the several Churches in their work and influence, while uncertainty, as to the value of the Alliance and its Councils

has disappeared, other Churches now following our example, holding great inter-denominational gatherings, and federating, if not uniting, their different branches.

One point has become very plain. The Council fills a place in the ecclesiastical world peculiarly its own. It is not a mere Convention, whose object is to waken or to deepen general interest in some special cause, and at which distinguished speakers, by their eloquent addresses, thrill and overpower a sympathetic audience. Neither is it a General Assembly, whose procedure moves in fixed lines, whose attention is directed to denominational matters, and whose business has to be conducted according to the forms and rules of such a body.

The Council is something different from both, but for its own work, better than either. It is better organised than the former, and has not the authority of the latter. It is a great Central Committee that meets for the transaction of important business,—to consider the principles by which the Churches' work should be governed, and the best methods by which such may be carried out. It has, therefore, a work of its own to do. It has a life of its own which will be developed along lines of its own choosing,—a life which is neither that of a Convention nor that of an Assembly.

Consisting of delegates coming from all lands, representing Churches that have had different histories, and who follow different methods of work, it would be unwise to impose upon it rules that may be special to any one of the Churches. By degrees it will take its own form, and devise rules or methods adapted to its own work. Such a consideration may perhaps lead the Churches to see the importance of maintaining its continuity by appointing to each Council a certain proportion of those who had been at the preceding meeting. This would expedite business, and conserve the true character of the Council.

Another point brought prominently to view by the meeting was that of the lines along which the Alliance can best work. At first, some of its friends were disposed to expect that it would be a new Westminster Assembly for the framing of another Confession of Faith, the outcome of the nineteenth century, and which might thus mark, as was said, a forward step in the theology of the Church. This would certainly be an important

line of work, and one full of interest, but it is not the work which the Churches expect from the Alliance, nor which they have appointed it to perform. As yet, not a single Church has instructed its delegates to submit its Confession of Faith to the judgment of the Council, for the forming of a new Creed; and until this be done by the whole of the associated Churches the Council may well decline to offer itself for such a task. There is, however, a region into which the Council has entered, and with no insignificant results—that, namely, of practical Church-works. Foremost among these is that of Foreign Missions; and in this matter its influence has been very marked. Every successive Council has spoken out more and more distinctly in favour of Co-operation and Church Union on the Foreign field, thus encouraging the missionaries of all the Churches, in their efforts for the establishing of self-supporting, native Churches.

At the Toronto Council a farther proposal was made, which may lead to the application of the principles developed in the Foreign Mission work, to Co-operation in the Home lands, and thus, possibly, suggestions may at some time be made, dealing with the over-churched and the under-churched localities in English-speaking lands.

The Alliance has ever given considerable attention to the question of the evangelisation of the European Continent. At previous Councils this topic has formed the subject of lengthened conference. It did so again at Toronto. No more urgent or complicated problem can engage the attention of the Council, and it is to be hoped that by 1896, the Committee charged with considering the question, may be able to propose some definite course of action.

In all these practical matters, the strength of the Council comes from the fact that it has ever shown itself to be but the servant of the Churches. It never assumes authority; it never interferes with questions of administration; it never acts as a body that is independent of the Churches. It is simply an advisory body, whose one object is to strengthen and to assist the Churches in their work, through the lessons of experience that may be gathered at the Central Committee of them all.

As to the Papers read at the Council, the Programme which serves as our Table of Contents, furnishes their titles. This is not the place in any way to criticise them, beyond the

remark that their value is unquestionable. As a contribution to that literature which our Councils have produced, they take their place most worthily beside those of any preceding Council, and as the information contained in many of them cannot easily be obtained from other sources, they will be of the utmost value to those concerned in different forms of Church work.

Among the interesting incidents of the Council we must not omit to mention that the Jubilee in his ministry of our late President, the Rev. Dr. Blaikie, took place during its session. The Council cordially availed itself of the opportunity for offering him its congratulations, electing him its Honorary Secretary, and appointed a deputation to attend that more formal recognition of the event which it is expected will be held in Edinburgh.

Neither can we forget the pleasant interludes of the visits from the Delegation of the Methodist Church, and of the representatives of the Baptist communion, and also, the telegram from our brethren of the Church of England in Canada. With each of the Churches thus represented we have much in common, emulating our Methodist brethren in their Evangelistic zeal, our Baptist brethren in their steadfast adherence to Scripture truth, and our Episcopalian brethren in our high conception of the character of the Church of Christ; and so the Council had special pleasure in acknowledging the courtesies thus fraternally manifested.

According to the arrangements agreed upon at London the office of President is held for but four years. Dr. Blaikie's term having thus expired, the Rev. Dr. Chambers, of New York, who has for a long time taken an active part in the work of the Alliance, was most cordially elected to be his successor and under his judicious counsel we anticipate that the future will be no less fruitful of good than has been its past.

Our Churches having learned something about each other, are now coming to be personally acquainted; the suspicion or distrust with which they had once regarded one another has been shaken, if not shattered. Confidence has been felt and shown, so that the delegates, and even the visitors who attend the meetings, returning to their homes, do so perfectly assured that the Alliance is "a good thing"; that it is working on the lines of Presbyterian,—of Christian Reunion; that, judging from the

past, it may be trusted for the future; that it has been efficient and helpful not only to our own Churches, but to the general welfare of the Church of Christ, and so, that while we thank God for the past, we may, without hesitation, take courage for the future.

In reference to the New Hebrides (see p. 342), we have pleasure in stating here, that the Committee, thus appointed, met in New York immediately after the Council. Then, from correspondence with the Hon. J. W. Foster, United States Secretary of State, it was learned that the draft of the proposed International arrangement had been sent to him by the British Government; and that after some slight alterations in matters of detail, this document had been laid by the Secretary before President Harrison, in whose hands it is at present date. Should it receive the President's approval, the document would be returned to England for concurrence by the British Government in the suggested changes. As these are not vital to the plan, no difficulty is expected. If the plan, as amended, be accepted, the document will go back to the United States Government, to be laid before the Senate some time during this winter.

It is due to the writers of the Papers contained in this Volume to say, that, owing to distances and the possibility of delays, some of them had no opportunity for revising proofs of their articles. Very happily, most for the Papers had been type-written, so that their authors had practically "seen them in type," before reading them at the Council.

Our readers are indebted to the Publication Committee of the Presbyterian Church of England for the very fine portraits and illustrations contained in the volume. It had been the wish of that Committee to have included a portrait of Rev. Dr. McCosh, but they have failed to obtain a photo.

CONTENTS,

SHOWING "THE PROGRAMME" OF THE COUNCIL.

	Page		Page
<i>WEDNESDAY, Sept. 21st.</i>		<i>Papers on Our Churches—</i>	
Introduction	vii	Rev. Professor Van Horne	71
Sermon by Rev. Principal Caven	1	Rev. Dr. Gibson	77
Report of Committee on Credentials	12	Rev. Dr. Van Slyke	85
List of Delegates	13	Rev. Dr. Eschbach	92
List of Corresponding Members	23	<i>FRIDAY, Sept. 23rd, Forenoon.</i>	
Opening Address by Rev. Dr. Blaikie	24	Report of Business Committee	96
Reports from both Sections of the Executive Commission	33	„ of Foreign Mission Committee, Eastern Section— Rev. Dr. Swanson	96
Report of General Treasurer	33	„ of Foreign Mission Committee, Western Section, Rev. Dr. Ellinwood	98
Business Committee appointed	33	<i>Discussion</i>	103
<i>THURSDAY, Sept. 22nd, Forenoon.</i>		Reply to Message from Prolocutor of the Church of England in Canada	105
Report of Business Committee	34	<i>FRIDAY, Sept. 23rd, Afternoon.</i>	
Appointment of Committee on Reception of Churches	34	Paper on the Training of Native Agents—Rev. Dr. Dennis	106
Congratulations to Dr. Blaikie on his Jubilee	35	Paper on Native Churches and Self-support—Rev. C. M. Grant	115
Report on Statistics	36	Paper on the Relations between Home and Native Churches— Rev. G. Ellis	121
Paper on the Reformation, by Rev. Professor Lindsay	39	Paper on the Home Cultivation of the Mission Spirit—Rev. Dr. Hoge	123
<i>Discussion</i>	45	<i>FRIDAY, Sept. 23rd, Evening.</i>	
<i>THURSDAY, Sept. 22nd, Afternoon.</i>		Motion on Social Topics—Rev. Dr. George	127
Papers on the Reformation— Rev. Professor Bavinck	48	Paper on A Century of Missions— Rev. Dr. McKichan	127
Rev. Professor Leitch	55		
Rev. Professor Baird	60		
<i>Discussion</i>	68		
<i>THURSDAY, Sept. 22nd, Evening.</i>			
Fraternal Message from Prolocutor of Church of England in Canada	70		

Page	Page	
Paper on The Dark Continent— Rev. Dr. Laws	Paper on Church Life and Work in New South Wales—Rev. J. S. Whittier	
135	219	
Paper on Mission Work in the South Seas—Rev. Dr. Paton . .		
141		
Paper on Among the Hindoos— Rev. W. A. Wilson		
145		
Paper on Higher Education in China—Rev. Dr. Mateer		
151		
<i>MONDAY, Sept. 26th, Forenoon.</i>		
Report of Business Committee . .		
157		
Message to Dr. McCosh		
157		
Minute as to courage of Rev. J. Ramsay		
157		
Motion in favour of Arbitration .		
158		
Report of Committee on Reception of Churches		
159		
Invitation from Glasgow for Council of 1896.		
161		
Motion referring to Authority of the Holy Scripture		
162		
Papers on Work among the Negroes—Rev. Dr. Sanders . . .		
162		
Rev. A. L. Philips		
169		
Paper on Work among the Indians in Canada—Rev. Hugh McKay .		
173		
Paper on Work among the Indians in U.S.A.—Rev. Dr. Ellinwood .		
178		
<i>MONDAY, Sept. 26th, Afternoon.</i>		
Paper on Work among the Euro- pean Immigrants—Rev. Dr. Steffens		
183		
Paper on Work among the Euro- pean Immigrants—Rev. Dr. Ruetenick.		
188		
Paper on Work among the Asiatic Immigrants—Rev. Dr. Baker . .		
195		
<i>Discussion</i>		
200		
<i>MONDAY, Sept. 26th, Evening.</i>		
Paper on Church Life and Work in N.W. Canada—Rev. Dr. Robertson		
206		
Paper on Church Life and Work in N.W. Australia—Rev. Pro- fessor Rentoul		
213		
Rev. James Megaw		
217		
	Paper on Church Life and Work in New South Wales—Rev. J. S. Whittier	
	219	
	<i>TUESDAY, Sept. 27th, Forenoon.</i>	
	Report of Business Committee . .	221
	„ of Committee on Work on European Continent	225
	Address by Rev. A. Schmidt, repre- senting the <i>Reformirte Bund</i>	226
	Address by Rev. Eug. Choisy, re- presenting the <i>Swiss Evan- gelical Union</i>	228
	Paper on Relations of the Re- formed Church to the Prussian Union—Consistorialrath Goebel . .	228
	Paper on Work of the Belgian Missionary Church—Rev. A. Brocher	233
	<i>TUESDAY, Sept. 27th, Afternoon.</i>	
	Paper on the Waldensian Church in Italy—Signor F. Grilli	235
	Paper on English Services on the European Continent—Jas. Woods, Esq.	239
	Paper on Methods of Assisting the Continental Churches— Rev. Dr. Hall	241
	Paper on the Work of the Holy Spirit—Rev. Dr. Henderson . . .	242
	<i>Discussion</i>	247
	Paper on Personal and Family Religion—Rev. Dr. Somerville . .	248
	<i>Discussion</i>	253
	Paper on Revivals—Rev. Wm. Ross	254
	<i>Discussion</i>	254
	Report of Business Committee . .	255
	<i>TUESDAY, Sept. 27th, Evening.</i>	
	Paper on the Duty of the Church to Outside Societies—Rev. Dr. Burrell	255
	Rev. R. McCh. Edgar	261
	Rev. Dr. McKibbin	265
	Rev. P. McAdam Muir	271
	<i>Discussion</i>	276

	Page
<i>WEDNESDAY, Sept. 28th, Forenoon.</i>	
Report from Committee on Co-operation in Home Mission Work	278
Report from Business Committee	279
Reception of Deputies from Methodist Ecumenical Conference	280
Paper on Biblical Idea of the Ministry—Rev. Dr. MacVicar .	282
Paper on the Minister as a Teacher—Rev. Dr. Oliver .	287
<i>WEDNESDAY, Sept. 28th, Afternoon.</i>	
Paper on the Minister as an Organiser—Rev. Dr. W. R. Taylor	294
Paper on Drifts of Modern Thought in Apologetics—Rev. Dr. Moore	299
Paper on Ministerial Training and Present-day Activities—Rev. Dr. Hutton	307
Paper on Demand for More Ministers and Short Courses—Rev. Dr. Black	314
<i>Discussion</i>	318
<i>WEDNESDAY, Sept. 28th, Evening.</i>	
Report of the Sabbath School Committee, presented by Rev. Dr. Cochrane	321
Address on the Influence of Christian Work or Spiritual Life—Rev. Dr. Drummond .	323
Address on the Aggressive Movements of our Churches—Rev. Dr. Wilson	327
Rev. Dr. Dixon	332
<i>Discussion</i>	336
<i>THURSDAY, Sept. 29th, Forenoon.</i>	
Reception of Representatives from the Baptist Churches	339
Report of Business Committee .	340
Paper on the Land Question—Alex. Watt, Esq.	343
<i>THURSDAY, Sept. 29th, Afternoon.</i>	
Paper on the Wage Question—Rev. Dr. Grant	351
Paper on Opium Question, Rev. Dr. Macdonald	363
Report of Business Committee .	369
<i>THURSDAY, Sept. 29th, Evening.</i>	
Paper on the Recreation Question—Rev. Wm. Park	371
Address on the Drink Question—Rev. Dr. Hill	379
<i>Discussion</i>	382
<i>FRIDAY, Sept. 30th, Forenoon.</i>	
Paper on Roman Catholicism in Switzerland—Pastor Eug. Choisy	386
Paper on Romanism in Great Britain—Rev. Dr. Kerr	392
Paper on Romanism in Canada—Rev. Dr. Laing	396
Paper on Romanism in North and South America—Rev. Dr. Bushnell	402
Paper on Romanism on the Foreign Mission Field—Rev. Dr. Underwood	409
<i>FRIDAY, Sept. 30th, Evening.</i>	
Report of Business Committee .	416
Paper on the Doctrinal Agreement of the Presbyterian and Reformed Churches	420
<i>Discussion</i>	425
<i>FRIDAY, Sept. 30th, Evening.</i>	
Addresses—	
Rev. William Park	428
Rev. Dr. Putnam	429
Rev. P. McAdam Muir	430
Rev. Dr. Hoge	430
Rev. Dr. Henderson	431
Rev. Dr. Drury	432
Rev. Dr. Blaikie	434
Principal Caven	436
W. Mortimer Clark, Esq.	437
Principal Caven	437
Rev. Dr. Chambers	438
APPENDIX	1-178

PROCEEDINGS
OF
The Fifth General Council.

THE delegates to the Fifth General Council of the "Alliance of the Reformed Churches holding the Presbyterian system," met in St. James Square church, Toronto, on Wednesday, September 21st 1892, at 11 o'clock A.M.

Devotional exercises having been conducted by the REV. DR. THOMAS SMITH, of Edinburgh, and the REV. DR. J. ASPINWALL HODGE, of Hartford, Conn., the following sermon was preached by the REV. WILLIAM CAVEN, D.D., Principal of Knox College, Toronto.

THE SPIRIT'S TEACHING INDISPENSABLE IN THE
STUDY OF THEOLOGY.

"Howbeit when He, the Spirit of Truth, is come, He will guide you into all the truth: for He shall not speak of Himself: but whatsoever He shall hear, that shall He speak: and He will show you things to come."—JOHN xvi. 13.

"It is expedient for you," says the Lord to the Twelve, "that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you." The dispensation of the Spirit should not begin till the Lord's earthly work was accomplished. Absent to sense, our Divine Master should be constantly represented, and the work of His kingdom carried forward by the Spirit, whom, on His departure, He promises to send. By the Spirit the world should be convicted in respect of sin, of righteousness, and of judgment; while to the Church, He should fulfil the office of Comforter—of Paraclete. To this office pertains the function of teaching; of this office teaching, according to the valedictory discourse, is a prominent part. The Holy Ghost is called "the Spirit of Truth" (ch. xiv. 17). "The Comforter, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance,

whatsoever I have said unto you " (ch. xiv. 26). Again, " When the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me " (ch. xv. 26). And our text says, " When He, the Spirit of Truth, is come, He will guide you into all the truth,"—*i.e.* the truth referred to in the preceding verse, which the disciples could not now " hear." Whilst He remained with them the Lord was the teacher of His disciples, and now their instruction should be carried on and completed by the Holy Spirit.

This work and office of teaching may be viewed, first, with reference to the apostles, and second, with reference to the Church everywhere and in all ages.

I. The primary and direct application of these words is to the apostles, to whom the Lord was speaking. They, who were appointed to organise and teach the Church—to feed the lambs and the sheep—should be led by the Spirit into all the truth. Though the Master Himself had taught them, and they, under His instructions, had attained to some true conceptions of the Kingdom of God, they were not yet ready for their life's work of teaching others. Much Jewish prejudice must be dispelled, much truth which they could not yet receive be communicated to them, before they were fully prepared to deliver the complete doctrine of the new dispensation.

In the guidance here promised to the apostles two things are obviously implied.

The Spirit should more fully open up to them the meaning and contents of the Lord's personal teaching. They had learned much from His lips, but they had not comprehended at the time all that His instructions embraced. In plain words the Lord had announced that He should be put to death, and should rise from the dead on the third day, but His meaning was entirely hidden from them; and though the resurrection of Jesus had dispelled much darkness—thrown back a strong light on the whole field of His teaching and ministry—many things which He said to them needed to be recalled and elucidated before the truth spoken should stand out clearly before their minds, and enter completely into their convictions and experience. The voice of their beloved Master would now cease to be heard, but another Paraclete—another Teacher—would take His place, and, in leading them over ground with which they should have been familiar, would make manifest to their delighted eyes what they had never seen before.

But the Spirit would do more for the apostles than to recall and interpret the Lord's instructions: He would reveal new truth, and also show them things to come.

The Lord's teaching could not be over-estimated; "Never man spake like this Man." But there were truths which, as long as their Master was in sight, they could not comprehend; and He must disappear, that the full significance of the very truth about Himself might be manifested. We are not placing human wisdom above Divine—not placing the servant above the Lord—in saying that the Epistles contain new truth, and illustrate more fully many aspects of the truth delivered by the Master. Truths so important as the atonement, the nature and method of justification, the constitution and offices of the Christian Church, the resurrection and its consequences, receive more complete statement in the Epistles than in the Gospels; and things unspeakably precious are announced by the apostles "in the word of the Lord," as direct revelations from the Lord. No careful reader of Scripture doubts that while the New Testament, as a whole, makes great advance on the teaching of the Old, the writings of the apostles—even in virtue of the fulfilment of the promise here before us—add greatly to the personal teaching of Jesus. The apostles were "led into all the truth," and were enlightened by the Spirit to complete the circle of New Testament teaching. To this teaching no addition will be made till that which is perfect has come, and we shall no longer "see through a glass darkly, but face to face." The highest Christian scholarship, combined with the most exalted piety, will never give birth to any writings which may take their place with the canonical Scriptures, much less enlarge the sphere of revelation, in doctrine or in prophecy.

That they might thus more perfectly declare the Kingdom of God the Spirit is promised to guide the apostles. Not merely by reflection on lessons heard from the Lord's mouth, nor by exercises of reason in completing a system of doctrine whose main principles were already apprehended, but by direct teaching and revelation of the Spirit would they become qualified to instruct Jew and Gentile to the end of time.

II. But the meaning of these words is not exhausted in their application to the apostles. All God's children are taught of God; the Spirit is given to teach the entire body of Christ, and every individual member thereof. Without His teaching a true knowledge of the Kingdom of God in its doctrines, principles, and powers cannot be attained. The primary truth, even, that Jesus is Lord, is not known but by the Holy Ghost. All that we know of sin and holiness, of regeneration and sanctification, of brotherly love, of the deeper principles of Christian morality, is taught us by the Spirit of God. Our knowledge of spiritual things is precisely measured by the heavenly teaching received. Without the Spirit's

leading no soul can find its way from the darkness of nature into God's marvellous light, nor, after regeneration, advance a single step in the knowledge of Him "whom to know is eternal life." "The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned;" nor can the spiritual man grow in the knowledge of God except as the Spirit carries forward his instruction. All this is certain from Scripture, and is believed by all God's children.

It is not meant that, in the process of teaching, the Spirit reveals to us any truths not contained in the written Word. This Word receives no supplement, for it is sufficient for all purposes of the Christian life. The teaching promised to disciples, and enjoyed by them, consists rather in the living application of truth which is clearly set forth in the inspired record, and not at all in fresh revelations. "He who caused the light to shine out of darkness shines into our heart, to give the light of the knowledge of the glory of life in the face of Jesus Christ." Unless we hold fast to the sufficiency of Scripture, error and false sentiment cannot be excluded; but not the less is it true that we can know God only as He Himself directly teaches us.

But we wish to speak more particularly of the promised guidance of the Spirit in its bearing upon theology,—so far as theology consists in the scientific investigation of the facts and doctrines of Scripture, and of the characteristics of Scripture itself. Here, not less truly than in the life of the individual believer, all real and assured progress is through guidance of the Holy Spirit, and unless He shall direct and govern theological research and activity only error and failure can result.

It is not necessary to vindicate theological studies. Wherever the great problems which they present are felt to be important they must receive attention. Men will earnestly inquire into the structure and characteristics of the Bible as a whole, and in its several parts. They will ask, Who wrote this or that book of Scripture? Under what circumstances was it produced? What was the writer's aim and object? How has he sought to accomplish that aim? What are the distinctive features of his thinking and style? How does his work stand related to other parts of the sacred volume? Have we this production as it left the writer's pen, or has it undergone changes of more or less importance?

Then there are large and vital questions touching the degree of authority pertaining to all canonical Scripture. Are the histories and narratives of the Bible authentic throughout? Would their

religious value remain unimpaired should their authenticity be—in part, at least—discredited; or must we hold authenticity essential to canonical authority? Are the ethical teachings and decisions of Scripture in all places of such character that a Christian man may confidently use them in the direction of his life; or has morality been a development, thus requiring that the earlier teachings, at least, should be received with discrimination? Is the Bible the one absolute rule of faith and practice from which there is no appeal, or are there other authorities of equal rank? Are the Scriptures inspired throughout, and does inspiration carry inerrancy? If inerrancy is involved, is it to be predicated of the substance of the teaching, or of the entire contents of Scripture?

But our investigations will necessarily extend to the great topics of which the Bible treats, and to the revelations therein made. Questions regarding the characteristics and history of the Bible are merely introductory to the study of its doctrine. And here the deepest, and most difficult, and most important things which the human mind can entertain come before us. God and man, sin and salvation, life and death are the momentous centres around which our investigations revolve. Unless man's intelligence and spiritual nature were both extinct these topics must retain their unequalled interest. Something far higher than the gratification of scholarly tastes or philosophical curiosity presses us forward in the study of these things. Our aim is intensely practical. We are seeking for life. We are seeking to know God.

In our theological inquiries it is essential that we shall proceed by the right road and in the right spirit. Proceed we must; but how shall light that cannot mislead be made to shine upon our path? How shall our eager thinking, our strenuous conflict, become not safe only but salutary and fruitful? The answer is not doubtful—the Holy Spirit must guide us into all the truth. In this province of theology, as in the saving apprehension of Gospel truth, the Spirit's guidance is indispensable.

In regard to doctrinal theology, especially in its more spiritual parts and aspects, it will hardly be disputed that the Spirit's help is required. The moral attributes of God, the nature of sin and holiness, regeneration and sanctification, *e.g.*, are topics of prime importance in theology: most obviously, the Spirit must illuminate and guide when we handle matters like these. To give insight into such matters the best intellect and scholarship, though associated with natural reverence, will not suffice. If, in the treatment of such topics, the unspiritual man should even avoid serious error, it is because, for reasons more or less honourable, he echoes the

sentiments of others. You cannot have the earnest, vital statement of truth which has not been apprehended by the soul that utters it—which is seen only as a dim reflection of the life and thinking of preceding inquiries. Intellect, scholarship, fairness of mind, are all of great value in theological investigation, but all combined will not enable us to dispense with the Spirit's guidance, or make it in any degree the less necessary. For if the natural man receives not the things of the Spirit—cannot discern these things—how should he be qualified to handle them in their deeper and scientific relations? The wholly unspiritual man is not prepared to treat such parts of doctrine at all; and he who would treat them well—treat them better than his predecessors—treat them so as to promote the progress of theology—requires large help and special direction from above.

That spiritual illumination is necessary to the successful cultivation of doctrinal theology is abundantly attested by the history of the Church from the earliest time to the present day. If we may not, in proof, instance the writings of the apostles themselves—seeing that their case as inspired men was unique, and also that the books which they penned have seldom the form of theological discussion—the statement may be confidently made, that all real advance in the apprehension of Scripture doctrine has been connected with religious quickening, and that times of genuine revival were the times when theology received its largest benefits. Truth being the instrument by which the Spirit works in souls, the time of revival has necessarily been a time when some important element of Divine truth was clearly and vividly apprehended; and thus the way was prepared for giving such element its fitting place and prominence in the theological system.

Illustrations are abundant, but we may refer to the times of Augustine, of the Reformation, and of the revival of the last century in England and America. In each of these instances spiritual quickening was connected with, and led to, fresher and more satisfactory statement of vital doctrine. Augustine's conversion, following his previous life, prepared him to enunciate with great depth and spirituality the doctrines of human depravity and of victorious grace. No penetration and compass of intellect could, without his religious experience, have enabled him to handle these topics as he has done, to work them into the consciousness of his age, to expound and defend the truth concerning them so that it became a possession for ever. Still more conspicuously was the Reformation at once a revival of spiritual life, and a renewal and advancement of theology. The men raised up to direct that movement were men of profound

piety—of deep experience in Divine things. The greatest feature of the Reformation is not the vindication of the right of private judgment in religion (though this was involved), but the quickening of souls into a new life, and the exchange of superstition and formalism for an enlightened, evangelical religion. But never since the lamp of the early Church began to grow dim were the Scriptures so well understood and the truth of God so clearly set forth. This was a great era of theological construction and reconstruction. Never before had the doctrine of justification received treatment so profound, complete, and scriptural. Justification by faith alone, the sinner's acceptance on the sole ground of the Redeemer's merits—"who died for our offences and rose again for our justification"—this great doctrine took its place for all time in Evangelical theology—"the article of a standing or falling Church." After the heat of the conflict was over the theological results of the Reformation were presented with greater elaboration and in more systematic form, but it was the deeply religious character of the movement itself which led men to discern the truth with new eyes.

The revival of last century may seem at first sight to be an entirely spiritual phenomenon, and to have little theological significance in any way. And yet, assuredly, it had. For what is its distinguishing teaching—its keynote? It emphasises the necessity of regeneration for the individual soul. Is not this an essential Christian doctrine, a vital part of theology? And if this doctrine still held some place in theological writings, it was sadly absent from the Church's consciousness, and had little prominence in her teaching. Preaching and theology were both under blight. But now, the nature of the new birth, and its indispensable necessity to all who would enter the Kingdom of God, are placed in focus. Theology, in an important article, profits by the revival and is refreshed. Let this be willingly allowed even by those who may find the teaching of some of the evangelists of the period defective, or even in error, in certain matters. This doctrine of regeneration, vitally expounded by Calvinist or Arminian, is great gain to theology; for in theology the thorough Scriptural enunciation of individual elements of truth, as well as the congruity of the several elements in the unity of a system, must be taken into account. To deny that a writer or teacher who has powerfully presented some cardinal truth has rendered service to theology, merely because something to which objection may properly be taken finds place in his teaching, were ungrateful and foolish. Let the error or defect be spoken of as it should, but give thanks to God for the clear utterance of truth.

That our great creeds have come from the heart of a revival Church is a familiar statement. They are testimonies to God's truth which the Church can bear only when her pulse is strong and steady. Times of weaker faith and less vivid experience can, at best, do little more than retain what has been handed down to them. The reason is that here adduced: the Spirit who gives the purity of heart by which we "see God" must direct all true progress in the apprehension of doctrine.

But what shall we say regarding the branch of theological study which deals with the characteristics and history of the Bible? Is not this so much a department of general literature that literary skill alone is concerned in its treatment? Why should the guidance of the Holy Spirit be required in discussing the authorship and literary qualities of the books of Scripture, or in comparing one part of Scripture with another? That in the elucidation of the language and literature of the Bible, of its history, topography, manners and customs, much has been accomplished by men who, alas! will not permit us to regard them as believers, may readily be admitted. Material of biblical illustration gathered by secular hands may, when applied by men of different spirit, prove of real service to religion: the gold and silver of Egypt may be devoted to sacred uses. But consider the danger to the Scriptures—nay, the exceeding injury which they have actually sustained—from biblical scholarship divorced from faith and an evangelical temper. At every step in biblical study opportunity is presented of ministering either to faith or unbelief. Even in the parts of this study which seem most remote from vital contact with religion and piety the presence or the absence of the right spirit will be instantly felt. All true study of the Bible involves questions of deepest significance—questions as to God's relation to these writings; so that spiritual discernment and the guidance of the Holy Ghost are made indispensable to the student. In discussing, *e.g.*, the question of the text of Scripture, how different the temper and manner of critics. One proceeds with utmost care and loving reverence, for he has learned to regard the Bible as the Word of God; another applies his hand without restraint, for the Bible is to him merely a human production. How perseveringly unbelief has sought to undermine revealed religion by discrediting the document in which the Divine Word is delivered!

The spirit in which biblical questions should be considered is the same with which we should approach the study of doctrine; and heavenly illumination and direction are as necessary in the one case as in the other. Nor is it the utterly unspiritual man only who

may err in biblical scholarship; a true believer, should he forget to put away self-confidence and faithfully to commit himself to the Spirit's guidance, may go far astray, and so wound the faith and the peace of many.

Now theological study in all its branches must still be prosecuted. At one time study will be predominantly expended upon doctrine, at another upon the criticism of the Bible. At present this latter department engages special attention. Questions which previous ages regarded as settled are reopened, conclusions which had gained nearly universal acceptance are found unsatisfactory, a keener and more critical spirit is brought to the examination of every topic, in every branch of biblical scholarship. Many are alarmed at the results, and are anxiously inquiring what we shall do if the foundations are destroyed. Nor can we wonder; for the prevalence of unbelief and rationalism to so great an extent, even within the courts of God's house, cannot be witnessed without deep concern. The Church in many places has to stand for her life, and not unfrequently to combat those who should be her ornament and defence. "It was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and my acquaintance. We took sweet counsel together, and walked unto the house of God in company."

It may be that, in punishment of our sins, God may permit still greater darkness to fall upon the Church's path. If persecution had its work of purification to accomplish, it is possible that a great conflict with unbelief—greater than has yet been experienced—awaits the Church. Many may fall away from the Christian profession, as some have already fallen away. Many may be sorely tempted; the heart forbidding them to renounce faith in God and the Bible, while their intellectual relations to the truth are confused and sorrowful. Others still, whose personal faith is unshaken, may fear for the world as they behold the flood of unbelief sweeping over all lands.

But though in the meantime damage may accrue to many, there is no reason for despair, or for apprehension as to the ultimate issue. Could we see that the Lord is in the ship, even though apparently asleep on a pillow, we should know how to dismiss alarm. But the Lord is in the ship, for He hath said, "Lo, I am with you alway, even unto the end of the world." Through the indwelling Spirit He makes good His promise. This Comforter, this Teacher, ever remains with us. By His presence piety is protected and guaranteed,

and the truth will continue to be preached, and theological problems to be thoroughly but reverently investigated, because He shall guide into all truth. Here is our hope and assurance.

But the Church needs, we all need, more earnestly to realise the fact, that the Spirit is not less necessary to theology than to the origination and development of the life of God in individual souls. No believer, surely, can utterly forget the necessity of the Spirit's guidance in the study of Divine truth—the scientific study of that truth; and yet, how often we allow ourselves to speak as if the Spirit's presence were not our main dependence. Looking abroad upon the uncertainty that so much prevails, the half-hearted reception which many parts of the creed so frequently meet, the inability of many earnest and believing minds to harmonise their thinking and to place it on foundations quite satisfactory to themselves, the weak front, therefore, which is necessarily presented to the assaults of unbelief—many, I say, having respect to all this, are longing for some great theological genius to arise—some greater Augustine, to recast our theology, solve its problems in apologetics, dogmatics, and criticism, settle the controversies between science and the Bible, and bring spiritual rest to a weary age. But we should ever remember who is the Teacher of the Church and the Interpreter of God, and render homage to Him. “Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.” Men such as Augustine and the Reformers are valuable gifts to the Church, and if it shall please the Lord to send us again men like these or to send men greater than any of these, He will doubtless be glorified in His servants, and the Church will be profited. But let us not dictate to God. To prepare the way for the adhesion of scientific and philosophical minds to religion, it is not necessary that men of transcendent intellect should arise and perform work which none but they could accomplish. So far as difficult theological problems need to be solved, or work of adjustment between science and philosophy on the one hand, and the Christian faith and Scripture on the other, requires to be done, it may not be the Lord's purpose to employ men of extraordinary genius and attainments. We cannot tell; and the whole matter must be trustfully left in His hand. We should cease to think of man, and cry earnestly to God to pour out His Spirit upon His people, to revive His work in the earth, to have mercy upon His weary and distracted flock, to give in larger measure the spiritual discernment by which we shall know “the deep things of God.” Should this prayer be answered we shall have the needed guidance in all theological study and investigation; and it will be answered, should the faithful in many lands unite in truly and

fervently presenting it. So long as our thoughts are fixed on man, on human talent and genius, on great scholarship or improved methods of investigation, we forget the real source of wisdom and power, and fail to honour Him without whose aid we can achieve nothing in the Kingdom of God.

The Holy Spirit can so illuminate our understanding that difficulties which now distract and embarrass shall do so no more: they shall be finally solved, or perhaps, the truth and glory of the Gospel shall so shine forth, that these difficulties shall almost vanish from our field of vision. Just as the individual sinner, profoundly conscious of ignorance, cries to God for light, so should we unite in beseeching the God of Truth to guide and direct the thought which is so largely occupied with religious questions. Thus will theological study become abundantly fruitful, and minister to spiritual life and the highest welfare of the body of Christ. A firmer faith and a clearer knowledge and a more joyful activity will appear everywhere.

Let no one dream that the better estate which we long for must be due to "the laws of moral and intellectual evolution," and that the issue cannot be hastened. What these laws are we little know, but we do know that the Divine Spirit has immediate access to all hearts and minds, and can teach us wherever teaching is required. Having no confidence in man's wisdom let us look only to God, and cry mightily unto him. Let us "cease from man whose breath is in his nostrils, for wherein is he to be accounted of?"

Thus, trusting in God and honouring the Spirit whose perpetual leadership the Saviour has promised, we may dismiss alarm respecting the future. It is indeed sad to see, that in many places where an evangelical, living Protestantism once had possession we have little more than cold negations of rationalism, and that in countries where a believing theology has greater recognition, biblical and doctrinal questions and questions of comparative religion are sometimes handled as no one who has been "taught by Him" should ever handle them. Our ingratitude to God for His great goodness to Protestant Christendom, and our inactivity in sending the Gospel to the nations, may indeed procure chastisement for us, may bring an obscuration of that light which we have so inadequately valued; but should there come such obscuration, thank God, it will be only temporary; for, according to His gracious promise, all the ends of the earth shall see His salvation, and Christ shall reign over the whole world. The Spirit, poured out at Pentecost as an earnest, will be communicated in still larger measure, the Church will be revived and extended, faith will take the place of faint hearted unbelief,

our theology in all its departments will be purified and strengthened, we shall cease to hear of conflict between the Bible and science, and believers of every name drawing nearer, as round a common centre, to Him who is the life and the light, the unity of the true Church of God will be more perfectly manifested than ever before. All this will come through trust in God, and increasing prayer for the Spirit's teaching. The Lord will fulfil His promise—"He shall guide you into all truth."

A portion of the seventy-second Psalm having been sung, the Rev. Dr. BLAIKIE, President of the Alliance, who occupied the Chair, said, "The Fifth General Council of the Alliance of the Reformed Churches holding the Presbyterian system will now be constituted with prayer." At the close of prayer, the Report on Credentials was read by the Rev. Dr. Mathews, the General Secretary, and is as follows:—

"1. Your Committee beg to report that they have received from Churches already within the Alliance credentials appointing certain persons to be their delegates to the present Council. They therefore recommend that the names of such persons be placed upon the Roll as forming the membership of this Council.

"2. A commission has been received from the Board of Home Missions of the Presbyterian Church in the United States of America, appointing a brother to be present as a delegate, and naming his alternate. As this Council consists only of delegates appointed by the Churches represented in the Alliance, the commission thus forwarded cannot be held valid.

"3. Credentials have been received from the Synod of the Church of Scotland in Canada. As the Committee have no knowledge as to the admission of this Church into the Alliance, they would refer the commission to the Committee on Receptions.

"4. A commission has been received from the presbytery of Chiang-tsuán and Chien-chew (Amoy) in favour of the Rev. Dr. Swanson of London. The Council having on all former occasions decided that delegates must be members of the Church appointing them, the Committee have not felt able to accept this commission.

"5. They have also received from the Federal General Assembly of Australia commissions in favour of certain brethren connected with particular Churches in that Assembly, and appointing these to be its delegates at this Meeting. The Federal Assembly of Australia has hitherto had no official communication or connection with the Alliance, which simply knows the different Churches represented in it. It is therefore, in the judgment of your Committee, not possible for it to recognise these commissions as entitling their bearers to seats in the Council. At the same time, no inconvenience will be occasioned to the Australian brethren, as these have also commissions from the different Churches to which they individually belong. These latter commissions your Committee have accepted, and in virtue of them the names of these brethren have been entered on the roll of members.

" 6. Applications have been received from the Reformed Church in Hanover, and from the United Church of Christ in Japan (Nihon Itchi Kirisuto Kyōkwai), seeking admission into the membership of the Alliance.

" 7. There are on the table of the Council since last meeting, applications from the *Reformirte Bund* of Germany, and from the Reformed Church of Poland, for admission into this Alliance. The former document has not come into the hands of the Committee, but as it is mentioned in the Report of the Committee on Reception at the London Council (London Vol., p. 272), its existence may be assumed. Both these applications are, therefore, before the Council.

" 8. There have also been forwarded to the Committee, certain resolutions of the Swiss Evangelical Union, in reference to membership in the Alliance.

Your Committee recommend that these several applications and connected papers, with so much of the Report of the Executive Commission (Eastern Section) as refers to the German Bund and the Swiss Union, be remitted to a Committee on Reception of Churches, which may report thereon to this Council.

All which is respectfully submitted.

The Report was received and adopted; the Stated Clerk read the Roll of Members as made up from the accepted credentials, the delegates present answering to their names, the Roll, as finally adjusted, being as follows:—

CONTINENT OF EUROPE.

AUSTRIA—" Reformed Church of the Helvetic Confession."

(*Oberkirchenrath, Rev. Hermann v. Tardy, D.D., Vienna.*)

Austria, Reformed Church of—

(*Superintendent, Rev. Otto Schuck, Vienna.*)

Bohemia, Reformed Church of—

(*Superintendent, Rev. J. E. Szalatnay, Velim.*)

Lemberg, Reformed churches of

(*Superintendent, Rev. C. G. Zipfer, Gelsendorf.*)

Moravia, Reformed Church of—

(*Superintendent, Rev. Joseph Totusck, Jimramov.*)

AUSTRIA-HUNGARY—" Reformed Church of the Helvetic Confession."

(*Clerk of the General Synod, Rev. Professor S. Isth. Debrecezen.*)

Cis-Danubian Superintendency.

(*Superintendent, Rev. Károly Szász, D.D., Budapest.*)

Trans-Danubian Superintendency.

(*Superintendent, Rev. Gábor Pap, Rev. Komarom.*)

Cis-Tibiscan Superintendency.

(*Superintendent, Rev. Áron Kiss, Debrecezen.*)

Trans-Tibiscan Superintendency.

(*Superintendent, Rev. Bertalan Kun, Miskolcz.*)

Transylvanian Superintendency.

(*Superintendent, Rev. Domokos Szász, D.D., Kolozsvár.*)

BELGIUM—

Union of Evangelical Protestant Congregations.

(*Secretary, M. le pasteur J. B. Andry, Tournai.*)

Missionary Christian Church.

(*Secretary, M. le pasteur K. Aert, Brussels.*)

M. le pasteur Albert Brocher Brussels.

FRANCE—

Synod of Reformed Churches.

(*Pres. of Commission, M. le pasteur A. Dupin de Saint-André, Tours.*)

Union of Evangelical Churches.

(*President, M. le pasteur Hollard, Paris.*)

GERMANY —

Free Evangelical Church.

(*Rev. H. Rother, Görlitz.*)

Reformed Church of Hanover.

(*Gen. Superintendent, Consistorialrath Bartels, Aurich.*)

ITALY—

Waldensian Church.

(*Moderator of the Table, M. le pasteur J. P. Pons, La Tour.*)

Evangelical Church.

(*Secretary, F. Lagomarsino, Leghorn.*)

NETHERLANDS—

Reformed Churches in the.

(*Clerk, Rev. L. H. Wagenaar, D.D., Leuwarden.*)

Rev. Professor H. Bavinck, D.D. Kampen.

.. .. D. K. Wielenga, D.D.

Old Reformed Church of East Friesland.

(*Clerk, Rev. John Jüger, Irhoven, East Friesland.*)

SPAIN—

Spanish Christian Church.

(*Clerk, Señor Calamita, Utrera.*)

SWITZERLAND—

Berne, French Church of.

(*M. le pasteur Aug. Bernard, Berne.*)

Geneva, Free Presbyterian Church of.

(*President, M. le pasteur Em. Brocher, Geneva.*)

Neuchâtel, Evangelical Church of, independent of the State.

(*Secretary, M. le professeur G. Godet, Neuchâtel.*)

Vaud, Free Church of the Canton de.

(*Secretary, M. le pasteur Charles Quénot, Lausanne.*)

ENGLAND—

Presbyterian Church of.

(*Clerk, Rev. Wm. McCue, D.D., Londonderry.*)

Rev. J. Monro Gibson, D.D. London

.. D. MacEwan, D.D.

.. George Johnstone, D.D. Liverpool.

Rev. W. S. Swanson, D.D.	...	...	...	...	London.
Robert Wales, Esq.	...	...	...	...	"
Archibald Ferguson, Esq.	...	...	...	...	Liverpool.

IRELAND—

Presbyterian Church in,

(Clerk, Rev. John H. Orr, D.D., Antrim.)

Rev. R. McCheyne Edgar, M.A.	...	...	...	...	Dublin.
.. Alex. Field, D.D.	...	...	...	...	Dervoock.
.. William Park, M.A.	...	...	...	...	Belfast.
.. Prof. Matthew Leitch, D.D., D.L.	...	...	...	...	"
.. George MacFarland, B.A.	...	...	...	...	"
.. George Magill	...	...	...	...	"
.. Robt. B. Wylie, LL.D.	...	...	...	...	Coleraine.
.. Alexander Cuthbert, M.A.	...	...	...	...	Belfast.
.. Jonathan Simpson, J.P.	...	...	...	...	Portrush.
<i>Edwin H. Kerland, Esq.</i>	...	...	...	...	<i>Belfast.</i>
Joseph Cuthbert, Esq., J.P.	...	...	...	...	Coleraine.
Alexander McOstrich, Esq.	...	...	...	...	Cork.

Reformed Presbyterian Church in,

(Clerk, Rev. Robert Nevin, D.D., Londonderry.)

Rev. John Ramsay, LL.B.	...	...	...	...	Ballymoney.
.. Wm. Dick, M.A.	...	...	...	...	<i>Mulrin.</i>

Secession Church of,

(Clerk, Rev. George McMahon, Belfast.)

<i>Rev. T. F. Moore, M.A.</i>	<i>Castleblaney.</i>
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SCOTLAND—

Church of,

(Principal Clerk, Rev. Professor Milligan, D.D., Aberdeen.)

Rev. D. Ogilvie Ramsay, D.D.	Closeburn.
.. John Cameron, D.D.	...	...	...	...	Dunoon.
.. Thos. Fraser, D.D.	...	...	...	...	<i>Newport, Elfy.</i>
.. Wm. Snodgrass, D.D.	...	...	...	...	Canombie.
.. P. McAdam Muir	...	...	...	...	Edinburgh.
.. Charles M. Grant, B.D.	...	...	...	...	Dundee.
.. John Campbell	...	...	...	...	Edinburgh.
.. J. A. McClymont, B.D.	...	...	...	...	Aberdeen.
.. Gavin Lang	...	...	...	...	Inverness.
.. Walter S. Forbes Low, B.D.	...	...	...	...	Kilmarnock.
.. <i>F. R. Macdonald</i>	...	...	...	...	<i>Coupar Angus.</i>
.. Thomas Somerville, M.A.	...	...	...	...	Glasgow.
.. <i>Jas. MacGregor, D.D.</i>	...	...	...	...	<i>Edinburgh.</i>
.. <i>Jas. Mitchell, D.D.</i>	...	...	...	...	<i>S. Leith.</i>
.. <i>John Macleod, D.D., Goan</i>	...	...	...	...	<i>Glasgow.</i>
.. <i>Prof. Archibald H. Charteris, D.D.</i>	...	...	...	...	<i>Edinburgh.</i>
.. <i>J. Marshall Laing, D.D.</i>	...	...	...	...	<i>Glasgow.</i>
.. <i>John McMurtrie, D.D.</i>	...	...	...	...	<i>Edinburgh.</i>
<i>Sir Alex. Muir Mackenzie, Bart.</i>	...	...	...	...	<i>Dunheld.</i>
John Campbell, Esq., S.S.C.	...	...	...	...	Edinburgh
Wellesley C. Bailey, Esq.	...	...	...	...	"
<i>A. T. Nic n. Esq., C. A.</i>	...	...	...	...	"

<i>The Right Honourable Viscount Dalrymple</i>	...	...	...	...	London.
<i>Sir James King, Bart.</i>	...	...	...	...	Glasgow.
<i>Jas. A. Campbell, Esq., LL.D., M.P.</i>	...	...	...	...	Stracathro.
<i>Sir John N. Cutlibertson</i>	...	...	...	...	Glasgow.

Free Church of.

(Principal Clerk, *Rev. And, Melville, D.D., Edinburgh.*)

Rev. Prof. W. Garden Blaikie, D.D., LL.D.	...	...	...	...	Edinburgh.
.. Prof. Thomas Smith, D.D.	...	...	...	...	"
.. Walter Ross Taylor, D.D.	...	...	...	...	Glasgow.
.. Prof. Thos. M. Lindsay, D.D.	...	...	...	...	"
.. Arch. Henderson, D.D.	...	...	...	...	Crieff.
.. Dugald McKiehan, D.D.	...	...	...	...	Bombay.
.. Prof. James Iverach, D.D.	...	...	...	...	Aberdeen.
.. Kenneth S. Macdonald, D.D.	...	...	...	...	Calcutta.
.. Prof. Jas. Robertson, D.D.	...	...	...	...	Aberdeen.
.. Alex. Lee, M.A.	...	...	...	...	Nairn.
.. John McEwan	...	...	...	...	Edinburgh.
.. Murdo Mackenzie	...	...	...	...	Inverness.
.. William Ross	...	...	...	...	Glasgow.
.. Robt. Laws, M.D., D.D.	...	...	...	...	Livingstonia.
.. John Murray	...	...	...	...	Brora.
.. William Stevenson, M.A.	...	...	...	...	Edinburgh.
Robert Orr, Esq.	...	...	...	...	Glasgow.
John S. Ferrier, Esq.	...	...	...	...	Edinburgh.
J. D. Smith, Esq., S.S.C.	...	...	...	...	"
Alex. Gray, Esq., J.P.	...	...	...	...	"
<i>William Whyte, Esq.</i>	...	...	...	...	"
Alex. Watt, Esq.	...	...	...	...	Glasgow.
Hugh Cowan, Esq., Advocate	...	...	...	...	Paisley.
K. Ellison Ross, Esq., S.S.C.	...	...	...	...	Edinburgh.

United Presbyterian Church.

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

Rev. Jas. Black, D.D.	...	...	...	...	Glasgow.
.. Alex. Oliver, D.D.	...	...	...	...	"
.. Principal Hutton, D.D.	...	...	...	...	Paisley.
.. A. Henderson, LL.D.	...	...	...	...	"
.. R. S. Drummond, D.D.	...	...	...	...	Glasgow.
.. Prof. Orr, D.D.	...	...	...	...	Edinburgh.
<i>P. Esselmont, Esq., M.P.</i>	...	...	...	...	Aberdeen.
<i>Jonathan Thomson, Esq.</i>	...	...	...	...	Glasgow.
William Morrison, Esq.	...	...	...	...	Inverness.
<i>George Smith, Esq.</i>	...	...	...	...	Stirling.
<i>James Waldie, Esq.</i>	...	...	...	...	Edinburgh.
<i>J. Thomson Paton, Esq.</i>	...	...	...	...	Stirling.

Reformed Presbyterian Church.

(Clerk, *Rev. Robt. Dunlop, Blackhall, Paisley.*)

Rev. James Kerr, D.D.	Glasgow.
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Original Secession Church.

(Clerk, *Rev. W. B. Gardiner, Pollockshaws.*)

Rev. John Sturrock	Edinburgh.
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WALES—

Calvinistic Methodist Church of,

(*Clerk, Rev. R. H. Morgan, Menai Bridge.*)

Rev. T. J. Wheldon, B.A.	Bangor.
.. John Pryce Davies, M.A.	...	...	...	Chester.
.. Griffith Ellis, M.A.	...	...	...	Bootle, Liverpool.
.. Lewis Ellis	...	...	...	Rhyl, N. Wales.
Robert Rowland, Esq., J.P.	...	...	...	Pwllheli.
<i>J. R. Davies, Esq., J.P.</i>	...	...	...	<i>Bangor.</i>

ASIA.

CEYLON—

Presbytery of,

(*Clerk, Rev. H. Mitchell, Galle.*)

<i>Rev. Henry Mitchell</i>	<i>Galle.</i>
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JAPAN—

United Church of Christ in Japan.

(*Clerk, Rev. H. Yamamoto, Tokyo.*)

<i>Rev. Jas. L. Amerman, D.D.</i>	<i>Tokyo.</i>
.. <i>E. Rotheray Miller</i>	...	...	...	<i>Iwate Ken.</i>

PERSIA—

Knooshya (or Synod) of the Evangelical Syriac Church in.

(*Clerk, Rev. Shumatha Baba, Oroomiah.*)

CHINA—

Presbytery of Chiang-tsu-an-chin.

(*Clerk, Rev. Lim Huang, Amoy.*)

Presbytery of Tie-Hui-chin.

(*Clerk, Rev. Phe Khi-hong.*)

Philip B. Cousland, Esq., M.B.C.M.	Swatow.
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AFRICA.

CAPE OF GOOD HOPE—

Dutch Reformed Church in South Africa.

(*Scriba, Rev. J. H. Hofmeyr, Somerset.*)

ORANGE FREE STATE—

Dutch Reformed Church in.

(*Scriba, O. F. State.*)

SOUTH AFRICAN REPUBLIC—

Dutch Reformed Church in.

(*Scriba, S.A.R.*)

NATAL—

Dutch Reformed Church in.

(*Scriba, Rev. H. F. Schoon, Ladismith, Natal.*)

NORTH AMERICA.

CANADA—

Presbyterian Church in.

(*Senior Clerk, Rev. Wm. Reid, D.D., Toronto.*)

Rev. Principal Caven, D.D.	...	...	...	Toronto.
.. Wm. Reid, D.D.	...	...	...	..

Rev. D. J. Macdonnell, B.D.	...	...	...	Toronto.
„ Principal G. M. Grant, D.D.	...	...	...	Kingston.
„ Principal John King, D.D.	...	...	...	Winnipeg.
„ D. M. Gordon, B.D.	...	...	...	Halifax.
„ <i>Thos. Sedgwick</i>	...	...	...	<i>Tatamagouche.</i>
„ James Robertson, D.D.	...	...	...	Winnipeg.
„ Principal D. H. MacVicar, D.D., LL.D.	...	...	...	Montreal.
„ Thos. Wardrope, D.D.	...	...	...	Guelph.
Hon. Chief Justice Taylor	...	...	...	Winnipeg, Man.
„ <i>G. W. Ross, Esq., M.P.P.</i>	...	...	...	<i>Toronto.</i>
„ Justice Maclellan	...	...	...	„
„ <i>David Laird</i>	...	...	...	<i>Prince Ed. Island.</i>
W. Mortimer Clark, Esq.	...	...	...	Toronto.
Hamilton Cassels, Esq.	...	...	...	„
J. K. Macdonald, Esq.	...	...	...	„
W. B. McMurrich, Esq.	...	...	...	„
John Charlton, Esq., M.P.	...	...	...	Lynedoch.
<i>David Morrice, Esq.</i>	...	...	...	<i>Montreal.</i>

Synod of the Church of Scotland in Canada.

(Clerk, *Rev. J. Edgar Hill, Montreal.*)

<i>Rev. J. Edgar Hill</i>	...	...	...	<i>Montreal.</i>
„ C. G. Gordon Smith,	...	...	...	Laurester, Ont.

UNITED STATES OF AMERICA.

Presbyterian Church in the United States of America.

(Stated Clerk, *Rev. Wm. H. Roberts, D.D., LL.D., Cincinnati, O.*)

Rev. Prof. Wm. Hy. Roberts, D.D., LL.D.	...	...	...	Cincinnati, Ohio.
„ Prof. Henry M. Baird, D.D.	...	...	...	Yonkers, N.Y.
„ J. Aspinwall Hodge, D.D.	...	...	...	Hartford, Conn.
„ George Alexander, D.D.	...	...	...	New York, N.Y.
„ Robert L. Bachman, D.D.	...	...	...	Utica, N.Y.
„ John Dixon, D.D.	...	...	...	Trenton, N.Y.
„ Wm. O. Campbell, D.D.	...	...	...	Sewickley, Pa.
„ James I. Brownson, D.D.	...	...	...	Washington, Pa.
„ George D. Baker, D.D.	...	...	...	Philadelphia, Pa.
„ <i>Francis B. Hodge, D.D.</i>	...	...	...	<i>Wilkesbarre, Pa.</i>
„ <i>Henry E. Niles, D.D.</i>	...	...	...	<i>York, Pa.</i>
„ Wm. E. Moore, D.D.	...	...	...	Columbus, Ohio.
„ Oscar A. Hills, D.D.	...	...	...	Wooster, Ohio.
„ Wm. McKibbin, D.D.	...	...	...	Cincinnati, Ohio.
„ <i>John L. Withrow, D.D.</i>	...	...	...	<i>Chicago, Ills.</i>
„ F. F. Ellinwood, D.D.	...	...	...	New York City.
„ Wm. N. Page, D.D.	...	...	...	Leavenworth, Kan.
„ Daniel J. Sanders, D.D.	...	...	...	Wilmington, N.C.
„ John P. Campbell,	...	...	...	Baltimore, Md.
„ Douglas D. Putman, D.D.	...	...	...	Logansport, Ind.
„ Professor T. G. Darling, D.D.	...	...	...	Auburn, N.Y.
„ „ John Gordon, D.D.	...	...	...	Omaha, Neb.
„ John Hall, D.D.	...	...	...	New York City.
„ Wilson Phraner, D.D.	...	...	...	„
„ Wm. F. Hamilton, D.D.	...	...	...	Washington, Pa.

Rev. David A. Cunningham, D.D.	...	...	...	Wheeling, W. Va.
„ James F. Dickie, D.D.	...	...	...	Detroit, Mich.
„ James S. Dennis, D.D.	...	...	...	Beirut, Syria.
„ S. M. Hamilton, D.D.	...	...	...	Louisville, Ky.
„ C. B. Pitblado	...	...	...	Santa Rosa, Cal.
„ Geo. P. Hays, D.D.	...	...	...	Kansas City, Mo.
„ W. S. P. Bryan, D.D.	...	...	...	Cincinnati, Ohio.
Louis Chapin, Esq.	...	...	...	Rochester, N.Y.
Horace B. Silliman, Esq.	...	...	...	Coboes, N.Y.
John Dickson, Esq., M.D.	...	...	...	Baltimore, Md.
Jeremiah Baker, Esq.	...	...	...	Madison, N.J.
Hon. Geo. S. Graham	...	...	...	Philadelphia, Pa.
Samuel P. Harbison, Esq.	...	...	...	Pittsburgh, Pa.
Henry Small, Esq.	...	...	...	York, Pa.
Geo. L. Thomson, Esq.	...	...	...	Cincinnati, O.
John H. Holliday, Esq.	...	...	...	Indianapolis, Ind.
Edward W. C. Humphrey, Esq.	...	...	...	Louisville, Ky.
Hon. S. M. Cutcheon	...	...	...	Detroit, Mich.
Peter L. Perine, Esq.	...	...	...	Omaha, Neb.
William Graham, Esq.	...	...	...	Dubuque, Iowa.

Presbyterian Church in the United States.

(Stated Clerk, Rev. Jos. R. Wilson, Clarkesville, Tenn.)

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„ A. W. Pitzer, D.D.	Washington, D.C.
„ A. C. Hopkins, D.D.	Charleston, W. Va.
„ R. H. Fleming, D.D.	Lynchburg, Va.
„ E. L. Wilson	...	...	...	Gerardstown, W. Va.
„ Jas. J. Vance	...	...	...	Norfolk City, Va.
„ L. H. Paul	...	...	...	Mossy Creek, Va.
„ T. S. Sampson	...	...	...	...
„ Prof. W. W. Moore, D.D., LL.D.	...	...	...	Hampden Sidney, Va.
„ Peyton H. Hoge, D.D.	...	...	...	Wilmington, N.E.
„ Joseph Evans	...	...	...	Rowland, N.C.
„ Prof. F. R. Beattie, D.D.	...	...	...	Columbia, S.C.
„ B. L. Hobson	...	...	...	Crescent Hill, Ky.
„ L. C. Vass, D.D.	...	...	...	Savannah, Ga.
„ W. M. Alexander	...	...	...	Memphis, Tenn.
„ J. F. Cannon, D.D.	...	...	...	St. Louis, Mo.
„ S. M. Neel, D.D.	...	...	...	Kansas City, Mo.
„ H. B. Barks	...	...	...	Odessa, Mo.
„ A. P. Smith, D.D.	...	...	...	Dallas, Texas.
„ A. L. Phillips	...	...	...	Tuscaloosa, Ala.
„ J. S. Van Meter	...	...	...	Hot Springs, Ark.
„ H. G. Hill, D.D.	...	...	...	Maxtan, N.C.
Geo. W. Watts, Esq.	...	...	...	Durham, N.C.
W. A. Nicholson, Esq.	...	...	...	Union, S.C.
Hon. Y. W. Ewing	...	...	...	—
„ X. Ryland	...	...	...	Lexington, Me.
„ Jas. W. Lapsley	...	...	...	Selma, Ala.

Reformed Church in the United States.

(Stated Clerk, Rev. Isaac H. Reiter, D.D., Miamisburg, Ohio.)

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.. Edmund H. Eschbach, D.D.	Frederick, Md.
.. Herman J. Ruetenik, D.D.	Cleveland, Ohio.
.. Prof. James J. Good, D.D.	Reading, Pa.
.. E. V. Gerhart, D.D., LL.D.	...	...	Lancaster, Pa.
.. Chas. G. Fisher, D.D.	...	...	Philadelphia, Pa.
.. John H. Sechler, D.D.	...	...	" "
.. Harry M. Kieffer, D.D.	...	...	Easton, Pa.
.. Prof. David Van Horne, D.D.	...	...	Tiffin, Ohio.
.. Samuel G. Wagner, D.D.	...	...	Allentown, Pa.
Jacob O. Miller, D.D.	...	...	York, Pa.
.. Cyrus Cort, D.D.	...	...	Greencastle, Pa.
.. J. H. C. Roentgen, D.D.	...	...	Cleveland, Ohio.
.. John H. Prugh	...	...	Pittsburg, Pa.
.. Edwin Clark Hibshman	...	...	Collegeville, Pa.
.. Calvin Derr	...	...	Spring City, Pa.
.. John A. Peters, D.D.	Tiffin, Ohio.
.. John A. Hoffheins, D.D.	Martinsburg, W. Va.
.. Wm. R. Hoffer, D.D.	Allentown, Pa.
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Christian M. Boush, Esq.	Meadville, Pa.
R. S. Jamison, Esq.	Greensburg, Pa.
Benjamin Kuhns, Esq.	Dayton, Ohio.

Reformed Church in America.

(Stated Clerk, Rev. P. D. Van Cleef, D.D., Jersey City, N.J.)

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.. David Waters, D.D., LL.D.	Newark, N.J.
.. John B. Drury, D.D.	New York City.
.. Theodore W. Welles	Paterson, N.J.
.. Peter Moerdyke, D.D.	Chicago, Ill.
.. Evert Van Slyke, D.D.	Catskill, N.Y.
.. John A. DeBaum, D.D.	Fonda, N.Y.
Wm. H. Clark, Esq.	Newark, N.J.
A. T. Van Vranken, Esq., M.D.	West Troy.
C. T. Williamson, Esq.	Newark, N.J.
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United Presbyterian Church of North America.

(Principal Clerk, Rev. Wm. J. Reid, D.D., Pittsburg, Pa.)

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.. R. J. Miller, D.D.	Pittsburg, Pa.
.. D. W. Collins, D.D.	Philadelphia, Pa.
.. W. T. Campbell, D.D.	Monmouth, Ill.
.. R. G. Ferguson, D.D.	...	...	New Wilmington, Pa.
.. A. G. Grier...	...	...	Allegheny, Pa.
.. W. G. Moorehead, D.D.	...	...	Xenia, Ohio.
.. F. M. Spencer, D.D.	...	...	Stirling, Kansas.
.. J. C. Taggart	...	...	East Liverpool, O.

Rev. A. G. Wallace, D.D.	...	...	...	Sewickley, Pa.
.. John Rippey, D.D.	...	...	...	Caylerville, N.Y.
H. J. Murdoch, Esq.	...	...	...	Pittsburg, Pa.
J. B. Irwin, M.D.	...	...	...	Washington, Pa.
John Lynch, Esq.	...	...	...	New York, N.Y.
James McCandless, Esq.	...	...	...	Philadelphia, Pa.
<i>J. J. Porter, Esq.</i>	...	...	...	<i>Pittsburg, Pa.</i>
<i>Prof. J. H. Wilson</i>	...	...	...	<i>Monmouth, Ill.</i>

Cumberland Presbyterian Church.

(Stated Clerk, Rev. T. C. Blake, D.D., Nashville, Tenn.)

Rev. C. H. Bell, D.D.	...	...	...	St. L., Mo.
.. R. W. Binkley	...	...	...	Nashville, Tenn.
.. Pres. W. H. Black, D.D.	...	...	...	Marshall, Mo.
.. T. C. Blake, D.D.	...	...	...	Nashville, Tenn.
.. S. G. Burney, D.D.	...	...	...	Lehaven, Tenn.
.. D. E. Bushnell, D.D.	...	...	...	Chattanooga, Tenn.
.. W. J. Darby, D.D.	...	...	...	Evansville, Ind.
.. F. R. Earle, D.D.	...	...	...	Boonsboro, Ark.
.. W. B. Farr, D.D.	...	...	...	Marshall, Texas.
.. J. B. Green, D.D.	...	...	...	Nebraska City, Neb.
.. A. J. McGlumphry, D.D.	...	...	...	Marshall, Mo.
.. E. G. McLean, D.D.	...	...	...	Walla Walla, Wash., T.
.. J. B. Mitchell, D.D.	...	...	...	Kirksville, Mo.
.. B. G. Mitchell, Ph.D.	...	...	...	Oxford, Miss.
.. E. D. Pearson, D.D.	...	...	...	Louisiana, Mo.
.. S. L. Russell, D.D.	...	...	...	Gaylesville, Ala.
.. J. P. Sprawles, D.D.	...	...	...	Salem, Ill.
.. G. T. Stainback, D.D.	...	...	...	McMinnville, Tenn.
.. R. M. Tinnon, D.D.	...	...	...	Fort Worth, Texas.
.. A. W. White	...	...	...	Waynesburgh, Pa.
.. Pres. A. E. Turner	...	...	...	Linseln, Ill.
John Black, Esq.	...	...	...	Beaumont, Ark.
F. M. Cockrill, Esq.	...	...	...	Warrensburg, Mo.
W. E. Dunaway, Esq.	...	...	...	Jackson, Tenn.
John Frizzell, Esq.	...	...	...	Nashville, Tenn.
Hon. J. M. Gant	...	...	...	Nashville, Tenn.
G. R. Hill, Esq.	...	...	...	Oxford, Miss.
General C. B. Holland	...	...	...	Springfield, Mo.
T. F. Howell, Esq.	...	...	...	Rome, Ga.
W. G. Bulston, Esq.	...	...	...	Evansville, Ind.
J. R. Rush, Esq.	...	...	...	Pittsburg, Pa.
W. E. Settle, Esq.	...	...	...	Bushy Green, Ky.
W. H. Ward, Esq.	...	...	...	Fort Worth, Texas.

Synod of the Reformed Presbyterian Church.

(Stated Clerk, Rev. R. J. George, D.D., Beaver Falls, Pa.)

Rev. R. M. Sommerville, D.D.	...	...	...	New York City
.. H. H. George	...	...	...	Beaver Falls, Pa.
Walter T. Miller, Esq.	...	...	...	New York City.
John Hunter, Esq.	...	...	...	Spring Valley, N.Y.

General Synod of the Reformed Presbyterian Church.

(*Stated Clerk, Rev. Daniel Steele, D.D., Philadelphia.*)

Rev. J. F. Morton, D.D. *Cedarville, Ohio.*

Alex. Kerr, Esq. *Philadelphia, Pa.*

Welsh Calvinistic Methodist Church in the United States.

(*Clerk, Rev. E. C. Evans, Remsen, N.Y.*)

Rev. Joseph Roberts *Minneapolis, Minn.*

T. S. Griffith, Esq. *Utica, N.Y.*

Associate Reformed Synod of the South.

(*Stated Clerk, Rev. James Boyce, D.D., Louisville, Ky.*)

Rev. H. T. Sloan, D.D. *Lulah, Abbeville Co., S.C.*

AUSTRALIA.

EASTERN AUSTRALIA—

Presbyterian Church of.

(*Clerk, Rev. Isaac Mackay, Grafton, N.S.W.*)

NEW SOUTH WALES—

Presbyterian Church of.

(*Clerk, Rev. James S. Laing, Muswellbrook.*)

SOUTH AUSTRALIA—

Presbyterian Church of.

(*Clerk, Rev. W. F. Main, Norwood, S. Aust.*)

VICTORIA—

Presbyterian Church of.

(*Clerk, Rev. George Tait, South Yarra, Melbourne.*)

Rev. Prof. J. L. Rentoul, D.D. *Melbourne.*

.. *James Megaw* *Ararat.*

.. *John G. Paton, D.D.* *Melbourne.*

QUEENSLAND—

Presbyterian Church of.

(*Clerk, Rev. R. Kerr, Toowong, Brisbane.*)

TASMANIA—

Presbyterian Church of.

(*Clerk, Rev. James Scott, D.D., Hobart Town, Tasmania.*)

WESTERN AUSTRALIA—

Presbytery of.

(*Clerk, Rev. R. Hanlin, Fremantle.*)

NEW ZEALAND.

NEW ZEALAND—

Presbyterian Church of.

(*Clerk, Rev. David Sidey, Napier.*)

OTAGO AND SOUTHLAND—

Presbyterian Church of.

(*Clerk, Rev. Wm. Bannerman, Clutha, Otago.*)

NEW HEBRIDES MISSION SYNOD.

(*Clerk, Rev. W. Watt, Tanna.*)

WEST INDIES.

JAMAICA—

Presbyterian Church of,

(Synod Clerk, Rev. Wm. Y. Ferrer, M.D., Falmouth.)

TRINIDAD—

Presbytery of,

(Clerk, Rev. Alex. W. Ramsay, Port of Spain.)

The Rev. William Park now offered the following resolution, which the Council adopted:—

“That in accordance with the practice of previous Councils, missionaries from foreign fields of labour, ministers from Churches on the Continent of Europe, brethren invited by the Programme Committee to read papers or to deliver addresses, and Conveners of Committees reporting to this Council, and who may be present, be and hereby are cordially invited to seats as corresponding members.”

The following are the names of the brethren thus invited:—

Rev. W. A. Wilson	...	...	Neemuch, C. P., India.
.. C. A. R. Janvier	...	...	Fategarh.
D. Morrison, Esq., M.D.	...	...	Rampore Bauleah, Calcutta, India.
Rev. Calvin W. Mateer, D.D.	...	...	Shantung, N. China.
.. Jos. C. Thomson, M.D.	...	...	Canton, China.
John F. M'Phun, Esq., M.D.	...	...	S. China.
Rev. John Macdougall, B.A.	...	...	Honan, Central China.
.. Jairus P. Moore	...	...	Sendai, Japan.
.. C. A. Webster, M.D.	...	...	Palestine.
Consistorialrath Geo. Goebel	...	...	Munster, Germany.
Rev. Hugh Mackay	...	...	Round Lake, N.W.T.
.. N. M. Steffens, D.D.	...	...	Holland Patent, Mich.
Signor Filippo Grilli	...	...	Chicago.
Wm. Wood, Esq.	...	...	Mount Kisco, N.Y.
Rev. J. A. Wilson, D.D.	...	...	Wooster, Ohio.
.. John Laing, D.D.	...	...	Dundas, Ont., Canada.
.. G. D. Mathews, D.D.	...	...	London, England.
.. Wm. Cochrane, D.D.	...	...	Brantford, Ont., Canada.

As representing "Associated Communities:—

From the *Reformirte Bund*, Germany—

Herr Prediger Adolf Schmidt ... Vlotho, Westphalia.

From the *Swiss Evangelical Union*

M. le pasteur Eugene Choisy, B.D. Geneva, Switzerland.

As specially invited by the Council:

Mr. W. Scott Whittier Culcairn, New South Wales.

.. Z. J. De Beer George, Cape of Good Hope.

The Council being now organised, the President addressed the Council as follows :—

FATHERS AND BRETHREN,—It is with no ordinary pleasure that I now fulfil the duty which has been laid on me by the Programme Committee of the Alliance, as President of the Executive Commission, of opening the proceedings of the Fifth General Council. The pleasure is enhanced by the fact of our meeting in the Dominion of Canada, which, amid many other attractions, presents to us the spectacle of a Presbyterian Church, not split into fragments, but firmly united, and prospering greatly in its union—thus affording a lesson and an example, if not something like a rebuke, to some older Churches in other lands. And it is very agreeable, I am sure, to us all, that we meet in the beautiful and prosperous city of Toronto, a city which is wholly the product of the nineteenth century, and thereby well fitted to show what, under the blessing of God, can be effected by that combination of intelligence, industry, and integrity, of which our Presbyterian Church has doubtless contributed its share. I think, too, I may congratulate Toronto on its being the seat of the Fifth Council, because that will associate its name with other cities that have played a great part in the history of nations—with Edinburgh, Philadelphia, Belfast, and London—and will show, on the part of the Presbyterian Churches, how much we appreciate its work in the past, and what expectations of service we entertain for the future. The very fact that we have now reached our Fifth Council meeting, with undiminished numbers, undiminished interest, and, what is more, undiminished brotherly regard, surely says something for the vitality of our movement.

On this point I shall have something to add further on ; but, first of all, it is impossible to glance back on our short history, even since we met four years ago in London, without remembering how many of our dearest and most honoured brethren have passed into the unseen world. It is seldom that the supreme court of any large Church assembles without sad experience of loss in the interval ; but in our case, and especially in the case of our Eastern section, and in almost every branch of it, many of our very foremost men have been called away. Who, that was in London, does not recall the beaming face of our dear brother Eugene Bérnier, the first preacher of the Reformed Church of France, a pillar of the Protestant cause in that great community, one who had the ear of the most cultured classes in Paris, and from whose eloquent lips the Gospel of Jesus Christ was ever proclaimed in all its capacity to satisfy the needs and aspirations of men ? Had we not with us then, too, a minister



W. GARDEN BLAIKIE. D.D., LL.D.

New College, Edinburgh

of the Free Church of France of even more varied gifts, Edmond de Pressensé, a scholar, a thinker, an author, a patriot, an orator, and a preacher of the highest rank, one in whom even M. Renan, with all his cleverness and power of style, found a foe man more than worthy of his steel!—one who could go back to “*The Origins*” with a learning as copious as his, and a much more genuine historical instinct, one whose service to apologetic Christianity was matched by the evangelical power and fervour of his preaching, and the eloquence and dignity with which, as a Senator of France, he upheld the liberty and the honour of his country.

Do we not also recall the still powerful frame and honest face of Alessandro Gavazzi, of the Free Church of Italy, a notable product of the evangelical movement in that country? An orator whose early addresses in his native Italian used to thrill even hearers to whom it was an unknown tongue, and who, if he did not achieve all that was once expected of him, ever pursued a straightforward course, and never even suggested the idea of self-seeking or insincerity. To these representatives of the European Continental Churches who have passed from us has to be added the name of M. Emile Rochedieu, the leading pastor of the Synod of the Union of Evangelical Churches in Belgium, a minister held in high esteem both in his own church and in the Missionary Evangelical Church of that country.

London itself is poorer by the loss of two men whom we never should have thought so near the end of their career: Dr. Donald Fraser, always a devoted friend of this Alliance, conspicuous at our meetings in Edinburgh and London, an eloquent preacher, a laborious pastor, and an ever-ready helper of his brethren, in whom the weight of his theological convictions did not interfere with the play of a lively fancy, and an ease of manner that set off the freshness and vivacity of his mind. Can we forget, too, the appearance of the late Professor Elmslie, so youthful, ingenuous and winning, yet who seemed to go with so true an aim to the heart of the social disturbances of our time, and the Christian principles adapted to meet them?

Among our brethren in Ireland, we have to lament one who filled the chair at one of our London meetings, Dr. Whigham, of Balbrassloe, a man of mark and weight among his brethren, combining at a rare degree a talent for organisation, as shown in his work for the Sustentation Fund of his church, with an earnest spirituality which made him a power in the highest department of the Church's work.

Across the English border, the two greatest cities of Scotland have each had to deplore, from among the members of the London Central

a conspicuous loss: Glasgow, that of Dr. Alexander N. Somerville, prince of evangelists, "a modern apostle," as his biographer has well called him, who came nearer than any man of his time to the fulfilment of our Lord's command,—“Go ye into all the world, and preach the Gospel to every creature.” And Edinburgh: that of Dr. John Cairns, whom I may well call one of the pillars of this Alliance, and whose labour for it was but one of the many services which his broad and highly cultured intellect, his warm and ever generous heart, and his eloquent voice rendered to every phase and every department of the cause of Christ.

Multis ille bonis flebilis occidit,
Nulli flebilior quam mihi

who, in every matter bearing on this Alliance, could always look to him for the warmest of sympathy and the best of counsel, when there were not many men very prolific of either. Who that was present at our Philadelphia Council, can forget that noble address on the Atoning Sacrifice, and how, as he reached the climax, he thrilled every heart with his sublime reference to the influence of the work of Calvary as the one grand foundation of peace and joy, and the one grand stimulus to activity in all the ages and over all the world; and showed how this was for ever bursting forth and running over in Christian hymnology, as in Paul Gerhardt's "O Haupt voll Blut und Wunden," or Cowper's "There is a Fountain filled with Blood," or in more recent literature, "Just as I am, without One Plea," "I Lay my Sins on Jesus," "Free from the Law, O happy Condition!"

If the losses on the American side during these four years have not been so conspicuous, they have been enough to create in many quarters a lively sense of bereavement, and to call from all of us for much brotherly sympathy. Many of us will recall the genial and courteous Professor Ransom B. Welch, of Auburn Seminary, a ready contributor as a speaker to the Council, as in former days he had been as a writer to the *Catholic Presbyterian*; Professor Aitken, of Princeton Seminary, less known to the general Church than among his students, whose spiritual life he watched with the assiduity and tenderness of a father; Dr. W. J. R. Taylor, of Newark, N. J., at one time Convener of the western section of the Foreign Mission Committee of the Alliance, and an earnest advocate of the sanctity of the Sabbath; and Dr. E. D. Junkin, an able and well-known minister of the Presbyterian Church in the Southern States.

In the mission field the Rev. George Smith, of the English Presbyterian Mission at Swatow, has closed a devoted and useful career.

All those now named were present at our London meeting, and possibly others of whose death I have not heard. But in addition to these, other brethren have passed away since we met last who were conspicuous at former Councils. I cannot but recall the eloquent and singularly gifted Dr. Howard Crosby, of New York, so distinguished as a preacher, a scholar, a social reformer, and a Christian gentleman, whose appearance in the chair, and at the meetings of our Edinburgh Council, conveyed an impression of American vigour, promptness, and power that no other speaker surpassed; Dr. H. J. Van Dyke, also of New York, another man of remarkable weight and power, and a zealous and very successful minister; Dr. Gause, of St. Louis, one of the early workers for the Alliance and recently very active and useful in the movement for new colleges; Dr. Breed, of Philadelphia, the much esteemed Chairman of the Committee of Arrangements for the Philadelphia Council, and very helpful in our work on behalf of Bohemia. Dr. Hugh Hanna, of Belfast, in whose church we met in that city, and who was unwearied in his efforts to promote our comfort and facilitate our arrangements; Dr. Bomberger, President of Ursinus College, an early friend of the Alliance, and an earnest worker for Bohemia; Nerayan Sheshadri, one of the most active native missionaries that India has produced, whose swarthy face and Indian costume gave a peculiar interest to his words at Philadelphia; and Dr. Nish, of Australia, a worthy representative of a class of Churches liable to be overlooked on account of their extreme distance, but for that very reason claiming all the more to be kept in affectionate remembrance.

Fathers and brethren, I think you will agree with me that it was no useless service this Alliance performed when it brought together such men from all parts of the world, many of whom would otherwise have never seen each other's faces or grasped each other's hands. It is after they have gone that we realise with what manifold gifts and graces our sovereign Lord has endowed His Church, not in one section of it, but in all, and how good it is to have come even for a little time under their personal influence, and caught inspiration from their fellowship. And I do not think you will charge me with having struck a gloomy keynote for the present Council by thus recalling at the outset the memory of the departed. Of themselves we cannot think but the words flash into our minds, "How bright these glorious spirits shine!" And even when we think how much we have lost when we have lost them, it is our privilege to remember that the Master remains while the servants go; the Lord God of Elijah has still "the residue of the

Spirit," and we who are called to take their places and continue their work have a gracious voice to encourage us—"As I was with Moses, so will I be with you."

Fathers and brethren, since we met in London, two Councils or Conferences have been held in connection with other branches of the Church, which serve to show the wisdom and the reasonableness of the step we took when we formed this Alliance. One of these was the Methodist Ecumenical Conference, held at Washington in 1891. My honoured friend and brother, Dr. Talbot Chambers, was present on that occasion, on behalf of the western section of our Executive Commission, and will no doubt have something to tell us about it. All I would say is, that our Methodist friends, having followed our example by holding their first gathering in the old country, continued in our tracks by holding their second on this side of the Atlantic. I have no doubt it will be found that their meetings have borne fruit similar to our own, and will still further contribute in the future to the consolidation and co-operation of various branches of the Methodist Church in the great work of the Gospel.

The other event was the first International Council of Congregational Churches held in London last year. I had the honour to be present as an invited guest at that conference, and to witness, in another connection, what I had seen first in Edinburgh in 1877, the coming together for the first time of Christian brethren from many parts of the world in the same deliberative assembly. And again it was made apparent how naturally and easily they ran into one, under the influence of that great truth, which is the anchor of every Christian soul, as it is the strength and glory of the whole Church, the Divine glory and saving grace of the Son of God. A body like the Congregationalists, without public creed and without formal organisation, could not have the same cohesion as the Presbyterian system enjoys, and I cannot say that I found myself in perfect accord with all the views of the conference. But it was delightful to witness the cordial and enthusiastic agreement of all in the glorious supremacy accorded to the one Head of the Christian Church. At first, it seemed doubtful whether at the end they would dissolve for good and all, or make their Conference the first of a series. The happy experience of this their first Conference soon settled the question, and with much approval it was resolved to have a second in due time. I well remember the great unbelief of my own heart before the meeting of the Edinburgh Council, and the torment I felt as the fear arose that possibly the meeting of so many delegates, representing diverse races, languages, and countries, with diverse views and methods, and possibly differences, too, among

themselves, might prove an occasion of painful collision, instead of brotherly harmony. But it was delightful, when the Edinburgh meeting actually took place, to find the various elements coalescing with perfect readiness, under the influence of a common faith, a common aim, and a common charity, and the influence of this, which could not fail to be apprehended by the community, was a testimony to the unity of the Church of Christ, as impressive as it was fresh and novel.

But what I would mainly gather from the Methodist and Congregational experience is, that we Presbyterians took a right view, both of our duty and our privilege, when nearly twenty years ago we began to move for a world-wide Presbyterian Alliance; that we rightly interpreted one of the purposes in Providence of that unprece-dented facility of travel which our age supplies, when we used it to bring brethren together from far distances; that we were right in thinking that from so large and varied a constituency we might derive much valuable information as to methods, and much valuable stimulus as to the spirit and consecration with which we ought to do our work; and that we had good ground for the hope that our Conferences might lead to useful practical results bearing on the advancement of the kingdom of Christ. I am not going to enter into details, but I appeal to any one who has taken an interest in our Alliance whether it has not fulfilled in measure the great objects for which it was formed. Have we not found it an inspiration and a privilege to become acquainted with so many estimable Presbyterian relations, and realise how large and goodly a family we are? Have we not experienced the benefit of becoming familiar with each other's ways and methods, and learning each other's views on the problems of our time? Have we not discovered a number of our relations in rather depressed circumstances, especially in the Continent of Europe, and gladdened them by our sympathy and encouragement? And, above all, have we not come upon a most hopeful sphere of influence in connection with the work of missions to the heathen, and been enabled to lay the foundation of union and co-operation in that sphere, affording excellent promise for the future?

Nor have the evils that were predicted of our Alliance come to much. Some sneered at the idea—it would be a mere talking concern, a wind-bag which would speedily burst. Others said it would serve merely as a trumpet to proclaim the glory of Presbyterianism—it would make bigots of us all. No doubt there has been talk; but read the volumes of our proceedings, and you will see it has neither been idle nor empty talk. No doubt our Alliance has made known more widely the scriptural basis, the wide extension, and

the wholesome influence of the Presbyterian Church; but if it has made us more Presbyterian it has made us more catholic, too. It has enlarged our horizon; it has elevated our point of view; it has taught us to embrace in our survey the wide, wide world; to think of the vast work that has yet to be done by the Christian Church. before, like a sea of glory, it spreads from pole to pole. It has led us, I am persuaded, to a more brotherly and sympathetic view of all who are bearing an efficient part in this great work of union in the Christian Church. We may say, that the more you have of union the more you desire to have, and, for my part, I think the day may not be very distant when something will be accomplished in the direction in which our friend, Dr. McCosh, has lately been working—when a federal relation may be established among the evangelical Churches, more especially with reference to mission work among the heathen. All this, I think, encourages us to believe in the vitality of the Alliance, and in the duty of doing what we can to maintain and perpetuate its influence.

It is not my purpose to advert to the detailed operations of the Alliance since our last Council meeting. That will be done in the reports of the two sections of the Executive commission; but there is one point I may notice, because I am sure the secretary will neglect it, and that is the valuable services of the secretary himself. To say that Dr. Mathews has devoted himself heart and soul to the work of the Alliance, that he has shrunk from no labour that could promote its interests, that his mind has ever been busy in thinking how he might serve it, and that his intercourse with the Churches has always been marked by brotherly courtesy, and by the utmost care to avoid even the appearance of undue interference, is only to say what is universally known. I may be allowed to speak with some authority on this point from having had no little experience of the business of the Alliance. Dr. Schaff and Dr. Watts could tell you that even to prepare for one meeting of Council is a tremendous labour, but, if other correspondence and business and travelling and literary work be superadded, it needs pretty broad shoulders to bear the whole. Do what I might, I found that one great and important object completely baffled me; I could not go among foreign Churches to ascertain their position, their methods, their difficulties or their needs; and without this I could not come to a conclusion, more especially in the case of Churches speaking a different language, whether, or in what manner, this Alliance might become beneficial to them. Dr. Mathews has been able to do this service to a large extent and with much benefit. If he is able to continue this service, and to do similar work in connection with the mission field, he will

accomplish one of the most important, and, at the same time, most difficult purposes of the Alliance.

We are in different circumstances in this respect from the Methodists and the Congregationalists. Their history is comparatively short, but ours goes back to the Reformation. It ought not to be forgotten that Presbyterianism was the outcome of the Reformation, the outcome of that careful study which was bestowed then on the government of the Church, and of the light which the New Testament throws upon it. At first the great strength of Presbyterianism lay in the Reformed Churches of the European Continent. The Anglo-Saxon element was insignificant. Three centuries and a half have changed the balance, and now Anglo-Saxon Presbyterianism is immensely predominant. But surely, in these circumstances, it becomes us specially to bear in mind the old Churches of Europe, and to do all we can, consistently with a due regard to their honour and independence, to increase their efficiency.

And now, fathers and brethren, I think you will agree with me in my concluding remark, that the time at which we hold our present meeting is a singularly critical and yet a singularly hopeful one, and that this places us all under a very heavy responsibility. The sky is full of clouds, and yet it presents bright and glorious openings. Never were enemies more numerous or more active, and yet it does seem as if our great Head were preparing to take the attitude of the 110th Psalm: "Rule Thou in the midst of Thine enemies." The Church seems to be getting a new view of Divine power—a new perception wherein her great strength lies. "Consecration" is becoming a familiar word, both among men and women. The thought takes hold that if they do but resign themselves wholly to Christ, and seek simply to be instruments in His hands for accomplishing His purposes, extraordinary success will ensue. And so a new hope has arisen, and the thought of gaining the whole world for Christ has ceased to be a mere chimera or dream. The idea of a great crusade—a great aggression on the realms of darkness—fills many hearts and animates many a worker. But not such a crusade or such an aggression as ambitious ecclesiasticism attempted in former days. What gives a special character to the missionary ardour now developing throughout the Christian Church is its close connection with the spirit of beneficence, a spirit which has been developing in many directions with equal fulness. If religious enthusiasm has been a curse when wedded to worldly ambition, it is fitted to be a glorious blessing when controlled and permeated by the spirit of beneficence. Our aim is to make men both happier and better, but happier because better, and because religion is not a

if it does not bring the spirit of man into living fellowship with the God of love. We seek to turn "the winter of men's discontent into glorious summer"—"to make a sunshine in the shady place." Alas, is it not time? Nearly nineteen centuries have passed since the angels sang over Bethlehem, "Glory to God in the highest, on earth peace, good-will to men!" Who would have supposed that after so long an interval there should be so little brightness over the world, and so much of it covered, like the prophet's roll, with lamentation and mourning and woe! That even in Christian countries there should be so much of envy and strife, such trampling on the feeble in the haste to be rich, such sadness in innumerable lives, such drunkenness and debauchery, such hideous tragedies culminating in the madness, the suicides, and the murders which every journal records? And what comes nearer to us, that often in our very Churches there should be so little of the spirit of forbearance and love, such keenness and bitterness of spirit, as if Jesus Christ washing the feet of His disciples were a mere myth, or as if the thirteenth chapter of 1st Corinthians were just a rhetorical flourish. If, in the fresh aggressive ardour of the Church, we are to "ring out the darkness of the past," if we are to "ring in the Christ that is to be," let each and all of us try to act as though the character and credit of Christianity, as a religion of love, depended on our own individual spirit and on our whole conduct, not in public only, but in the smallest matters of common life. Let us realise it as the will of our Master that we should never, if we can help it, make a fellow-creature unhappy; that forbearance is infinitely higher and better than revenge; that it is more blessed to give than to receive; that doing good to others is not only an exalted but a most blessed habit; in a word, that the seven beatitudes in the Sermon on the Mount are meant to be, and are fitted to be, the practical rules of our life. Let us make it impossible for the world not to feel that the spread of Christianity means the spread of all that is honest, lovely, and of good report, and impossible for the world to doubt that the reception of such a religion will make the heathen world infinitely better and infinitely happier. This is the true way to commend Christianity; this is the apologetic which the world needs; this were at once the fulfilment and the vindication of the angels' song.

Towards a consummation so devoutly to be wished, may all the proceedings of this Council tend!

At the conclusion of this address the Rev. Dr. PATON led the Council in prayer, commending the bereaved families and flocks to the blessing of God, special reference being made to the case of Mr. William

Whyte, a delegate to the Council from the Free Church of Scotland, who, on his way to Toronto, died suddenly at Detroit, on the 18th inst.

The Rules of order as agreed to at the London Council were, on the motion of the Rev. Dr. Waters, adopted as the Rules for the present Council.

The Report on Remits of the London Council was presented by the General Secretary, and, without reading, referred to the Business Committee to be hereafter appointed.

A series of recommendations from the Western Section were presented, and, without reading referred to the Business Committee.

The Reports of the Eastern and Western Sections were without reading referred to the Business Committee. That of the Western Section was ordered to be printed.

The Rev. Dr. Chambers, Chairman of the Western Section, mentioned its appointment of a Deputation to attend the Oecumenical Methodist Conference in 1891 at Washington, D.C., and spoke of the cordial manner in which its members had been received. He also stated that that Conference had appointed a deputation to be present at this Council.

The Report of R. T. Turnbull, Esq., the General Treasurer, was read and referred to the Business Committee.

Verbal reports were given as to the Programme by the Rev. Drs. Blaikie and Chambers, when, on motion, the Programme as printed was accepted, and adopted by the Council.

The Committee on Local Arrangements presented a Report, which the Council accepted.

The Committee on Business was then on motion, appointed, and after additions, was as follows:—

Rev. Prof. W. G. Blaikie, D.D., LL.D.	Rev. Talbot W. Chambers, D.D., LL.D.
.. Thomas M. Lindsay, D.D.	.. Prof. W. H. Roberts, D.D., LL.D.
.. Arch. Henderson, D.D.	.. Pres. T. G. Apple, D.D., LL.D.
.. Charles M. Grant, B.D.	.. Princ. Caven, D.D.
.. Principal G. C. Hutton, D.D.	.. .. D. H. MacVicar, D.D., LL.D.
.. James Kerr, D.D.	.. David Waters, D.D., LL.D.
.. Albert Brocher.	.. Geo. P. Hays, D.D., LL.D.
.. P. McAdam Muir.	.. W. T. Richardson, D.D.
.. David McEwan, D.D.	.. W. S. Owen, D.D.
.. William Park, A.M.	.. R. M. Sommerville, D.D.
.. J. Monro Gibson, D.D.	.. Wm. Cochrane, D.D.
.. George Macfarland, A.M.	.. George D. Baker, D.D.
.. Robert S. Drummond, D.D.	.. J. S. Van Meter.
.. Prof. J. L. Rentoul, D.D.	.. R. J. Miller, D.D.
.. W. S. Swanson, D.D.	Hon. Chief Justice Taylor.
.. T. J. Wheldon, B.A.	T. S. Griffith, Esq.
John Campbell, Esq., S.S.C.	Wm. Mortimer Clark, Esq.

Louis Chapin, Esq.

With the Stated Clerk of the Council, and having power to add to their number.

The Business Committee was instructed to nominate to the Council a Committee on Reception of Churches and similar subjects.

The Council now adjourned, to meet in Cooke's Church on to-morrow forenoon at 10.30 o'clock, and the session was closed with the Benediction.

THURSDAY, *September 22nd*, 1892.

COOKE'S CHURCH: Thursday forenoon. September 22nd, 1892. The Council met at 10.30 o'clock A.M., according to adjournment, the Rev. Dr. J. MONRO GIBSON, London, in the Chair.

After devotional exercises, the Minutes of yesterday's session were read and approved.

The Chairman of the Business Committee, Dr. Caven, made a Report recommending that, for the present, the Rev. Drs. Roberts and Waters act as Clerks of the Council.

The Committee also cordially recommended the adoption of the following resolution:—

“Whereas, this day, September 22nd, marks the semi-centennial of the Rev. Dr. Blaikie's ministry, therefore this Alliance hereby conveys its congratulations to Dr. Blaikie, and prays that the Divine benediction may rest upon him as one of the fathers of this Alliance, whose long-continued and efficient services have done so much to promote its welfare; and, further, as a mark of honour to Dr. Blaikie, he is hereby requested to accept the position of Honorary Secretary of this Alliance. It is also recommended, that the Rev. George D. Mathews, D.D., General Secretary, and the Rev. J. Marshall Lang, D.D., be appointed to represent this Alliance at the Jubilee of Dr. Blaikie, to be held in Edinburgh, Scotland.”

The Committee recommended,—the approval by the Council of the General Treasurer's Report (see *Appendix*, p. 116); that Rev. Dr. Gibson, Rev. Dr. Darling, and J. W. Mortimer Clark, Esq., be chairmen at the morning, afternoon, and evening sessions respectively; that the Committee of reception of Churches consist of Rev. Drs. Black, W. E. Moore, William Snodgrass, E. V. Gerhard, G. Johnstone, H. Bavinck, and J. Iverach, with Chief Justice Taylor, Judge Bookstaver, H. Cowan, Esq., and J. Price Davies, Esq., J.P.;—that the overture from the General Synod of the Reformed Church in the United States, on the subject of Co-operation in Home-Mission work, be referred to a Committee, consisting of Rev. Drs. De Baum, Orr, and Apple, with John H. Holliday, Esq.;—that the stated Clerk of the Council, Rev. Dr. Mathews, be directed to acknowledge, with thanks, the invitations from the Toronto Board of Trade, and from the Y.M.C.A., inviting the delegates to visit their several buildings; and that the delegates from the Ecumenical Methodist Conference be received on Wednesday, 28th inst., and the representatives of the Canadian Baptists on Thursday, 29th inst.

The recommendations were put *seriatim* to the Council and adopted.

After the adoption of the second item, which was taken by a standing vote, the Chairman, the Rev. Dr. GIBSON, addressing Dr. Blaikie, said :—

It is with the greatest pleasure that I rise to convey to our honoured President, the congratulations of the Council on this memorable occasion. Our Churches, and the delegates to this Council, can never forget the services that Dr. Blaikie has rendered to the cause of Presbyterian Reunion; we are therefore extremely thankful that he has been so long spared in health and strength, and that he has been enabled, not only once more to cross the Atlantic, that he might attend our deliberations, but that we were privileged to hear such an address as the Council listened to yesterday. It is the earnest desire and sincere prayer of all the members of the Council, that you may be long spared to carry on your official and your non-official work on behalf of the Church of Christ, and to continue to take part in the proceedings of yet many succeeding Councils.

Rev. Dr. BLAIKIE, who was received with great applause, replied: Mr. Chairman, and Delegates to this Fifth Council, I regard it as a very high honour indeed, to receive from you such a mark of your kindness, and such a tribute to any service that in time past, I have been able to render to the Alliance. A man who to-day, has completed the fiftieth year of his ministry, —fifty years of service in the Church, knows something of the trials to be undergone, and of the difficulties to be contended with in the good work, and may well be supposed to have in his breast at such a moment as the present, many conflicting emotions. I understand what it is to be misunderstood, to have words misconstrued, and to have very secondary motives indeed, regarded as those which are the mainsprings of one's action. Then, there is a great deal to humble one in the retrospect of so long a period of professional service, and during which one displays, as well as encounters, much of human infirmity. It is a great satisfaction to me, however, that the members of this Alliance have not been dissatisfied with what I have tried to do. I was rather poorly a few weeks ago, and was at one time afraid it might not be advisable for me to come to Toronto; but one of the great reasons which have prompted me to cross the Atlantic, is the thought that it would be such a delightful thing, after a period of fifty years' service, to address the Council, as I tried to do yesterday. Again I thank you all from the bottom of my heart, for this expression of your kindness, and pray that the Divine blessing may rest on you, the members, in all your deliberations, and that, as has been said by my friend Dr. Caven, in dependence on the Spirit of God we may ever be led into all truth.

The Rev. Dr. MATHEWS, the General Secretary, in presenting the Report on Statistics (see *Appendix*, p. 1), which had already been distributed among the Delegates, said: In presenting this Report, I cannot but regard the present Council as one of the most important of the assemblies that in all the history of our Church has ever yet been held. We here, in this Council, represent a Church whose members are found in every quarter of the globe, and who, through their industry, intelligence, and character, help materially in the advancing of the kingdom of Christ. We represent a Church which has a historic reputation for an educated ministry, whose contributions to the intellectual and spiritual progress of our race are at least equal to those of any other branch of the Church. Then, we also represent here to-day, an immeasurably larger number of professing Christians than were represented in any of those great Councils of the Church which stand out as landmarks in history. We speak of the Council of Nice, with its famous Creed; of the Council of Dort, with its clear-cut Canons; of our own ever-to-be-honoured Westminster Assembly, with its world-prized Catechisms and Confession, yet, after all, I consider the gathering within these walls, in having at its back ten times, perhaps a hundred times as many constituents as any of those had, to be beyond them all in impressiveness and in importance.

We have come together to-day, in the exercise of our legitimate freedom of action as Christian brethren, a collection of Committees representing, in this General Committee, our different Churches. Being such, we have no legislative authority, but none the less our meeting possesses weight and influence. Our interchange of views may clear the theological atmosphere in some directions; statements as to social questions made by cautious thinkers may guide our people in the midst of perplexing controversies; while the life and the spirit exhibited by our brethren from Mission fields may, with God's blessing, lead us all to a profounder interest in the advancing of the Master's kingdom, and enable us to realise, more than ever, that the one business of the Church is to evangelise the world for Christ. From this Council pulsations of spiritual and intellectual life may thus go forth to influence the life, the faith, and the hope of our multitude of people, and in view of these considerations, I think I am right in saying, that this Council possesses a most impressive character. We speak this day to more than twenty millions of people.

The Report which is now laid upon your table, embraces a much smaller number of topics than any hitherto laid before you. For

reasons stated in that Report itself, it was not thought needful to reproduce what is already in the hands of the members of our Churches.

Respecting the tabular portion of the Report, I must regret that it is still so far from completeness. We have failed chiefly in obtaining returns from all the Churches. Had such been obtained, I have no doubt that our figures would have been much higher than they are. In the case of an Alliance such as ours, where the members oftentimes dwell far apart, and are under no ecclesiastical obligation, either to forward returns when asked for, or even to collect them for their own satisfaction, it is extremely difficult to compile a full and exhaustive return. That a return can be made at all shows, however, the amount of *Organisation* that exists among us. Our Churches, after all, are not so many units. They recognise the ties of brotherhood. They are organised communities, having their representative officers, and moving, more or less, like an army of trained and disciplined soldiers.

It gives me great pleasure to say that the numerical returns show an increase in the gross number of communicants, and in the gross number of children attending our Sabbath Schools. Whatever decrease is shown elsewhere is in connection with the distribution of our congregations, so that there is really no weakening in our ranks, merely a re-arranging of some of our divisions. Is it too much to hope, in view of the regrettable shortcomings, that the brethren in the different Churches will take this matter more carefully in hand, and enable your Committee, when presenting the Report to the next Council, to be able to say,—Returns have been received from every one of the Churches?

Appended to the Statistical returns will be found a series of sketches on Church-governments. This is an altogether new subject of inquiry, and one which possesses interest and importance for the members of this Council, for we, of the English-speaking countries, as a rule, know very little of the circumstances of our brethren on the Continent of Europe, of the organisations of their Churches, or of the extent to which their movements are subject to State legislation.

It will be a surprise, I have no doubt, to some of the members of the Council, to learn that there are Churches on the Continent whose ministers are unable to be absent from the bounds of their parish for even twenty-four hours, without leave from an ecclesiastical superior! That if the absence be extended to the period of a few days, leave has to be obtained from a higher authority, while if it be extended to a fortnight, it has to be obtained from what is almost the Supreme Court of the Church! Such an amount of control is some-

thing to which we, under our free government, are utter strangers. But we thus see how difficult it must be for our Continental brethren to engage in many varied Christian labours outside of their particular congregations. Neither are we accustomed to have the length of our sermons made a matter of State legislation, and that ministers should be ordered "not to preach longer than an hour in the forenoon, or than half an hour in the afternoon."

An examination of these different constitutions may well make us grateful for that freedom of action which enables our Churches to obey their great Head in preaching His Gospel to every creature. It has led me to realise more deeply than ever the excellence of our Presbyterian system of Church government. Ours is a government which tends to develop the individual activity of her members, leading these to take part in all forms of Christian work. It finds room for all talents, for all ages, for all conditions of men, and then guides and directs their zeal and labour to systematic work in particular fields of labour. We work as Churches, and do so to bring Churches into existence. For such work no system is better adapted than our own. Sometimes it is said that our Presbyterian system is old-fashioned and c^ote. Yes, it is so, as the Word of God is old-fashioned, but in no other sense. It does not, it will not go out of fashion, or at least, out of efficiency. If it be true that God has yet much light to break forth from His Word, equally is it true that we have much to learn as to the value and resources of our system of Church government. This is neither a fossil nor is it chained to a dead past. Its true character, indeed, is best seen when the Church is in her normal state of Christian activity, pledge of a history in the future. It has a flexibility of administration that enables it to live and to thrive under all systems of civil government. Wherever it prevails the principles of self-government in the body politic soon appear, so that it is a system that, coming from freedom, makes free men, free communities, free Churches, and we to whom such a heritage has been given, should seek more and more to protect it from all perversion, and be increasingly active in enabling other communities to see its manifold excellences.

Hon. Judge BOOKSTAYER moved, and President APPLE seconded, the acceptance of the Report, which was agreed to by the Council. In seconding the motion, Dr. Apple said that already he had read over a large part of this Report, and was greatly gratified and instructed by the immense and comprehensive view it gave of the whole Presbyterian Church. He thought that great thanks were due to Dr. Mathews for his exceedingly able Report.

Rev. Dr. CHAMBERS now offered the following resolution, which, on motion, was referred to the Business Committee:—

“Resolved: That it be referred to the Business Committee to consider the propriety of constituting a Third section of the Executive Commission, to be called the Southern Section, and to consist of the members from Australia and the South Pacific.”

Rev. JAMES KERR, D.D., offered the following resolution, which was also referred to the Business Committee:—

“This Council declares its admiration of the recent action of the United States Congress in deciding in favour of the shutting of the gates of the Columbian Exposition on the Lord’s Day: expresses the hope that there shall be no reversal of this action, and, as an association holding the Consensus of the Reformed Churches, specially rejoices in this decision, as it illustrates the great Scriptural doctrine of the binding obligation of the Sabbath on all peoples, and prepares the way for other public action and reforms which would recognise the supremacy of the Lord Jesus Christ over the nations, and promote the civil and religious prosperity of all communities.”

The Order of the Day was now taken up, when the Rev. Professor LINDSAY, of Glasgow, read the following Paper on “The Protestant Reformation: its Spiritual Character and its Fruits in the Individual Life.”

The Church of Christ sprang into being in a revival, and its history from the day of Pentecost till now has been from revival time to revival time. The movement which we call the Great Reformation of the Sixteenth Century was one of these revivals, perhaps the greatest, whether its magnitude be measured by intensity of religious conviction, by clearness of consecrated vision into those intellectual meanings of spiritual facts, and into those laws of action among spiritual events which we call dogmatic theology, or by its almost unique effects in fields remote from religion and Church life in the narrower meaning of these words. This great revival had a wonderful environment. It was set in a picturesque framework of human impulses, political, intellectual, moral, and social, such as the world has seldom seen before or since. History, with its warp and woof of when and where, so wove and interwove, as it always does, event and environment, that it is not wonderful that many historians have mistaken the one for the other, and have overlooked the spiritual character of the movement.

It is impossible to state all the various ways in which men have misread the Reformation, but for the sake of showing its intrinsic spiritual character let me refer to three, which may be called the *political*, the *intellectual*, and the *social*.

Professor Leopold von Ranke and Bishop Creighton may be taken as examples of those who regard the Reformation as above all things a great *political* force, working political transformations not yet ended. It was, they show us, the overthrow of mediævalism, and the starting of the modern conditions of political life on their career of evolution. The three centuries before the Reformation witnessed the gradual decay of the dominant thought that Christendom must be visibly one—one ecclesiastical organisation, one political empire. It was the imperfect mediæval way, as one may see from Dante's *De Monarchia*, of trying to understand the brotherhood of nations and the brotherhood of Churches.

The three centuries before the Reformation are full of revolts against mediævalism. The birth of modern European nations, with conflicting interests, strong feelings of independent national life, overthrew the mediæval ideas of government, both secular and ecclesiastical. Independent peoples came to mean independent national Churches. The authority of Emperor and Pope had been defied by almost every European nation before the Reformation. Of course, the Reformation movement intensified this revolt, gave it new springs of action and force. It is also to be admitted that it was the Reformation which effectually defeated the almost successful efforts of Charles V. to restore the great mediæval Empire. But this political revolution was not the Reformation. It was only part of its environment. It is easy to show this. The two kingdoms of France and England had long broken away from the mediæval State. In the Reformation period, they *both* separated from the mediæval Church. In France, the severance was actually made by the Pope himself, who, by the Concordat of 1516, and for an annual grant of money, made Francis I. the supreme head of the Church in France; while in England, Parliament, in defiance of the Pope, gave the same powers to Henry VIII. The real reformers in England did not think much of Henry's Reformation, and in France, we find the whole strength of the Huguenot party arrayed against that Concordat which freed France from mediævalism.

The Reformation is for many an *intellectual* movement merely. They point to the wonderful revival of letters which is called the Renaissance. The siege and pillage of Constantinople by the Ottoman Turks in 1453, had dispersed the scholars of that rich and learned city over western Europe. Manuscripts and objects of art, hastily secured by trembling fugitives, sufficed to stock the rest of Christendom. Western nations began to study the authors of a forgotten classical antiquity. A whole world of new thoughts in poetry, philosophy, and statesmanship opened upon the vision of the men of

the period in which the Reformation began. In the earlier days of the first Renaissance the new learning had been confined to a few solitary and daring thinkers. The invention of printing, almost contemporaneous with the second Renaissance, made the new learning common property. The new thoughts acted upon men in masses, and began to move the multitudes. The old barriers raised by mediæval scholasticism were broken down. Men were brought to see that there was more in religion than the mediæval Church had taught, more in social life than the Empire had imagined, and that knowledge was a manifold unknown to the schoolmen. All this is true. It is part of the environment of the Reformation. But it does not explain the movement itself.

If any one desires to know what a thorough brute the highly trained intellectual man may be, the literature of the Italian Renaissance will tell him.

A third class of thinkers see in the Reformation the modern birth-time of the individual soul—the beginning of that assertion of the supreme right of individual revolt against every custom, law, and theory, which subordinate the man to the caste or class, a revolt which finally flamed out into the French Revolution. When the Swiss peasantry tied their scythes to the end of their shepherd's vaulting poles (you can see the weapons still in the Museum at Constance), and standing shoulder to shoulder broke the fiercest charges of mediæval knighthood, they proved that, man for man, the peasant could face the noble, and the caste system of mediævalism tottered to its fall.

Individual manhood had asserted itself in rude bodily fashion at first, and then mentally and morally. The invention and use of the mariner's compass, the discovery of America by Columbus, not merely revolutionised trade and commerce, but fired the imagination of Europe. The thoughts and speech of the time come from men who feel that they are on the eve of great events. It was a time of universal expectation, of wide-spread individual assertion. But this right of private judgment is not the keynote of the Reformation. The pre-Elizabethan drama in England, the contemporary drama in Spain and Italy, show how this movement, unsanctified by the Reformation, glorified abnormal crimes, if only these atrocities manifested the strong impetuous individuality of the criminals. No! none of these theories account for the Reformation. *They describe its environment.* The movement itself is very different. It was a revival of religion, one of the many fulfilments of the promise of the outpouring of the Spirit of God upon His waiting Church. The great movement will always be misread if any other

theory of its nature be taken. The revival fired the masses; the revival lit up the individual souls; the revival laid hold on the political revolution, sanctified the intellectual movement, and consecrated the intense individuality of the time.

When Church History condescends to write about the series of revivals from Pentecost down to our own day, which is, after all, the living thread on which the varied details of Christian life, whether individual or organised, must be strung, and analyses the deeper roots beneath each, I venture to say that it will be found that the overmastering impulse in all is the desire to get near God, to feel in personal fellowship with the Father, who has revealed Himself in His pardoning grace in the life and work of our Lord Jesus Christ. This craving after personal fellowship with God is the most noted feature in the religious lives of the leaders of the Reformation, and the inspiration to understand, and to tell other men how they can also enjoy this fellowship, is the distinctive feature of Reformation theology, and is what gave it its wonderful influence over the lives of men and women.

Think of Luther after a long course of cruel maceration, after surfeits of scholastic theology, varied by fasting, praying, scourging, helpless at the end of it all. Then recall his dialogue with his old fellow-monk. "Brother Martin, do you believe the Creed?" "Yes, I do." "Repeat it." And Luther repeated it: "I believe in God the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ His only Son our Lord,"—and so on till he came to—"I believe in the forgiveness of sins," when the monk stopped him with what seemed to Luther the extraordinary question—"Do you believe in the forgiveness of sins?" "Yes, I do," said Luther, wondering. "Then put *my* in—I believe in the forgiveness of *my* sins." The personal appropriation of the promise of pardon in and through Christ—that was the lesson taught to Luther at that moment and on that Rock. God, working through men who had experienced it, built Reformation theology.

And Calvin—what do we know about the inward, spiritual life of that cold, shy, stern, polished French gentleman, with his thin face, delicately cut features, high forehead, and eyes that could flame? No religious leader has ever been so reticent about his own personal religious experiences, none more determined that some things are to be secrets between God and one's own soul. He draws aside the curtain once, and then only for a moment, when He tells us in that wonderful introduction to his Commentary on the Psalms, that he was brought to God by a "sudden conversion." But the outward life manifested an inward walk of closest personal fellowship

with the Lord Jesus Christ. We Presbyterians, are scarcely listened to when we speak of the intensity of Calvin's personal piety. I do not intend to enter on his defence. Ernest Renan has done that, and this is how he sums up his character-sketch: "Lacking that deep sympathetic ardour which was one of the secrets of Luther's success, Calvin succeeded in an age and in a country which called for a reaction towards Christianity, simply because he was the most Christian man of his generation."

No wonder such men had spiritually minded followers! They taught unceasingly the reality of personal fellowship with God in and through Christ, they proclaimed the spiritual priesthood of all believers. They asserted that nothing can come between God and the faithful seeker, that God will not refuse to hear the prayer of any true penitent, that God is still speaking directly by His written Word to every believer in the very same way as He spoke to the prophets and holy men of old. Such teaching from the lips of men who sacrificed everything to the desire of making other men like themselves, bore wonderful fruits, which will be described in other papers. It produced, and that is what I am concerned with, a new and special type of piety. Men who knew that grace was sovereign, that they themselves were, body, soul, and spirit, directly dependent on God and on God alone, could treat Church censures and papal frowns in a way that would have made a mediæval saint shudder. It is impossible to think of John Knox or Theodore Beza writing those two letters that Savonarola penned to Pope Alexander VI. Men who knew that God's own promise invited them to come directly to Him for pardon of sin, and that they, in spite of temptation and bitter backslidings, could in and through Christ, live in the blessed sense of pardon, did not exhibit the trances and sweet languishing charm of St. Francis de Sales, nor the swift alternations of remorse and exultation of St. Dominic. We must go back to Tertullian's description of the every-day life of some of the early Christians to find their companions in sweet gravity, with a taste of austerity, of daily walk and conversation.

The Reformation did not bring to light many truths which were absolutely unknown in the Mediæval Church. The spiritual life of the mediæval Christian was fed on the same Divine thoughts which are the basis of the Reformation theology. They can scarcely be found, however, in the theological volumes of mediæval theologians. They are embedded in the hymns and in the prayers of the Church of the Middle Ages, and sometimes, in the sermons of her great revivalist preachers. But they are all there, as poetic thought, earnest supplication and confession, fervent exhortation. When

the mediæval Christian went down on his knees in prayer, stood to sing his Redeemer's praises, spoke as a dying man to 'dying men, the words and thoughts that came were what Zwingli and Luther and Calvin wove into Reformation creeds, and expanded in volumes of Reformation theology. For the Reformation was such a spiritual movement, and produced such spiritual results, that the level of its ordinary theological thinking and teaching, was on a height only attained in the highest moods of devotion in the Mediæval Church.

The last thought which time permits me to bring forward is this. The revival which we call the Reformation came in answer to earnest, long-sustained prayer. History has forgotten the men who prayed in the Reformation, but God has not, and the Church should not. Shortly after the traces of the praying-circles of the *Gottesfreunde* and the Brethren of the Common Lot died out, the careful reader in the byways of later mediæval religious life, can discern the slow growth and quiet spread of little communities, who met to pray for an outpouring of God's Spirit on His faithless Church. In the Rhineland, in Wurtemberg, in the Black Forest, in the north belt of Switzerland, westward from Basel, we come upon the real reformers before the Reformation—men and women who met for quiet worship, and who formally united in prayer for a Pentecostal blessing. We, of the Reformed Churches, have to thank God for these men, and I am ashamed to say, that we have repaid their services with anything but thanks. They were called in the times immediately before the Reformation, the Old Evangelicals, their immediate descendants were the despised and slandered Anabaptists. Their leaders were not the outrageous, ignorant fanatics they have been so frequently described, but gentle, pious men, whose rare scholarship won them entrance into the famed Erasmus' circle. They welcomed the revival when it came. But, alas! the Reformed leaders refused their friendship. For these Old Evangelicals held three things that the majority of the Fathers of the Reformation either could not accept, or had not the courage to face. They held that Infant *versus* Adult Baptism might be an open question in the Christian Church; they pled for a free Church in a free State, and repudiated both State support and State control; and above all, they insisted, that the realm of conscience was inviolable, and that no man should suffer civil pains or penalties for his belief. So they were not included outwardly in the Reformed Churches which sprang out of the very Revival they had prayed for so earnestly and so long. But we have only to look round and mark how our Baptist Brethren, their lineal descendants, have spread and prospered to see how God has blessed these Old Evangelicals to whose prayers



TALBOT W. CHAMBERS, D.D., LL.D.
New York City.

He sent abundant blessing when He gave His Church the Pentecost of the Reformation.*

The Rev. Dr. CHAMBERS opened the discussion by saying, that the members might congratulate themselves that the Papers of the Council had opened with one so pertinent, so rich, so striking, and so favourable to the fundamental principles which they were professing and representing. The author was remarkably apt in specifying the mistaken views of the Reformation, which had been set forth during the centuries since that great movement culminated, and were set forth to-day, in our own century, by those who did not believe in the power of the Spirit of Truth. The Reformation was neither a political, nor an intellectual, nor a social movement, but the result of a special outpouring of the Holy Ghost. And it is well that in these days, when there is such a general and persistent effort to get rid of the supernatural, that the first Paper read before the Council should be such a clear and cogent exhibition of the fact that the greatest revolution, since Pentecost, was due to the special interposition of the Divine Spirit. We are all indebted to Professor Lindsay for his vigorous and eloquent presentation of this important truth.

The Council now rose and sang Luther's great Psalm, the 46th, "God is our Refuge and our Strength," the occasion being most impressive.

The Rev. Dr. APPLE united with Dr. Chambers in admiring the Paper just read, which struck the keynote of the whole subject of the Reformation as this is to be treated in the Papers to follow, and he must admire the wisdom of the committee in that selection of subjects which they had made. Modern civilisations grew out of the Reformation. This laid hold of the individual factor in human life, and lifted it into its prominence in the Church and in the State. In modern times what Professor Lindsay had been pleased, and very properly so, to call its environment, came as circling round this one living centre. Luther laid great stress on his personal experience, but, at the same time, he did not fail to lay hold of the political element that belongs to man's social life, and also to the dogmatic side, and did not ignore his relation to the Humanism of the age; but central to all this was that sense of personal relation to Jesus

* The view taken of the Anabaptists is the result of very wide reading among old chronicles, diaries, etc., of the Reformation period. Part of the evidence, however, has been collected and published by Dr. Ludwig Vuller in his *Die Reformation und die älteren Reformpartien* (Leipzig, 1885), and *Ein Apostel der Wiederkäufer*.

Christ which constituted the revival of the Sixteenth century. Luther laid primary stress on justification by faith, whereas the *Reformed*, on the other hand, as distinguished from Luther and the *Lutherans*, laid more stress on the Formal Principle of the Reformation, "the Scriptures as the only infallible rule of faith and practice." Zwingli and Calvin experienced this personal relation to Christ also, but they did not rely on this experience alone, but upon the Word of God. And this prominence of the Word of God in Holy Scripture has characterised the Reformed Churches ever since. It is coming to be the burning question of our age, how are we to regard the Inspiration of the Scriptures. We may allow of some variation on this point, but that the Word of God in the Scriptures is the only infallible rule of faith, this we must cling to, and keep on our banners, as in the Reformation, "*Verbum Dei manet in eternum.*"

Dr. HALL, of New York, expressed his pleasure at hearing Professor Lindsay's admirable Paper, and went on to remark: There is a practical use that we ministers and others ought to make of such themes as have been brought before our notice in that Paper. The tendency in our very practical times is to ignore the past. We are so busy and so occupied with the things of the present, that we do not take interest enough in the records of the ages that are gone. Especially, perhaps, is this so with the people of this Continent. I recollect once speaking to a man who was intelligent and fairly well informed, about the histories and studies of the nations, when he said, "I do not attach much importance now to history, in fact, I do not need to go much further back than to Washington's hatchet." Church history is to a great degree ignored in many places. Yet, we, as Presbyterians, have the deepest interest in making the history of the Church known, since it constitutes so powerful an argument for the substantial elementary principles of the Presbyterian system. Some of our best American historians say that liberty in Great Britain owes its existence to the teaching of John Calvin. It would be a good thing for us, as ministers, to call the attention of our people to a greater degree than we do to these facts of the past. The impression that obtains almost universal acceptance in the minds of our people is that this nineteenth century is the age of new things. The truth is, that there are very few burning questions being discussed in this century the germs of which have not existed in the centuries that are past, so that we would get an immense amount of light upon many important subjects by investigating the past.

We hear of "preaching for the times"; and in some of our cities announcements of the topics of the sermons on the Lord's Day are

made. We ministers, might well employ our time in the week evening services by taking up such topics as have been brought before our notice to-day. They would show the struggle gone through for the principles of freedom, and the agencies that made these struggles effectual. It could also be shown that some of the things which have been supposed to be the essentials of the Reformation—political liberty, individual freedom, and the stimulus to renewed intellectual activity—were not the causes, but the consequences, the concomitants, of the revival of evangelical truth. If we want to keep politics pure, if we want to lift up the tone in commercial life, we must deepen the sense of religious responsibility by proclaiming the glorious Gospel of Christ as our fathers did.

Some people have begun to classify sin, and to give special place to certain vices, dividing up virtue and vice into slices and sections, and to form associations for exalting one virtue and attacking one vice; but we must practise every virtue and attack every vice, for the Gospel of Christ is against *all* vice, and in favour of *all* virtue. Let us go upon the principles on which the Reformers moved, and we shall have success.

SHERIFF COWAN, of Paisley, adding a few words to the discussion, said that what the Churches wanted was to have given to them what Paul called, the power of the resurrection of Jesus Christ, which would bring us personally near Christ. Without that, we could have no true progressive power.

Announcements were now made, among which was one by Rev. D. J. Macdonnell, on behalf of the session of St. Andrew's Church, cordially inviting such members of the Council as might find it convenient to do so, to unite with them in the observance of the Lord's Supper on next Sabbath afternoon.

THURSDAY, *September 22nd*, 1892.

COOKE'S CHURCH: Thursday afternoon, September 22nd, 1892, 3 o'clock, P.M. The Council resumed its session, the Rev. Prof. T. DARLING, D.D., in the Chair. After devotional exercises, the Council proceeded to the Order of the Day, and heard the following Paper by the Rev. Professor H. BAVINCK, D.D., Kampen, on "The Influence of the Protestant Reformation on the Moral and Religious Condition of Communities and Nations."

(Dr. Bavinck's very able and valuable paper is of such a length as forbids our printing it as a whole. We therefore give an abstract of its earlier passages, presenting the remainder in full.)

[In his opening paragraphs Dr. Bavinck remarks that the consideration of the topic assigned him is *timely*, because modern Romanists extol the happy moral and social condition of men previous to the Reformation, and deplore the tremendous overturning of all such that that movement occasioned. The subject is also *important* and *difficult*, for the nations affected by the Reformation are numerous and widely distributed. For three long centuries these have lived under an influence whose extent cannot be apprehended by the senses nor measured either by civil or ecclesiastical statistics. The title of the subject assumes that the Reformation was a religious-ethical movement and could exercise such an influence. It did not stand by itself, but, while part of the Renaissance, it preferred the friendship of God to that of man. What the Reformers sought was peace of the soul with God, liberty to serve Him according to His word, satisfaction for deep spiritual yearnings, such as the Romish Church could never meet. Opposing the so-called abuses of the Romish system, the Reformers discovered that these "abuses" were but the natural fruit of the tree of Pelagianism, on which they grew; over against this they, therefore, placed an entirely new conception of religion and of morality. Thus, the Reformation "was born from the downcast heart, from the deep sense of guilt, and from the confusion of the spirit. It proceeded on the supposition that man is a sinner separated from God, and so in its starting point it was diametrically opposed to Humanism. It moved in the old, that is the Christian, antithesis of sin and grace, of guilt

and reconciliation." As against Rome it sought an answer to the question, "How is sin pardoned and peace with God obtained?" It thus changed and purified the religio-ethical consciousness, lifting man up to an infinitely higher plane than that on which Rome had placed him, and setting aside for ever that sacramental system and outward morality in which the chief strength of Rome had consisted. Under the Reformation, "the entire ethical life originates in religion, in faith, and is itself nothing but a serving the Lord. The anti-thesis of consecrated and unconsecrated collapses, and makes way for that of holy and unholy. The natural is recognised in its value, and is sanctified by faith in Christ." The Reformation has also changed the religious condition of nations. It made religion a personal matter, and encouraged liberty of conscience; though from this again have come our Protestant divisions. But in this matter Rome has no advantage over us. Our division into Lutheran and Reformed has its counterpart in the existence of the Greek and the Roman Churches. The latter is split up internally into countless parties, held together by the authority of the central power at Rome, while Protestants, however divided, remain one body through their free adherence to the one universal Christian faith. The Romish system fostered and still fosters superstitious observances, but the Reformation set men free from all these. The former cherished the external, the latter seeks to influence the soul.]

But morally also, the influence of the Reformation on the nations has not been lowering in its character. It must be admitted, however, that in this respect the Lutheran Reformation comes behind the Calvinistic. For this there are several reasons. The German Reformation, though at first just as Augustinian and just as radical as the Swiss, was early dulled into conservatism. Luther, frightened by the peasant insurrection and the radicalism of the Anabaptists, restricted the working of his reformatory principle to the realm of the religious life, and for the rest left everything, as much as possible, as it was. Especially after the Diet of Spires, he left the settlement of the entire earthly life to the princes of the realm, who neither from principle nor from noble motives were all favourably disposed to the Reformation. It is true he liberated the ethical life from the impress of the profane, but he had neither the power nor the inclination to reform it entirely, from the standpoint of the Christian principle, so that the Lutheran Reformation was only a reformation of the *religion*, a *change of the inner man*. Luther makes the worldly free from the ecclesiastical, but further he allows it, in a dualistic way, to stand side by side with the spiritual, and sometimes he speaks as if the external is an indifferent matter

and incapable of moral renewal. The great and rich thought is not grasped, that Christ is not only king of the soul, but of the body as well; not only of the Church, but of the entire plane of all human life. This explains why even the Lutherans of to-day separate themselves very little from the world. In their common daily life there rules something cosmic, a "being conformed unto the world," which seriously endangers the Christian life, and not rarely gives occasion for serious complaints. The field of the *adiaphora* is very wide, and takes in nearly the whole external life. Dancing, the theatre, concerts, etc., are frequented by believers and unbelievers alike. The keeping of the Sabbath, in Lutheran countries, differs but little from that in Romish lands.

In a direct way, the influence of the Lutheran Reformation is only appreciable in religious life and in pure doctrine. From this stationary and conservative tendency of Lutheranism, pietism has also originated: *i.e.*, the tendency which attaches value only to piety, and leaves all the rest—art, science, the State, society, etc.—to the world.

The religio-ethical influence of the Reformation is most powerfully and purely observable, not among the Lutheran, but among the Calvinistic nations. The Swiss Reformation was radical and total. In principle it went deeper down, and therefore its practical compass was greater. Lutheranism took its point of vantage in history, in the concrete reality, and there it rested. It did not ascend higher; it did not penetrate deeper; it was completely satisfied with justification by faith,—*i.e.*, with the religion of the heart and the pure doctrine. But Calvinism had no peace until it had found the eternal in and behind the temporal. Its motto was, as it were,—"*caducum eterna tuetur*," the temporal is bearer of the eternal. The Calvinist found no rest for his thinking, no more than for his heart, unless he rested in God, the eternal and unchangeable. He penetrated into the holiest of holies of the temple, to the final ground of things, and did not cease his search after the "*αἴτια*," the "*δύοτι*," of things, till he had found the answer in the eternal and sovereign pleasure, in the "*εὐδωκία τοῦ θεοῦ*." Calvinism is the only consistent theological view of the world and of humanity. And therefore, apparently, it is particular, but in reality it is most universal and catholic. From the high, spiritual, theological standpoint which the Calvinist occupies, he looks over the whole world. He sees everything *sub specie aternitatis*,—broad and wide and far. In his system all depends, not on any creature but only, on God Almighty. There is no limit to His grace and mercy but that which He Himself, in His unsearchable and adorable good pleasure,

may have established. The love of the Father, the grace of the Son, and the communion of the Holy Ghost, have no limitation or condition, outside of themselves, in any quality of the creature. Neither country nor people, neither error nor sin, neither sex nor age bind them. "From Him and through Him and to Him are all things."

Of course this Calvinism gave a peculiar character to the religious life. The religious life among the Calvinists is not only different from that among the Catholics, but also from that among the Lutherans. The difference is that in the religious life, as it reveals itself in Reformed circles, as well as in doctrine, *the Sovereignty of God stands foremost*. Not the love of the Father, as in many modern circles; not the person of Christ, as among the Moravians; not the inner testimony of the Holy Spirit, as among the Anabaptists and Friends; but the Sovereignty of God, in the entire work of salvation, and over the whole expanse of the religious life, *is here the starting-point and the ruling idea*. That Sovereignty is the Divine in the divinity, and the unity in the several operations of the three Persons of the adorable Trinity.

And now it may be true that Calvinism, by its strict preaching of God's justice and law, awakens a deep feeling of guilt and unworthiness in man, and that it prostrates him deeply in the dust before God's sovereign majesty; but equally true it is, that afterwards, it elevates him to a singular height of blessedness, and that it causes him to rest in the free, eternal, and unchangeable good pleasure of the Father. This system is certainly not adapted to the making of "soft and dear" people, and it is averse to all sickly sentimentality. But it creates men of marble, with a character of steel, with a will of iron, with an insuperable power, with an extraordinary energy. The word of Bismarck—"*Wir, Deutsche, fürchten Gott und sonst nichts in der Welt*," is spoken from the heart of the Calvinist. Elected by God, he recognises in himself and in all creatures nothing but instruments in the Divine hand. He distinguishes sharply between the Creator and the creature, and, in his religion, he will know nothing but God and His Word. His piety links itself therefore most closely to the Scriptures, and not a whit less to the Old than to the New Testament. For, in the leadings of Israel and in the dispensation of the Old Covenant, this Sovereignty speaks louder yet than in the New Testament.

The study of the Holy Scriptures occupies therefore, a large place in Reformed circles. And because Calvinism is more masculine than feminine, more mental than emotional, it endeavours to develop the religious life in others chiefly by instruction. It possesses sharply

defined dogmatics, and owes a great share of its influence and extension to the clearness of its conceptions, and the sobriety and healthfulness of its entire view of life and of the world.

But, yet more than in matters of religion, the difference between Lutheranism and Calvinism, is apparent in the influence on the *moral* condition of the nations. It must be acknowledged that the Calvinistic Reformation, in many countries, has also too early become stationary and conservative. In the Netherlands, for example, the activity of the Reformed ceased very nearly altogether after the Synod of Dort. Other powers then obtained a hearing. The magistrates bound the Church and broke its influence. Philosophy passed theology in the race. Literature and art were directed in unreformed paths. Riches and luxury stifled the simple Calvinistic spirit, so that we retain certain religious and moral conditions, which are little in harmony with the demands of the Reformation. But notwithstanding all this, Calvinism has exerted a mighty influence on the moral condition of the nations. In the mighty mind of the French reformer, regeneration was no system, which filled out creation, as among Romanists; no religious reformation, which left creation intact, as among Lutherans; much less an entirely new creation, as among the Anabaptists;—*but a reformation and a renewal of all creatures.* Calvin traced the working of sin wider than Luther, deeper than Zwingli. But, on this very account, grace is narrower with Luther and poorer with Zwingli than with Calvin. The Calvinist, therefore, is not satisfied when he is personally reconciled with God and assured of His salvation. His work begins then in dead earnest, and he becomes a co-worker with God. For the Word of God is not only the fountain of the truth of salvation, but also the norm of the whole life; not only glad tidings of salvation for the soul, but also for the body and for the entire world. The reformed believer continues therefore, “*ad extra,*” that reformation which began with himself and in his own heart. The conversion of his soul is not the aim and end, but the beginning and starting-point of his new life. He is therefore active and aggressive, and hates all false conservatism. The family and the school, the Church and Church government, the State and society, art and science, all are fields which he has to work and to develop for the glory of God. The Swiss Reformation bore thus not only a religious, but also an ethical social and political character.

The moral life, which has been fostered by the Calvinistic Reformation, distinguishes itself both from the Anabaptist “*avoidance,*” and from the Lutheran “*cosmism.*” The Anabaptists and the Friends *avoid* the world; they break all contact with unbelievers,

and withdraw within the narrow circle of their own spiritual kindred. Their dress is as simple as possible, their lives are sober, they do not cultivate art or science, they do not join in the enjoyments of life. There is a perfect separation and a dualism, carried on at times to the verge of the ridiculous. The Lutherans, on the contrary, maintain an unrestrained association with unbelievers; they take part in worldly pleasures, and there is here a manifest mixing of world and Church; in the common every-day life, the distinction between believers and unbelievers is almost totally lost sight of. Now, Calvinism has taken position *between the two*, and has desired distinction, but no full separation, between Church and world. It foresaw that a complete separation would lead back to Romish asceticism and to monasticism; that it would compel the believers, contrary to the word of Paul (I Cor. v. 10) to go out of the world; that it would only promote the unnatural; and that it would finally, terribly avenge itself in all manner of sins. But, on the other hand, it has not left the moral life to itself and to individual tendency and social caprice. Its conception of sin was too deep for this. The Calvinist has little faith in man, who is inclined to all manner of evil. It feared the play of emotions and the arousal of sensations which might very easily degenerate into sinful lusts and passions. It knew how easily the flesh was awakened and then spurred on by the enticements of the world. And therefore, the Calvinist has put the entire moral life under the discipline of the law and under the rule of the Divine commandment.

The moral life therefore reveals, in all Reformed circles, a strict legal character; it has always more or less of the Puritanical stamp. It characterises itself by the strictness of Sabbath-observation, by the antagonism to all worldly pleasures, by a serious conception of the entire life. Concerts and theatres, song and dancing parties, feasts and drinking-bouts are forbidden enjoyments of the world.

And although contact with the world need not be avoided, in an ascetic or Anabaptist way, Calvinism has yet never promoted a real communion of life with unbelievers, on festive occasions, in marriage, in enjoyments, etc.; nay, it has rather kept back from such communion and disapproved of it. The Geneva of Calvin's day, the legislation of the Presbyterian Churches in Scotland, in America, and in the Netherlands, prove it sufficiently.

Puritanism has thus sometimes nourished a hardness of sentiment, a coldness of heart, and a severity of judgment, which cannot impress favourably. The free, the genial, the spontaneous, in the moral life, have often been oppressed and killed by it. Far more

classic than romantic in its nature, it has for the whole of life a norm and type, to which it must answer and be conformed.

And yet we must not forget that Calvinism, even in its strictest form, differs on principle from the Romish asceticism and from the Anabaptist "avoidance." These originate in despal of the world; in the thought that the natural life, as being of a lower order, cannot be sanctified. But the Calvinistic rigorism was born from the desire to consecrate the whole life to God. Rome tries to bridle the natural man, Calvinism tries to sanctify him. And if it has thus been guilty of exaggeration, and if it has often disowned and killed the natural, every one who recognises the power and extensive dominion of sin will feel the difficulty here to walk in the right way, and equally to avoid conformity to and flight from the world, the worship and the despal of the same.

The strict morality of Calvinism has, moreover, nourished a series of beautiful virtues: domesticity, order, neatness, temperance, chastity, obedience, earnestness, industry, sense of duty, etc. These may not belong to the brilliant and heroic virtues; they are specially civic virtues, and are of inestimable value to a people. Thereby the Calvinistic nations have laid by, in store, a capital of moral possessions, on which the present generations are still living. Nay, by this strict morality, Calvinism has not only promoted the simple domestic taste and has called into existence a solid *bourgeoisie*, but has also regenerated nations and founded States. For, in distinction from Pelagianism, which is always more or less *aristocratic* and *hierarchical*, because it transfers from nature to the realm of grace the self-distinctions of men, Calvinism is *democratic* in character, and seeks its strength among the common people. It tolerates neither hierarchy in the Church, nor tyranny in the State. It is a principle of liberty, and has a republican mien. It had the greatest success among the nations that were strongly active and mostly set on liberty. It has defended, extended, and maintained the rights and liberty of the people in Switzerland, the Netherlands, England, and America. The character of the people and the nature of the religion here agreed and joined hands. This is the reason why Calvinism extended itself much farther than Lutheranism. It has prosecuted its march through and around the world. It is a missionary power; in it lives an impetus to conquer all the world. *Methodism* as well as the *Salvation Army* here betray their Calvinistic origin. All the nations, among whom Calvinism became a power, distinguish themselves by extraordinary activity, clearness of thought, religious spirit, love of liberty, and by a treasure of civic virtues, which are not found,

to that extent, among Catholic nations. A comparison between Scotland and Ireland, between Prussia and Austria, between Holland and Spain, between North and South America, will always result in favour of the Protestant countries. In the centuries which have elapsed since the Reformation, the more serious Protestant and Germanic North of Europe and America has unquestionably, in almost every domain, passed in the arena the fickle Romish and Romanic South of both continents. The Reformation continues, therefore, to occupy an important place among the means by which God has promoted the religio-ethical education of the nations and of humanity.

The Rev. Professor LEITCH, of Belfast, then read the following Paper on "The Influence of the Protestant Reformation on the Intellectual State and Progress of Communities and Nations."

It was in the midst of a ferment of liberated thought, and in close connection with the Revival of learning, that the Protestant Reformation arose; and all through its subsequent course till now, intellectual activity and liberty have been the mark of its progress, and intellectual stagnation the sure sign of its decay.

That the Revival of learning, though favourable to the Reformation, was not its cause, is proved by the fact that Protestantism flourished in some countries where there had been no preceding Revival of learning. In parts of Northern Europe, especially Scandinavia and Scotland, the religious Reformation came before the intellectual awaking of the people. While, on the other hand, in Italy and Spain, where the intellectual revival was strongest, the Reformation failed. The truth is, that in communities, as in individuals, the Protestant religion, when received into the heart by living faith, ever carries in itself the power of awaking and stimulating the intellectual as well as the other faculties of human nature. Intellectual activity often precedes, but always accompanies and flows from the reception and growth of spiritual religion.

Now that Protestantism has been before the world for three centuries and a half, it ought to be possible, by a candid examination of facts, to estimate, with some approach to scientific certainty, its effects on the intellectual state and progress of communities and nations. The relevant facts are sufficiently numerous and sufficiently palpable to warrant a scientific induction from them. And the nature of Protestantism is sufficiently understood to serve for the testing and verifying of this induction.

Little more can be here attempted than to present a few facts which indicate the intellectual state of some representative countries

that rejected, and of others that accepted the Reformation, and to show that the difference that exists between them is owing to the difference of their religion.

We may take, as the most Catholic countries of the present day, Italy, Spain, and Ireland, and compare them, in regard to their intellectual state and history, with the representative Protestant countries of Germany, England, and Scotland.

Italy, prior to the Reformation, was the most enlightened and highly civilised nation in Europe. It was there the Renaissance began, and there it reached its highest glory. In literature and science, in painting, sculpture, and architecture, Italy stood without a rival. It is sufficient to mention the names of Petrarch and Dante, Copernicus and Michael Angelo. But from the time that Italy rejected the Protestant Reformation, its intellectual glory began to decline. Its literature degenerated into dilettanteism. Its science continued indeed to flourish for a time, but Italy burned Giordano Bruno at the stake, and imprisoned Galileo, after compelling him, on bended knees, to recant his teaching that the earth moved round the sun. Ever since, the history of Italian intellect has been a history of sad, slow declension. At the present day, one-half of the Italians cannot read their own beautiful language.

Next to Italy, at the era of the Reformation, stood the kingdom of Spain. Indeed, in many respects Spain was before Italy. In political and military power, in wealth, in commerce and agriculture, in chivalry and adventure, in short, in almost everything that stimulates man to greatness, Spain was the foremost nation of the earth. But Spain rejected Protestantism—burnt it out of the country by the fires of the Inquisition. From that time Spain's downward course began. Calderon, Lope de Vega, and Cervantes have had no successors. Thought has been so long and so effectually smothered by the Papal Inquisition that Spaniards seem to have almost lost the power of thinking. To-day, the people of Spain are sunk in ignorance and superstition, and not one-fourth of them can read and write.

What is true in regard to the intellectual history of Italy and Spain, is in general terms true also of the other countries of Europe that rejected the Protestant Reformation, such as Austria, Poland, and with certain qualifications, France. As Carlyle says, "They rejected the truth when she came, and now truth knows nothing of them."

I need not delay to contrast with these nations the intellectual history of Protestant Germany and England since the Reformation. Their intellectual pre-eminence is known and admitted by all. The

Protestant nations of Europe and America, in every department of human thought, lead the van of the world's intellectual progress.

Let us now glance at Ireland and Scotland. Both countries were to a great extent inhabited by the same Celtic race, both have been politically united with England; but they furnish a striking contrast in religion and education.

Ireland in the Middle Ages, preserved the light and purity of primitive Christianity longer and better than the rest of the countries of Europe. Her missionaries carried Irish learning and faith to Scotland and England and many parts of the Continent. But long before the era of the Reformation, Ireland, torn asunder by internal strifes and subjugated by England, lost the glory of her ancient learning, and the purity of her primitive faith. In the time of the Reformation, through the well-meant but stupid policy of the English Government, Ireland was set in opposition to Protestantism, and driven into the arms of the Papacy. High-handed attempts to thrust Protestantism on the Celtic inhabitants of Ireland by English bayonets and penal laws, only made them more loyally devoted to their old faith; and ever since, their passionate hatred of England has added its strength to their passionate devotion to Rome.

Scotland, on the other hand, previous to the Reformation, was one of the most barbarous countries of Europe. It was separated by its remote situation, and still more by its impenetrable ignorance, from contact with the intellectual life of Europe. Its throne was weak, its nobles coarse and turbulent, its priesthood ignorant and dissolute, and its common people superstitious and servile, trodden down and impoverished by both nobles and clergy. But the Reformation came. The Bible was preached and taught; schools were set up in every parish; and the people of Scotland, inspired and led on by her great Reformers, roused to indignation by the burning of her noble martyrs, threw off the yoke of feudal and papal oppression, and stoutly maintained in Church and State the liberties of the people. The "men of clay" had become "men of iron."

I need not delay to compare the intellectual condition of Ireland and Scotland since the Reformation. Ireland, or rather the Roman Catholic part of it, patiently submitting to the yoke of the Romish priesthood, in spite of the great natural gifts of her people, has been stricken with intellectual barrenness, and has never risen out of her poverty and ignorance. Presbyterian Scotland, exercising her dearly-bought liberty of intellect and conscience, has enriched the world with her philosophy and poetry and theology.

In the General Election of 1886, the proportion of voters who could not read the names on the ballot papers were: in Scotland one

in seventy-four, in England one in sixty-four, and in Ireland one in five. But in the Protestant constituencies, such as North Down and North Belfast, only 2 or $2\frac{1}{2}$ per cent. of the voters were illiterate; while in Catholic constituencies, such as North and South Donegal, South and Mid Cork, very nearly one-half of the voters were illiterates. This want of education among the Roman Catholic population is the more inexcusable, as the Government, for the past fifty years, has provided an admirable system of national education, which brings primary schools within the reach of all, and interferes with the religion of none. That the continuance of this ignorance is owing to the influence of the Romish priesthood, is shown by the significant fact that when, last session, the Government brought in a measure to make education compulsory in Ireland, as it is in England, that bill was opposed at every stage by the whole influence of the Roman priesthood; and when its passing could not be prevented, it was mutilated and rendered useless by the amendments that were insisted on by those who, in the House of Commons, spoke for the Roman hierarchy.

It is the same throughout all Christendom. The countries that are most submissive to the Roman Catholic Church are the countries where the people are the most illiterate. According to the latest census returns within reach, the number of illiterates in Austria was (in 1890) 44 per cent. of the population, in Italy (in 1881) 62 per cent., in Spain (in 1877) $75\frac{1}{2}$ per cent., and in Portugal (in 1878) 82 per cent.

On the other hand, in the most Protestant countries of Europe, such as Sweden and the Protestant parts of Germany, there is almost no illiteracy. In the Protestant kingdom of Würtemberg, in its last census, there was not a single person over ten years of age who could not read and write.

Roman Catholic nations have always failed, and must necessarily fail, to give a truly liberal education to the young. Their schools are either clerical or anti-clerical. In the clerical schools the minds of the pupils are not developed, but dwarfed, by being drilled in unthinking submission to the clergy and the Church; and in the anti-clerical they get an incurable set towards blank infidelity and atheism. In the recent census of France eight millions, or one-fifth of the whole population, registered themselves as atheists. It is only in the schools of Protestant countries that the young are taught in the free open air of our common citizenship and common Christian brotherhood, and that the teaching is tolerant and unsectarian, and at the same time, permeated and dominated by the great moral and religious truths of our Christian faith.

But it has been said that the intellectual superiority of the Protestant nations is not owing to their Protestantism, but to the impulse which they received from the Renaissance. The intellect is so sensitive to many influences that it is often difficult to apportion the exact amount of impulse which it receives from any one source; but if all the nations that rejected the Reformation have, since that period, been intellectually unfruitful or unprogressive, and if intellectual vigour and progress have distinguished the nations that accepted it, there is at least, a strong presumption that the cause of this difference is to be found in the religion thus rejected or accepted. The only apparent exceptions to this rule are Belgium and France, and it could be shown that these are only apparent. Indeed, France with its "Gallican liberties," and French Revolutions, and its oscillations between superstition and atheism, and between anarchy and despotism, is one of those exceptions that "prove the rule."

The presumption that is thus established by induction from historical facts, is verified when the same conclusion is reached by a deductive process from the nature of Protestantism, and its necessary connection with intellectual activity and progress.

I can indicate only very briefly this line of argument:—

(1) The very essence of Protestantism, as distinguished from Roman Catholicism, is that the individual comes into personal communion with God; not mechanically, by a rite or priesthood or Church, but vitally, by the exercise of a personal act of faith, which involves his own spiritual, moral, and intellectual activity.

(2) Protestantism gives the Bible to the people in their own tongue, and encourages every one to read and understand it.

The Bible is itself the masterpiece of the literature of the world. To know the Bible is a liberal education. It is also the source from which the best modern literature draws its inspiration. Its translators have, if not created, at least stereotyped the vernacular languages of the Teutonic nations. Luther, by his religious treatises and his hymns, may be said to have begun the national literature of the German people. If we consider the vast number of religious books published, of thoughtful sermons preached, and religious articles written every year in every Protestant country, we see what a great and sustained impulse is being continually given to the intellectual advancement of the people by the Protestant religion.

(3, and lastly.) The Protestant Reformation secured liberty of thought. Under the papacy no man had a right to think as he liked in religion, or morals, or science, or politics. He had to think, or at least to pretend to think, as the Church ordered. If he did

not, he was a heretic, and suffered for it. From this mental slavery the Reformation set men free. It taught them to think for themselves. It trained them in the exercise of the responsibility of private judgment in regard to the highest of all interests, and they learned soon to practise it in all other things. It thrust aside all human mediators, and brought men into the presence of God, and said to them, "To your own Master, ye stand or fall." It appealed from the authority of Pope and council and priest to the authority of God alone. It said, in the noble words of our confession, "God alone is the Lord of the conscience." No doubt the Reformers did not themselves live up to this high standard. How could they? How could they, from the low level of their times, reach at one bound such a splendid and perilous height? With three centuries of training we don't live up to it yet. But the principle is with us, lying at the very heart of our Protestantism. It has already quenched the fires of persecution. It has given courage and strength to stand against, and to break down, tyrannies in Church and State. It has slowly formed the intellectual conditions that are necessary for the exercise of civil liberty, and thus has made possible that which is not possible in any country dominated by Roman Catholicism—the stable and permanent self-government of a great and free people.

The Rev. Dr. BAIRD, of the University of New York, now read the following Paper on "The Influence of the Protestant Reformation on the Civil and Political Institutions of Communities and Nations":—

Two forces of modern civilisation wrought energetically in the Sixteenth century, which though occasionally mistaken for each other, were really distinct in character and in ultimate effects. Both the Reformation and the Renaissance contained a protest against the past; but the former dealt primarily with moral and religious truth, the latter with literature and art, with poetry and oratory, with painting and sculpture. Both movements were, in their own way, admirable; yet, while posterity should have only words of commendation for those who elevated the standard of general culture, and broadened the sense of beauty in form, in speech, and in tone, it was not the Renaissance but the Reformation that created the men of strong moral fibre who have made the Europe and America of to-day. The Renaissance inculcated no lesson of self-denial, and imparted no willingness to sacrifice even life itself, to secure the coming of a spiritual kingdom; and it boasts few moral heroes. No great revolution in Church or in State owes its existence to them. We stand in admiration before the

scholarly erudition of an Erasmus; we are entranced by the creations of the pencil of a Raphael; we are carried away with wonder by the genius of a Rabelais. But we enthrone none of these, or of those like them, in that first place in our reverence and affection reserved for heroes. The Renaissance offers no picture the counterpart of the appearance of Luther at the Diet of Worms, pronounced by Carlyle "the greatest moment in the modern history of man." Nor can the Renaissance itself emulate the Reformation, which, in the striking words of Guizot, can point, as Cornelia at Rome pointed to her sons, to the nations which have been formed under its influence.

What that admirable scholar, of a truly Christian spirit, the late Bishop Lightfoot, remarks of the influence of Christianity in general, is pre-eminently true in respect to the Reformation; the idea of the universal priesthood of all men embodied in it, has worked untold blessings in political institutions. There is little of that which distinguishes our modern civilisation, with its constantly increasing liberty, and with its forms of government ever growing more popular in character, for which credit is not due, directly or indirectly, to the teachings of the Reformers.

Of so extensive a subject no exhaustive treatment is here possible, and only a very few points will be named among those wherein the Reformation has deserved well of the world in the domain of political institutions.

(1) It has done no small service to civilisation by rendering for ever unattainable, the papal dream of a universal theocracy. The mediæval claim of the Roman pontiff's became an absurd fancy from the moment it was denounced by Luther and Melancthon, by Farel and Calvin. Every reader of history knows the pretensions advanced, and how they were enforced by every kind of threat, by every form of ecclesiastical censure at the disposal of ambitious churchmen. It was no empty boast that the Pope could transfer the kingdom from one people to another, and that he could depose the emperor, whom he surpassed as much as the sun surpassed the moon. There was scarcely a country of Christendom whose national dignity, to use François Hotoman's words, was not, I will not say *assailed* or *infringed*, but actually *trampled underfoot*. A very few monarchs spurned these claims, and among them Philip the Fair of France - a prince who, when addressing the Pope, instead of saying "*Your Holiness*," went so far as to say "*Your Silliness*" (*too marina Fatuitas*), for not knowing that in matters temporal a king of France was not in subjection to anybody in the world.

The Protestant Reformation, though it did not initiate resistance

to papal encroachment on national prerogative, strengthened it and developed it. Protestant nations, both Lutheran and Calvinist, have constantly denied any assumption of superiority coming from this source, however insidiously made, and whether relating to temporal or simply to spiritual matters. Thus, when the late Pope, in writing to the Emperor William, in 1873, quietly assumed that "every one who had been baptised belongs, in some way or other, which to define more precisely would be out of place, belongs, I say, to the Pope," the aged Kaiser did not suffer to pass uncontradicted a vague assertion of *spiritual* proprietorship which might easily expand into a very distinct claim of *temporal* lordship. He distinctly informed Pius IX., that the Evangelical creed professed, as the pontiff must know, by the emperor and the majority of his subjects, "does not permit us to accept in our relations to God any other mediator than our Lord Jesus Christ."

The Reformation has, in this regard, greatly benefited nations wherein its adherents have been in the minority. In France, after the murder of Henry IV. by Ravaillac, it stood by the patriotic Third Estate, which, in opposition to the violent efforts of the united clergy and noblesse, strove to have the king's sovereignty declared a fundamental law of the realm. And the cardinal, who was the spokesman of the two privileged orders, paid an involuntary compliment to the Protestants in hinting that the representatives of the people thus gave proof of the existence among them of "a Calvinistic spirit."

(2) The Protestant Reformation has thwarted every attempt at establishing a world-monarchy under a secular prince. It has fostered a true national consciousness. This results from the very nature of the case. In Protestantism, the ancient notion that man exists only for the benefit of the community, or ruler, is supplanted by a revived apprehension of the fact that government and institutions of every kind subsist for the sole advantage of the individual men, women, and children. *Citizenship* thus assumes a new significance. An acute writer in the *Revue des Deux Mondes*, M. Gustave Garrisson, declares that that which essentially distinguishes "Calvinism" is its spirit of nationality. He asserts that Calvinism develops to the utmost what he styles the *individuality* of peoples, and that in all classes of the population among the great as well as the small, there is something of the "*Civis Romanus sum.*" Of necessity, therefore, Protestantism threw itself directly in the way of such ambitious schemes of universal monarchy as those of the Emperor Charles V. and of his son Philip II. of Spain. In France, Protestantism became the useful ally of the body of patriotic Roman

Catholics, as against the "Holy League," blessed of the Pope, that traitorously sold itself, with Guise and others, to the king of Spain. And thus it saved France for Henry of Navarre, who so basely abandoned it, and for the Bourbons, who, in the person of Louis XIV., repaid its fidelity by revoking the great charter of Huguenot liberties, the Edict of Nantes. In the Netherlands, Protestantism gave birth to and developed the national consciousness. "It is an absurdity," says our own Motley, "to argue with Grotius concerning the unknown antiquity of the Batavian republic. The republic never existed at all till the Sixteenth century, and was only born after long years of agony."

(3) Within the bounds of the individual state, the Protestant Reformation has lent a powerful aid to the cause of *personal liberty*, civil and religious—to the *recognition of the rights of man*.

The mediæval Church tended to *despotism*. The private believer was only a *laïcos*, or layman—one of the people; as opposed to the *cleros*, or clergy—God's favoured lot. His duty was not to think for himself, but to believe and obey. It was much the same in the *State*. Not only the existence of government, but the particular form was ordained of God, and the particular family of rulers chosen by God. For the most part the Church made common cause with the crown. Sometimes, it is true, bishops and priests intervened to lighten an intolerable yoke of temporal servitude. Besides, the despotic tendencies were not suffered fully to work out their proper results. Secular tyranny met signal checks. In the Swiss valleys freedom nobly asserted itself. Cities and provinces wrung concessions from unwilling hands. The municipal institutions are among the most interesting phenomena of the Middle Ages; and *Magna Charta*, embodying the first principles of civic liberty, marks an era in English history, and not in English history alone—an era from which the years of freedom are, and ever will be counted.

And yet the beginning of the reign of *universal freedom*—of freedom for the people down to its hitherto most despised and oppressed class—may justly be said to date from the Protestant Reformation. This is the more interesting from the circumstance that, to some extent, the Reformers themselves ignored the tendency. As regards *civil liberty*, Luther's story is a sad one. His earlier writings abound in expressions of sorrow for the down-trodden peasantry. Himself so *human* in his sympathies, and sprung from the people, Luther had approved in advance all the articles of their complaint; yet no sooner did the unfortunate *Peasants' War* break out, than, in consternation at the attempt on the part of the people to recover some portion of unquestionable rights, he seemed to lose

all the feeling he once possessed, and uttered words so harsh that we should gladly consign them to oblivion. His course was an irreparable injury to the cause he advocated, for he committed it, as far as lay in his power, to a policy of passive obedience.

Nor were the Reformers of our own branch of the Protestant Church above reproach, when they so far mistook the spirit they were of, as to advocate the punishment of signal heretics and blasphemers even with death.

Yet despite the errors of Luther and Melancthon, on the one hand, and of Calvin, and Farel, and Beza, on the other, the Protestant Reformation has been overwhelmingly favourable to the progress both of civil and of religious liberty. Upon this point I quote the words of that distinguished teacher of political science, the late M. Emile de Laveleye, professor in the University of Liege. His words are the more significant, because the careful comparative study which he made of "Protestantism and Catholicism, in their relations to the Liberty and Prosperity of Peoples." was, I understand, a chief cause of his being led, though a Roman Catholic by birth, to make a frank confession of the Reformed faith.

M. de Laveleye says: "Far from preaching resistance, the Reformers enjoined obedience. Scarcely would they admit full liberty of conscience. But, in spite of them, the principle of political and religious freedom, and that of the sovereignty of the people, issue logically from the Reformation. It has everywhere been its natural fruit. . . . The Reformation everywhere incited to energetic demands for natural rights—freedom, toleration, equality, popular sovereignty. These principles, recorded in the writings of the times, constitute the basis of modern liberty. They have always found eloquent advocates among Protestants. It is from the latter that Montesquieu, Voltaire, and others derived them, and thence flowed the [French] Revolution. But what is too often forgotten is, that they had already been *applied*, with continued success, in Protestant states—in Holland, next in England, and especially in America, where Roger Williams, in 1633, demanded not only *toleration* but complete equality before the civil law, and founded, on this principle, a state [that of Rhode Island] which has lasted more than two centuries without disturbances or revolutions."

(4) Closely connected with this is the fact that the Reformation has tended greatly to the establishment of *representative government* based upon popular sovereignty. The writer whom I have just quoted, has been at the pains to show at considerable length that, whereas the ideas of man's ownership in himself and kindred ideas are found in most races before the great growth of royal authority,

though choked in the Middle Ages by feudalism and later by despotism, it is only in Protestant lands that they have been brought to life, "thanks," as he says, "to the democratic inspiration of the Reformation." "If France," he adds, "had not persecuted, butchered, exiled those of her children that had been converted to Protestantism, she could have developed the germs of freedom and self-government that had been preserved in the Provincial Estates."

There can be no doubt about this. The Protestant Reformation necessarily involved, wherever it was accepted, the modification of existing institutions. Enemies saw this more clearly than did friends. They would have been more than human if they had neglected to make use of the discovery. The Abbe Brantôme tells us that, on one occasion, Francis I., annoyed with Clement VII., threatened the papal nuncio that, unless satisfaction were granted him, he would follow the example of Henry VIII., and permit the preaching of Luther's doctrines. To which the prelate replied: "In all frankness I must say, you would be the first to rue it. You would lose more than the Pope. *A new religion set up in the midst of a people calls next for nothing short of a change of prince*"—a confident assertion that struck Francis so forcibly, that he embraced the nuncio, and took his warning to heart.

This was a distortion of the truth; yet there was some truth in it. Protestant students of political science soon began to examine the structure of government, turning the search-light of history upon its genesis,—began to question points hitherto taken for granted,—began to distinguish between present abuse and ancient practice,—began to insist upon a return to a distant past, when more equitable conditions prevailed.

In illustration I may refer to the example of François Hotman, or Hotman, and the investigation whose results he has left in a somewhat rare volume. In 1573, on the morrow of the Massacre of St. Bartholomew's Day, having barely escaped the butchery, this eminent juriconsult published at Geneva, where he had found refuge, his treatise, strangely entitled *Franco-gallia*, wherein the entire political fabric of his native land was subjected to a rigid scrutiny. Scarcely referring to recent events, he discussed calmly, almost coldly, the powers of the Crown, and showed that those powers were far from unlimited, proving that the *council of the people* had ever possessed superior rights, and could both create and depose kings. The *royal majesty*, which to offend were treason, resided not in the king personally—as in Pepin, or Charlemagne, or Louis, or any other man—but in *the king sitting in council*. The king's very advisers were, by the ancient constitution, not men selected by him according to his

whim, but chosen *for him* by the parliament of the people, and removable by it alone. By the same historical method, it was shown that the king could not lawfully levy a farthing save by consent of the nation. According to Hotman, taxation without representation *is* robbery.

Had the arguments of this learned and enlightened Protestant jurist been heeded, how different had been the history of France! The dictum *L'état c'est moi!* would never have been uttered. The tyranny of Louis XIV. and Louis XV. would have been an impossibility. So also the bloody retribution of the Reign of Terror.

M. de Laveye is right when he remarks that "the natural government of Protestant nations is *representative* government; that which is congenial to Roman Catholic nations is *despotic* government." To a far greater extent than is commonly supposed, the forms of civil government have been fashioned after the pattern set by the Reformed Churches. Their scheme of polity, with its regular gradation of courts, from sessions or consistory to national synod or general assembly, was a serviceable model for the State. It is said to have helped the framers of the Constitution of the United States in no slight degree. In France, the Huguenots, when forced to organise for political resistance to political oppression, wisely declined, it is true, to mingle things human and Divine by treating of secular affairs in their Church courts; but they reared a structure as nearly as possible the counterpart, with a "national political assembly" corresponding to the "national synod," and "provincial assemblies" corresponding to the "provincial synods." Elective, popular, intended to hold regular periodical sessions, these deliberative bodies might well have been accepted by the State at the hands of the Huguenots. For, far better than the old Estates of the kingdom, did they contain the germ of free representative institutions. M. Gustave Garrisson has styled them one of the sources of French political jurisprudence and of civil liberty in France. But a despotic court, under the influence of Roman Catholic ecclesiastics, refused to accept them; and France was compelled, one hundred and fifty years later, to begin over again her lesson in parliamentary government, having forgotten all the valuable experience by which she might have profited. In the striking words of James Anthony Froude: "To the countries which rejected the Reformation, Freedom never offered itself again in the dress of a purer religion. It returned upon them as REVOLUTION, as the negation of all religion."

(5) And the free governments of the states that became Protestant—whether republics or constitutional monarchies—have been, and are, for the most part, stable and free from intestine commotion.

I shall not contrast the Protestant and Roman Catholic countries of Europe and America as to moral and religious condition, or as to intellectual progress. Others have done this well and thoroughly. But look at the superior stability and consequent power of the Protestant nations. It is not mere accident that, on the morrow of a great Parliamentary election, England, Wales, and Scotland settle down to quiet; or that the minority accept the results of a fair Presidential canvass in the United States with good-humoured acquiescence; while, in the Spanish republics, the resort has been so frequently to revolution for the purpose of reversing the decision of the ballot. The self-control which is indispensable to the citizen of a free state is no child of ignorance. The virtue of quiet subordination of personal preferences to the dictates of law, is a plant that flourishes only where its roots strike deep in a soil of intelligence and good morals. The Protestant must read, if only to read his Bible. He favours universal instruction. The annals both of Scotland and of France testify that, from as early as the Sixteenth century, he has been quite willing to enact regulations looking to *compulsory education*. Above all, he must have *preaching*, instructive preaching, oftentimes, when need be, pretty pointed preaching against crying political wrongs. His Roman Catholic friend may, with Catharine de Medici, jeer at that mental idiosyncrasy that led the Huguenots never to be content, unless, as she expressed it, they had their *fill* of sermons; or, possibly, he may exclaim in disgust, like the Abbé Brantôme, that preaching may be a very good and necessary thing for the conversion of cannibals and other heathen, but can be of no manner of use for men that are grounded in the faith, and have the sacraments. The Protestant, to govern his own actions, and to help in governing the state, welcomes the light; and being afraid of nothing but error and darkness, he can, with calmness and equipoise, await the slow but certain progress of truth and right to their full consummation.

“It is difficult,” says Laveleye, “not to admit that it is *religion*, and not blood, that has caused the extraordinary prosperity of certain nations. The Reformation has conferred on the countries that adopted it a strength for which history can scarcely account.” On the other hand, “the nations subject to Rome seem smitten with sterility, do not colonise, possess no power of expansion. Their past is brilliant, but their present is dark, their future disquieting.”

The activity of the Protestant Reformation in the political and civil domain is not ended. Vices in the forms of government, and yet more in the methods of the administration of government, there yet remain. I do not purpose to specify them. The Christian

ances, whose revival in the Sixteenth century has effected so much during the last three hundred years, we confidently believe will be able, under God's blessing, to cope with them successfully.

Rev. Dr. KERR, Glasgow :—The four Papers now read amply demonstrate that great benefits accompanied the Protestant Reformation. The whole programme of that Reformation might be summed up in this—"All things under His feet." All persons and nations who placed themselves "under His feet" thereby secured their own exaltation and enthronement. The Consensus of the Reformers demanded that the nations of the world should, as such, serve Christ. They were statesmen as well as churchmen. They sought to build the Church and State on this rock—the Supremacy of the Lord. You cannot build an Atlantic liner without pitch or a palace without mortar, neither can a State be reared into stability and beauty without religion. There must be no divorce between the State and Christianity, nor must Christianity be opposed when acknowledged by the State; but she ought to be admitted and set in the place of honour. On this question there was not a dissentient note in the Reformation Churches. Matthew Henry told Parliament that they "were not such terrestrial animals that they had nothing to do with the heavenly concerns of their subjects." Likewise also said they all. A Revolution Society in London declares that "all civil authority is from the people"; and the first toast at their inaugural banquet was—"The majesty of the people." On the contrary, civil government is of God, and nations will secure their own "majesty" by promoting the glory of Him who stands at "the right hand of the Majesty on high." It ought to be the aim of the Churches included in this Alliance to complete the programme of the Reformation outlined in the Protestant Reformation, broad, catholic, and universal as it was, and not rest till all nations and thrones shall fully acknowledge Him who sits on the throne of thrones.

REV. PROFESSOR RENTOUL: Dr. Lindsay has made it clear that the vital and formative element in the Reformation of the sixteenth century was its spiritual message, its power of appeal within the spiritual nature of man. But what disappointed me in these Papers, and in the whole Programme, is that there seems to be no light cast upon questions which are frequently being asked in the more thoughtful journals in Australia, as well as in Great Britain and on the Continent of Europe. When one looks at vast regions of the Protestant countries of the continent of Europe, or even of Great Britain and America, it is evident that Protestantism has ended

largely in a mere negation. Its "innerness" and subjective spirit have become wholly one-sided. It has forgotten to balance itself by that objective truth upon which, as Professor Lindsay has clearly shown, the men of the Reformation day had based their living faith. The living and redeeming Christ on whom the Christian consciousness laid hold, and who constituted the vital creed of the Reformers' message, has departed out of the ken of large masses of the modern Protestant peoples. Protestantism has run to husk in many places, in a thin rationalism, or pantheistic agnosticism, or in materialism. I do not like the hard things which have been said regarding Roman Catholicism. From my standpoint, as an apologete of Christianity, I am glad to recognise the purity of girlhood and of womanhood which Catholicism has created, for example, in Ireland and in other countries. And I am glad that Professor Lindsay has emphasised the fact, that the Reformation was a bringing into clearness of that central "deposit of saving truth" which lay in the heart of all the olden Catholic hymnology, and which must ever be the central deposit of truth for Christendom. I think that Papers dealing with this subject should attempt to give some adequate account of the apparent failure of Protestantism in many countries to conserve and hand onward this living message for men.

I would also point to the growing alienation of the large masses of toiling men and women, and of the poor, from the organised historic Protestant Church, and even from Christianity. The hostility of that alienation is becoming quickly more accentuated. And then, as an Australian, I would earnestly point out the failure of the Protestant "Home Churches" in the British Isles and in America to send out their youth, who emigrated to distant lands, furnished with a really living faith or religion. These youths seemed largely to possess only a kind of historic loyalty to their fathers' religion. And, amid the Sunderings of ties and bonds in new lands, they fall into indifferentism. This makes one of the main difficulties in building up the Church of God in Christ in Australasia.

REV. WILLIAM PARK, of Belfast: There is one point mentioned in Professor Lindsay's paper which I wish to emphasise, and that is, that the Church should seek to be dominated and inspired by the Spirit of God. I also believe that, as Professor Lindsay has said, the Reformation was due in a great measure to the prayers of those individuals scattered far and wide over the earth, unknown and unnoticed, but whose prayers nevertheless went up to the throne of God. Principal Caven has already shown in his opening sermon how a deep spiritual life would make the settlement of many difficult questions as to criticism and otherwise, comparatively easy. Many

of us may be sorry that in these times of Biblical criticism we are not able to answer the questions which are propounded to us, but by seeking to live near God, by filling our hearts with the Spirit of God and raising the type of spiritual life around us, we are really helping the Church towards the solution of problems that now perplex her. Another thing brought out in these papers which I would like to emphasise is, that there is no necessary separation between that Calvinism, hard and firm as it is represented to be, and which gives men such strength and self-control, there is no necessary separation between Calvinism on the one hand and true spiritual life and love upon the other. We find our Presbyterian churches to-day full of love to Christ, and the love of the souls of men, as shown by the vast missionary enterprise and the untiring zeal of its workers. If we want to make our Presbyterian Churches better, this will not be done by turning away from our old Calvinistic doctrines, but by seeking to have those doctrines penetrated by that Divine influence which, along with the other, gives such a union of strength and beauty of Calvinistic doctrine and warm spiritual life as forms the highest type of a Christian Church. One thing more. It may be true that we are not able to reach all classes of people at once, and that many men go away from our shores without the love of God in their hearts; but these things are not done in a day, and if only the Spirit of God comes down upon us it will soon end (God grant it may be *very* soon) in the winning of the whole world for Christ.

THURSDAY, *September 22nd*, 1892.

COOKE'S CHURCH: Thursday evening, September 22nd, 1892, 8 o'clock P.M. The Council resumed its session, WILLIAM MORTIMER CLARK, Esq., in the Chair. After devotional exercises, the Rev. Dr. BLAIKIE read the following telegram which he had just received:—

“The Prolocutor of the Provincial Synod of the Church of England in Canada, at the request of the Lower House, communicates to the Pan-Presbyterian Council, now assembled in Toronto, an assurance of its goodwill and of its continued earnest desire for the restoration of the corporate union of all professing Christians.—Signed, JAMES CARMICHAEL.”

On motion of Dr. Blaikie, the telegram was referred to the Business Committee.

The Rev. Professor D. VAN HORNE, D.D., Titlin, Ohio, then read the following Paper on "The Characteristics and Missions of the Reformed and Presbyterian Churches":—

The Reformed and Presbyterian Churches embrace all of historic Protestantism, not included in the strictly Lutheran tendency, which was seminally in the teachings of the great Saxon Reformer from the year 1517, and onward, and more radically developed after his disputation with Zwingli at Marburg in 1529. Regarded from any standpoint, the meeting in the castle at Marburg attains a historical significance as indicating the lines of demarcation between the two great families of Protestant Christianity. It is not necessary, in this presence, to rehearse the well-known facts of that famous Conference. It is sufficient for our present purpose to affirm, that the doctrinal differences brought to light between the deputations from Switzerland and Germany respectively, were too radical to admit of an effective compromise. It was there demonstrated that doctrines are realities and that the benevolent purposes of even a Melancthon are unavailing for the harmonising of scriptural and of traditional views in theology.

While the divergent views which were brought to light at Marburg related pronouncedly to the significance of the sacraments, the fundamental differences which underlay the entire disputation was that of the authority of Scripture, rightly construed, and of tradition, respectively. Zwingli, as is well known, was thoroughly familiar with the Greek Testament. His appeal was to the law and to the testimony, and to the co-ordination of Bible doctrine. Luther, too, was mighty in the Scriptures, and with his wealth of social endowment was able, admirably, to translate the Bible into the language of the German-speaking people; but he was more strongly bound by tradition than Zwingli, and was fettered in his attempts to adhere strictly to the teaching of Scripture, as against the dogmatic utterances of the Church. He was indeed radically antagonistic to Leo X. and the priesthood of his times, but he was not prepared to adopt Protestant views in their utmost reach. He was endeavouring to preserve the spirit of traditional ecclesiasticism without acknowledging the hierarchy then ruling the Church from the banks of the Tiber.

As a result, there came a development of each line separately. North Europe became largely Lutheran; Switzerland, France, Holland, England, and Scotland became Reformed. When John Knox went

to the Continent to get Protestant views suited to his countrymen he went to Geneva, and not to Wittenberg; and when Bishop Horn wrote a letter of comity to the Protestants on the Continent, he addressed it to the Reformed Bullinger at Zurich. This indicates the international character of the Reformed Churches. The Rev. Dr. Hatfield, in the Schaff-Herzog Cyclopædia, states that at a Council held at Zurich in 1523, the principles of Presbyterianism were formally adopted, and thenceforth became the distinctive principles of the Reformed Churches. Under the teachings of Farel, Viret, and Calvin, French Switzerland in 1535, adopted the same principles; the Huguenots did so in 1555, and the Dutch, German, and Scotch about 1560. The proceedings of the two Councils held in 1523, at Zurich, by invitation of Zwingli, are important sources of information. From them, and subsequent history, we may learn some of the characteristics of the Reformed and Presbyterian Churches.

1. *First, among these, we name a high, yet discriminating estimate of the value of the Holy Scriptures.* Certain writers affirm that the *Material* principle of Protestantism is the doctrine of justification by faith, while the *Formal* principle is the doctrine that the Bible is the only rule of faith and practice. While Luther's testimony to the former doctrine, as against the system of works held in the papacy, is his chief merit as an evangelical Reformer, yet Zwingli, Calvin, and Knox held to this fundamental doctrine of Protestantism with equal earnestness of conviction, while they were more pronounced than Luther in their high estimate of the value of the Scriptures. So that it is not seemly for subscribers to the Reformed Confessions to adopt the Socinian formula, that the Bible *contains* a revelation, in distinction from the position that the Bible, as a whole, *is* an inspired book.

2. *A second characteristic of the Reformed and Presbyterian Churches is, that they maintain a spiritual, reverential, and dignified form of religious worship, not anti-liturgical but anti-ritualistic.* When Zwingli entered the cathedral pulpit at Zurich on January 1st, 1519, he began a series of expository sermons on the Gospel by Matthew. His opening words were: "It is to Christ that I wish to guide you, to Christ the true spring of salvation. This Divine Word is the only food that I seek to minister to your hearts and souls." He did not, it is true, at once discard the "mass"; the time was not ripe for this measure, but he modified its celebration in August 1523, and finally, in 1525, substituted for it the Lord's Supper. Calvin's order of worship at Geneva began with the reading of the Ten Commandments, followed with the Apostolic salutation; then followed the

prayer, including the confession of sin; a Psalm was next sung, followed by the sermon, after which a free prayer was offered, a Psalm sung, the Apostles' Creed repeated, and the Benediction pronounced. The Liturgy prepared in the Palatinate to accompany the publication of the Heidelberg Catechism in 1563, is still in use, substantially, in the Reformed Church in America, and is too familiar to need description here. The signers of the Solemn League and Covenant, in 1643, affirmed therein that they would "endeavour the preservation of the Reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government." These men were early Christian Endeavourers, and their endeavours were to some considerable purpose in the history of the world. They prepared a Directory of worship in Edinburgh in 1645, outlining the manner of the assembling of the congregation, and their behaviour in the public worship of God. They provided that ministers, teachers, or candidates for the ministry should read usually, a chapter from the Old Testament and another from the New. They outlined the prayer to be uttered before the sermon; the weighty matters suitable for the discourse; the prayer at the end; the manner of administering the Sacrament of Baptism, and the very words to be uttered in administering the Lord's Supper. Thus we see that, while avoiding excessive ritualism, the Reformed and Presbyterian Churches have ever maintained a spiritual, reverential, dignified, and suitable form of worship in their congregations.

3. *Another characteristic of these Churches is their decided position in advocacy of civil liberty and the rights of conscience.* The great historians, Macaulay, Froude, Bancroft, Motley, Buckle, Taïne, Carlyle, and others, vie with each other in ascribing the freedom from tyranny now enjoyed in the civilised world to the influence of Calvin, Knox, and their followers. Zwingli was as much a patriot as a Reformer. Calvin, in the dedication of his Institutes to King Francis, makes a noble stand for human rights. He says: "If our enemies continue to persecute with imprisonments, scourges, tortures, confiscations, and flames, we shall indeed, like sheep destined to slaughter, be reduced to the greatest extremities. Yet shall we in patience possess our souls, and wait for the mighty hand of God." When banished from Geneva, with Farel, he said, "Let it be: it is better to serve God than man." When Frederick III., of the Palatinate, was threatened at Augsburg in 1566, with persecution, for introducing the Heidelberg Catechism into his electorate, he said: "I am still of the opinion that in matters of faith I have but a single Master, who is King of kings, and Lord of lords; therefore, I am not troubled about my head, but about my soul, which is in

the hands of God who created it. . . . After that the other electors said: 'Fritz, thou art more pious than the whole of us.' There he won the title Frederick the Pious, and was as brave as he was devout. When Mary Stuart asked John Knox "if subjects, having the power, may resist their princes," he answered, "If princes exceed their bounds, madam, they may be resisted even by power!" And of him it has been well said, he "never feared the face of man." Schiller says, that when Gustavus Adolphus left his native Sweden, in 1630, to aid persecuted Germany in restoring the Protestant freedom of conscience, he set his house in order like a dying man. With his little daughter in his arms he pleaded with his parliament, and said that he trusted alone in Providence; and when he had crossed the North Sea he knelt on the shore of Germany, giving thanks, in the presence of his suite, to the Almighty for the safe arrival of his fleet and army. He, too, died on the field of battle, struggling for the boon of freedom. William, Prince of Orange, under the terrors of the Netherland persecution by Philip II., declared that if he were to abandon the doctrine of predestination, he must abandon with it all his belief in a superintending Providence, on whom he, and all his people, depended amid the prolonged struggle for rights of conscience and national life.

The Puritans at Plymouth have not unaptly been named a "colony of conscience." Cromwell's heroic sense of duty carried him successfully through the English Revolution. Ranke said that John Calvin was virtually the founder of America; and Bancroft says: "He that will not honour the memory, and respect the influence of Calvin, knows but little of the origin of American independence."

4. *Another characteristic of the Reformed and Presbyterian Churches is their adherence to a Scriptural form of Church government, as understood by them, uninfluenced by views of mere expediency.* While all the Reformers desired to restore the features of original Christianity, they did not, at first, recognise the eldership. Neither Luther nor Melancthon seem to have apprehended this feature of New Testament teaching as to Church government. The former taught the doctrine of the priesthood of all believers, and placed the right to call and dismiss ministers, and to exercise discipline, in the hands of the people, the ministry being limited to the work of preaching and the care of the poor. Ecolampadius of Basel seems to have first suggested the idea of restoring the eldership as a Scriptural office. Calvin gave it practical force in the Genevan Church. For political reasons, he could not indeed restore it entirely on Scriptural grounds, but he secured the appointment of "governors," selected from the people, to co-operate with the pastors in admonishing and in ex-

exercising discipline. John a Lasco, in London in 1549, added the feature that the congregation properly shares in the choice of its officers. The eldership was for life, the diaconate for one year. The Reformer Capito preferred a rotation in the office of the elder; Calvin leaves the matter theoretically unsettled. The idea of the eldership, as that of oversight, is clearly established by the teaching of the New Testament, in which the office of the *Presbyter* is clearly identical with that of the *episkopos* or bishop.

Against the theory of Presbyterianial government there is ever heard an undertone suggesting, that diocesan or papal government is more effective. Our doctrine of parity in the ministry accounts for the inconvenience of candidating, with the evil of many ministers being without charges, and many charges without ministers. Some brethren, therefore, weak in Reformed and Presbyterian faith, sigh and say, "I wish I had a Bishop at hand, to compel a good charge to accept my services!" and the vacant charge, too, desires this authority to compel the man of their choice to serve them. Many say that the Church of Rome is strong because it is a hierarchy. Why not then adopt a Reformed and Presbyterian hierarchy? Because, we say, such is not warranted by Scripture. We believe in a representative form of Church government, wherein the people's rights are conserved, and hold to the doctrine of the parity of the ministry as the true apostolic succession.

5. *Another characteristic of these Churches is the adherence to the Scripture doctrine of the Divine Sovereignty, and the believers' right to come directly to God in Christ without other mediation.* This doctrine of the Divine Sovereignty, too, is far from being a popular doctrine. Witness the widespread opposition to it, so associated with Arianism, Pelagianism, Socinianism, and the various forms of Arminianism. Were we to seek mere popularity, we should shun the declaration of the whole counsel of God in this regard. Yet a system is weak, however popular it may be for the time, which does not cherish its own ideal. Given the doctrine of a Personal God, who is infinitely holy, just, wise, and good, and you have an Ideal, as an object of worship, of the most exalted pattern. You cannot add anything to it, and you cannot safely detract anything from it. Every enlightened Christian, when he prays, addresses this Being, acknowledging his utter weakness and unworthiness, and ascribing to God true sovereignty.

But to maintain the position of Paul, of Athanasius, of Augustine, of Calvin, and of Knox, respecting the doctrine of the Divine sovereignty, is to encounter unfavourable criticism from certain quarters in the work of the ministry.

What then? Shall we change the original character of the Gospel—revise all our confessions, eliminate the Pauline statements from them; borrow light from Asia, or gather up the germs of life from evolution? God forbid! It were better to be subject to unfavourable criticism perpetually than to ascribe unto God one iota less than that which is His due, as the Infinite Sovereign, to whom the sinner can come only through Christ, the Divine Mediator.

6. *A sixth characteristic of our Churches is, their testimony to the fact of man's fallen condition, and his possible salvation only through a crucified Redeemer, and regeneration by the Holy Spirit.* Man a sinner, Christ a Saviour; these are the two factors of the true evangelical message. The words may be pronounced lightly, while the solemn truth underlying them may be only partially presented; but in their deepest depths they can be apprehended only by one who is willing to say with Augustine, "Grace is prevenient and efficacious." The Reformed Churches are committed to this view in their historical Confessions. Their pastors are engaged to preach Christ crucified as the only remedy for sin *and its penalty, which is death.*

The Second part of our theme,—*viz., the Mission of these Churches,*—will not require a long discussion. Their mission is clearly defined in their Confessions and past history. Their mission is not different from what it has been during the past three centuries. They, like Paul, are set for the defence of the Gospel. They are to continue to emphasise the doctrine that the Scriptures are the only rule of faith and practice. They are committed to forms of worship of the Synagogue, rather than of the Temple pattern; are non-ritualistic, rather than non-liturgical, and are to aim at spiritual rather than at æsthetic effects in Divine worship. They affirm that "God alone is Lord of the conscience; that He has left it free from the commandments of men which are in anything contrary to His word, or beside it, in matters of faith and worship." For maintaining this principle our Fathers were bitterly persecuted. The German Reformed people of the Lower Palatinate allowed the eightieth question of the Heidelberg Catechism to read, "The mass, at bottom, is nothing else than an accursed idolatry: for this, papal armies devastated their farms and cities, destroying property and human life, for many generations." Reformed Holland furnished one hundred thousand martyrs in the defence of the rights of conscience; the Huguenots in France, and the Presbyterians in Great Britain, sealed their testimony to this principle with loss of earthly possessions, and in many instances with the crown of martyrdom. America was originally settled by refugees from these persecutions. If, therefore, these

Churches have any mission whatever to fulfil, at the present time, it is to maintain the right of private judgment, properly defined, and freedom of conscience.

Their mission also calls them to the defence of the doctrine of the parity of the ministry, and to a representative form of Church government after the New Testament, as over against the traditional pattern. They are ever to exalt the ideal of God's personality; to resist the encroachments of all subtle humanistic theories; while, at the same time, they freely acknowledge the validity of ordination in all the evangelical Churches, and rejoice in the prosperity of these various denominations. Finally, they are to testify to the New Testament view of the lost condition of the human race, through sin; and to point sinners to their only hope of pardon and of eternal salvation through a crucified Redeemer, by the regenerating power of Divine grace in the demonstration and power of the Holy Spirit.

The Rev. Dr. GIBSON, of London, now gave an address on "The Strength and Weakness of the Reformed and Presbyterian Churches."

In endeavouring to speak on this subject I shall make no attempt to be impartial. Still less do I intend to blow the Presbyterian trumpet, if I can help it. If I were speaking to strangers, I might think it my duty to lay the main stress on the *strength* of our position; but as I am speaking mainly to our own people, I intend to put my strength into the *weakness*. I am sure you will approve of this. Whatever strength we have, it is better to show it than to talk about it; but of our weak points the reverse is true. It is far better to talk about them than to show them, especially if by talking over them among ourselves, we can escape showing them to others.

In what I intend to say I, of course, represent only myself; and if I am onesided, I ask, how can one be expected to present more than one side of a large subject in twenty minutes? And, moreover, as the other side has been already so fully and so ably set before us, why should I repeat?

Strength and weakness are apt to lie very close together. The Apostle Paul said, "When I am weak, then am I strong," and the converse is often true; where I am strong, there am I weak. We do not need, therefore, to travel far from our strong points to find our weaknesses.

To give some coherence and comprehensiveness to our inquiries, I propose to consider our strength and weakness with respect to the principal relations of our Church life: (1) Her relation to her Head; (2) Her internal relations; and (3) Her relation to the world.

1. In regard to the first, we hold that the Church is in immediate contact with Christ her Head by the abiding presence of His Spirit. Thus it is that He fulfils the promise, "Lo I am with you alway, even to the end of the world"; and that wonderful declaration, "Wherever two or three are gathered together in My Name, there am I in the midst of them." The strength of this position is in striking contrast to the feebleness and futility of the notion, that the Church's connection with Christ is established through a long line of bishops, constituting an unbroken aqueduct along which a mysterious stream has trickled down uncertainly, throughout the past Eighteen and a half centuries. How any intelligent Christian can find comfort in so remote and uncertain a connection with the Fountain-head of grace is a mystery indeed; especially as, besides the uncertainty, there is the inevitable inference that the virtue must have been dwindling in the long lapse of time, and cannot be quite pure after passing through so many questionable hands. One might indeed despair of the Church with such an idea of its relation to the Fountain-head of spiritual power. But how different when we take the true view, as distinctly taught by the apostles, as well as by the Master Himself, that the Church is in immediate connection with Christ! He is "the same yesterday, and to-day, and for ever": and the grace which flows from Him to His people is as full and free and strong as in the earliest days.

Such is the strength of our position; but are we true to it? I greatly fear that the answer to this inquiry will be a revelation of our weakness. It has not seldom seemed, in the history of our Church, that Presbyterianism is as helplessly bound to the past, as if we had no connection with the Fountain-head of grace and truth except through the Fathers of the Church. We believe, indeed, that the "Lord, the Spirit," has been with the Church throughout her entire history, and therefore—notwithstanding the many corruptions which have been the result of her failure to follow His guidance—there is a heritage, rich and precious, which has come down to us, not by any means to be lightly esteemed, but to be prized and guarded; but must we conclude, that what comes to us through the dead, honoured though they justly be, is necessarily better than anything our living Lord has for us now? If that be so, we are in some respects in a weaker position than those who make everything depend on the continuity of the Church. They at least serve themselves heirs to all the ages; but we have often acted as if we were heirs to only one. We have heard a great deal about the Reformation to-day, and not a word too much. It is almost impossible to exaggerate our indebtedness to the men of

that age and the century following. But it does not follow, that those are wise who reject almost everything which the earlier ages have contributed, except, in so far, as it was reproduced by the men of that time, looking with suspicion and aversion, for example, even on such a magnificent utterance of devotion as the *Te Deum*; and, on the other hand, assuming that as soon as their favourite epoch had closed, all vision was closed, will not listen to any voice of the present which is other than an echo of the past. I consider that this has been a source of weakness to us. We have allowed other Churches to monopolise some of the very best things which, through the grace of God, have been given to His people, and which are ours quite as much as they are theirs, if only we claim and use them; and, on the other hand, while we have wisely accepted what God has granted at certain times of special impulse and earnestness and faithfulness, we have been in danger of allowing ourselves to be so bound by it, as seriously to hinder our acceptance of the Spirit's guidance now.

But we are rapidly coming now to the true position, which is to look back over all the past history of the Church with a kindly, charitable, and, at the same time, discriminating eye, expecting to find some good in the darkest times, and not a little evil in the best times; and if the question is asked, how we are to distinguish, the answer is, we cannot hope to be infallible any more than our fathers; but we have the Spirit's guidance. Let us trust Him, and we shall not go far astray. Each new age has its own questions and difficulties; and it is simple infidelity to distrust our Lord's guidance in the time now present, on the plea of falling back on the guidance He gave to His Church three centuries ago, when face to face with quite other questions than those which confront us now.

Then, of course, we have always the Holy Scriptures as the standard of appeal. The Fathers of the Church, even the Reformation and Puritan Fathers, had no higher inspiration than is open to us now; but it is otherwise with those "holy men of old" who "spoke as they were moved by the Holy Ghost"; and it is the strength of our Church that we found everything on the Scriptures; "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." But here again, when we are strong we are in danger of becoming weak. There are those who make use of the Scriptures for the purpose of tying the hands and feet of earnest Christians. Though it is perfectly plain that the Church had no ready-made constitution, with provisions in anticipation for everything that might, could, would, or should arise, throughout the

whole history of her expansion to the uttermost parts of the earth, but was left under the guidance of the Spirit to make new plans and provisions for emergencies as they arose,—they deny that privilege to the Church now, and insist that she should be bound, not only by the principles laid down in the Scriptures, which is right enough, but that she should be limited to the special applications of these which were made in the first fifty years of her history. This has been unquestionably at times a source of weakness. Many a Forward Movement has been stoutly opposed by those who would have none of it, because it could not be shown by chapter and verse that the same thing had been done in the time of the apostles. No matter how loud the call was, no matter how plain the indications of God's present Providence, no matter how lamentable the loss which would be the result of missing the opportunity, these people have thought it quite enough to say, Paul did not do it, so we must not. What miserable bondage; what lamentable lack of faith in the ever-living Head of the Church! Because Paul did not do it eighteen centuries ago, when there was no need of it, or no chance of it, therefore the living Christ is to be disobeyed now, when He plainly points the way, and bids us forward. Oh that dreadful word "innovation"! How it has barred the way to a thousand things—bad things, sometimes, no doubt; but how many good things have been blocked by it. It is right, of course, and necessary, that every new thing offering itself for acceptance be carefully tested. Let the first inquiry be, Is there anything in it inconsistent with the great principles laid down in the Scriptures? and the next, Does the Lord, the Spirit, approve of it, and guide us to make use of it now? If these two questions be answered satisfactorily, then the more of an innovation the thing is the better. Even the most orthodox Presbyterians are by no means so near perfection that they can dispense with innovation, and renovation too. We have much need, all of us, not only individually, but as congregations and Churches, to submit ourselves to Him who, among His last words, says, "Behold I make all things new"; and that there may be no hindrances to His work of reformation, it is a mistake to think that times of Reformation are over and done with. The Reformation of the Sixteenth century was a grand one, but more are needed, needed by us as well as by other people, and so we say, that there may be no hindrance among us to Christ's work of reformation, let us inscribe upon our banner, "For faith and freedom," faith in the ever-living Christ and His ever-present Spirit, and freedom to follow whithersoever He will lead us.

2. If in the relation of the Church to her Head we need the banner "For faith and freedom," in her internal relations, the scroll



JOHN CAIRNS, D.D., LL.D.

Died at Edinburgh, March 12th, 1892.

would be "For liberty and order." "Where the Spirit of the Lord is, there is liberty"; and yet, "God is not the God of confusion but of order." Now the strength of Presbyterianism, as a system of Church government, is that it combines liberty and order in a very happy and harmonious way. The rights of the people are carefully conserved on the one hand, and yet, in theory at least, the powers of the Church courts are sufficient to secure unity of policy and vigour of administration. In theory, I say, for here, too, strong in the abstract, we are often sadly weak in the concrete. We hold what we believe to be the Scriptural position between prelacy on the one hand, which makes "lords over God's heritage," and anarchy on the other, in which every man practically does that which is right in his own eyes. Ours is the apostolic method of making the Church itself, in her collective capacity, the fountain-head of authority—the Church itself duly convened according to the methods of representation foreshadowed in the Acts of the Apostles, and found to be wise and good as tested by time in the State as well as in the Church. This is our strength.

But we often fail to use it. Sometimes, indeed, authority has been overstrained; but there is little danger now of excess in that direction. The influence of Congregationalism by our side has not been without its effect; and we venture to think, that if our Congregational friends were to cast in their lot with us now, they would find quite as much liberty as reasonable men could ask, together with a unity of action which is impossible to them.

There are, however, some directions in which we are, in practice, very weak in this matter of authority. For example, why should not the Church have more to do in the disposal of her ministerial force? Theoretically, we have it, but practically, in cases of emergency especially, our hands are tied. We are jealous, and rightly, of the independence of our ministers. We glory in a system which seeks to make independent ministers, rather than dependent ministers of independent congregations; but no individual minister ought to be independent of the Church at large. To make him removable by a simple vote of the congregation would be to reduce his office to a mere shadow; to make him removable by a bishop would be to subject him to an authority for which there is no scriptural warrant; but surely he ought not to be irremovable? It has always, indeed, been within our power to depose men from the ministry for flagrant offences. No Act of Parliament was needed by us, as has been found necessary for the Anglican Church, in order to keep our ranks pure of moral stain. But how many men are there who, though guilty of no fault that would justify their

being deposed, are yet manifestly ill-adapted for the spheres they occupy? And yet, there is no way open for change except the uncertain and most unsatisfactory way of making themselves known as candidates for vacant congregations; and then, there is no possibility of a man trying his gifts in another place. He may give a specimen of his powers of preaching, but how little opportunity is afforded in this way either for the minister to know the people, or the people the minister! There are, of course, serious difficulties attending any change that might be made in our methods; but it seems exceedingly desirable, that the Church should have more efficient oversight over vacant congregations and unemployed or badly placed ministers, with power, under proper safeguards, both to remove and to appoint on probation. The two powers should go together; for to remove a man from one place without appointing him to another is to condemn him. To make a permanent appointment in such a case would be to infringe the rights of the people; but where there was good reason to believe that the failure in one place was due to causes which would not preclude success in another, there seems no sufficient reason why the Church, acting through synod or presbytery, should not have power to make appointments for a limited time, in the hope that at the termination of it the people might see their way to call, with a view to permanent settlement. I believe that we have something to learn in this respect from our Methodist brethren, though, of course, I think they have still more to learn from us. If we could have, as a rule, the fixity of tenure which is characteristic of our system, so that there should be no need to disturb a settlement manifestly blest, and yet power lodged in the Church to make appointments for a limited time, as is now, in fact, often done in mission stations, we should have a system which would combine the strength of both without the weakness of either. But this is too intricate a subject to do more than touch by way of vague suggestion.

In the same way there ought to be more exercise of authority on the part of the Church in regard to the distribution of congregations and church buildings. It is for want of this that we have so often to lament the scandal of the churches all flocking to the richer quarters of our cities, and leaving the poorer parts to practical heathenism. Church extension ought to be more in the hands of the Church as a whole, and should be gone about with a large outlook. What an example is set in this respect by the Roman Catholic Church! Look over this Canada, and see what excellent wisdom has been shown in the planting of the Roman Catholic churches as compared with the haphazard way in which ours have been scattered

over the face of city and country. Our weakness seems to consist in this, that while we have Church courts, which are supposed to administer the affairs of the Church in a large way, these are made up of men who have, each and all, their separate local interests and work to which their lives are devoted; and however loyal they may be to the Church at large, in presbytery, synod, and assembly, these are but episodes in their life and work, while year in and year out their time and strength and thought are given to their special work. Do we not urgently need men to give themselves wholly to the larger work—not prelates certainly, this our Scriptural system forbids, but men set apart as our professors are—not to exercise authority themselves, but, like members of the Government, to initiate measures and shape the policy of the Church? I, for my part, see nothing in Presbyterianism, properly understood, at variance with this. The conveners of our synodical and assembly Committees are supposed to perform these necessary functions, but in almost every case the men appointed are overburdened with their own local work, and can therefore give only fragments of time and strength to the larger duties; or if they do more, presently there is a falling off at home, and the congregation begins to complain that they have lost their minister and found a Church-statesman in his place.

I do not believe that I am any worse a Presbyterian for holding not only that we have learned something from our Congregational brethren, but that we have much yet to learn from Episcopalians, Methodists, and even Roman Catholics. And, if that be so, is it not a proof of the adaptability of Presbyterianism, and the possibility of making it comprehensive enough to foreshadow, in its essential principles, the Church of the future, which should unite the strength of all and preserve the weakness of none? This leads me to speak of our general position in the matter of Unity. We believe in the Church Catholic, and we have far more right to the adjective than those who claim it as their own. The high Anglican excludes from his conception of the Church millions of Christians whom Christ acknowledges; and the Romanist not only bars out the same vast multitude but all the Anglicans besides. These Churches, therefore, are not Catholic. But ours is. We acknowledge one Holy Catholic Church, embracing in its wide extended arms all of every race and tongue who believe in the Lord Jesus Christ; and our Church polity, based as it is on principles laid down in the Catholic Scriptures (for happily there is but one Bible), is such as to admit of the union of all in one visible Church. For, while we provide for agreement in things essential by the rules laid down for admission to office in the Church, we can and do allow of latitude, wide as the Church itself,

in the largest sense in the admission of members. The administration of the Church is, of course, always Presbyterian; but all that is required of the membership is that it be Christian. Thus we are in the fullest sense Catholic.

Yet again, how far in this respect have we come short in practice of our principles? What a sad record of divisions have we to look back upon! It is little wonder, after all, that the excellent title of the first journal of this Alliance, "The Catholic Presbyterian," should have been regarded by some as having in it a touch of irony. But this is our infirmity; it is not the fault of our system. Many Presbyterians have been far from Catholic in spirit; but Presbyterianism is all right in this respect; and we shall not put on all our strength till we make it evident to the world that we *are* Catholic, and therefore ready, and more than ready, to enter into as close relations as are practically possible with all who are truly loyal to our common Lord and Saviour.

It is a great thing that we are drawing closer to each other. That is the first step to wider union. Let us knit the bonds which bind us to one another in this Alliance more and more closely, and that will be the best preparation for the advent of that Church of the future which will, we believe, be Presbyterian in its main lines, but which will loyally and gratefully welcome all the light and leading which God has granted to the other branches of His One, Holy, Catholic Church.

3. The utmost limits of time are reached before I can even enter on my third division of the relation of the Church to the world, which would have brought to our notice the priesthood of all believers, as against what may be called the arch-heresy of sacerdotalism. Here, too, we should have detected elements of weakness, for Milton's suggestion of presbyter being "priest writ large," though obsolescent, is not quite obsolete. It is pretty certain that the Church which allows her ministers not only to offer all the prayers, but actually to monopolise the "Amens," in sheer and shameless defiance of the scriptural summons, "Let all the people say Amen"—a Church which has not seen the misappropriateness of that, has much to learn before she comes up to her true ideal as a holy priesthood. That is indeed a small matter to refer to, but it is a straw which shows how the wind blows, it is a sign of the still too prevalent disposition to leave to the ministry the activities of Church life, while the members are supposed to be, for the most part, passive recipients. There is nothing more needful in our day than to scatter the delusion that the minister's main business is to edify the Church, and the Church's main business is to be edified by

the minister; to summon the people to realise their full responsibility as themselves the holy priesthood, to receive blessing indeed, not, however, for themselves, but for the world, for whose sake they are entrusted with the Gospel of the Kingdom, that Kingdom of righteousness and peace and heavenly joy, which it is their high calling to advance, until, from the rising of the sun to its going down, God's name shall be praised and His will done, until, as in prayer so in the brotherhood of loving lowly service, "the whole round earth be every way bound by golden chains about the feet of God."

"The Unsolved Problems and the Undeveloped Resources of our Churches," formed the subject of the following Paper, by the Rev. Dr. VAN SLYKE, of Catskill, New York.

The topic assigned me is so broad as to be without boundary lines. As such, for want of time, I omit problems that may be local, and design to suggest, rather than discuss, what may be the most important. An important question is that of CASTE,—an unacknowledged and invisible thing, which yet keeps the followers of Christ apart. It is just as real here as in India, though different in quality. It is *everywhere*—not simply in our aristocratic centres, but in the most democratic Churches, where the community is enlightened and where philanthropy is vigorous. The educated and the ignorant, the rich and the poor, take no great interest in each other. The boundaries of our social system are definitely run, and maintained as rigorously as they are run. This social system hinders that community of feeling which is a necessity, if the Church is to do its best and most aggressive work. In a strong Paper read before the London Council this condition of things was referred to: "Evangelistic efforts will never be successful in our great cities unless the spirit of caste be carefully excluded from the work." They never will, for caste is one of the greatest obstacles in the way of Christianity. Christ never meant that these rigid social lines should be run through His Church, cruelly dividing His body. It was not intended that there should be churches for the rich and churches for the poor. The rich and the poor were to meet together, since "the Lord was the Maker of them all." In a sense Christians are one, but in another and a very profound sense, they are not one. And, strangely enough, the offenders in this matter are the women, not the women of the world, but the sincerest, truest, and most devout among the Churches. But in thus speaking of our consecrated women as those who keep the boundaries of our social system, I am not declaring our male constituency altogether innocent. This also is partaker of a system that never asks whether a man is

a Christian, or whether his heart is full of sympathy and ardour in Christ's work, but after his money, his ability, and his antecedents. These things being ascertained, those who stand shoulder to shoulder in these matters come together in their friendships, and hold very little intercourse with any other class. In the sanctuary they say, "Amen" to the prayer Christ offered, "That they all may be one," and then go out into the world and live a caste, built on heathen, and not on Christian, ideals. Every pastor knows how it interferes with the progress of the kingdom of God. The problem of the hour is, How shall we destroy this caste? A united Church is not necessarily a homogeneous Church, and a Church must be homogeneous to be fruitful. If the world condemns the exclusiveness of sects, and exclusiveness within the sects themselves, how much more inexcusable is exclusiveness in an individual congregation, where all are supposed to be banded together as a sweet household of faith, for the purpose of doing personal work in the Spirit of Christ for themselves and for the world?

I am not taking the ground that the Spirit of Christ admits of no social distinctions whatever. There are distinctions that are a part of our life, coming to us through birth, education, and personal power. If destroyed, these would assert themselves again to-morrow, as fruits of our living. It is when these distinctions step over the Church porch, when they are felt in the social life of the Church, and in its united work, that they become disastrous. Here there should be a unity in Christ, oneness in love and oneness in life.

But how do our Churches stand upon the relation between CAPITAL AND LABOUR? Very much as other Churches. This is a question that naturally comes out of the one that we have just considered. When Christians come to arrange themselves socially, on the basis of capital, and form their intimacies and alliances along the same line, it makes an exclusive Church. And that, if it is not anything more, is the thin knife-edge separating the wealthy from the industrial classes. It is the first lesson to the poor, and one which ought not to come from the Church, that the rich have no great interest in them. Their interest is often patronising and one of toleration. And here conclusions follow that are logical. If Christian capital takes no special interest in the poor or labouring classes, except in the way of wide charities, what greater interest will it show out in the great selfish world of business and industry? If these things are done in a green tree what can one expect in the dry? So labour goes from the Church on the defensive. It goes saying, "We receive but little recognition from the Church on

Sunday; we won't have much greater, I think, in the six days that follow. We must look after ourselves."

It is not altogether true that capital has put the poor man under a general proscription, but there has been a tendency strong enough in that direction to awaken apprehension. Christian capital has not repeated distinctly enough as its principle, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Reversing that principle of life makes the selfish man, and such is always the unreasonable man. It is here where the oppression of capital always begins; and that which begins in pure selfishness must end in more or less oppression. This is not saying that capital is always oppressive, I should be wrong if I said it; I am only partially accounting for what oppression we find. Where I find men living solely for self-aggrandisement, I have no difficulty in accounting for what is purely mammon-worship, nor any perplexity in understanding the secret of those great monopolies, combinations, and trusts, which, in defiance of Divine laws, and often of human law, have opened a gateway for Sabbath desecration, and taken from the wage-earner much of the fruit of his toil. I have no doubt at all that there are corporations and capitalists whose relations to the wage-earner are built on the foundations of equity and righteousness. Still, while there is this glow of equity on the one side, there are shadows of oppression on the other, and it is while this exists, alienating certainly the wage-earner, and often the capitalist, from the Church, that there remains a work for the Church as important as was ever committed to human hands.

Now, labour has undertaken to settle the differences between it and capital. I have no faith in its methods. Nothing is ever settled except it is settled rightly, righteously. So neither acts of violence, nor the boycott, nor the sullen revengeful spirit will settle it. Nor have I any greater confidence in the modern strike. None of these things, I am persuaded, will ever bring peace to the embittered elements that are now so deeply disturbing the industries of the world. "Peace and good will towards men," that is the yearning of the world just now. Christ came into the world to bring them, and the Church is on the earth to perpetuate them. Right relations between labour and capital will never be established until these are anchored in the principles of the Church of Christ. The work will be slow to our impatience, but it will be accomplished through her agency. Education in the family and in the Sunday School will be slow processes, but the Church will use them as factors, that from godless homes may go forth no longer those scolding

and profane agitators that are now recruiting the armies of labour. She will also use the pulpit to rebuke covetousness, selfishness, and revenge; and her influence in legislation, that there may be secured whatever laws may be necessary to bless alike the wage-earner and the capitalist. That this work has not been done in the past is proven by the social status of to-day. The Church is arraigned by the most virulent labour agitators of the hour. Some of these men have been members of the Church of Christ. Almost all of them have had Christian anchorage somewhere. If not in this generation, you can find a Christian line in their history that they now want to forget in the Church's neglect of their interests. Christ said, "To the poor the Gospel is preached." Is it so? Can we affirm it as emphatically as we can say, "To the rich the Gospel is preached"? Here is our hope in the future. The leaven is in the three measures of meal, and it will work "until the whole is leavened." To change the figure—The seed is already in the earth, and "it will spring up and grow we know not how."

BUT THE GENERAL SCEPTICISM OF THE DAY is another problem equally as grave. A good part of this comes from the present discontent and fretfulness over the allotments of men. Where faith is not well founded, the road is a short one to a suspicion that there is no just and loving Father presiding over the destinies of His children, a feeling more or less intensified by a conviction that the Church has not been doing the work it was expected to do for the relief of the oppressed. This excuse for unbelief provokes as little charity as any, from a feeling that the real religion desired is one of the loaves and the fishes, and that some would be willing to overthrow society in a moment to obtain them. But it is one source of scepticism.

Another source is the wild escapades of a destructive biblical criticism. There is criticism and criticism. The criticism that is filling the air with doubt, is that which, proceeding from Christian scholars, seems much more pleased in finding a contradiction than a confirmation of truth; questions chronology with an arrogant boldness, and confides enough in its own scholarship and authority to even distrust authorship. When we are taught in high places that the most that can be said of what the Church has for centuries held as the Word of God, is, that it *contains* the Word of God, we must not be surprised that a world, over sensitive on the subject, should be ready to put an interrogation mark at the close of every chapter of the revealed Word.

The inductions of science have helped on this scepticism, notably in the department of biology. Latterly, it has been giving the world a big swing toward materialism. We all acknowledge the

brilliant achievements of modern science. Intellectual energy has been so absorbed in the investigation of external nature and the laws of matter, that there has been created a current in the direction of materialism. As a reverent scientist has said: "Materialism has become a fashion of thought, and, like all fashions, must be guarded against." While science is responsible for this tendency of thought, she must not be looked upon as an enemy to revelation. The Church has had more than one struggle with science, and has emerged from every encounter greater and purer and wiser, because of the more brilliant light into which she came, and the more bracing and freer air she was led to breathe. So the Church will not become materialistic. She must now become, in her ministry and her membership, more spiritual than ever. Not only must she welcome all truth and light, but she should herself be in advance of them all, in her own hands holding the search light high. Beside she should be the most reverent and critical student of the Holy Word, discriminating between mere theories and the truth, putting her foot with severest pressure upon all speculation, and in reply to all attacks on the truth making her appeal to the life and work of her constituency; "for the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." Unless a man has spiritual discernment, there is no logic that can convince him but the logic of life. There are mental habits that unfit one for sitting in judgment upon any religious problem. More and more, in meeting this problem of scepticism, I am convinced we must magnify the Person of Christ. No character in history has filled so great a place, nor been so often at the bottom of the world's greatest changes. "And I, if I be lifted up, will draw all men unto Me," is a prophecy fulfilled in more senses than one. The cross is the great object in history. When we can bring men to feel its power, and exchange their wonder for faith, and have their souls possessed by His great life, we shall best show our real convincing resources.

Perhaps there is no problem more general in our Presbyterian world that is more vexing than the DRINK HABIT. It is the great curse of the world, to meet which requires the most prayerful wisdom of the Churches. In meeting this evil, it is unfortunate that the friends of reform have not come to see "eye to eye." There has been a great deal of clashing of methods, which have mostly arranged themselves about two prominent centres of power—the *preventive* and the *curative*. While Christ came to cure the hurt of sin by the shedding of His blood, the power of that atonement by blood was also to prevent the commission of sin. That

which is prevented need not afterward be cured. So it would seem that it is a *preventive* ministry that should come first. This ministry, some of our most ardent reformers say, should begin with the strong arm of the law. The manufacture of ardent spirits must be prohibited, and men must not sell them to their fellows. To me, this plan is what the scriptural idea of communism would be, if put forward in our times,—very beautiful, if the sentiment of the people were equal to the occasion. Unfortunately, the sentiment of the people is not abreast of laws that are prohibitory. If the power of public opinion is not strong enough to enforce our most rigid licence laws, surely laws that would draw the reins yet more tightly, would be as a dead letter upon the statute book. The great work yet to be done, and which has not been done, is the creation of public opinion. The world has to be taught, in the way of line upon line and precept upon precept, the terrible evil of the Drink habit. The Church is largely deserving the censure she has received. She has not taken up this work of reform with any heart. “We are verily guilty concerning our brother.” We have a work of education yet to do, and the Church must be the leader in it. The pulpit is nothing if it is not positive, and on this subject it must be positive in its utterances. Again and again should be heard the clearest and the most comprehensive assertions. These should be followed by conscientious home and Sunday School instruction. If the Gospel of Christ cannot successfully take care of this evil of intemperance, then I would not trust its power to meet any other sin. Possess society with the Spirit of Christ, so that, with a quickened vision, it is able to regard, as He must, this Drink habit with all its attendant evils, and there will be no objection to laws, however strict, for prohibition will be freedom.

I am not altogether ignorant of prohibition experiments. And if there are districts or great States in this world with sufficient education to keep men from their cups, let us rejoice in it, and enlarge our hopes for the future. But I trust prohibitory laws less than I do the quickened and awakened conscience, enlightened and educated by the Spirit of God. Without that I would not trust any law.

But the poor man having come into the toils of this destroyer—what can we do to help him? Here is the *curative side* of this question. Sometimes, I have thought that there was very little brightness and encouragement on this side of it. But there are genuine cases of reformation. The blood of Jesus Christ can cover this sin as well as any other, and His Spirit is an efficient help in breaking away from its power. It is the only agency in this direc-

tion that I would wholly trust. Moral suasion is a minister too feeble to be named. To treat drunkenness as a disease may rest upon scientific knowledge, but, so far, that treatment has hardly gotten beyond empiricism. Like dealing with all sin, so far as I can see, we have got to come down to personal work, and that work must not be the great struggle against the effects of the evil, but the boldest, most vigorous onslaught against the evil itself, in the enlightenment of the conscience and the education of society.

Another problem that seems to me to be important is,—“How to quicken into active Christian service thousands of Church members who do nothing but listen to sermons once or twice every Sabbath? What pastor is there that has not put this question to himself, and often laid it before the Lord for solution? . . . The Church membership of the day has great powers of absorption. They take in the truth like the thirsty earth in the time of drought. Judging from the surface in an hour or two one would scarcely know it had rained at all. So we ask ourselves, when we regard the inactivity of our Christian constituency after the Sabbath has gone, have they really been feeding on the living Word? It is thought that nine-tenths of the Church, after having heard the Word, forget the commands of Christ, “Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven.” “Go work to-day in My vineyard.” Now, holding as I do, that Presbyterianism as a Church needs no new organisation, no additional machinery, we must have the remedy within our own household for this condition of things. This being so, it is easier to ask the question before us than to reply to it. I have thought it might be answered by the division of an individual membership into sections, and having put each section into the charge of an elder or a deacon, each one might be made responsible for a certain kind of Christian work, the report of which would come in due time to the pastor. Where this plan has been tried, it has worked reasonably well in most cases, but it requires diligent oversight. The minister wants to be quick-eyed, and equal to emergencies. This plan comes in for a partial working in the Christian Endeavour movement of the day. But there, it does not go far enough. That work is chiefly among the young, and we cannot limit our work to such boundary lines. This plan also supposes a fairly efficient eldership and diaconate. Efficiency is a most important factor in this plan, but consecration is more important. If I could have but one, I should prefer consecration. Consecration will push on and accomplish wonders, where simple native efficiency lags behind. I know a city church where this plan is in a modified way adopted, and the whole

organisation is like a beehive. Here, the sections are necessarily large, but they are subdivided by the elder in charge, who looks after his sections with the same oversight that the pastor has of the whole. This is working the Presbyterian church after Presbyterian methods, and giving the eldership and diaconate that spiritual oversight and work they were intended to have in the Church of God. I have not pretended to answer the question with which we started. I have only made a suggestion.

The time is too short to consider, at length, our undeveloped resources, but here are some of them.

First. The large class of consecrated young men in the Church who, if properly educated, might be profitably employed in Evangelistic work.

Secondly. The great number of consecrated unmarried women, who might be employed as Bible readers and parish visitors.

Thirdly. The unconsecrated wealth of the Church yet unreached, and which is used mostly for selfish purposes.

Fourthly. The full service, I mean, the full scriptural service of the eldership and diaconate.

Fifthly. The social power of the Church: its use in promoting the idea of a closer Christian fellowship.

The Rev. Dr. ESCHBACH, Frederick City, Md., in dealing with the same general subject, confined his Paper to a consideration of the "Unemployed Resources of our Churches."

As the resultant of a variety of circumstances for which I am not responsible, I did not know until after my arrival in this city, that my name would appear on this evening's programme. It is due, alike to the Council, to this large and intelligent audience, as well as to myself, that I should make this statement. I will not, therefore, at this late hour, after the careful papers to which you have listened, attempt to restate the "*Unsolved problems* in our Churches," but will content myself with the further emphasising of one or two "*Resources*" that will admit of more extended employment.

The Churches in this Alliance exist under a form of Church government that we believe to be second to none on the face of the earth in its adaptation to the highest development of the moral and religious life of a people. It is an organisation capable of practical application to various details in Christian effort. We very properly lay stress upon educational religion.

Our system creates elders and deacons who are ordained to office; by virtue of which ordination they are designed to have a part in the functions of the Christian ministry, though in a

subordinate sphere. The chief strength of the Christian minister must be given to preparation of mind and heart for the preaching of the Word. The demands upon the time and energies of the minister in our day have at no former period of the Church's history been so great and exacting. He cannot enter all the open doors, or meet the ever-growing demands of the age in which we live. He needs, therefore, to utilise every legitimate agency that may be helpful. He has at hand, in the constituted elder and deacon, an ordained agency invested with authority for great and noble ends. They are, for the most part, earnest, capable, consecrated men, who are ready and willing, if properly directed, to work for the glory of Christ's kingdom.

To the eldership may be assigned much of the house to house visitation, and to a degree, also, the supervision and care of the young. They are to be as hands and eyes and ears to the pastor. They are to go before the congregation, both in the way of example and precept. They are to instruct the ignorant, warn the careless, and admonish the wayward. They are to have part in the spiritual oversight and rule of the congregation. They, in co-operation with the deacons, should relieve the minister of the Word from all care and concern about the temporalities of the church, both as pertains to the support of the congregation and the caring for the poor.

The Sunday School work should be carried forward under their direction and by their help. The various forms of practical church activity, in all its details, should have their co-operation if not positive control. Along these lines, especially, there is room in many quarters for greater efficiency.

But in addition to this, there is a sense in which we believe in the universal priesthood of believers. In this sense every member of the Church of Jesus Christ has a mission to perform. We have a large and growing membership of intelligent, earnest, devoted men and women, who are ever ready and willing to serve the Master, under the direction of the proper authorities of the church. We need to study the best method of utilising this power that has hitherto been unemployed, or only very partially and imperfectly employed.

The moral level is raised or depressed by the individual Christian. Real knighthood is determined not by the possession, but by the use of power. We claim, to a large degree, an intelligent church membership. Knowledge is power. Culture is obligation. The talent is entrusted for use, and belongs in the market-place, and not in the napkin. The principal includes the interest in the Lord's reckoning, as the slothful steward learned, but when too late to

correct his mistake. "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." The Divine Master challenges each one who comes into His visible kingdom in the words, "Go, work in my vineyard." The various forms of organised activity in the Church, such as the Sunday School and associated agencies, present an inviting field, through legitimate channels, for earnest men and women to be greatly helpful in the Master's cause.

There are still those who have wrong conceptions of possession. No man can live unto himself. It is an essential impossibility. He belongs to society, and there must be a mutual relation to be normal. To properly pay the debt of nature is to live and serve. Christian men have not yet come to properly realise what Paul meant when he said, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise."

All our fellow-men have a claim upon us. Whatever this may involve of trouble or labour must be readily and cheerfully rendered as unto the Lord.

But few men have grasped the full meaning of Christ's gift of Himself to the world. Fewer still are the number who have taken His ideal into their own standard of obligation. The current conception of debt, even among Christians, includes a large measure of personal reserve. While it is admitted that a man owes something to his community, he still conceives that he owes more to himself. Christ's example teaches just the opposite truth. He gave His whole self, His best, His life to the world, and thus gave the very essence and keynote to Christianity. To deny one's self is to truly follow Him. "Freely ye have received, freely give." Possession ought to mean impartation. "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty."

Anything that man has will depreciate by hoarding it. Water will stagnate, breed pestilence, and foul the reservoir, if it is not kept in circulation. The man that hoards money shrinks his soul by doing so. Knowledge has no value unless it is put to use. Culture is devoid of grace, except as it softens the asperities of life. Principles have no power except as they permeate the activities of the every-day intercourse with our fellow-men. Paul was the greater and grander man for the acknowledgment and payment of his debt to the Greek and Barbarian. His debt was, as well, his great opportunity, and our debt is no less our opportunity. The payment of such a debt gives back more than it takes. Virtue went out of Christ to heal the woman who touched the hem of His garment,

but for this Christ had no less virtue, and He had, beside, a grateful heart laying her love and allegiance at His feet. That man or woman is greatest who confers the most benefits. He or she is unworthy of respect, who receives favours and blessings, and confers none.

There are about five millions of communicants in the Churches connected with this Alliance, not to speak of the numbers in other portions of the world. In these there resides a latent, unemployed power and energy that we can hardly over-estimate. We talk of the power latent in steam—latent till Watt evoked its energy, and set the giant to turn the iron arms of machinery in manifold forms of mechanical application all over the civilised world. We talk of the power latent in the skies—latent till science climbed its giddy heights and chained it to the earth's surface, and made it the servant of man, by which he is enabled to flash his thoughts across rolling seas and vast continents, outstripping the wings of the wind. But what are these powers, vast and far-reaching as they are, compared with the moral power that lies dormant in our churches? And why dormant? Because individual men and women do not rightly appreciate their personal duty and opportunity. They need to be aroused from their lethargy and set to work, that they may discharge aright the duties that lie nearest to them.

In their season the woods are clothed with green, by each leaf expanding its own peculiar form. The coral reef arises from the ocean by each little insect building its own rocky cell. The architect is apparently insignificant, and yet the combined agency of these tiny insects has formed a rocky barrier along the shores of Australia that has resisted for ages the power and fury of the waters of the mighty ocean.

The Christian people of this age, in all civilised countries, hold the balance of power in their keeping. If they will agree upon concerted action in favour of truth and righteousness in any movement, no political party will dare to resist them. If they come to be individually and collectively used in the service of the Blessed Master, there will be a visible advance of His kingdom among men. To this end are we called, that we should be co-labourers with Christ in extending the saving knowledge of His truth, which alone can make men wise unto salvation.

FRIDAY, *September 23rd*, 1892.

COOKE'S CHURCH : Friday forenoon, September 23rd, 1892. The Council met at 10.30 o'clock A.M., according to adjournment, the Rev. Principal G. C. HUTTON, D.D., Paisley, in the Chair.

After devotional exercises, the Minutes of yesterday's session were read and approved.

The Business Committee made a report, whose recommendations were considered and adopted *seriatim*, and are as follows :—

It is recommended that all speeches, other than those by speakers duly appointed on the Programme, be limited to five minutes.

The General Secretary being, by the rules of the Alliance, the stated Clerk, it is recommended, that the Secretary of the Western (American) Section shall be recording Clerk to the meetings of Council. And further, that each Council shall appoint two temporary clerks to aid in the transaction of business. And in the event of the above being adopted, the Committee suggest that the Rev. Dr. Archibald Henderson, of Crieff, Scotland, and the Rev. Dr. Waters, of Newark, New Jersey, act as temporary Clerks at this meeting.

That each Council shall elect a Business Committee consisting of thirty members, fifteen being selected from the Eastern Section and fifteen from the Western Section, with power to add to their number.

It was now moved by the Rev. Dr. WATERS, seconded by Rev. Dr. ROBERTS, and carried :—

That a cordial vote of thanks of this Alliance be tendered to the Rev. Principal Caven for the exceedingly able sermon which he preached at the opening of the Council, and that the question of printing the sermon be referred to the Business Committee for consideration.

The Order of the Day was now called for, when the Report from the Eastern Section of the Committee on Co-operation in Foreign Missions (for Report see *Appendix*, p. 79), was presented by the Rev. Dr. SWANSON, of London, who said :—

The record of the past four years had been a remarkable one. Foreign missionary work had taken a great leap forward, and had forced itself right into the plane of public attention. He did not know what poor, lean, miserable man first divided the missionary work of the Church of God into Home and Foreign. Personally, he knew of no such division in the teachings of the Master. For many years he had dealt out the benefits he had from a superior platform,



WILLIAM CAVEN, D.D.
Principal, Knox College, Toronto.

but when he realised that those men and women were receiving the selfsame benefits from the Gospel as himself, and that they were Christ's brothers and sisters, he felt it should be a privilege to consider them his brothers and sisters also, and at once he came down off his platform, put off his dresscoat, and became a Chinaman in everything but the tail and eyes. Men outside of the Church, but not outside of religion, are asking to-day, why the Church exists; what is the rationale for her being? Was it to have splendid churches and fine cathedrals, and then, when that was done, to dole out the little that was left to the world at large? No; that was not the idea; that was pure heathenism. Much had been said about getting back to ancient principles and practice, and queer results had in some cases come of the endeavour. He, too, wanted to get back to first principles. He thought of a little upper room in Jerusalem, from which the apostles went out into all the world to do a work the like of which had never been seen since, and never would be seen again. They went forth as apostles. What was an apostle? In Greek, a missionary was an apostle,—an apostle was a missionary, in Latin. That did not take the sanctity out of it, but rather put it in, and that was the only kind of Succession they wanted. These men did what they could for the men and women around them. They were missionaries that went round the world, and though oftentimes they were struck down, others took their places, and carried on their work. This Succession never ceased, and never will, till the kingdoms of this world have become the kingdoms of Christ. He had been born of the strictest sect of the Seceders, held to their sternest principles, strove to live a witnessing life, and desired to die a testifying death. But when he went to the East he was led gradually to seek a union with Episcopalians, Congregationalists, Baptists, and Methodists—with all, in fact, who were prepared to face the work and advance Christ's Kingdom. He cared not now, what steel the sword was forged of, or how many mixtures went to make up the organisation, so long as it did the work. If he had ever believed in a personal devil he believed in it for the way the devil was keeping the Churches from their proper work. About twenty-nine years ago, his mission in China had united with the Reformed Dutch Church, and they were the most orthodox people he ever knew, more so even than the original Seceders. That union had been a blessing in more ways than one. Because of it they had now eighteen native pastors and a native Presbytery. They had now in connection with that Mission, three Missions entirely supported by the Chinese Mission Church. At the present time, there was a revival of missionary interest in colleges, but he did not

want European or American missionaries. He wanted native missionaries.

The Report from the Western Section on the same subject (for Report see *Appendix*, p. 86) was presented by the Rev. Dr. ELLINWOOD, of New York, who spoke as follows:—

The full report of the Western Section of the committee on Foreign Missions has been placed before the Council in printed form, and need not be repeated. But I embrace this opportunity to call attention, briefly, to some of its salient points by way of emphasis.

In this day when schemes for the general union of all branches of the Christian Church, and especially the union of missionary efforts in heathen lands, are so much discussed, it is well that this Alliance has given so large a place to Missions, and to plans for a union of missionary Churches in the world-wide Presbyterian family. When we review the action of the last three or four Councils on this subject, it is cheering to see what substantial progress has been made. It is evident that while the Alliance has been studying the methods of ecclesiastical union on the Mission fields, that very inquiry has greatly quickened its missionary spirit. In its successive Councils this has become more and more a missionary body. As we have heard the stirring reports of the General Secretary, pointing out to us the Presbyteries and Synods now scattered through South Africa, Persia, India, China, Japan, Australia, New Zealand, New Hebrides, Mexico, and Brazil,—lands which were in darkness within the memory of man, now represented in this body, how could it be otherwise than that an intenser desire should be enkindled to see all nations won to the Cross, and a firmer belief that in very deed, the kingdoms of this world shall become the kingdoms of Christ? You are now giving to all your Missionary Boards a corresponding membership in your sessions, and I believe you have a motion before you, to constitute a new Section in the Pacific Islands, where, but a generation or two ago, we heard of but little else than convict colonies or the abodes of cannibalism.

So far as legislation is concerned, either in the Council or in the allied Church courts, the work of Union and Co-operation in Missions seems to be well-nigh complete, and what your Mission Boards and your missionaries have now to do, is to go forward, planting and strengthening Churches and presbyteries on the principles laid down. The plan of the campaign is settled; it is time for the order of the march.

While organic union may still be delayed in some important Mission fields, there is much that may be done either by confederation or by conferences and alliances covering plans and methods of work.

Whatever may be the forms of Co-operation, we have reason to believe, that Presbyterians everywhere are to work together for the conversion of the world to Christ.

It is well to bear in mind that in reaching these very satisfactory results, the Councils of the Alliance have taken only *advisory action*. It has not insisted that native Churches within a given district shall be embraced within one ecclesiastical organisation, but it recommends that *so far as practicable* such union be realised.

It leaves foreign missionaries free to unite with the native presbytery or not, as they may prefer; but it considers it "most desirable" that they "should be associated with the presbytery either as advisers only, or as accessory members with votes."

It is the glory of our Presbyterian system that the strong influence of a great body like this is so exerted as to be entirely consistent with liberty. There have been Councils and Councils in the history of the Christian Church, but here, there are no mandates, no anathemas, no penalties, but a great and common voice from many constituencies calling for unity in Christ, and for organic union in the Presbyterian Church, so far and so fast as it shall be found practicable.

To a large extent, the committee have addressed themselves to the question.—What has actually been accomplished in the work, and where little progress has yet been made,—What are the difficulties encountered, and,—What, on the whole, is the present outlook? We believe that the time has come for summing up the results thus far gained, and for facing all the difficulties where difficulties exist, without either forcing matters with undue haste, or sinking into apathy as if nothing further could be done. The allied Churches and their Missions should draw nearer together in practical Co-operation while organic union is delayed.

One important thing which has been accomplished is the establishment of a general understanding that, hereafter, where beginnings are to be made in any Mission field, they are to be made upon plans looking toward organic union, and from the first they are to be made a matter of Conference, and so far as possible of Co-operation. In Siam and Laos, in the United States of Colombia, in Gaboon and Corisco, in Guatemala, in Syria, where only the Presbyterian Church (North) has yet undertaken Missions; also in the Free Congo State, where the Southern Presbyterian Church stands alone, there is every reason to believe that any additional Missions which may be started will have reference to union from the first. In Korea, where the Northern and the Southern Presbyterian Churches are laying foundations, steps have already been taken toward Co-operation in

all plans, methods, expenditures, etc. So far as these countries are concerned, the problem of union is therefore virtually solved. In Brazil, a union and independent Synod has been formed, and, as the report of the committee shows, the missionaries within the bounds of that Synod are full members, having withdrawn their relations to the home Churches. The union of the Reformed Church of America with the English Church in the missions of south-east China is of long standing, and has been universally regarded as a success. Doubtless, the experience of union in that mission has had very much to do with this whole movement. The Church of Christ in Japan, which now embraces the missions of five Churches of our order from America, and one from Scotland, seems to have been established on a solid and permanent basis. It is the largest and most important union that has yet been established, and, so far, it has appeared to work satisfactorily. It has not reached the ideal of self-support upon which it is proposed that independent union Churches shall be established, and there will doubtless be danger there, as in Brazil, that the sentiment of independence may greatly outrun the attainment of self-help. But that there exists in the Japanese Church a commendable spirit of self-reliance is shown by the fact that, in its meeting of Synod in 1891, when it was found that, owing to floods and typhoons and other disasters, the Home Mission Fund of the Synod had run behind, a resolute effort was made on the spot to cover the deficit, and \$380 of the \$460 debt was paid or provided for. And it is very encouraging to learn that that Synod has on its records a rule, that no church shall receive Home-Missionary aid which does not contribute to its pastor's support, and also make a contribution to the Home-Mission Fund. And it has further ordained that, hereafter, no church shall be organised till there is a reasonable prospect of self-support. There is a manly tone and ring of resolute purpose in all this, which might well be copied in many instances by Churches in older Christian lands. It is no matter of surprise that such a Church has already begun to send foreign missionaries to the neighbouring Mission field of Korea. I venture to predict that when the Union Church of Korea shall apply for admission to this Alliance, there will be found on its records foreign missionaries from Japan.

But the solution of this great problem is yet far from complete. It is a comparatively easy matter to carry out the principles of union in the smaller missionary fields. But how about the great Empires of India and China? In a country like India, with its three hundred millions, with fourteen different languages and a hundred dialects, with long distances and expensive travel in attending the meetings

of ecclesiastical bodies, the difficulties are certainly formidable. We can understand what they are, in a measure, if we conceive of an effort to unite all the Presbyterian Churches in the different states of Europe in one great general assembly. The differences of language in the latter case would not be more serious, and the distances to be traversed would be far less. The idea has been advanced that in India the English language will so prevail as to become the common medium. But (1), a language which belongs only to Missionaries and a few leaders in the native Church, never reaching the masses of the people, would be but a poor resource; and (2), the masses of the populations of India are not likely to understand the English or any other foreign tongue for generations to come. The Hindus have long been remarkable for the tenacity of their customs, and their revived Aryan spirit in our time, would prevent any cordial acceptance of a foreign language as their ecclesiastical medium. The Church of Rome has suffered for ages from the use of a foreign ecclesiastical tongue. Such a system can only exist with a condition of abiding ignorance. I think that Presbyterianism will be slow to follow Rome's example in India. In China, the differences in language are only those of dialect; but these, also, are serious, and China, too, is too proud of her own race characteristics and her own language and literature, to ever yield readily to any system which does not reach the masses of the people in their own vernacular.

The reasons why organic union should, if possible, be accomplished in India and China, are certainly great. There is need in such fields of presenting a solid and united front to the enemy, or rather to the enemies, which are legion. But, in view of the obstacles encountered, it seems evident, that the progress of organic union must be slow, except where kindred bodies shall be found occupying the same or adjacent fields, and where the differences in language are not too serious to be overcome. The whole drift of sentiment in the Churches having set toward union, there is reason to believe that in such possible cases, the desired result will be accomplished. What seems most important, perhaps for the next four years, will be the carrying out of such plans of practical Co-operation as may be found feasible where organic union is not to be attained. Much can be done by correspondence. In other cases, conferences may be held on the Mission fields. In some of those fields, alliances are already established with these ends in view.

The last of the recommendations which close our report points to the holding of missionary conferences at home, between the different Presbyterian bodies, especially secretaries and members of Boards, missionaries, and others, with a view to a more complete

mutual correspondence, and a more thorough unity of action along all lines of missionary policy. While waiting, therefore, for a full realisation of the great principles which are set before us, the interval of time should be well spent, the best efficiency of our Missions will be promoted, and the world will behold a spectacle of thorough unity of spirit in the one great conquest.

In a broader survey of modern Missions, we hail with delight the evidences that all Protestant denominations are drawing together in their missionary work, and that Presbyterians are everywhere among the first in the promotion of this broader movement; and whatever they shall accomplish in a closer denominational circle by a more thorough identification of interest, by unity of plans and a spirit of fellowship and co-operation, will have an important bearing upon the great end of Christian union among all branches of the Church and throughout the world.

With a word of encouragement as to the strength and the prospects of the Presbyterian Church at home and abroad, I close.

On the home side it has been shown, by the United States census of 1890, that, during the preceding decade, the average gain of the Presbyterian bodies in the Republic in the number of their communicants was 39 per cent., or 15 per cent., greater than the growth of the population. This was a gratifying surprise to many, and it was a substantial proof that the doctrines and principles of the Presbyterian Church are by no means obsolete in these last years of a most progressive century. But if we turn to a survey of the Foreign Missionary development of these same Churches, we find it still more rapid than their growth at home. The membership of the native Churches of the Presbyterian Church (North), embracing over twenty missions, great and small, has been 101 per cent., in the census decade; that of the Southern Presbyterian Church nearly 200 per cent. The growth of the foreign Churches of the Reformed Church in America from 1861 to 1891 was 121 per cent.

The growth in the contributions made by these various bodies was not less remarkable. In some cases the funds of the Boards of Foreign Missions have doubled; in others they have quadrupled in the last ten years. The foreign work of the Canadian Presbyterian Church and of the Cumberland Presbyterian Church coming later into the field, have made equally rapid progress both in contributions and in the results accomplished.

Far short as we still are of the true goal of duty and privilege, we have great reason to thank God that the Divine promise of Christ's presence with His Church always, even unto the end of the

world, is manifestly fulfilled, and to pray that the remaining eight years of the century may be years of blessed triumph.

DR. CHAMBERS of New York :—I am able to confirm the statement of Dr. Swanson in regard to the action of the Dutch Church. I was present in the General Synod of that body in 1863 when the request of the Amoy Mission to form an independent native Church in China was denied. The reason was, that if the Church there were treated as an integral part of the Church at home, the interest, and consequently the liberality, of our people would be greatly stimulated. But when the next year the importance, or rather the necessity, of giving the Amoy converts a Church of their own, free from any dependence upon a foreign body, was demonstrated by the late Rev. Dr. J. V. N. Talmage, one of the most efficient missionaries of the present century, the Synod unanimously reversed its former action, and gave consent to the proposed action, the result of which has been such a splendid success. The English and American missionaries co-operated in creating an independent native Church, which has become so strong as not only to support its own pastors, but also to send forth a Mission of their own into the region around.

This sort of Co-operation ought to become general, yea, universal. Our Alliance has done much to promote it, and this alone is enough to justify its formation and all the toil and means it has required—but there still remains much more to be done. And this important representative body is under a solemn obligation to use all its influence to the establishment of combined effort in every field to form native Churches, not after any foreign pattern, but by a free development according to their peculiar circumstances. The need and value of such action can hardly be over-estimated.

REV. DR. PHRANER :—We all believe and understand the vital and essential duty of the unity of the Christian Church, especially of all Reformed or Presbyterian Churches. I am glad that that idea found embodiment in this organisation. It will do good to all the world, for these divisions of our Churches are made much of, outside of the Church, both at home and abroad, more so abroad than at home. I have been impressed with the absolute necessity of having Church union in Japan; there, the people are unable to understand the grounds of separation of the Churches at home, and take no interest in our ecclesiastical differences. What is wanted in such a country is, not this Church or that Church, but the Gospel, the common property of all our Churches.

Another reason for union may be taken from the fact that though the Buddhists have been greatly divided, they are now

combining under the leadership of Colonel Alcott and of Sir Edwin Arnold, who have shown them that their strength lies in unity, so, at least, I was told by a Buddhist, when I was in Japan. Another point is, that those on the outside of the Church are *one* in their opposition, and as a result they are strong; and so we should have, as far as possible, what our missionaries pray for, Co-operation in Mission work.

MR. ROBERT WALES (of London, Eng.):—The question which I would ask in reference to Foreign Mission work is—Are we getting the full advantage that we ought from the missionary work? Some of us take but very little interest in this work; this might be improved by our missionary literature being made more attractive, and by lectures being given on the subject. We might have far more frequent reference made in our pulpits to the work of the Churches abroad, and this I believe would cause money to come in more freely than it has hitherto done. Not only would money flow more abundantly into the Mission treasury by our people being kept more in touch with the work of our missionaries, but the life of the home Churches would be quickened. I look in this direction, more than in any other, for reviving influences far beyond anything yet experienced, persuaded, as I am, that in our missionary efforts lies the key that opens to our Church's vital life and prosperity.

REV. C. A. R. JANVIER (of India) spoke briefly about the value of Educational work in India, and in doing so, added: That in connection with the giving of money for missionary work a great responsibility rested upon the pulpit. The people only required to be told the reason why they should give, and they would give liberally. He had been four and a half years in India, and he wished to say that Educational work in India had been greatly misunderstood. There had been a tendency to minimise the evangelical value of that work, and put it into the background for supposedly better methods. The mere preaching of the Gospel in the villages and streets was not sufficient; and the classes that do listen cannot be reached in any way to make their hearing of benefit. Great results should not be expected from such methods of work. The heathen must be reached by Educational work. In the school in which he taught there had been but one conversion in five years, but all the graduates had left the place friendly to Christianity. The pupils had been taught that all the influential nations of the world were Christians, and that the tenets of their fathers were fallacious. Besides, it was a great thing to have the boys learn geography and history from a Christian standpoint. By village and street preaching

the educated and intelligent classes are not reached; and though we do not want to reach only these, yet we do want to reach them. The difficulties of the work were many, and an important aid to meeting them was found in the Educational work. They were not able yet to carry on this work exclusively with Christian teachers, but in all the educational institutions of the Church there was religious instruction given by competent Christian teachers. His own distinctive part of the Educational work was in teaching the Scriptures to boys. It was said that in educating the natives the Church was only producing tools for the enemy. He did not believe a word of it. He had not seen one of the boys educated in the Church's school in Fatehgarh who had gone out to be an opponent of Christianity. The schools remove their prejudices, and teach them the Word of God in such a manner that they can understand it, and enable the missionary to come into personal touch with his pupils.

Rev. Dr. CHAMBERS, New York, offered the following resolution:—That it be recommended to the Business Committee to consider and report whether the Council can do anything to further the endeavours of Rev. Dr. Paton to secure the co-operation of the Government of the United States in the matter of forbidding the sending of firearms and ardent spirits into the New Hebrides.

The motion was referred to the Business Committee.

The Business Committee, through Rev. Dr. Caven, recommended the holding of a special meeting of the Council this evening, in Knox Church, the Hon. J. W. LAPSLEY, Selma, Alabama, to preside, and the meeting to be addressed by the brethren who take part in the meeting in Cooke's Church.

The Business Committee also most cordially recommended that the following telegram be sent to the Prolocutor of the Provincial Synod of the Church of England in Canada, in reply to the telegram received from him: "The President of the Alliance of Reformed Churches holding the Presbyterian System, in name of the Council now assembled, thanks the Prolocutor of the Provincial Synod of the Church of England in Canada for his fraternal greeting. The Council cordially reciprocates his expression of good will and desire for the full manifestation of the unity of the Church for which the Saviour prayed, and the Council prays that the Divine blessing may rest on the deliberations of the Synod."

FRIDAY, *September 23rd*, 1892.

COOKE'S CHURCH: Friday afternoon, September 23rd, 1892, 3 o'clock. The Council resumed its session, Rev. Professor J. L. RENTOUL, D.D., of Melbourne, in the Chair. After devotional exercises, the Rev. Dr. DENNIS, of Beirut, Syria, read the following Paper on "Native Agents and their Training."

Missionary methods are a subject of high and sacred study, calling for prayerful humility of mind, spiritual insight, patient tact, careful observation, large charity, generous sympathy with the spirit and environment of the native mind, comprehensive grasp of existing religious conditions, sober common sense, enlightened judgment, and practical experience. The first thought suggested by my subject is one which, I trust, will not be misunderstood; it is that there is need of caution lest we unduly multiply the number of foreign agents in any single field, and so make the development of native agencies more difficult, and its advocacy seem less reasonable, to the native churches. We need a certain wholesome dearth, or at least not an over-supply, of the foreign missionary element in long-established missions, so that the call for native agents, and the pressure upon the native conscience to supply them, may be the more pronounced. Where new work is to be undertaken, and new fields occupied, and also in the proper conduct of older missions, there is a manifest call for the American or European Missionary; and it is in this extension of the area of mission effort, and in this necessary supervision of established work, that he finds a field for his energy, courage, and pluck. With his sustaining faith, his clear convictions of duty, his broad view of his mission, he goes in the spirit and power of an accredited ambassador of Christ. His work will need all his enthusiasm, his guiding hand, for long years, it may be, for two or three generations; but, in the meantime, his duty is plain, and should impel him to work towards the proper training of a native agency, which will in time assume the duties of evangelistic and teaching service, and so relieve the pressure for an undue multiplication of foreign labourers.

A grave question of administration meets the Church just here, in the regulation of the proportion of foreign and native agency on any given field. This is a matter to be decided largely with refer-

ence to the conditions of each locality. Great weight should, of course, be given to the judgment of missionaries on the field; yet there is a call for scrutiny on the part of those, who, as officers and administrators of the Church's gifts, stand between the missions and the Churches, as the representatives of the interests of both. The training of native agents is often attended with many discouragements. They frequently fail at the most critical moments, and under circumstances of peculiar aggravation. They sometimes demand disproportionate increase of salary, and, if denied, will desert their post of service for some more lucrative worldly employment after the mission has, at a large outlay, prepared them for their position. Their work is sometimes slovenly, and done in the spirit of a hireling. Their personality seems, in some cases, to be in a state of chronic collapse. They fail often to respond to the higher motives of service, and let their work drag on with no enthusiasm and little zeal. Their labour appears to be barren in results, with little to give promise of better things. Under such discouraging circumstances, the heart of the missionary turns from his native help with feelings of distrust and despair; he looks to the Church at home, and prays for a brother missionary of his own race and blood who will bring aid and sympathy and give a manly and heroic tone to the loved service of the Master. His call is loud, and full of earnestness and pathos. It should be responded to in, probably, the majority of cases; yet always with inquiry, as to the exact status of the problem of native agency, and the actual relative proportion of foreign to native forces in the field. In most cases it may be necessary to send foreign missionaries; in others, it may result in an over-supply of the foreign element, and prove a hindrance to the employment of native agents who should be made to bear responsibility, and assume burdens which no one, as yet, has had the courage to place upon them.

An indiscriminate urgency for foreign missionaries needs to be tempered by regard for the imperative need in most mission fields for native workers, and the undoubted propriety of committing the work as rapidly as possible to the hands of native converts chosen and called of God, to serve in His Kingdom. If we take a sober view of the resources of foreign missions, and judge as to the relative desirability of foreign and native labourers in the pastoral service of Mission Churches, and in the every-day personal contact with native communities, we are constrained to deprecate any such multiplication of foreign agents as shall render impossible a vigorous policy in the direction of a more efficient native agency.

We do not mean that thousands of missionaries are not needed.

The call of need from the foreign fields is the most impressive and startling voice of Providence to the Church in this whole century. This is not so much a question of need as of policy and wisdom in administration. Granted the need, how can we best meet it? Shall we endeavour to organise a stampede of American, British, and European missionaries to all parts of the heathen world? I question the wisdom of this plan. It would involve a costly outlay in money and lives. It would be defective in organisation, and involve much ill-directed and futile toil. It would react in discouragement on the Churches at home as the signs of mistaken zeal multiply, and would fail to produce permanent and self-developing results. At the present moment it is not so much the sowing of the seed broadcast over the world which is needed, as it is steady effort to cultivate and harvest seed already sown, and from this native fruitage to obtain seed, prepare the soil, and raise up the native labourers to cultivate the arts of spiritual husbandry, and give the cheering promise of a natural increase of ten, twenty, fifty, and a hundred-fold in the Lord's harvest fields. An excess of foreign labourers to occupy positions which native agents could fill, and perform services which could advantageously be committed to native hands, is a policy which in the end, will surely react to the injury of missions. It is costly, and absorbs funds which might be used for a larger ministry in the employment of natives; it retards the progress of the native element towards the assumption of the higher functions of Christian service; it is apt to injure the feelings, and to excite the jealousy of worthy and efficient helpers, who feel that a share should be given them in the honours and responsibilities of the Lord's work; it has a tendency to coddle the native Church, and in some cases, to make unacceptable the humbler and less highly educated services of the native ministry.

In view of these considerations, I desire to offer at the present stage of our foreign missionary enterprise, *a plea for more systematic training, and more general employment of native agents*. I am well aware of the difficulties which face us in this course of action. I would have the advance conducted with caution and with care. I know there are in every field, clamouring for employment, multitudes of natives who are utterly unworthy of a place in the Lord's vineyard. I know that some of those already employed could be dismissed with little loss to the Church. I know that neither these natives nor their friends coincide with this judgment, and that some low motive of unfair discrimination is usually attributed to the missionary as exerting an undue influence over him. I am well aware of the instability and mercenary spirit of some of the native

helpers who have become identified with mission work in different fields, and that there is only one thing worse than a mercenary foreign missionary, and that is a mercenary native agent.

There is, however, a brighter side to all this. Native agency has had a most honourable history in the modern missionary enterprise, and deserves a generous share of the credit of its success. There are native helpers who are chosen and called of God, and furnished by Him with gifts of heart and mind to do noble service in the Church. There are men and women whose hearts have been made humble and consecrated, and who serve in the spirit of love with zeal and enthusiasm. Their aspirations are high, their success indisputable. They love the Master, study and honour His Word, rejoice in His service, seek the welfare of souls, and long and pray for the coming of His Kingdom in the glory of its triumph. They live in contact with the people; they are in touch with fellow natives; they command their love and respect, and are truly prophets and guides among God's people. Many of them are gifted and mighty in prayer, and preach the Gospel with unction and spiritual power. They have a blessed ministry as peacemakers and comforters and kindly counsellors in the native circles where they live. Many do the work of an evangelist with conspicuous success, and teach the way of life with clearness and persuasiveness. Every missionary can name such persons in his field. He honours and trusts them, and prays that others may be raised up like them. They represent the spirit and power of the Gospel, and adapt the lessons and the instructions of the Divine Word to the daily life of native families in an Asiatic village, without any wrenching of immemorial customs or needless clashing with native susceptibilities. There is a certain native simplicity and good sense in the way in which they state and enforce the teachings of the Bible, which it is all but impossible for a foreigner to imitate, unless he is thoroughly at home in the use of the vernacular, and has spent many years in close contact with the native mind. At the present time, our foreign missions, almost without exception, are in desperate need of just such men. Perhaps the most pressing problem of the hour in mission fields is the problem of *men*—men, from the ranks and to the ranks; men, with God's own seal upon them, and the indwelling Spirit inspiring them with a message, and working through them to quicken and enlarge the native Church. Every earnest missionary, the world over, is praying for such helpers, and would consider them the crowning blessing of God to the native Churches. They could do the work of upbuilding the Kingdom so easily, so thoroughly, so effectively. Burdens which a foreign missionary, through no fault

of his own, is hardly able to grasp, or which he must handle awkwardly and at arm's length, if at all, they can shoulder with easy grace, and carry with an onward swing that indicates a consciousness of mastery, where the missionary could only lament his seeming helplessness.

The testimonies that we have from the mission fields of the efficiency of the native arm of the service are most gratifying and significant. The past year in the Shantung Province, in China, has witnessed the largest ingathering of souls in the history of our Presbyterian Mission, and the result has been secured chiefly through the labours of five devoted native brethren. Substantially, the same testimony might be given with reference to the success of the Karen Mission in Burma, and the Telugu Mission in India, and the work of the London Missionary Society in Madagascar and the South Sea Islands.

There is no difference of opinion as to the usefulness of native agents, of the right kind, up to a certain point. A divergence of opinion becomes apparent with reference to the extent to which they should be used. Some would draw the line sharply and narrowly, limiting the proportion of native helpers, while ready to extend indefinitely the number of foreign agents; others would deprecate earnestly the disproportionate increase of foreign missionaries, and would rather bring forward and use more largely native service, as more economical and efficient, and giving promise of larger and more permanent results. There is much to commend the latter policy, provided there is careful provision made for the training of candidates for mission service, and sufficient oversight of their subsequent work. It has in it an element of wise economy; it is in the line of natural development of mission enterprise; it gives scope for indefinite expansion; it enlists the sympathy and kindles the ambition of native Christians; it stimulates the spirit of independence among them; brings the Gospel into less official and more continuous touch with native lives, and gives promise of increasing harvests of spiritual results.

The policy above outlined is already generally accepted in our Missions, but it needs emphasising at the present time, as, *par excellence*, the policy indicated by Providence and taught by experience, as the one which should be adopted as a permanent method of conducting the work. Suitable arrangements should be made in every field for the prolonged and systematic training of native helpers. No one from among the natives should be selected for this service who does not give satisfactory evidence of true piety and spiritual aims in the Lord's work.

There seems to be practical unanimity among experienced missionaries upon two points with reference to the training which is desirable: *First*, it should be given on the field; and *Second*, it should be largely, though not exclusively, in the vernacular of the country. With reference to the training of native helpers in their native lands there is apparently a consensus of missionary opinion, and it becomes us to be cautious, and to walk by the light of experience in a matter so vital. A capital mistake may be made just here in giving unwise encouragement to natives to seek an education in America, or in England, as a preparation for evangelistic service in their native lands. It is a far wiser and more hopeful method of securing useful native agents, to provide for systematic training in the field, and to insist upon their obtaining it there. It is only exceptional natives of the highest moral calibre, and finest spiritual fibre, who have been plainly called of God to a front rank in His service, and who have been tested and found true, who will profit by a course of English or American training. The vast majority of Asiatics would never survive it and retain the requisites for a successful ministry among their countrymen. We do not, of course, contend that this must necessarily be so in every individual case, but it may safely be said that not one in a hundred of the natives at present engaged in foreign fields, could be wisely selected to stand this test. It is more likely, however, if this matter be not watched, that ninety-nine out of every hundred would seek their educational and ecclesiastical fortune in these favoured lands towards which many of them are already longingly looking, and hoping that the door may be thrown open for them to come. The other point upon which the weight of missionary opinion seems to be in one direction is, that, as a general rule, the vernacular should be the medium through which this training should be imparted, especially in all that relates to Biblical training and religious instruction. In many Missions, however, an exception has been made in cases where an advanced academical training, and a more thorough theological course is called for; in which case it seems to be the universal custom in mission fields to make the English language the medium of this advanced curriculum.

There are three points which must be guarded with special care in this process of training the native agent: *first*, he must not be educated above or away from the humble duties of the native ministry; *second*, he must not be denationalised in the process so that this higher education will separate him from his countrymen; *third*, he must not be spoiled in the spirit and tone of his service by an unwise use of foreign money. He must be a native still, and

whatever robs him of his native quality is likely to be a detraction from his power. While his character must be changed and elevated, his nationality must be untouched; while his service should be properly rewarded, it should be still a service of love and not of hire. Proper pay will not spoil a proper man, while any pay will be too much for an unworthy man.

If proper regard is paid to the considerations just noted, we may safely urge an expansive and vigorous policy in all our fields in training and bringing forward a native agency. Missionaries should be set apart for this special service of educating a score of native assistants: buildings should be provided with full apparatus and every desirable facility; a graded system of instruction should be adopted for different classes of helpers; a thorough training in the Bible, and careful instruction in practical piety, should be the first consideration; then provision should be made for a broad and general academical education in the case of those who are candidates for teachers and preachers; practical drill should be given in methods of evangelistic and pastoral work; candidates for the native pastorate should receive a special course of theological instruction, with particular reference to the errors and sophistries of the religious systems they will have to contend with, so that they will be specialists in the advocacy of the Gospel as the wisdom of God, in opposition to those phases of superstition which rule the mind of men around them. Our Mission Boards should regard this plan of operations as *settled*, and consider this department of mission activity as sacred and invaluable. Our Churches should give generously to this specific branch of foreign mission service. The personality of our missionaries will perhaps, of necessity, continue to be the most prominent point of contact between the Churches at home and the work abroad; yet it would be well, if our Churches could become more conscious of, and more directly interested in, the native element of our mission fields, and realise that our dependence for permanent results and steady advance in this work is on the native rather than the foreign agent.

When the foreign mission work which we have carried on shall crystallise into native Christian Churches and institutions, and become a fountain of further missionary enterprise to the regions beyond, it will not be possible to continue to introduce the foreign missionary into this enlarged sphere of effort. Native missionaries of native Churches must then have their innings; and why should we not have confidence that God is going to use His people, in what are now mission lands, as the chief agents in the general extension of His Kingdom to the myriad souls in the, as yet, obscure and

untouched villages and hamlets of Asia and Africa? Has He not called our Christian Churches, within the lifetime of many still among us, out of a state of almost utter neglect of this great duty to participate in the honours of the modern missionary enterprise? Does He intend to limit the sacred privileges of this Co-operation with Him in the crowning work of redemption, to the Churches now within the bounds of modern Christendom? Were not His first missionaries Asiatics? Did He not call Saul from consenting to the martyrdom of Stephen to be Paul, the Missionary to the Gentiles? Let us not be distrustful of His power, or doubt the meaning of His purpose. It seems clearly beyond the scope of our Christian Churches of Western lands to carry on, with foreign agents and foreign money, this grand work of world-wide redemption to its completion. Other Churches of other lands must have a share; and the Christianity of all lands to the end of time must be missionary in aim and life in order to its highest development and its truest spirituality. Is the native constituency of our missionary fields to be for ever crying "Give, Give," with no sense themselves of the duty of giving to others around and beyond them, of the spiritual benefits which God has sent them so freely from the loving hearts and unselfish hands of His people in Western lands? If so, then the Christianity of our foreign mission fields is to be the darkest and saddest failure of these ages of wilderness life to the Church of Christ. It will be the most melancholy exhibition the world has yet seen of the selfishness of the human heart, and of its capacity to resist the ministry of disinterested love. The coldness of the average Christianity of civilised lands must be shocking to heavenly sensibilities: but the failure to respond with grateful and loyal missionary service on the part of Churches in foreign lands, which have been redeemed by the Cross of Calvary, and evangelised by the messengers of love from distant and unknown disciples of the same Lord who died for them, will be a still more strange and startling evidence of the selfishness of the human heart.

Let us not, however, be disturbed by distrust of the power of the Gospel to win its victories. We shall yet see the triumphs of love in our missionary Churches. Already a band of not less than 160 evangelists have gone forth from the Christian Churches of the South Pacific Islands to carry the message of salvation to other benighted tribes. There are at the present hour 68 native missionaries in New Guinea from the Samoan Islands, concerning whom one of the resident missionaries of the London Missionary Society recently gave this remarkable testimony: "Our South Sea Island teachers are our mainstay, and no pen can write the

grand work they have done." Here is actual foreign missionary work, where less than a century ago the grossest darkness and superstition prevailed. At a recent meeting of the Malagasy Congregational Union, a native organisation among mission Churches of the London Missionary Society in Madagascar—a gathering representative of 800 Churches of the Province of Imerina, held at Antananarivo, the capital of the Island—was recently witnessed the novel spectacle of "returned missionaries" of the native Churches appearing on the platform, and giving accounts of their labours, and of the strange customs of the tribes among whom they had been residing. A thousand dollars a year are subscribed by the natives themselves for the support of these native missionaries. At the recent Annual Missionary Meeting of the Synod of the United Presbyterian Church of Scotland, the Rev. Dr. Laws, of Livingstonia, happily with us at this Council, reported that "during the past year they had had from thirty to forty of their native Christians going out, Sunday after Sunday, to preach the Gospel—some of these men walking eight or ten miles for the purpose in a broiling sun. In this way, in 1891, they had had from twenty-five to thirty services conducted every Lord's Day by these Christians themselves in connection with one station of their mission." Another speaker at the same meeting, the Rev. James Luke, of Old Calabar, stated that "they were breaking new ground in that field by the extension of native agencies. All their up-river stations were occupied by native agents, and now, instead of one tribe just waiting to spring at the throat of the other, they were sending Christian men of one tribe in amongst the heathen men of another tribe to bless them and to do them good." These are specimen facts, fresh from the fields, and are prophetic of a coming era of missionary achievement in our foreign mission Churches.

There is hardly a mission report of our great societies for the past year which does not emphasise the call for more labourers, and the funds to support them; while in several of these societies a "Forward Movement" of large proportions is fully determined upon. This purpose on the part of our Churches to increase the number of foreign missionaries is in the line of highest duty, and yet, even though the Reformed Churches represented by this Alliance should send a thousand new missionaries to the foreign fields this coming year, our appeal for a systematic increase of native agents would still hold in all its force. The service done by these new missionaries would soon make the call for native assistants, to take up and carry on the growing work, louder and more imperative than ever. The Church can never complete this majestic enterprise by foreign agents,

even were she inclined largely to increase their number. The only result would be to enlarge the area of the native agent, and multiply the demands for his services. The Church is far behind her opportunities, and lags sadly in her duty, even in the supply of missionaries from home. This scant supply of foreign labourers, however, in no way relieves the urgency of the call for native agents, but rather intensifies it. If we cannot have the foreign missionary, we must have the native missionary.

The following Paper on "Native Churches, and Self-Support," was now read by the Rev. CHARLES M. GRANT, B.D., Dundee, Scotland.

On few points of the Missionary problem is there at present greater theoretical agreement, and probably on none greater practical difficulty, than on that of the right relation of the native Christians to the Mother Churches in the matter of money. Part of the difficulty has come to us from necessities of position, part from mistakes of policy.

The necessary conditions of a convert's life in the early days of Mission success in certain countries—Bengal for example—made it almost incumbent on the missionary to charge himself with the support of his convert. When profession of faith was followed by social ostracism and the loss of all means of livelihood, it was hard—most people might think it would have been inhuman—to set a face of flint against the claim for help. Moreover, it seemed to be so desirable to secure at all costs a force of vernacular preachers, in closer touch with the people of the land than the European or American could be, that every one who, after any fashion, could be used for such work was pressed into it; and in these ways, the number in the pay of the Mission kept on increasing, till they became a serious charge upon its revenues. A deeper evil followed. On the one side, the mental independence of the converts became endangered; the feeling grew that the natural relation between them and the Home Church was that of pensioner and paymaster; they became content to be the missionary's parrots, to think his thoughts, and to echo his words. On the other side, the odious suspicion grew in the minds of the heathen that the converts were only the meanest and most mercenary men among them; that money, and not conviction, dictated their profession. So many and so patent were the evils of thus having an army of hangers-on, dependent on foreign pay, that a recoil became inevitable, and many declared in favour of cutting the knot by a statute of Draconian severity against all paid native agents of every kind.

The questions I propose briefly to discuss are the following. Can we lay down any inflexibly regulative rules about the matter at all? If so, what? Ought there to be any financial relation between the parent Churches or societies at Home, and the infant Churches abroad? And if so, to what extent?

The most summary survey will show how difficult it is to give an answer; how liable inflexible rules would be to bear hardly on some places; and how those which are applicable to one people, amid one set of social surroundings, would be inapplicable to another people amid another set. For example: a self-supporting Church would mean one thing in Japan and another in Africa, and something very different from both in India or the South Seas. Again, even in the same country, the conditions of one locality or one class differ so greatly from those of another locality or class, that procedure proper to the one would be improper to the other. Take the case of India, in which there is probably a greater range and greater variety of social condition than in any other country of heathendom, and probably of Christendom too. Only the man who is willing to tie himself to a theory and be its slave would formulate fixed rules for Calcutta and Chota Nagpore, Madras and Darjeeling, or Bombay and the Punjab. And yet again: the variety of our Missionary agencies preclude universally applicable rules. The native missionary professor in a great educational institution in a great city, the native itinerant evangelist in a rural district, and the native artisan in an industrial mission cannot all be dumped down upon the same platform and treated financially alike. Still farther: it would be manifestly unfair to the men, and harmful to the cause, to deal with the young Mission where there were a dozen converts, and where the native minister would be rightly expected to give the greater part of his time to evangelistic as distinguished from pastoral work, on the same terms as the old Mission with its numerous converts or its organised congregations.

I mention these points simply, that we may keep in view the complexity of the question, and be suspicious of those heroic remedies that do not seek patiently to untie but impatiently, to cut the knot.

Before I proceed to state the principles of procedure in favour of which there seems to be a consensus of intelligent opinion, there are some distinctions which it may be well, if not necessary, to place before us.

1. First of all, the distinction between civilised and barbarous heathenism. It is a real and a broad one, and its reality must be recognised by all who would intelligently study missionary work or

missionary problems. The civilised heathen has questioned concerning the great problems of life and destiny, and has reached answers to his questionings more or less satisfactory; the barbarous heathen has not so questioned, or, having questioned, has not reached answers. Hence, the one has systematised religions, the other has not; the one is full, the other empty. Hence, too, the work among the former must, in the first place, be largely *destructive*—a work of emptying a filled mind—and consequently it must be not only painful in process but slow in result; among the latter it can be, almost from the beginning, *constructive*—a filling of an empty soul—and it may naturally be expected to be more rapid in its results. It follows that the infant Church, which necessarily has a slow and painful childhood, must be dependent on its parent for a longer period than that which soon passes into a self-supporting strength.

II. From this distinction others follow. For example: The ministers and evangelists required among the one must be different from those required among the other. In the one we require educated men, versed in the study of comparative religion, theologians controversially equipped, men ready to front every wind of enlightened hostility, and to be carried off their feet by none; in the other we need only men who are intelligent servants of the Master, full of the Holy Ghost, who know, even if they know no more, “their Bible true.” And it is evident that these two classes of agents must stand in a different relation to the question of salary.

I may here so far digress as to express the very strong opinion I hold, that even among civilised heathen—in clash with even the best-organised non-Christian systems—we require comparatively few of the former class. Controversy claims but a small place in the true missionary programme. I believe this to be true even in Japan, where it is probably less true than in any other country; I am sure it is true in India. An elaborate theological training is not necessary for nine out of ten of our native pastors and evangelists. The theological stage of thought is not yet. As in the early Church men looked at the Lamb first of all, and only afterwards entered into the controversies that came to rage around Him, first of all owned Him simply as Master and themselves as servants of His will, and only at a later stage separated themselves by metaphysical speculations about His nature, so is it in this the early Church History of India. Its theological or theorising stage will come in due season; and we may be sure that when it does come, the Hindoo mind—as nimble as the Greek and more subtle—will busy itself about its own questionings as much as did the Homo-

ousians and the Homoi-ousians and the Homoians of the Nicene day. But for present purposes and needs highly-paid scholars and thinkers are not, in numbers at any rate, required. In India they have from time immemorial speculated *about* God; they now want God Himself. I have never forgotten the implied censure of my venerable friend, Issur Chunder Ghosal—not a baptised man but a seeker after God, and a finder of Him, too, I believe, if ever there was one—after a lecture I had given on the Doctrine of Distinctions in the Godhead, “We Hindoos, Mr. Grant, have been speculating for many ages; we are tired of it now; *we want Christ.*” But this by the way, and as indicative of my own standpoint.

In another respect, the distinction I have drawn has a bearing on the financial question. In all discussions concerning self-support, the question of church architecture and its relation to native architecture finds a place. How far ought we to encourage ecclesiastical architecture after Western models, and how far accommodate to native models, even at the risk of idolatrous association? Many missionaries and travellers are almost fanatically pro-native. Well, however desirable it may be to have something that comes out of the mind of the people of the land, it is evident that it is possible to have it only where it is. Native architecture can govern the Churches only where it exists. We cannot adopt that which is not. It is vain to wax enthusiastic about conserving native ideas where there are none to conserve. And whilst it is baleful folly to bring upon the native Church the charge of Europeanising—the anti-patriotic stigma—it is not at all necessary to rush into a Europe-phobia. In contact with certain conditions, to occidentalise is inevitable. When civilisation meets naked barbarism imitation is necessary and only decent. The great clothes question, for example, at once emerges. But let the clothes be cut, and the churches built, so as to represent, as well as may be, the spirit of the land. And let no missionary money be spent on great Gothic buildings, as unlike the piety of the East as is a German forest to an Indian jungle.

III. There is another distinction that must be made—that, namely, between pastors for Christians and evangelists for heathens. They stand in entirely different relations to missionary assistance, and objections in the case of the former do not hold as against the latter; and it is manifest that the one may be continued long after the other has ceased. Whilst the support of the *pastor* is the clear precept of Scripture—“Let him that is taught communicate to him that teacheth”—it is the equally clear example of Scripture that it is the duty and the privilege of foreign Churches to support the *evangelist*. Paul again and again received, and rejoiced for their

sakes, as well as his own, to receive, assistance from those who were able to give it, and notably from those to whom he wrote his warmest letter, the Church at Philippi.

Having thus somewhat cleared the ground, I proceed to state the regulative principles which presently guide, and ought more and more to control, the Churches and the Societies in relation to native Churches and self-support.

(1) Let there be the *minimum possible* of expenditure on native agents; as few as possible against whom, with even a shadow of pretext, the sneer of the heathen that they are "bread-and-butter," or "rice," Christians can be flung. As to pastors—except in cases where converts are few or very poor—it ought not to be at all. The native Church will be healthy and strong and reliant in spirit in proportion as it financially stands on its own feet. Crutches may be, and are, necessary for cripples, but as soon as the legs are strong enough to do their own work the crutches ought to be thrown away. The Scriptural injunction that "they that preach the Gospel should live of the Gospel," ought to be taught as one of their alphabet lessons in independence to the converts, however few they may be. As I have already hinted, I am prepared for the smashing up of some of our Presbyterian ideas and methods of pastoral training which will probably result. I am quite ready to learn that a long course of theological training is not necessary to a soul-winning pastorate, that men do not need to be mighty consumers of tomes or spinners of systems to be good shepherds of sheep, and that to know God is better than to spend seven years learning about Him.

As regards evangelists, I have already said it is different. But even as regards them the rule of the *minimum possible* ought to obtain. The ideal will not be reached till it is *native pastors, native evangelists, native money*. But that day can, as yet, be seen only by faith's eye, in any of the great strongholds of idolatry. In the meanwhile, so long as we continue to pay salaries, let us be careful that the *scale* be a native one—not a European, still less an American or Canadian one. No convert should receive a higher salary than a heathen of corresponding ability. Profession of faith ought to be rescued from even the appearance of self-seeking.

(2) Let there be the *minimum possible* of Europeanising of every kind—of European interference with native manners, customs, ways of living and dressing, ways of looking at things—of European ecclesiasticism, traditionalism, and, in short, of everything that tends to make of the converts English, Scotch, or American Christians, and not Hindoo, or Chinese, or Japanese. Of course the missionary must sometimes declare war against native customs.

With such an institution as caste, for example, whose fundamental idea is a denial of the brotherhood, war must be to the death. Truce is treason. But let there be a toleration of everything native that can be tolerated without denial of vital truth, and an avoidance of all that can give offence to national sensitiveness, or invest the native Church, in the eyes of the heathen, with a foreign or anti-national garb. Home Churches and committees may take serious blame to themselves in this matter in the past. To prescribe (as has been done) to native preachers, tests which bind them to certain sides in squabbles purely Scotch, is possible only to a people who have got themselves into the habit of magnifying crotchets into eternal truths, and who are themselves ready to be faithful not only "to death," but even to—absurdity. Were it all necessary I could give illustrations which would be supremely ludicrous were not the effects so terribly sad. It may also be acknowledged, that missionaries have not always sufficiently discountenanced the imitative tendencies of their converts, nor sufficiently impressed upon them the necessity of avoiding everything that might excite the suspicion that in becoming good Christians they ceased to be good natives. At the same time, I am sure that in recent years there has been a most hopeful improvement in these respects, and that what used to be contemptuously called, in my day, in India, the *monkeyising of converts* has to a large extent ceased.

But what has all this got to do with self-support, you ask? Much. You will never make men or Churches self-supporting financially, so long as you keep them dependent intellectually or socially; they will not learn to stand on their own feet as regards money when you encourage them to walk with yours as regards mind. A most needful lesson for all missionaries to learn. For there are those who seem to aim at natives becoming independent in finance, but continuing to be in pupilage in thought. They would fain be patrons in everything save purse. It won't do; it cannot be. The native Churches must be free, all in all, or free not at all; and *all in all*, say I—and the sooner the better.

(3) Above all, the source of self-support is to be sought in the *deepening of the spiritual life of the converts*. In this, indeed, is every gain to be found and every evil to be lost. Let not their "father in God" allow them to rest under the complacency that *conversion* is everything; it must be completed in *consecration*. And especially let them learn that there is at least as great an obligation on them to be missionaries to their fellows, as on us to be missionaries to them. And when they have begun to sacrifice for others, they will not long be content not to support themselves.

In this connection, and in conclusion, I cannot refrain from referring to a Mission with which my own sympathies have long been associated, that of which Darjeeling is the centre, in which a notable new departure has recently been made, which illustrates what I mean. The Church in that district—in which less than twenty years ago there was not a native Christian—has recently undertaken a foreign mission of its own, and the most forceful man in the Church, its best organiser and its most powerful preacher, the St. Paul of the Himalayas, has offered himself as its first foreign missionary. His one stipulation, when committing his family to the care of the Church, that no gift for him or for them is to be received from any one who will not pledge himself to give *prayer* along with it, tells its own tale of a high spiritual level.

It is from the presence and power of such a spirit in the native Church that the results we long for may be expected to come. Where it is, *there* is, a living Church; where it is not, only a dead or, at best, a sleeping one. And, brothers, the same law holds good here as there—among our old congregations as among their young ones.

The Rev. GRIFFITH ELLIS, M.A., Liverpool, then delivered an address on "The Relation of the Native Churches to the Home Churches."

The questions to be solved here are: (1) How far should the native Churches remain under the control, guidance, and authority of the home Church? and (2) How far should the native Churches be framed after the models of the Churches at home? On these two points the following general remarks may be made. On the one hand, we cannot put aside altogether in the foreign field the experience of so many centuries at home; and, on the other hand, we must be constantly prepared to modify our home systems in order to meet the greatly altered needs and circumstances of other lands. Without touching further, then, on these and other questions that might be legitimately raised, let me pass on to another aspect of the subject, and ask, What can the native Churches do for the Church at home? We so often ask what the home Church can do for them, that it may be well perhaps, for once, to put the question the other way. And the Council will allow me to draw my illustrations from the history of the little Mission with which I am best acquainted,—the Welsh Calvinistic Methodist, which has its fields of operation in Brittany, in France, and in the province of Assam in the north-east of India.

First, then, the native or the Mission Churches supply the best

sphere for the highest development of the true Spirit of Christ. I may quote a remarkable instance of this in the history of the late Rev. Thomas Jerman Jones, of Shillong, one of the noblest missionaries of the century. During a visitation of cholera at Shillong, when the natives were taking to flight, he remained at his post, extending what aid he could to the sufferers, taking the living babes from the breasts of dead mothers to rear at his own house, and with his own hands burying the dead. No wonder that he became an uncrowned king in the district! He was a man whom our Society, at one time, hesitated to send out at all, to some extent on account of the defectiveness of his early training, but more on account of his advanced years. But he proved himself in the Mission field to be a true disciple of Christ, and a worthy successor of His apostles; and his example will remain a rich inheritance for years to come, not only to the Churches of Khasia but also to the Churches at home. The Mission field proves to us that we have still among us, in the Churches at home, in spite of much spiritual declension and worldly selfishness, men willing to leave all, take up the cross, and follow Christ.

And the same type is to be found also among the native Christians. The name of U Borsing, of Nong-sawlia, Cherrapoonjee, is not so well known as it ought to be. Because he embraced Christianity, he forfeited his rajahship and all the property attached to it; and not only that, but, in the most unjust manner, as many thought, his own personal property as well; but he never faltered in his adhesion to Christ. He died a poor man and a thorough Christian. And his example, also, is a rich inheritance to the natives of Khasia.

In the next place, work in the native Churches supplies the purest motive to the most unselfish Christian liberality. Much of what is contributed at home is so contributed solely for our own comfort and ease. The churches and chapels of which we are so proud are of the nature of Christian luxuries; but when we give towards the support of missions, selfishness, at least in its ordinary forms, is not present as a motive. We have been lately celebrating the Jubilee of our Mission, which was established in 1840. And this movement has been altogether unique in the history of our Connexion. Never before has the same enthusiasm in Christian giving been manifested among our people. A small church of one hundred and fifteen members in a country village (Pennal, Merionethshire) contributed six hundred dollars. The towns of Machynlleth, Dolgelly, Bala, Portmadoc, Pwllheli, and others, contributed sums varying from three to five hundred pounds. Aberystwyth gave from fifteen to sixteen hundred pounds,—five times as much if counted in dollars.

And the total amounted to more than one hundred and eighty-three thousand dollars. Quarrymen and colliers and other working men gave their one, two, three, and five pounds, in hundreds of cases; and servant girls in numerous instances gave five, ten, twenty, and forty shillings. One minister who contributed five pounds, said, "I cannot give much money to the Jubilee; but I have a son, who has recently taken his B.Sc. in the University of London. I hope to give him, in a few years, a fully qualified Medical Missionary without a single cent of expense to the Connexion, until he is ready to embark for India."

And this outburst of liberality has served as an impetus in other directions. We are now, in North Wales, about to raise a sum of twenty thousand pounds for our Theological College at Bala, and endeavouring to convert our Auxiliary Fund into a Sustentation Fund. Liberality to Christian Missions damages no cause; it helps all.

The Rev. PEYTON H. HOGE, D.D., of Wilmington, North Carolina, now read the following Paper on "The Cultivation of the Missionary spirit at Home."

The embarrassment that I feel at presenting any thoughts of mine before this Council is partially relieved by the consideration that the subject on which I am expected to speak has perhaps received more attention in the decade during which it has been my privilege to serve God in the ministry, than in any of the centuries of the past; and by the further thought, that it is a subject which demands neither eminent ability nor profound scholarship, but only the practical experience of the work of a modern pastor.

It is needless to say that the pastor himself must be the main-spring of the Church's life in the development of the missionary spirit, as in everything else that pertains to life and godliness. While it is true that sometimes the earnest enthusiasm of some godly man, or more often of some godly woman, shames the pastor's lukewarmness or arouses his interest and zeal, yet in the normal development of the Church's life it is from the pastor that spiritual influences must flow. He sows the seed; he diffuses the light; he radiates the spiritual heat from the fire kindled in his own heart.

That the Church may be alive to Missions, the pastor must be alive to Missions. Our first question, then, is, What is the pastor's equipment for awakening and maintaining the missionary spirit in his Church? And I answer, *First*, a broad, comprehensive, Scriptural view of the Mission of the Saviour and of the Church, and

a heart wholly consecrated to the attainment of the ends of that Mission. This he can only acquire by the faithful study of God's Word, and by personal communion with the living Christ. *Second*, a thorough acquaintance with the facts of Missions, and more especially, of modern Missions. If he is to inform others he must himself be informed. As one upon the watch-towers he must ever be able to call down to them beneath him the movements of the sacramental host. A minister now cannot be a man of one book. While holding fast to the Book of books, he must add at least one other, the "Missionary Periodical." The one gives him the principles of action, the other tells how these principles are being carried out. The one reveals the goal of the Church's hopes, the other the measure of its attainment.

Our next question is, How can the pastor bring his own enlightened view and his own consecrated zeal to bear upon his congregation for awaking and maintaining the missionary spirit among them? I would answer: *First*, through the pulpit. Let the pulpit be first in all things. Let no modern forms of activity take precedence of that. All of a minister's work is to lead up to, prepare for, and carry into effect his teachings from the pulpit. How, then, should Missions be preached? Not merely as a perfunctory fulfilment of a General Assembly's injunction of an annual sermon; not merely at the Monthly Concert, when only those are present who are already interested in Missions; but often, unexpectedly, and when congregations are fullest. Not only in connection with a collection, lest the congregation think that the collection is the "be all and the end all" of the matter, but as a necessary element of Christian growth, and an essential part of the Christian life. The Lord's Prayer contains a prayer for Missions, and no one has a rounded Christian life that cannot pray the whole of that prayer. But if our prayers be not "vain repetitions" they must be intelligent, and no one can intelligently pray, "Thy kingdom come," without endeavouring to have some knowledge of the progress of that kingdom. These things let us preach and exhort. And let us not be afraid to preach the duty of personal consecration of the life to this cause, and—for I speak to those who believe in the covenant—the duty of parents to consecrate their children to this work. And let us, above all, preach Missions as the great mission of the Church—that every Christian duty is related to it, and that every other form of Christian activity is subordinate to it. Let us never tolerate for a moment—even in a country so full of waste places as our North American Continent—that there is any antagonism between the

Home and Foreign work. The sun would not shine with so genial a warmth on our own fair planet if its rays were not strong enough to reach the far-off disc of cold Uranus. And the love that pities the man in the heart of the Dark Continent, or in the walled cities of teeming China, will not forget the needs of the heathen at his doors.

And in these days, when the demand is so urgent for freshness in the pulpit, where will you find a richer story of fresh, vigorous, inspiring illustration than in the modern missionary field? The stories of Carey and Marsham and Duff in India; of Judson in Burmah, and McGilvray in Siam; of Livingstone, Hannington, and Mackay in Africa; of Keith-Falconer in Arabia; and—I hope I may say it without impropriety in his presence—of Paton in the New Hebrides; will not cease to thrill and stir the hearts of men, so long as noble self-sacrifice for great and beneficent ends, and devotion to duty even unto death, shall enter into the world's ideal of a hero.

But preaching, to be effective, must be followed up; and the way to give effect to preaching is by *organisation*. I am not here to advocate any particular plan or form of organisation, but organisation there must be if there is to be life and activity. The Church itself is, of course, *the* missionary organisation, but that great principle does not exclude—nay, it demands—subdivision into smaller and more wieldy circles. Men with men, women with women, children with children, must have opportunity to study together the progress of Missions, to pray together for the work and the workers, and to work themselves for its advancement. In all this the pastor will seek coadjutors. His elders and deacons are the natural agents in carrying out these plans of activity, and happy the pastor who is not only alive on this subject himself, but who has been able, by God's grace, to impart his own zeal and enthusiasm to those who bear rule with him, and to those that administer the benevolences of the Church. He will likewise call to his aid earnest, devoted Christian women, who, with the women and children of the Church, will be of inestimable service in giving constancy and diligence to their activities. But let not the pastor think that he can turn over these activities to any of these assistants. He must continue in constant, vital touch with all. To some, it may seem beneath the dignity of learned divines and great pulpit orators to sit down and enter into, and stimulate, the plans of little girls and boys for making and saving their pennies, but so would not have thought the Master, who took them in His arms and blessed them; and it has often been upon the hearts of these

little boys and girls that the impressions have been made that in after years, have given to the Church the Harriet Newells and the Bishop Pattersons.

It is by some such methods as these that little churches or groups of churches in our Southern States, which a few years ago thought themselves unable to support a pastor, now support a missionary in the foreign field and their own pastor as well; and that some of our larger churches have been brought to give more to missions at home and abroad than the whole of their congregational expenses. But all this is as nothing to what can be done, when one more step is taken.

Far be it from me to detract one iota from the honour due to our great boards and societies for the promotion of the great work of Foreign Missions to its present stage of advancement. But is not one reason of the difficulty in keeping up the interest of our congregations in this work, that churches have no sense of individual responsibility for its management and promotion? A recent writer attributes the marvellous success of the Moravian Missions to the direct touch between the churches and the Missions. Dr. A. J. Gordon argues powerfully for the "decentralisation of Missions," and, with due allowance for his Congregational principles of government, there is weight in every argument that he advances. Dr. Pierson pleads earnestly for "living links" between the churches and the field; and this is so generally recognised that our boards and committees are glad to assign particular Missionaries to the care of particular churches. But why may we not go further? Why may not churches plant, man, equip, support, and direct their own Missions under the general supervision of the central agency of the Church? When our churches become modern Antiochs, sending forth with prayer and fasting their own Pauls and Barnabases, and when these Pauls and Barnabases come back, rehearsing all that God has done with them, there will no more be need of papers on how to awaken and maintain the missionary spirit in the churches, but the baptism of the Holy Ghost will rest continually upon the churches, and the people will go everywhere, preaching the Word.

Rev. Dr. THOMAS SMITH, of Edinburgh, now said:—It is now fifty-three years since I became a missionary in Calcutta; and though we speak of the progress being slow, yet those who can look back, as I can, for about half a century, will be surprised at the progress which has been made. In regard to the question of union between the different missionary bodies, I cordially agree with all

that was said this morning. One spoke of sixteen different Presbyterian bodies vying with one another; by this the impression might be conveyed to some that these were acting in opposition to one another, but my opinion is that there is no such thing as this; the missionaries work with one another and heartily enter into each other's success. I wish to see in India a great Indian Church. There cannot, perhaps, be only one Church, but there will be an Indian Church mostly Presbyterian, with, probably, an Episcopal element in it. I think that the object of the Church ought to be to foster the spirit of a National Church, a Church by no means denationalised, but with national feelings actuating it. And in conclusion I will say, that the work of God is going on quite as rapidly as any reasonable expectations could desire.

FRIDAY, *September 23rd*, 1892.

COOKE'S CHURCH: Friday evening, September 23rd, 1892, eight o'clock. The Council resumed its session, the Rev. Principal MACVICAR, D.D., LL.D., of Montreal, in the Chair.

After devotional exercises, Rev. Dr. GEORGE, Beaver Falls, Pa., said: Mr. Chairman and brethren, in view of the fact that the Church is as a city set upon a hill, it has the power of addressing kings, potentates, and councils. I therefore move,—That the Reformed and Presbyterian Churches represented at this Council bring their influence to bear on their respective national Governments so as to secure by legislation, in obedience to the law of God, measures dealing with such questions as temperance, the Bible in the schools, marriage and divorce, the Lord's Day, and capital and labour.

The motion was referred to the Business Committee.

The Order of the day was now taken up, when the Rev. Dr. McKICHAN, Vice-Chancellor of Bombay University, read the following paper on "A Century of Missions."

The ninety-second year has been the *annus mirabilis* of several centuries. Some of the events which the year 1892, thus recalls to memory, have been epoch-making in human history. During this week, the representatives of the nations are assembling in the birthplace of Columbus in international commemoration of the

discovery of this New World,—the development of which by the great nations that are winning for civilisation its almost measureless expanse, is the most outstanding fact in modern history. Not less fitting is it that in this year also we, who assemble as representatives of Christian Churches having their homes in every clime, should commemorate the great Christian event of the last century, the birth of modern Missions, and think with gratitude of the world-wide developments that have sprung in the course of a single century from the spiritual impulse that had its awakening in 1792.

The title under which the subject of this Paper has been announced, calls our attention to the fact that the history of modern missionary effort is comprised within the period of a single century. It reminds us that we stand on the threshold of a new era; and while many volumes must be written ere the record of this period can be sketched, the purpose for which we meet will, perhaps, be in some measure served, by placing in juxtaposition and in contrast the beginning and the end of the period, and gathering something for impulse and for guidance from the record which meets us.

The statement that the history of modern Missions is comprised within a single century needs no elaborate vindication. Up to the earlier part of the eighteenth century, Protestant Missions were limited to Colonial work. The University of Wittenberg, for example, denied that the Christian Church had any authority for the conversion of the heathen beyond the subjects of Christian Governments. The missionary devotion of Eliot and Brainerd, names which are still full of inspiration for the Churches of America and also of other lands, was still limited by the prevalent conception of the sphere of the Church's responsibility, just as the missions of Ziegenbalg and Plütschau were bounded by the limits of Danish colonisation in Tranquebar. In Hans Egede the missionary conception in its complete form revealed itself, for the enterprise which, in the second decade of the eighteenth century, he sought to promote was, in the truest sense, *a foreign mission*; yet it saw only a small measure of fulfilment, and the Christian Church still remained inactive and unmoved. But from the middle of this century the evangelical idea was being wrought into the life of those nations whose historical traditions fit them specially for foreign enterprise. Almost simultaneously in England, Scotland, and America the new spirit was born. Among the Scottish Presbyterians the evangelical preachers of the period were busy laying the foundations of Foreign Missions in the establishment of the hearts of the people in evangelical truth. In England, men like Fuller, themselves scarcely

alive to the results which their own work was producing, were hastening on the same great missionary movement, while in America the voice of Jonathan Edwards was heard, proclaiming to the Christian world, this new view of its responsibility in regard to the heathen. These movements, locally separate and apparently independent, proceeded from the same inspiration, and had their points of contact. The call of Jonathan Edwards helped to form and strengthen the missionary resolve of William Carey, and that Concert for prayer for the awakening of the Church to the duty of praying for the coming of God's kingdom which had its beginning in Scotland, rapidly spread to England and North America. Amongst such influences William Carey's religious life moved forwards to its missionary ideal. His religious teachers, carried along almost against their wills by the sweep of the rising tide, were borne with him into a new plane of Christian activity, and united with him in 1792, in the foundation of the first Missionary Society, a society which was prepared to respond to the challenge contained in the motto words of the great pioneer missionary: "Expect great things from God; attempt great things for God."

A Missionary Society with a subscription of £13 2s. 6d., was the lowly beginning from which the greatest movement of the century was to arise. So lowly was it, that one of its promoters thus wrote of it: "When we began, in 1792, there was little or no respectability amongst us, not so much as a squire to sit in the chair, or an orator to address him with speeches." Not many years before, Simeon and Wilberforce had received an earnest appeal from India for eight missionaries for Bengal; but not a single clergyman of the Church of England could be found to respond to the call. "I had formed the design of a Mission to Bengal," wrote Sir Charles Grant, "but Providence reserved that honour for the Baptists."

The beginning made by Carey and his associates was followed by the establishment of Missionary Societies in England and Scotland; but nearly thirty years were to pass before the missionary idea could find an entrance into the Presbyterian Church of that age. That famous scene in the General Assembly of 1796, which ended in the rejection of the first missionary overture, is a sad witness to the amount of opposition which had to be overcome in Presbyterian Scotland. This opposition found expression in a speech which has secured an unpleasant fame for its author. The speaker was a minister of the Church, the Rev. Dr. Hamilton, of Gladsmuir, a minister who was soon afterwards honoured with the Moderator's Chair. He ridiculed the idea of sending the Gospel to uncivilised

peoples, and drew a pathetic picture of the evils which were sure to flow from any interference with the simple virtues of the untutored savage. He even hinted at the possibility of political danger involved in the existence of societies such as the Missionary Society, which it was proposed to aid. When he had finished the venerable Dr. Erskine rose, and, turning to the Moderator, said, "Pass me that Bible." Reading from it the Lord's great commission to,—Go and teach all nations, he proclaimed to the Assembly the perpetual obligation of the Saviour's command. Yet, in that Assembly, the door was closed against Foreign Missions. Rejected by the Church, they sought and found a home in organisations lying outside it.

Such, in brief outline, was the attitude of the Churches to Foreign Missions only a century ago. But when we turn to contemplate their position after an interval of a hundred years, it is a very different picture which meets us. Foreign Missions are no longer without; they are in the very centre of the Church's life. In the case of the Presbyterian Churches, the completeness with which these have assimilated and incorporated into their system the missionary idea is quite as remarkable as the opposition which they at first offered to its entrance. The missionary developments of the century are to be witnessed in all branches of the Christian Church, but in none of them do we find so complete a recognition of the true place of Foreign Missions in the Church's life as in the various branches of the great Presbyterian Church. From the very nature of their organisation, some of the Churches which stand foremost in missionary enterprise, cannot secure for it any other place than in a society supported by them, and standing in intimate relations with them. But in the Presbyterian Churches no Missionary Societies are needed. The Church itself has become a great Missionary Society. The agencies by which it prosecutes and controls its Foreign Missionary enterprise are the same as those by which it controls every other part of its various operations. Foreign Missions have a place *within* the Presbyterian Church as part of its recognised work; and however imperfect has been the realisation of this lofty ideal, the place which it assigns to the work of Missions corresponds to the highest conception of the Church's functions and the Church's mission in the world. Any special success which these Churches have attained in proportion to their means and numbers has, I believe, been in great measure due to the fact on which I am now insisting. It has secured for Missions a place in the heart of the Church, and the benefit of a share in the Church's organised activity, without which they could never have developed along so many lines of Christian

effort. It is no unrecognised or inferior position which is assigned to this department of the Church's labour, and this feature of our missionary organisation is rich in possibilities for the future of our Churches. It is only by this path that the true ideal is to be reached: and although we have travelled only a little way along it, we may well thank God that this mark of a true Church is to be found among us.

Let me further contrast these two periods by placing before you some facts and figures, which will enable us to form some idea of the outward growth of Missions during the past century. I take my figures from the latest statistics published by Dean Vahl, of Denmark, the most reliable of missionary statisticians.

Sixteen (*Christian*) countries are represented in this record—England, Scotland, Ireland, the United States of America, Canada, Germany, Switzerland, Denmark, France, Norway, Sweden, Finland, the West Indies, Asia, Africa, and Australia.

The total number of missionaries in all the Mission fields of the world is 6,557, being 4,495 men and 2,062 women, who are agents of Churches and Societies (not including the wives of missionaries). There are 3,374 native ministers, 42,870 native helpers, and 885,116 communicants, and a missionary contribution of £2,229,759. The fields of labour included in this survey, embrace portions of almost every part of the known world. Only a few lands are still closed to the entrance of the Gospel, and there is good ground for the expectation that the day of their visitation is rapidly drawing near.

The number of communicants given above has been strictly reckoned, and we cannot err in assuming that it represents a Christian community of not less than five million souls. Contemplating the mere fact of this stupendous growth, we have abundant reason to thank the Lord for the testimony which He has given, by means of visible result, to the missionary efforts of His Church. But the evidence of a century is far more impressive than the mere figures imply. This result is not an accumulation of uniform annual growth. It represents the increasing momentum of a force that has been growing decade by decade, in geometrical ratio. A great part of the result belongs to the last decades. If the experience of individual Mission fields may be regarded as typical of the whole, I would point to the Christian growth of India between 1881, and 1891, in illustration of what I have stated. The Christian community in that Mission field has nearly doubled itself within the last decade: 500,000 has been turned into nearly a million: and if such a fact in one of the hardest of the Mission fields of the world has any meaning, it is a sufficient answer to the desponding cry that

Christian expansion is not keeping pace with the natural growth of the race. In India alone, it gives ground for the expectation that even within the lifetime of many of those now assembled, the Christian community will be one of the great communities of India, reckoning its people by many millions.

Those who have studied the propagation of wave motion through our atmosphere know how it travels through the vast surrounding medium from the point of disturbance, by rendering every point which it affects, in its turn, a new centre of expanding movement, till vast spaces are moved into sympathetic undulation. Similar is the method of propagation in those spiritual movements which determine the religious condition of nations. The number of centres of spiritual moving is being constantly multiplied, and thus the life is spreading into the regions beyond. Let us beware of attaching too much importance to the mere numerical size of any movement. Of far more consequence for the future of the world is the intensity and permanence of the influences, that have been set in motion. The question of first importance is not, How many have been brought into the Christian Church in any Mission field? but, Has Christianity been planted as a living growth in the soil of that new land? To what extent has the Gospel entered into the life blood of the people, fashioning both thought and life into the image of Christ Jesus? To such questions a satisfying answer reaches us from many lands. That the Christianity, for example, of India is not a merely extraneous phenomenon due to the presence of foreign Christian workers, and destined to vanish or decay if that influence should be withdrawn, is the conviction of every missionary who has entered into spiritual contact with Christian converts in India. However imperfect may be the manifestation of Christianity in individuals belonging to nominally Christian communities, the instances in which Christianity is a living power interpenetrating the whole life, and drawing its strength from individual Christian experience, are numerous, and constitute the highest encouragements of the missionary life. To the missionary these are the constant evidence that the Gospel is "the power of God unto salvation," and the ground of His ever-present hope, that the kingdom of the Lord Jesus shall be surely established on the ruins of the mightiest strongholds of idolatry and superstition.

The number of women in the missionary ranks is a feature of special interest in the survey we are now making. Nearly one-third of the missionary forces consists of women, apart from the wives of missionaries, who in the great majority of cases are actively engaged in missionary labour. *There are more women than men*

engaged in the work of all our Missions. The Mission field has called forth this part of the hidden resources of the Church to a degree which is remarkable in all our Churches. Without weakening the general missionary efforts of the Church, this new movement has planted by the side of existing agencies a new agency, which is no longer a merely subsidiary force, but a wing of the combatant army, carrying on a work which is peculiarly its own, and which, in some of the great Mission fields, is the indispensable complement of all other effort.

Nor can we omit to mention the part which *the children of the Churches* have performed in the development of the missionary enterprise. Their interest and participation have furnished the Church with its missionaries, and in the department of finance, they have opened up new fountains of Christian liberality, and by services peculiarly their own, have helped extension at numerous points of the Mission field. Thus the whole body of the people have been drawn into this holy fellowship in the work of winning the world for Christ.

It may be interesting to examine, in connection with the general summary which I have given, the special statistics of our Presbyterian Missions. The figures at which I have arrived are approximately the following:—

Total number of missionaries 1,687, being 1,154 men and 533 women.

Native ministers, 330; native helpers, 6,623; communicants, 152,051; representing, say, 760,000 Christians.

Total missionary contribution, £530,000.

Thus, roughly speaking, Presbyterianism, whether we reckon by contributions or by men, is represented to the extent of one-fourth in the Protestant Missions of the world.

These figures may seem imposing, and in the comparison which we are now making between the beginning and the end of the missionary century, they are full of the strongest encouragement. It is a grand, an enormous advance upon the day of the small things with which the century opened. Great things have been expected from God, and great things have been attempted for God. And yet, when we place all this result over against the ideals of the first missionary faith of the century, how feeble, how long delayed have been these efforts, and how small the achievement. Had the modest ideal of Carey's Missionary Society been realised—a contribution of twopence per week—had the still humbler ideal of his "Inquiry" been reached,—viz., one penny per week as the missionary contribution—the annual contribution of the Churches would have been

£20,000,000 instead of £2,000,000 ; and the 20,000,000 of Presbyterians whom we were told yesterday, this Alliance has at its back, would have sent their five millions instead of half a million into the Lord's treasury for Missions. It is but the day of small things still, in regard to all our Churches. To compare ourselves with ourselves, even if we go back a hundred years, is not wise. We need, in respect of our sense of missionary obligation, to go back to the very foundations on which our existence as Christian Churches rests. The Church of Christ is nothing if it is not missionary. We have heard much concerning the glories of our common Presbyterianism, and I have spoken of our recognition of the place of Missions in the scheme of the Church's life, as one of the distinguishing excellences of our system. But it is not enough for us to be well ordered in form, unless that form enshrines the life and the work to which it corresponds. It is vain for us to place Missions in the centre of our system unless they also occupy the central place in our efforts. We have been told in this Council, that the Reformed System to which we adhere, contains within it the principles of solution for all the problems of the age, and yet many of these problems remain unsolved. I believe no less strongly, that in respect of the great missionary problem, the Presbyterianism of to-day recognises the great principle upon which its solution depends ; and yet, with the single exception of the Moravian brethren, there is no body of Christians in the world whose practical attitude would even suggest that they had ever been brought into contact with the missionary ideal of the Church's life. In all of them, missionary enterprise is but a secondary branch of effort instead of being the central and the chief.

But at the opening of a new missionary century we are cheered by the indications of the awakening of a new missionary life. What is the meaning of that voice that is now heard coming from the youth of all our Churches ? Beginning in the colleges of the United States, this wave of youthful consecration has spread through many lands, and the Churches, in the embarrassment of their new riches, have been thrown into a happy perplexity. The principle, which the Churches unconsciously hold, is working its way into the Christian consciousness, and the first work of the new century is,—to find scope for the growth of this expanding movement. It does not claim to be, and it is not necessary to assume, that it is the outcome of a higher spirituality or of a deeper consecration. No, it is not so much a deeper consecration as a clearer vision, not so much a higher spirituality as a more thoroughgoing spiritual logic, that lies at the foundation of this new development. The whole spirit of our time

with its thoroughgoing practical demands, the wider horizon which has been opened up to the vision of men, in short, the realism of our age, is forcing this as well as many other questions on the mind of an awakened Church. The demand for the practical manifestation of our Christian faith, which comes to us from every quarter of the world without, is now heard from within, and both are the voices of the Church's Head.

The change which a century has brought about in the missionary attitude of the Christian Church and the larger world of expectation and effort into which it has ushered us, remind us of a corresponding change which passed over the life of the great Anglo-Saxon nations amid the stirring movements of the Elizabethan age. Lord Bacon, the exponent of the literary and scientific movement of that age, tells us how the *ne plus ultra* of the past ages had given place to the *plus ultra* of an age of larger faith and wider achievement. And such is the Christian age in which it is our privilege to live. We breathe the air of a wider Christian sympathy and a higher Christian ambition. The spirit of Missions has become the very breath of the Church's life; and no Church can hope to hold its place in the life of the new age, that refuses to surrender itself to the impulses of the new movement.

At the opening of this Council we were lifted upwards to the Divine source of spiritual victory in the conflicts of thought and life through which the Christian Church is now passing. It is to another side of the same Divine principle that I would point you, when I ask you to look to the missionary development of the Church's life, for the strengthening of the Church's faith in an age of restlessness and unbelief. The grandest apologetic of the Church's faith has ever been found in the victories and triumphs of the Church's work. Put your Christianity to the proof not merely in the region of argument and speculation, but in the far more faithful sphere of Christian endeavour; use the Gospel as the instrument of a world-wide salvation; show your confidence in its power and destiny by responding to abiding claims of your Saviour's great commission; and from these fields of Christian conflict and victory, you will catch the glad accents of the message which comes to quicken and strengthen the faith of a missionary Church: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

The Rev. Dr. LAWS, of Livingstonia, Central Africa, then delivered the following address on his work in "The Dark Continent."

The Livingstonian Mission was first proposed at the Free Church

of Scotland's General Assembly of 1874, by the Rev. Dr. Stewart, of Lovedale. The proposal was warmly accepted, and the Free Church was joined in the work by the Reformed Presbyterian Church and by the United Presbyterian Church, which furnished the first medical missionary, and has since continued to pay his salary. Recently, the Reformed Dutch Church of South Africa has joined our Mission, and sent three men into the field, bearing all their expenses.

In 1875, the first party, under the leadership of Mr. E. D. Young, who had seen service on the Zambesi and Shiré under Dr. Livingstone, set sail from London. Reaching Cape Town, we chartered a small German schooner to take us to the Kongoni mouth of the River Zambesi (for there were then no steamers calling at the east coast ports in that quarter), and there we built the little steamer that had been provided for us, sailed up the Zambesi and Shiré till the Murchison Cataracts were reached, took the vessel to pieces, had it carried across the cataracts, rebuilt above them, and sailed into Lake Nyasa on October 12th, 1875.

Lake Nyasa was then supposed to be 150 miles long, and the prevailing idea regarding Africa not many years before had been, that it was a vast desert, peopled only by wild beasts. Our first voyage round Lake Nyasa showed that it was 350 miles long, varying in breadth from 16 to 60 miles, with many villages and towns along its shore, whose inhabitants numbered from 3,000 to 5,000 and upwards. Several districts have in their limited areas from 40,000 to 50,000 inhabitants. The population on the inhabited parts of the hill country on the west of Lake Nyasa is of a similarly dense character, but the distribution is different. Being pastoral in their habits, instead of large towns, as on the lake-shore, we find many villages and hamlets dotted over the ridges of the country, the houses in each clustering round its central cattle kraal.

The people living around the Lake belong to at least fourteen different tribes, speaking as many separate languages, besides dialects of these languages, of which, when we went there, only two had been reduced to writing.

Four lines, or methods, of work are followed in our Mission: the Educational, the Industrial, the Medical, as well as the directly Evangelistic. All these converge in one object—the evangelisation of the people of Livingstonia.

In the earlier years of the work of our Mission, progress of a nature which could be tabulated, was necessarily slow. Much pioneering work had first to be done, ere extension could be prudently



ROBT. LAWS, D.D., M.D.
Livingstonia, Central Africa.

attempted. The 1 station of 1875, has now become 6, occupied by Europeans, the original station being under the care of the first convert granted to the Mission, besides out-stations under these different stations. The 1 school begun in 1875, has become 3 schools, with 10 native teachers and 300 pupils six years ago, while during the past year, 32 schools were open for the whole or part of the year, with 150 teachers, male or female, and 7,000 pupils connected with these. Six years ago, 9 men and women had been baptised; at the close of the last year 165 men, women, and children had thus been received into the Christian Church, and Christian congregations have been begun at 5 stations and we hope soon will be at the others also.

Seven languages have been reduced to writing by members of our staff, with dictionaries, more or less complete, and school-books prepared in these, while the whole of the New Testament in one language, with separate editions of the Gospels, were published six years ago, by the National Bible Society of Scotland. The Gospel of Mark has been translated into other three languages, and printed at the Mission press at Bandawe.

Besides these direct results of Mission work, which may be tabulated, there is a vast influence exercised by the work of the Mission which can never be shown in any table of statistics. The Gospel indeed works as a leaven, and the heathen, who make no profession of Christianity, feel its influence as a moral power which they cannot disregard, and which leads them to give up many of their old cruel customs, and to become more gentle and kindly in their dealings with one another.

Permit me now to call the attention of this Council to some of the problems facing us, some of the aims before us, and the principles guiding us in our work in Central Africa.

In the advent of the missionary among such new tribes, we have the first impact of civilisation and of Christianity with barbarism, and the conscientious missionary must work for, plan for, hope for the future, seeking to avoid the dangers as well as to secure the advantages which civilisation, following in the wake of Christianity, is sure to bring. Foremost among these is, the risk of *physical deterioration or even extinction*, which threatens a barbarous race or tribe in the transition period of its history between barbarism and civilisation. The Indians of America, the Maoris of New Zealand, and several of the tribes on the islands of the South Seas, furnish but too vivid examples of how a race may be greatly decimated or become entirely extinct, during this stage.

Bearing these facts of history in mind, we strive to meet the

danger by seeking no greater changes in the outward lives and habits of the natives, so far as clothing and such-like matters go, than is required by Christian decency, self-respect, and comfort. For the same reason, industrial work goes hand in hand with literary progress in the lines of our educational policy—the majority of our native teachers (who are themselves not far advanced) being required to teach two hours, attend literary classes for two hours, and spend three hours at industrial work in our workshops, gardens, road-making, or other manual labour likely to prove serviceable to them in after years.

Following the missionary, if not preceding him, comes Commerce, and sooner or later, the representatives of some civilised Government. The recent “Scramble for Africa” affords a conspicuous example. The transition from Native to European rule is a period fraught with danger to all concerned. Now will be taxed the wisdom of the missionary to the utmost in seeking to clearly see and perform his duty to the natives as he seeks to conserve their rights while helping them to take that position under the new order of things, which the greater experience and knowledge of history possessed by the missionary, shows in most such cases to be unavoidable. Closely connected with such a transition is the land question, with the best method of its occupation and tenure, the wage question, the relation of capital to labour, and other such social topics as have been before this Council, the discussion of which has shown that civilised nations, with the experience of centuries to go upon, have not yet reached such a satisfactory solution as may enable a missionary to feel assured that they are the models to be reproduced in new lands, and under all circumstances.

Again, in going to live and work among a people who previously have had no written language, the missionary has to face the task of creating a new literature; and in translating the Scriptures into such a tongue, years of wearisome labour are before him in searching into the language, as spoken in different places, and in seeking to convey, in the most suitable terms to be found, the exact meaning of the Word of God. In a similar way, the round of educational literature has to be supplied, adapted to the needs of the people and guided by the experience of the past.

In our work we set before us two very definite aims towards which we strive. Educationally, we are anxious to get as speedily as possible *a Bible-reading and a Bible-loving people*. From the Evangelistic side, we desire to get as speedily as possible *a self-supporting, a self-governing, and a self-extending native Christian Church*.

To secure these, certain principles with all that they involve, require to be clearly recognised, constantly borne in mind, and firmly applied, alike by the missionary himself, and the Church or Society which sends him out.

First of these is the fact, that the missionary is or ought to be considered, *a bird of passage, not a permanency*. We do not mean to assert that it will be possible for a missionary among barbarous tribes, during his lifetime, or during one generation, to see the people advance to such a stage of moral and intellectual development as would make his removal advisable, as might be the case in a civilised, though non-Christian people. On the other hand, we do assert, that his true function is like that of a crutch, to help the native Christian and Church to stand and work alone, and then, to be got rid of as speedily as possible. Bearing this in mind, he will endeavour to educate the native Christian Church towards manly self-help and independence by every means in his power, while the Church or Society at home will veto his becoming simply the pastor of a native congregation, or whatever would tend to hinder the native from occupying such a position.

In seeking to train the natives to self-help, we are content to take little steps, but these steadily forward. Educationally, we hold that the native teacher must be in advance of the native class, but there is no necessity that he shall be equal to the European teacher; in the same way, the native preacher and pastor must be in advance of the native pew, but there is no necessity for his being equal to the European pastor, or even to the European pew. As the general education of the people rises, the standard of the teacher and his powers must rise, or he will be supplanted by others; and this pressure our native teachers are already feeling in a way which is wholesome for them and helpful to us. In the same way as the work of the schoolmaster progresses and is felt in the pew, let the standard for the education of the native pastor rise with it.

During recent years the Christian Church has been awakening all too slowly to her duty towards her Lord, with regard to His command to carry the Gospel to every creature; and as an evidence of this we have seen great bands of young men and young women volunteering for the Mission field. Indeed, in many quarters, the enthusiasm for taking part in Foreign Mission work, and the necessity for such work being done, is leading to the idea gaining ground, that a much more limited course of preparation than has been usual in the past, is sufficient for the Foreign Missionary of to-day; and while a fully trained man may be needful for the civilised countries of India or China, a much more imperfect training

will be sufficient for the barbarous nations of Africa or of the South Seas.

Against any such doctrine we enter our strongest protest. In India, where so much is already done for him, the missionary may need to be an expert on one line alone, but let any one consider the problems indicated already, as facing the missionary to barbarous tribes, and if he has any common sense at all, he will see the necessity of the best possible training being given to the missionary going to such a field, and required by the Church which sends him.

But you may ask me, Is there no outlet to be found for the desire of many of the young men and women of our Churches, who, without having had the advantage of a college training, are yet anxious to serve in the Foreign field? To this I reply, most certainly there is, and especially in such fields as African Missions afford. In the same way as the minister at home finds his usefulness enhanced, and his efforts for good supplemented by his office-bearers, and the other workers in his congregation, and his time saved by outside help, so can similar efficient aid be rendered by lay workers from home, especially in the early days of such Mission work.

From the beginning of the Livingstonian Mission the lay members have exceeded the ordained in number, and their help has been of the utmost service to their ordained and medical brethren of the staff. Yet it is just here that the true position of the missionary, as a bird of passage, has to be borne in mind, and the principle involved most firmly applied. The work that these lay brethren are doing is the work which the natives will be first ready to undertake, and which as artisans, evangelists, and teachers, must first be put into their hands to perform. Any attempt to fill up what should be the native pastorate from the ranks of these European lay agents is, I think, deeply to be deplored; and, indeed, in some parts of South Africa, the evil of such a procedure is made manifest by the fact, that a coloured congregation will prefer an imperfectly trained European as a pastor, to the exclusion of a man of their own race, even though he has gone through a curriculum of many years' training to fit him for such work.

In view of the vast needs of the Dark Continent, where, starting from my station westward, only two Mission stations will be passed till the sea coast is reached, or starting eastward only one is to be seen ere coming to the Indian Ocean, we welcome gladly all the rising enthusiasm of the awakening Christian Church, and seek more than ever the assistance of your sympathy, efforts, and prayers.



JOHN G. PATON, D.D.
New Hebrides Mission.

The Rev. Dr. JOHN G. PATON then spoke as follows on: "Mission Work in the South Seas."

As senior Missionary of the New Hebrides Missions, and Foreign Mission Agent of the Presbyterian Church of Victoria, and of the Federated Presbyterian Churches of Australasia, I am deputed to give you some account of our Foreign Missions and, if possible, to get more missionaries and money to support them; also to plead for the prayers and help of this great assembly in two important matters, bearing not only on the retarding the work of Christianising and civilising the inhabitants of the Western Pacific Islands, but on the question of their extermination.

First, let me tell you that there is a considerable development of the missionary spirit, and real Christian life and activity in the Presbyterian Churches of New Zealand and Victoria. I wish I could say the same of all the other colonies in Australia, yet they are all less or more actively engaged in the Lord's work. The New Zealand Churches have five missionaries on the New Hebrides, and are about to send a sixth there; they have one working among the Chinese, and some working elsewhere. The Victorian Church has five besides myself, on the New Hebrides, and I have now a commission from it to engage other two for those islands. She has nine Chinese missionaries working among the Chinese in Victoria with pleasing success, and two working among the Aborigines in Victoria and Queensland; while her Ormond College students raise above the half of the salary of one working among the Kanakas, in the Queensland sugar plantations. She has two male and four Zenana missionaries in Korea. By private contributions she helps in China and India and other Missions, besides all her ever-extending and extensive work in her own colony. I thank God, she thus supports twenty-five missionaries among the heathen, and is active, earnest, and faithful in all good work. Yet she could do far more if all her ministers and people did all they could in the Lord's work.

Tasmania, New South Wales, and South Australia have each one missionary on our islands, while New South Wales has two among the Chinese in her colony. Nova Scotia has three missionaries, and the Free Church of Scotland has two on the islands. At present, we have eighteen white missionaries, and over two hundred native teachers and evangelists assisting us in our work. We have some two hundred and fifty schools, all taught by teachers we have educated from among the savages with whom we began our work there, and a blessed work is gradually, if not rapidly, advancing. Six missionaries were murdered by the savages, when my own life was often attempted in beginning the glorious work thirty-four years ago.

But God has now given us nearly one thousand converts on that group, and as every convert becomes a missionary to others, in trying to lead them also to love and serve Jesus, the work is rapidly extending. In every Christian family there, family worship night and morning is daily observed, and the Divine blessing asked on all meals, while, before beginning their plantation work, or any great undertaking, they in prayer commend all to God, pleading for His blessing.

This New Hebrides Mission is now conducted at a yearly expense of nearly £8,000. In all their heathen Mission work, our Australasian Presbyterian Churches expend about £12,000 per annum, a heavy strain on their resources for the present.

About seven years ago, in answer to our prayers and pleading, the Lord moved His people in England, Ireland, and Scotland, by the surplus collections at Sabbath services, by collections at week night meetings, and by Sabbath Schools, but chiefly through pastors, to give me nearly £10,000 for a new steam-auxiliary ship for our Mission and for more missionaries. Of this, £6,000 was set apart for the ship, and with the remainder, through the Victorian Church, I engaged and have been supporting three additional missionaries ever since on our islands. During the last six years, we have occupied eight new stations and islands in the work of Jesus. We have yet from 40,000 to 50,000 cannibals on our group, who are now all prepared to receive Christian instruction from the missionary; and if we had only six or seven additional missionaries, and were able to support them, on the yet heathen islands, we would hope to see all brought to love and serve Jesus. If God will, I hope to be spared to see this blessed work accomplished, and all the islands vocal with Christ's praise.

When we had got the plans and calculations for the new steam Mission ship (the *Dayspring*) laid before us, we discovered it would require £3,000 per annum to keep the steamer, whereas, we found we could not raise more by our Sabbath Schools than the £2,000 yearly, they had raised to keep the old *Dayspring*, our little sailing ship, which had become too old and too small for the work of the Mission. We had therefore to invest the £6,000, the interest being added to the capital, till we see if any other Church will come to our aid with the required extra £1,000. We give a steamship company £1,500 yearly, at present, to do our work, but it is far from satisfactory. We have no control over it, nor can we visit our teachers, nor open up new ground as our missionaries desire. It is a trading company, having no interest in our Mission work farther than to get our £1,500 yearly, so we hope and pray that God will, ere long, enable us again to have a Mission vessel of our own.

When I joined the Mission, thirty-four years ago, the whole inhabitants of the group, except a few on Aneityum, were nude savages, all cannibals of the lowest grade, without a written language. Six of our missionaries, and a considerable number of our native teachers and first converts, were murdered by the savages before they began to receive the Gospel. My own life was often attempted by every weapon they possessed, until, having lost all I had except my Bible, and the translations of the language I had made over thirty years ago, along with Mr. and Mrs. Mathieson I escaped by a vessel. She died when we reached the next island, and her husband died soon after, so that I was the only one, north of Aneityum, left to tell the sad story, and plead the cause of our poor islanders. We have now 23 islands occupied by 18 white missionaries, and over 200 native teachers and evangelists, and God has given us about 14,000 converts, and a blessed work is going on. We have the Scriptures translated in whole or in part, according to the advancement of the work and time spent at it on each island, into fifteen different languages—for almost every island speaks a different language—and though each leaf costs 9s. to print and bind it in cloth, yet our natives have paid for the whole themselves, by planting and making arrowroot. The Aneityumese paid £1,200 to the British and Foreign Bible Society for printing the whole Bible in their language. This is a great work, which will bear fruit, we hope, in the conversion of many souls when the translators have passed away and become forgotten; a work of prayer and much research and care, so as to give the very teaching of God's Spirit in His Word to our islanders. They also build and keep up their own churches and schools without outside help, and are, as far as possible, self-supporting. The blessings of peace and prosperity enjoyed by those who have embraced the Gospel have led all our remaining heathen to plead for the teaching of the precious Gospel; and we now labour and pray incessantly to be able to get and keep a missionary on every island. On each of four islands God has given us over 2,000 Christians, and we hope soon to have every island occupied in the work of Jesus Christ.

I regret time does not permit me to speak much of the evils which not only retard our work of Christianising and civilising our South Sea people, but are rapidly exterminating them. We fear the French annexation, and the extinguishing of our work there as elsewhere, by their popish prejudices. The natives all plead for British annexation, as British subjects and money have given them all the civilisation and blessings of Christianity which they possess, and surely in this, they should have a voice.

But the Kanaka Labour Traffic!—a sad system of slavery, against which we protest because of its crimes and many murders in collecting them, on the islands and at sea, and with its fearful mortality on the Queensland sugar plantations, by which at least 10,000 of them have found their graves—for in the plantations, they die at the rate of 66 per 1,000 per annum—from hard labour, change of food, and altered circumstances of life; whereas in Queensland, of young people of the same ages, the mortality is only 4 per 1,000 per annum. In Queensland they get 4*l.* per day, and in Fiji 2*l.*, if they live to receive it. In the inter-island French and pearl-shell fishing traffic, which is a hundred times worse for them, they, if spared to return, get a rifle and ammunition. They have, by this traffic, swept away half of the population of one group, and others have suffered equally. The men are kidnapped and got away by every cruel deception one can invent. Of eight voyages examined into by the Royal Commission of 1885, all the natives had been kidnapped, involving the loss of many lives; yet the shocking traffic has been renewed and defended, as slavery was in the Southern States and elsewhere, by some ministers of the Gospel of peace on earth and goodwill towards men. Oh for another Wilberforce, or an Abraham Lincoln, as a duty to God and humanity, to sweep it away, with all its horrors, for ever! for if it continues much longer our islands will be depopulated, and a noble race be swept out of existence by the selfish greed of cruel, godless men.

The next evil we oppose, and in the interests of humanity complain of, is also exceedingly destructive of human life on these islands. In 1875, on high moral grounds, Britain prohibited all her traders using firearms, ammunition, intoxicating spirits, and opium, for trade, with South Sea Islanders. France and Germany would have joined Britain in this prohibition if America had but consented, but America refused; hence, France, Germany, and America continue to pour these destructive agencies into all the South Sea Islands. This places the British trader at a great disadvantage, for the heathen desire firearms and intoxicants above everything; they have no hunting, and only want rifles and revolvers to shoot each other in their internal wars, or to shoot offending white men. In my hand I hold accounts of 22,400 shot within a few years, and this is only a small portion that has come under my own knowledge of all so murdered. But the wonder is that they do not shoot down all the kidnapers and traders for their oppression and cruelty. France and Germany, in the islands they have annexed, have adopted the British prohibition, and in the triple protectorate over Samoa, America unites with Britain and Germany in prohibiting

there the sale of firearms and intoxicants. And why should she not extend, with Britain, the same restriction to all our unannexed South Sea Islands, and save untold suffering and loss of life? If America agrees, the other Powers have said they will agree. Hence, I am commissioned to plead for the sympathy of this great assembly, especially of its American ministers and people, that these may take part in pleading with its humane President and statesmen, to add another crown to its world-wide fame by uniting with Britain, France, and Germany in suppressing, on our islands, specially in the Western Pacific, those deadly agencies, as trade.

Our Christians have nearly all, as yet, been kept above such evil influences, but it grieves and pains us to see and hear of murders on every hand there, which Christian America could so easily now prevent. To attain this we ask this assembly, and all other Christians, to save the islanders for whose salvation we labour and pray, and the many white traders, who fall by the rifles and intoxicants they give them, from such destruction. Surely, as a duty to God and humanity, generous, Christian, noble America will agree, on high moral grounds, to grant our request. Oh that the Lord may lead them to grant it!

Worldly men may not help us as they should in our Missions, but how eager they are to follow in our wake in trading, money-making enterprises! All the large commercial businesses of our South Sea Islands now existing, have been built upon the success of our Christian Missions, which, by the teaching of the Gospel, make life and property safe, and commerce possible.

They may speak of Missions as a failure, and say, Expend your sympathy, money, and labours at home, while they expend all on self-interests. Yes, do all possible for Him. The Lord's great commission was "Begin at Jerusalem, but go into all the world, preach the Gospel to every creature, and so disciple all nations." Missions a failure? No! never since apostolic days have they been attended with such marvellous success—in India, Africa, China, our South Sea Islands, and wherever else conducted. They give far more fruit and success now than even the apostles seem to have enjoyed. In all such work, the Lord's presence and power is so felt as to indicate that our world is rapidly approaching the great change, when it shall be filled with the knowledge of the glory of the Lord, and become vocal with His praise.

The Rev. W. A. WILSON, of Neomuch, Indore, next read a Paper, as follows: "Among the Hindoos."

The term Hindoo is of wide application, and what applies to

one part of India does not necessarily apply to another. I want to speak of the Hindoos, as I know them, in the province of Malwa. As Malwa is not so well known as Bengal, the Punjaub, etc., one word as to its whereabouts. Roughly speaking, Malwa is the western half of the political division known as Central India. It is, in the main, an open, forestless plateau, sloping northward from the top of the Vindhia mountains to the borders of Rajputana. It was originally inhabited by the Bheels, who, centuries ago, were driven by their Aryan conquerors to the retreats and fastnesses of the surrounding mountains. It is now inhabited by a variety of races, tribes, and castes, which, amid the changes of wars and conquests, have retained their leading characteristics unchanged.

Malwa embraces the possessions of a number of native chiefs and princes whose territories are perplexingly intermingled. Of these states the most important is Gwalior, equal in extent to the whole of Scotland, with a population of over three millions. The next in importance is Indore, with a population of over one million. The other states, varying in size and importance, are more or less directly tributary to the rulers of these two large states. In this province the Presbyterian Church in Canada has, for a period of nearly twenty years, been taking a part in the work of evangelising India.

In many minds Malwa is associated with the opium trade. The finest opium in India is grown in its rich and fertile plains. Would that it were associated, rather, with the Missions of the Canadian Presbyterian Church, whose five stations are situated in this province.

It would be of interest to recount the things that God has done in that land in these past years, but as it is important that the eyes of the Church should, at times, be fixed on the things that are to be done, as well as on the things that are already done, I shall refer briefly to the attitude of the people of the native states of Malwa to the Gospel.

For some years at the beginning of our Mission, it seemed as if we should get no footing in native territory. The Rajah of one of the important states, backed by the agent to the Governor-General who resided at his capital, and who preferred Moham-medanism to Christianity, determined, if possible, to keep out the missionaries. He refused to allow property to be sold for Mission purposes, issued an order forbidding bazaar preaching, drove away any who ventured to listen at the verandah of the Mission's hired house, and closed the Mission schools in his capital. Without detailing the efforts and struggles of years, suffice it to say that now, we have been able to purchase property in the states of Gwalior and of Rutlam. The chief of one of the smaller states,

invites the Mission to undertake medical and educational work in his territory, promising to give a site for needed buildings; and the Nawab of another has promised, on similar terms, a site for a bungalow; while the son of the Rajah who was at first so hostile, has donated for medical and educational purposes a large parcel of ground and a gift of money. We are not yet allowed to preach publicly in some of the larger cities, but we are permitted, as a rule, to carry on all other kinds of Mission work without hindrance on the part of the officials, and in all the towns and villages of Malwa, the Gospel herald is practically free to proclaim his message as he pleases.

But what is the attitude of the people at large?

The native states of Central India have been affected by the civilisation and education of the West less than the people of British territories; neither have they been so flooded with the literature of Infidelity, Rationalism, and Agnosticism as the centres where a widespread English education has afforded an open and ready channel. Owing to the great mixture of tribes and races through the seethings and upheavals of anarchy and confusion prior to English domination, caste is perhaps not so rigid, nor Brahman influence so powerful as in regions where the people of purer Aryan blood are more predominant; still, caste holds the masses in its iron grip, and Brahman influence is mighty and all-pervasive.

We have to deal with the Hinduism of the old type, and with a widespread Pantheism that determines the thinking of the most obscure villager. The dense mass of ignorance and superstition of popular Hinduism confronts us on every hand. To the millions of Malwa, the gods of the Hindu pantheon, with the stories of their loves, their quarrels and exploits, are objects of the highest regard. The trees, groves, and air, are peopled with demons and malignant spirits ever on the watch to inflict calamity and sickness. The idols are bits of divinity, to intermit whose worship would be to invite misfortune. Departed ancestors are to be worshipped with filial gifts and offerings, and thus helped on their journey in the world of spirits. Idolatry, with all its vices and superstitions, abounds.

How is our message received by such a people? In many places it is with *suspicion*. Outside the little circle where our labours are most abundant, they have yet to be convinced that the missionary is an honest man, seeking their real good. He is often regarded as the agent of the British Government, employed to break their caste, and, in the interests of British rule, to destroy their religion. The converts by his side are looked upon as wackings, who have been enticed to forsake their ancestral religion by the promise of

a good living and a white wife. In consequence, many are afraid to listen to the preacher, lest he blow a mantra into their ears and bewitch their minds into embracing Christianity. They are afraid to buy Christian books, lest by some magic power their religion should thereby be destroyed.

Sometimes it is with *opposition*. While there is little ground for complaint on this score—for the judicious missionary is generally kindly received—still, in some places and by some sects, there is manifested the most uncompromising hostility to the Gospel. The Mohammedans are everywhere the bitter foes of the Cross. Professing to believe in Christ as a prophet, they deny His Incarnation, Divine Sonship, Atonement, Death, and Resurrection. They exalt Mohammed far above Him, and lose no opportunity to inflame the minds of the Hindus against Christianity. By wrangling and disputation, and, where that fails, by appealing to the prejudices of the Hindus, they strive to nullify the effect of the Gospel message. I have seen a crowd in an Indian bazaar roused till it became an infuriated mob, and casting dust and gravel in the air and on the Christian preachers, hooted them with wild, horrible yells out of the streets. In another place I have seen soldiers and policemen with swords and clubs drive away any who ventured to gather around the preachers. In every bazaar there are always some lewd fellows of the baser sort, ready on every occasion to provoke an uproar. The Arya Somaj, a new sect that has been driven from the old entrenchments of Hinduism into the citadel of the ancient Vedic religion, and that has, *in a measure*, adopted the moral code of Christianity while professing to have found it in the Vedas, is, wherever it spreads, the bitter foe of Christianity. It publishes tracts caricaturing the Christian religion and defending Hinduism, and it sends forth preachers of Aryan faith to combat the Christian Missionary, and to propagate the tenets of this reformed Hinduism.

But what is to be deplored more than all opposition is the *inertia of indifference*. There are, it is true, a few here and there who are concerned about the great questions of God, the soul, and the meaning of life, and who are secretly inquiring and searching the Scriptures. In villages far away from the Mission station I have come across men who possessed and cherished the New Testament, and who found in it daily food. But we must realise, and try to get the Church to realise, that the great mass of the people are in a state of utter indifference to the claims of the Gospel. They wonder why we hawk our religion about like pedlars of small wares, ever pressing it upon them.

This apathy is partly due to the hopeless despair produced by the doctrine of the widely spread and influential sect of the Jains, "that the preservation of animal life is the greatest virtue, and its destruction the greatest sin." Talking one day with a group of farmers around the door of one of their huts, a man said to me, "Why talk of salvation to us? Are we not farmers who every day kill thousands of living creatures when we plough our fields?" With that he turned away to his dreary round of labour. It is partly due, also, to the Brahminical doctrine, which teaches that a man's religion, as all the conditions of his life, is the fruit of his deeds in a previous birth. The ordinary Hindu has no more idea of changing his religion than he has of changing his skin. From infancy, the Hindus are taught that it is better to follow one's own religion, however bad it be, than to exchange it for another, however good it be. How often every argument and appeal is parried with this saying, "Your religion is good and true; it is good for you, but ours is good for us. Leave us alone with it." But the sad apathy is specially due to lack of a sense of sin. I once asked a class of boys in one of my schools, "What is sin?" One lad replied, "To forsake one's religion and become a Christian." Another said, "To take animal life." My camel driver declared that the only sin he committed was to break off leaves from the sacred Pipal tree for his camel. A soul-destroying pantheism has obscured all moral distinctions, making God the real doer of all actions, good and bad. It has destroyed all sense of responsibility, and put darkness for light, and called evil good. It has stupefied and blinded conscience, till the greatest crimes are committed with no sense of shame or of wrong. At the close of an address in the bazaar a man once asked me, "What is the shape of sin; what is its colour?"

But, withal, the Hindu heart is restless. Multitudes of Hindus are in search of rest. Believing, however, that it can be found somewhere within the pale of Hinduism, they are resorting to the various expedients of pilgrimages, bathings, feeding the Brahmaus, offerings to the gods, self-inflicted scourgings and tortures, in the hope of attaining not salvation in the Christian sense, but absorption in the slumbering, unconscious Brahm. They are trying to weave a robe of righteousness for themselves, to construct a ladder by which to climb to heaven. Hinduism knows no Saviour save man himself; and man must, by merit and by suffering, pay the price of his own ransom. The masses of the Hindus are thus blinded by the pride of self-righteousness.

Such, then, in outline, is the attitude of the people of Malwa. What shall we do? Shall we leave them alone, wait till they

attain a better state of mind, cease striving with them? Not for a single day. Nay, the more indifferent and the more self-righteous, the greater is the need that we should energise for their salvation. They do not love us or our Gospel, but we love them; and though the Hindus are not hard to love for their own sake, we love them for Christ's sake, who gave His life for them as well as for us. We will therefore follow in His footsteps if need be, even to death, teaching with all our might the things of the Kingdom of God, preparing the way for the coming of the Kingdom.

When will the attitude of the Hindus change? It will change when the apathy of the indifferent multitudes within the Christian Church changes into burning zeal for the salvation of the Hindu. When the hosts of God throughout Christendom lift up their eyes and look across the seas, and consider the lost, helpless state of the heathen, till there rests a burden on every spirit, and each one feels himself a debtor to his Hindu brother, and every heart glows with enthusiasm for the coming of the Kingdom, and burns with desire for the salvation of men, and when the Church rises to a true appreciation of the honour and the privilege of being the agent of the ascended Lord, and puts forth effort commensurate with the importance of the work and with the grandeur of the opportunity, *then*, there will go out to India and to heathen lands the world over, a mighty influence that shall startle the indifferent multitudes out of their slumbers till they cry, "What must we do to be saved?" When the blessings of the Spirit fill the Church they will flow over and flow out to the nations beyond. When the Church, in all its members, realises the blessings of salvation and the joy of personal communion with God, it cannot fail to rise up, and with trumpet tones proclaim the message of life to a dying world.

In the great dynamo engines of electrical-power houses there is generated a mighty energy. This is conveyed along a multitude of wires to a thousand points, where it is converted into a light that lifts up the darkness and illumines a vast city. There is now being developed within the Churches a mighty spiritual energy, that will not remain pent up as in storage batteries, but will stream out in a perpetual current along the lines prepared for it to India, to China, to Africa, and to the islands of the Seas, to the stations and Christian communities that are constantly multiplying. There it will be converted into light—the light of love, of faith, of obedience, and of holy character, till the gross darkness that has so long covered the people shall be lifted up and dispelled. The idols shall be utterly abolished, and the Kingdom of Righteousness shall be established throughout the whole earth.

Rev. C. W. MATEER, D.D., LL.D., Shantung, China, next read a Paper on "Higher Education in China."

Education is a mighty engine of power which Christianity uses for her own advantage, and which she can by no means afford to relegate to the hands of the world. Christian Missions are the skirmish line of Christianity, its detached but ever-advancing outposts, and there is no reason why the principles which control its policy with regard to education at home should not also apply to its Missions abroad. Some missionaries have opposed schools as a part of Mission work. They say *evangelise*, and education will take care of itself. Twenty years ago this narrow-minded policy prevailed largely in China. Now, it has almost entirely disappeared. So late as the Conference of 1877, much was said and written against schools, but at the much larger and more representative Conference of 1890, the sentiment was almost unanimously in favour of schools. I attribute this change of sentiment largely to a change of policy in regard to the character of the schools. Formerly, the objective point was to Christianise the children, now it is rather to raise up educated Christian men, who shall be specially qualified for the work of Christianising others as preachers, evangelists, helpers, teachers, etc. That is to say, the high school or college is coming to the front in China, as the ideal educational work. This I hail as a move in the right direction. Not that I would depreciate day or primary schools. They have their place and their work; but in themselves they are not equal in importance or in results to the *high schools*. Twenty-nine years ago, I went out to North China, to the city of Tengehow, and presently started a small school—a primary school, of course, but with the high school idea distinctly in view. No pupils were taken save such as would give a guarantee of remaining a number of years—six at first, and afterwards nine or twelve. They were also sifted thoroughly, the dull and the vicious being sent away and others taken. The process was slow, but it was persevered in. They were educated entirely in their own language, and great care was taken not to lift them in their social and domestic habits above the level of their own people. They were, however, thoroughly educated, both in their own literature and in Western science, and at the same time no pains were spared to train and develop their moral characters, and to inspire them with devotion to Christ. The achievement cost long and patient toil, but that school is now a college, with a course of instruction fully as thorough as the average American college. It has one hundred students, of whom seventy-five are in the college proper. It has already graduated

forty-two through the full course, and upwards of twenty in a partial course. *All its graduates have been Christians*, and all have, thus far, maintained their Christian character. Some of them are ordained ministers, others are studying theology; some are serving as lay evangelists, others are teachers, and several have studied medicine. Seven have been called to influential positions in the high schools or colleges of other denominations in Peking and in Central China. The men trained in this school are the bone and sinew of the native agency of our Mission in the Province of Shantung. We are but beginning to gather the fruit of the college. The seventy-five young men now in its regular classes will be coming on in yearly detachments, and others will follow them. If properly conducted, the college will be a tower of strength for the future. A goodly number of high schools and colleges have been started in China in recent years, modelled, for the most part, on the college in Tengchow. I beg pardon for introducing my own work in illustration of the policy I advocate. I have done so because an argument in the concrete is always more convincing than one in the abstract. No special circumstances have favoured the school, but rather the contrary. There is no good reason why equal or superior results might not be achieved in almost any Mission field. Differing circumstances might require modifications of plan, but the principle will remain, that a thorough education is the best method of using the educational power as a missionary agency. It is assumed, of course, that the school is a Christian school. Not merely must the teachers be Christian, but the prevailing sentiment of the school must be Christian. This is essential to success, and, what is more, it can always be secured if the right means be taken and the wrong means be avoided. If, for example, we had taught English in the school in Tengchow the religious sentiment of the school would have been sacrificed; or, if we had so shaped the policy of the school as to draw into it the sons of rich heathen Chinese, their influence and habits would soon have destroyed the high moral tone of the school. That is to say, *the whole policy of the school must be controlled by a supreme regard for its Christian character*. Let there be the right man for the work—a man who will labour faithfully and patiently, in humble dependence on Divine help, and who has a fair measure of good, level-headed, common sense, and the thing will be done. Having emphasised this fundamental assumption, I proceed to argue the proposition stated.

1. *A thorough education gives time and opportunity to produce a profound impression on the heart and character.* To teach a boy the

principal facts and doctrines of Christianity two or three years are quite sufficient, and for this reason some have held, that this is long enough to keep a boy in a Mission school. But religion is not a mere matter of intellectual acquisition. It is pre-eminently a thing of the heart, and, as such, is generally best taught indirectly, as the mind is prepared for its reception. The eight or ten years necessary to give a thorough education, not only afford an admirable opportunity to teach religion as a matter of the head, but also serve to bring it home to the heart, and give to it the strength and permanence of a profound impression. Time is an important factor in the production of most great effects, and in none more so than in moral effects. Experience shows that those who accept Christianity in heathen lands are chiefly those who have been brought in contact with it for a considerable time, as pupils, *employés*, or neighbours. In conformity with this principle, it will be found that schools which keep their pupils long enough to give them a thorough education, will realise their end most fully. They both Christianise and educate, and do it in a way which will best conserve both the education and the religion. Such schools will have to do, for a time, the work of both parent and teacher. Even boys who live in Christian homes generally find there a low standard of Christian character, and low ideas of Christian consecration. Until several generations have passed, the Christian high school must be the chief agent in training young men for great usefulness.

2. *A thorough education offers the best means of providing evangelising agents for Mission Work, as well as able preachers and pastors for the Churches.* It is generally conceded that the great bulk of the work for the evangelisation of heathen nations must be done by native agency. It is both impracticable and undesirable, that missionaries from a foreign land should be permanently located in every heathen city and town. The need of a qualified native agency is felt on all hands. When once a vigorous, self-sustaining Church is established in a given heathen land, it will provide and train its own evangelists; but, in the meantime, every missionary needs such agents to multiply and extend his own influence and efficiency. Where shall he get them? They are not found ready to hand. Heathen converted in middle life are, save in rare cases, but a poor dependence. They are nearly always sadly lacking in strength of moral character. Efficient and trustworthy agents must be trained for the work. For this purpose the Christian college is the ideal means.

Again, with but few exceptions, the best and most influential ministers of the Gospel are now, and ever have been, educated men.

The genius of Christianity is to enlighten and uplift. The ministry should be ahead of the people. One of the capital objects of missionary effort should be to train a competent ministry. In her weakness, the infant Church has not the strength to do this for herself, nor does she fully appreciate its importance. It falls naturally on the missionary. He is a founder and an organiser. It is as much his duty to teach others to preach as it is to preach himself. Men who have grown up in heathenism, though they may preach well, are not safe men, as experience has often shown. No amount of theological training will wholly eradicate their heathenism and give a steadfast strength to their moral characters. They are not the men to bear independent responsibility, nor to be trusted to carry on the work of organisation beyond the supervision of their foreign teachers. To do this, we need men trained in Christianity from their youth, in whose minds heathenism has always been antagonised and overshadowed by Christianity, and whose moral principles have a deep root and a mature growth. These are the men to whom the oracles of God may be safely committed. A working majority of such men in the ministry of a Church on heathen soil, is essential to its safety and success.

3. *The men trained in such a school will soon become an influential factor in both Christian and heathen society.* In any community the educated men are the influential men. They control the sentiments and opinions of society. It will pay us better as missionaries, to educate thoroughly one man who will exert through life the predominant influence of an educated man, than to educate poorly a half-dozen, whose limited education gives them no position in society. An educated man is a lighted candle, and the uneducated will walk by his light. This is probably truer in China than in most heathen countries. The bulwark of Confucianism is its educated men. If we are going to displace Confucianism in the minds of the people, and wrest from its educated men the position they now hold, we must prepare men educated in Christianity and in Western science, who will be able to outshine them. The circumstances in most heathen lands give Christian missionaries a great advantage. Western science has everywhere a great and increasing reputation. Any man who is well versed in it, and who has at the same time, a fair knowledge of the learning of his own country, will not fail to be an influential man in any position.

4. *High schools and colleges will serve to promote general education.* Education always works from the top down. Every advance in the education of the masses takes its rise in the higher education of a few. This is proved by all history. In most heathen lands Chris-

tianity begins with the poor and the ignorant, but it does not stop there. It loves light, moral, spiritual, and intellectual. Education is its natural ally, and to foster it is the especial glory and crown of Protestantism. At the present day, Christianity has practically taken in tow the education and enlightenment of Western lands, and when she goes by her agents to heathen lands, she cannot and should not leave them behind her. The chief contention of Missions is with ignorance and superstition. It is their legitimate work, as it is their wisest policy, to promote the general intelligence of the people. The easiest and the quickest way to accomplish this, is to found a high school and give a thorough education to a few. These will become teachers, and by their influence, as well as their teaching, will create and diffuse a desire for knowledge.

5. *Higher education is necessary to counteract the Rationalism which commerce and secular education are carrying to all heathen lands.* The wings of commerce are everywhere. Steam is carrying our modern civilisation into every corner of the earth. With the good goes also the bad. While we sow the good seed the enemy is sowing tares. The worn-out issues of Rationalism will have to be fought over again in almost every Mission field. It is contrary to the genius of Protestantism to try to evade these issues by keeping the people in the dark. We do not believe that ignorance is the mother of devotion. Protestant Christianity lives in the light. It educates always and everywhere. It is no more afraid of educated scepticism than it is of ignorant superstition. The conflict with this form of error is sure to come, and when it comes, the brunt of the battle will fall not on the foreign missionary, but on the native preacher and teacher. They are the parties assailed, and *they* must be ready to make the defence. It is our place to furnish the weapons and the training. For this purpose the college and the high school are essential. No other agency is adequate. Nor will it do to be tardy. Scepticism generally comes in like a flood. To be armed in advance is half the battle. Secular education got the start in Japan, from which the cause of truth has suffered not a little. If Christian missionaries are wise they will lead the van in educational work, and secure in advance for Christianity that position in heathen lands which she now holds in Christian lands.

In conclusion, let me not be misunderstood. Education is not the Gospel, neither is it the foundation on which the Gospel is built. It is simply an instrumentality, a means to an end; while the Gospel is the saving power which uses the instrumentality and sanctifies the means. But I cannot sit down without making an appeal to you on behalf of China, this greatest of heathen lands, this land of

ancient civilisation and millenniums of national greatness, this land of the inconceivable millions—the dominant power in Asia, and bound to be the controlling factor in Asia's great future—on behalf of this great stronghold of systematised heathenism, I appeal. But, alas! no description gives any idea of the facts. Would to God I could photograph on all your hearts the real need of this mighty mass of heathenism—that I could proclaim in thunder-tones the mute and unvoiced call of these dying millions! I have just returned from China—to which I have given the greater part of my life, and to which I expect to give the remainder of it. China is the land of my adoption and my love. I can hardly realise my presence here; it seems like a dream. I think of the few poor, scattered, and persecuted brethren to whom I have been accustomed to minister, and of the vast untouched mass of heathenism with which I have been vainly struggling; and as I look out on this great Christian land, on these palatial homes, these splendid churches and colleges and schools, on which money is poured out like water, I ask myself, Is this Corporal's Guard which the Church has sent to China, is this in very deed the utmost measure of the Church's self-denial for the salvation of China?

MONDAY, *September 26th*, 1892.

COOKE'S CHURCH: Monday forenoon, September 26th, 1892, half past ten o'clock. The Council met according to adjournment, the Rev. Dr. CAMPBELL, Monmouth, Illinois, in the chair.

After devotional exercises, the minutes of Friday's session were read and approved.

The Business Committee recommended, and the Council agreed, that a message of sympathy and respect be sent in the name of the Alliance, to the Rev. Dr. MCCOSH, as follows:—

“The Alliance of the Reformed Churches holding the Presbyterian system, mindful of the debt it owes you, sends you love and greeting, greatly regrets your absence, and invokes God's choicest blessing on you”;

“That Dr. McCosh's Paper be printed in the volume; that the Proceedings and Papers of the Council be published in a volume in the usual form, under the direction of the General Secretary; that the following minute be entered on the records of the Council:

“The Council hereby records the expression of its admiration for the courageous conduct of the Rev. J. Ramsay, LL.B., one of its delegates, who, under God's providence, prevented the excursion to Niagara Falls from being saddened by a very melancholy accident”;* and that so much of the report of the Western section of the Executive Commission, as relates to the reception into the Alliance of the United Presbyterian Church of North America, be adopted.

* In explanation of the above minute it should be stated that Mr. Ramsay, his Toronto hostess (Mrs. Grimasol), and her two daughters were among the Council excursionists to Niagara. Walking across the Upper Suspension bridge, Mrs. Grimasol slipped, and, falling forward, fell through an opening in the railing. Providentially, at that moment she struck one of the guys that connect the bridge with its great cables, and was thus thrown back, falling on a girder that was about a foot wide, and about ten feet below the flooring of the bridge. This she instantly seized and clung to for her life, for there was nothing between her and the deep boiling river that one hundred and seventy feet below was hurrying down to the Rapids. Mr. Ramsay at once climbed over the railing, seized the guy that Mrs. Grimasol had struck, climbed by its means down to the girder to which she was still clinging, and catching hold of her almost lifeless body, sustained it till they were both rescued from their frightful position.

Rev. PRINCIPAL CAVEN asked, that to secure time for discussion the different Chairmen of the Council be requested to observe the time-table; this would give equal justice to all, and time could then be obtained for discussion. All the Councils had experienced the time difficulty, but at none of the other meetings had there been so few papers to be read as at this one. If the Council would agree to this action considerable time would be saved.

Rev. W. F. Low, of Kilmarnock: I would like to know what course the House will take with regard to the proposal of Dr. Caven, that the chairman of each meeting should be punctual to the time-table, so as to leave time for discussion.

The chairman said that this was only a suggestion, and not a resolution in any form.

Rev. Dr. HALL, of New York: Our brethren of the Southern Church began a movement some time ago, the purpose of which was to induce the Churches of various lands to lead their Governments to substitute arbitration for war for the settlement of international disputes and questions. There was a meeting held last December in the City of New York. Dr. Hoge, of Richmond, whose name is known to all the delegates, and who, we are sorry to hear, is not able to be present, has been busily engaged in the work. I have received a letter from Dr. Campbell to the effect, that it would be gratifying in the highest degree, if the work could be brought before the Council in such a way that the delegates might bring it before their respective Churches, and so create public opinion on this important matter. There are three points of view from which the question may be regarded: (1) What an immense saving it would be to the nations, if the money now needed for the maintenance of armies;—what a blessing it would be, if that money could be used for benevolent uses! (2) It is a stumbling-block in the way of multitudes when Christian nations are engaged in deadly conflict. (3) The Alliance and the Churches might be instruments in God's hands in hastening the time when wars should cease. As the Council was a power for the promotion of peace and goodwill between the Churches, it might also exercise a similar influence for peace and goodwill between the nations that are represented. I hold in my hand papers relating to the matter in the French, German, and English languages, and I move that this question be remitted to the Business Committee. (Agreed to.)

Rev. T. SOMERVILLE, of Glasgow, moved that Rev. Mr. Ramsay be asked to come forward and receive the congratulations of his friends and admirers. The Rev. Dr. Hall supported the proposal, when Mr. Ramsay came, amid applause, on the platform. Having

been personally congratulated by Rev. Dr. Blaikie and others, Mr. Ramsay said :—

Mr. Chairman and brethren, I can only say in a word how grateful I feel, for the expression of goodwill you have given. I feel

I was merely an unworthy instrument in God's hand in saving a life, and only did what any man with ordinary strength, and an ordinary steady head, could have done and ought to have done, and I beg that to God, you give all the glory.

Rev. D. J. MACDONNELL said, that, reverting to the question already considered, they could have plenty of time for discussion if the Council would meet half an hour earlier in the afternoon: by beginning at half-past two there would be ample time, and moved accordingly.

The Chairman suggested that the meetings should begin half an hour sooner in the morning also—namely, at ten o'clock. It was therefore put to the meeting that the exercises should commence at ten a.m., and half-past two p.m., and carried.

Rev. Dr. BLACK, of Glasgow, presented the Report of the Committee on the Reception of Churches, making the following recommendations, which were adopted :—

1. "A commission was presented from the Synod of the Church of Scotland in Canada, appointing two brethren as its delegates to the Council. The Committee has been led to regard this document as a somewhat informal application for the admission of this Church into the Alliance. In view of all the circumstances, it recommends the Council to regard it as an application, and to grant the Synod's request."

2. "An application from the Reformed Church of Hanover, signed in name of the Synod by the Moderator, the Hochgraft Knyphausen, enclosing a copy of the resolution of the Synod, seeking admission into the Alliance, was presented. The Committee expresses its gratification with this application, and cordially recommends the Council to welcome into its membership this Hanoverian Church, one of the old Reformed Churches of the European continent."

3. "An application, signed by the Moderator of the Synod of the Church of Christ in Japan, seeking admission into the membership of the Alliance. The Committee and the whole Council cannot but rejoice in the existence of this new-born Church, and of the prosperity that has hitherto attended its course. It, therefore, most warmly recommends the Council to welcome it into the household of our faith and order, and to grant the application."

4. "At the London Council an application was received from the *Reformirte Bund* of Germany for admission into the Alliance. This application that Council felt itself unable to deal with, and the secretary was instructed to make further inquiries and report. As a result of the information laid before it by the secretary, the Committee would recommend :

(1), "That this Bund be received by the Alliance as an Associated Community: and (2), that the Bund be declared entitled to send to the successive Councils delegates, who shall be regarded as Corresponding members."

5. "An application for connection with the Alliance was received on behalf of the *Swiss Evangelical Union*. As the circumstances of the Union are similar to those of the Bund, the Committee recommend that it be placed on a similar footing, and that the request be granted."

6. "There is lying on the table since the London Council, an application from the Consistory of the Reformed Church of Poland seeking admission into the Alliance. The Committee recommends that this application still lie on the table, and that a letter be sent expressing our great joy at hearing of the steadfastness of these brethren.—the descendants of the once powerful Reformed Church of Poland, in the doctrine and order of the Reformed Churches that hold the Presbyterian system, of our deep sympathy with them in the difficulties of their present position, of our earnest desire that a great spiritual blessing may rest upon them, and that they may be enabled to become once more such as their Church and fathers were, in days gone by."

7. "A commission was presented, issued by the Home Mission Board of the Presbyterian Church of the United States of America, appointing a delegate to represent it in this Council. The Committee, in view of the constitutional provision, that the delegates to the Council shall consist of persons appointed by the Churches forming the Alliance, is unable to regard this commission as valid."

8. "Several commissions have been received, issued on behalf of the Federal Assembly of Australian Churches and appointing delegates to this Council. The Committee is unable to regard such commissions as valid. The Committee has not been informed that the right to appoint delegates to the Council on their behalf has been conceded to it by its several constituent Churches, and, therefore, it desires from the Federal Assembly a statement that it is possessed of such authority. Some of the brethren from Australia have presented commissions from the particular Churches to which they belong. These brethren have already been recognised as members of the Council. The Committee further recommend, that the brethren not so commissioned be, in the circumstances, recognised as corresponding members, and that the General Secretary be instructed to correspond with the Federal Assembly on the whole matter."

The Rev. Dr. BLACK, of Glasgow, accompanied by the Rev. Drs. W. Ross Taylor, T. M. Lindsay, R. S. Drummond, James Kerr, with Rev. T. Somerville, Wm. Ross, and Alex. Watt, and Robert Orr, Esqs., now proceeded to the platform and read the following letter:—

"To the General Presbyterian Council—

"At a meeting of ministers and elders of Presbyterian Churches in Glasgow, held on the 4th July, 1892, the following resolution was passed with cordial unanimity: 'That the Council of the Alliance of the Reformed Churches holding the Presbyterian system, be invited to hold its next meeting in Glasgow; that the ministers and elders here met assure the Council of a hearty welcome; and that the endeavour and pleasure of brethren of all Presbyterian Churches will be to provide for the comfort of members of the Council, and to arrange for the sessions of the Alliance; that the delegates to the Council convened to meet in Toronto whose residences are in Glasgow, be asked to form themselves into a committee to take such steps as will insure the presentation of this invitation to the Council; and that it be now specially committed to the care

of the Rev. Dr. Black, Moderator of the Synod of the United Presbyterian Church, and one of the delegates,'

“JOHN MARSHALL LANG, D.D., *Chairman*,

“J. FAIRLEY DALY, *Secretary*.

“*Glasgow, July 4th, 1892.*”

Having read the above letter, Dr. BLACK expressed the earnest desire that it would be convenient for the Council to accept this invitation. In Glasgow, the second city in Great Britain, there were upwards of two hundred Presbyterian churches, and he was sure, that the meetings of the Council would be a great source of strength alike to Christianity and to Presbyterianism in Scotland. The people of Glasgow, he said, would strive not to be behind the people of Toronto in welcoming the delegates.

Dr. ROSS TAYLOR spoke as a representative of the Free Church of Scotland: We have met with such a hearty reception in Toronto, we have been welcomed with such warm cordiality, that it will be difficult for us to rival, and impossible to surpass, the kindness we have here received; at the same time, Glasgow has a name for hospitality, and I can assure you of a warm grasp of the hand from our brethren, and a smiling welcome from our Glasgow ladies. Glasgow has commercial connections with every part of the globe, and is therefore eminently fitted for the meeting of this Council; and we may confidently expect that the owners of ships and steamers will assist us in gathering together the delegates. It is the seat, also, of a vast population, suggesting many grave problems for consideration; and the presence of such a Council cannot fail in itself to be of great importance, and a source of much blessing to the people. I desire to urge upon the Council the acceptance of this invitation, and will assure them of a hearty welcome.

Rev. Professor LINDSAY supported the memorial in a few words, and was followed by Rev. Thomas Somerville and Rev. Dr. Drummond. Mr. Alex. Watt, as a lay member of the Glasgow delegation, felt, that not only would a visit to his city do that city and the Church within her borders good, but it would do the Council good also, to visit Auld Scotland again. He could assure them of a right hearty Scottish welcome—he could not in honesty say a warmer welcome than they were receiving in Toronto—but he believed that Glasgow would come in a good second. Mr. Robert Orr, Dr. Kerr, and Mr. William Ross also spoke very briefly, after which Dr. Chambers, of New York, moved, and Dr. Blaikie, President of the Alliance, seconded, a resolution of hearty acceptance of the invitation. Dr. Blaikie said: I beg to second the motion which has just been made. If it were not for the scarcity

of time, one might say things which have not yet been said in favour of Glasgow as a place of meeting. Let me just say, that I feel perfect confidence in looking forward to the next meeting of the Council being held in Glasgow. Certainly, it will not be easy to surpass what has been done here, but I am sure everything that can be done will be done in Glasgow, so as to make the Sixth General Council a great success and blessing.

The motion was then put to the Council, and adopted by a unanimous standing vote.

Rev. Dr. PITZER, Washington, D.C., now offered a resolution as to the authority of the Scriptures, which resolution was referred to the Business Committee (see p. 341).

The order of the day was now taken up, when the Rev. Dr. SANDERS, President of Biddle University, Charlotte, N.C., read the following Paper on "The Work of the American Churches among the Negro race."

During the past 250 years, within the present territory of the United States, no one element of the population has had as much to do in shaping public policy and determining the course of events as the Negro. For the greater part of this period, the Southern section of the country, resting for a foundation upon that "peculiar institution," in which humanity was minimised, and of which the Negro was the material support, exercised a controlling influence in the State and indirectly, in the Church. This accounts, in a large measure, for that irrepressible conflict in American history whose echoes still engage the ear, and whose entailed conditions set bounds to the status of the Negro in the United States to-day. Without being personally present, the Negro has controlled in our halls of legislation, shaped the policy in the councils of State, and decided questions of peace and war. He has modified interpretations of Scripture, set bounds to great denominations of Christians, laid out Mission fields, and perceptibly influenced the spread of the Gospel and the progress of education. All these things the student of history must concede. No class of people in the United States excites a more wide-spread interest to-day. Their relations to both the Church and the State, and especially as touching the social problems of a large portion of the country, give point and emphasis to political discussions, and engage the prayerful and active attention of the Christian Church, which has come to see that the only true solution is to be reached along the line of *Industrial and Christian education.*

As I have no "peculiar institution" nor "theory of evangelisation" to vindicate, it is not needful that I should antedate the period of emancipation in the United States, except to say, that the Reformed Churches, occupying those parts of the country where the Negroes were providentially located, did, for the amelioration of the latter's condition, about all it was possible for them to do under the circumstances. There were pious persons who laboured diligently, as Divine instrumentalities, to enlighten the minds of the slaves in the knowledge of Christ. These gained such knowledge of Church life and work as might be obtained by untutored minds from the stated spectacular presentations. The results were many specimens of simple and yet genuine piety among these people, and an alleged membership of about 14,000 in the white congregations.

Some of these have held firmly to the principles they had imbibed, and formed the nuclei of a number of Presbyterian congregations in the South; for in southern communities, the religious proclivities of the blacks in any given locality, corresponded largely to those which obtained among the whites. This explains how in the Upper Carolinas, Tennessee, and Kentucky, Presbyterianism is stronger among the Negroes to-day than elsewhere;—that being a region controlled by Scotch-Irish Presbyterians from the first.

The sparseness of the Negro population in the Northern and Western States was a sufficient reason for the existence of less than half a dozen coloured Presbyterian congregations there prior to the period of emancipation. And although the Negro population has been greatly increased, there have not been formed many new churches; the people, when migrating from the South, going into the congregations of those denominations to which they previously belonged. The work of our Churches among the Negroes is thus practically confined to the south,—as to direct effort and results, and to the years succeeding emancipation.

For the sake of convenience, let us regard the work of our Churches under a twofold aspect—namely, Educational and Church work.

I. THE EDUCATIONAL WORK.—True to the traditions of the Reformed Churches, those operating in this field have endeavoured to meet the situation by establishing Christian schools. The Bible and the spelling-book, the church and the school, have been their watchwords. To educate in the primary sense and to raise the standard of instruction, as a constituency might be formed, was the only way open.

True, there have been public schools, but the system is comparatively new in the South, and the policy of separate racial schools

reduces by about one-half, the educational power of the funds raised and expended for public instruction. So that, while the States have provided for Public instruction, the conditions confronting us are such, that the public schools outside of larger towns and cities have only a nominal existence, and the progress of the masses is greatly retarded. But there is a demand for something more than secular education among the Negroes. Their moral and religious natures require to be taken hold of and put under training. And here the Christian School alone can work, religious instruction being excluded from the public schools.

By far the greater part of the pupils coming into our Christian schools, represent homes whose influences counteract most fearfully, the work of the teacher. Nevertheless, the work of Christian education has been pushed with vigour and success. It was wisely held, that permanent good could be most effectually secured by the training up of an educated ministry and of Christian teachers from among the Negroes themselves. This enterprise has been signally blest, and bears the seal of Divine favour. We have thus the *parochial school, the school for higher education, the industrial department, and the school for theological training.*

The following statistics, though somewhat incomplete, furnish a basis for estimating the work being accomplished by this arm of the service.

Parochial and higher schools according to latest reports: Presbyterian Church, United States of America, 91, with an enrolment of 9,551; Presbyterian Church in United States, 3, with a total enrolment of 127; and United Presbyterian Church in North America, 7, with a total enrolment of 2,558.

Of the above, several are doing such an important work along the line of higher Christian education as to deserve special mention.

1. Lincoln University, Chester County, Pa., founded as Ashman Institute in 1857, and chartered as a University in 1865, has matriculated 1,014 students, and has a total enrolment of 222; 335 have been regularly graduated after a college course of training. Of these, 207 have entered the Ministry, 110 going into the Presbyterian Ministry, and 97 into the Ministry of other denominations. The remaining 118 have entered other walks of life.

2. Biddle University, Charlotte, N. C., founded 1867, as Biddle Institute, and chartered as a University in 1876. Being for several years a mere parochial school the enrolment was large. About 3,000 have been brought under the instruction of the school, and 60 well-trained men have been sent into the Presbyterian Ministry, and upwards of a score have gone into the Ministry of

other denominations. In this school instruction is being given in four departments—*Industrial, Preparatory, Collegiate, and Theological*, with eight courses of study. The enrolment last year was 205. A special feature of Biddle is that, with one exception, all of its ten professors, the president included, are of the Negro race.

3. Scotia Seminary, Concord, N. C., and Mary Allen Seminary, Crockett, Texas, both devoted to female education, and whose influence for good is felt throughout the Southern States. The combined enrolment of these two schools last year was 520. Both are under the care of the Freedmen's Board of the Presbyterian Church in the United States of America.

4. Knoxville College, located at Knoxville, Tennessee. This institution is under the care of the United Presbyterian Church in North America. Its aim is to train teachers for coloured schools and preachers for coloured Churches, and to encourage the thorough education of many who wish to advance beyond the studies ordinarily taught in the common schools. There have been 21 graduates from the College and 93 from the Normal Department.

5. Tuscaloosa Institute, at Tuscaloosa, Alabama, planted and fostered by the Presbyterian Church in the United States, especially for the training of ministers for the coloured people. This school, founded in 1872, has received 144 students. It has sent 25 into the Presbyterian Ministry, and a larger number into the Ministry of other denominations.

A comparison of the above with similar schools sustained by denominations not in this Alliance, discloses several important and interesting facts.

1. Our Churches are doing more for the Negroes in actual college education than all others combined; which means, that in developing the Negro race along the line of thorough scholarship, we are leading the way by a fully-trained ministry, and by thoroughly equipped college and theological teachers.

2. The doors of these schools are open to all, so that a large percentage of the graduates represents other denominations, and are now labouring in the Baptist and Methodist Churches, several having risen to the distinction of bishops. Many of them as professors and college presidents are leaders in the educational work of those Churches.

3. That the fatherland of these Africo-American people is being reached and blest by an increasing flood of light issuing forth from these schools, as some are being trained and sent there as missionaries.

II. ORGANISED CHURCH WORK.—Organisation in Christian work

is essential to success. This principle was recognised early, and the pioneers planned for organised Presbyterian congregations among the Negroes. The difficulty of finding suitable material for the eldership had to be met heroically. Later on it was more easily dealt with, as educated young men in the Church became available.

Under a trained ministry the Churches are showing all the elements of spiritual power, derivable from a life-giving Gospel. The Missionary Society, the Weekly Prayer Meeting, the Sabbath School, the Young People's Society—all exist in stages of greater or less development. These Churches are often as great lights in the communities where located. Their houses of worship are usually well adapted to the purposes for which they are designed. They have taken advantage of the system by which the strong in the Church extend a helping hand to the weak; and, for the most part, the congregations are housed. The following shows the number and strength of these congregations, according to the Annual Reports of the three Presbyterian Churches for 1892:—

Ministers	...	...	...	...	...	...	186
Licentiates	...	...	...	...	...	...	9
Elders...	...	...	...	...	...	...	955
Deacons	...	...	...	...	...	...	628
Congregations	...	...	...	...	...	...	325
Membership	...	...	...	...	...	...	17,293
Sabbath School scholars	...	...	...	...	...	...	22,026
Contributions from all sources	...	...	...	...	...	...	\$2,932,528

It thus appears that our Churches are performing an important part in the work of ameliorating the condition of the recently emancipated slaves, as to Church life and work, and their influence upon the Negro population is for good in many ways. In the matter of Christian highest education they lead the van, and in all other forms of education, including industrial training, proportionately, they rank among the first.

In all this, there is only room for thanksgiving to the Head of the Church, in whose spirit the Missionaries have gone among these lowly people, and have been helpful in lifting thousands to a high place of Christian manhood and womanhood.

While the most promising, this field has its peculiar difficulties. One is, that nearly all the people have some form of religion and some sort of religious leaders, though ignorance and superstition hold sway in many localities. These forces of opposition to better ways and to Gospel methods, exert themselves strenuously to retain control over their constituencies, while superstition is fostered and

moral imbecility is winked at; according to the public testimony of their own ecclesiastical superiors, an astonishingly large percentage of these teachers are themselves immoral.

It is not intended to convey the impression that our sister Churches are not doing any good. That would be unjust. But the facts stated suggest the peculiar difficulties which lie in the line of the progress of this work. Nor are these Churches wholly responsible for the evils mentioned. The condition which exists is an entailment of the previous condition of the people, under that peculiar institution, whose perpetuation was dependent upon and commensurate with, their general ignorance and superstition.

Another difficulty is the material poverty of the Negroes. True enough, they have made material progress, and their accumulation of \$242,000,000 worth of real property, within the quarter of a century, under the enormous difficulties of their environments, is the marvel of the age. And yet what is this among so many—8,000,000 of people? Only about \$30.00 each, and, as with others, this is in the hands of only a few, while the masses live in poverty, and are therefore unable to sustain our present work, demanding as this does on account of its educational features large outlays of money.

Proportionately they give largely, yet they have but little to give. The avenues which lead to cash incomes are mostly closed against them, and with this must be coupled that improvidence of the poor out of which they require to be educated. The Negro in the United States is granted all the bad opportunities of our civilisation to expend his meagre income foolishly, and but scant facilities, at the best, for making money. The result is, that probably this people gives more than all, when regarded by Him who stands over against the treasury, and yet less than all, when their gifts are applied to the sustenance of the institutions of education and of religion among themselves. But these impediments are not of such magnitude and permanent character as to appal the people of God. Those of our Churches which have entered upon this inviting Home Missionary field have their encouragements. The character of the opposition is such that it can be overcome by the application of Christian education and of a pure Gospel. The results, as detailed above, are sufficient to encourage us to push forward. They furnish substantial ground for hope. This work has another important bearing. Why God in His providence, should have guided the Negro to his present position on this continent is a question pressing itself more and more upon thoughtful minds. Is it His purpose to civilise and Christianise the Negro here, and then make him the civiliser and Christianiser of Africa? Is

Ethiopia's appeal, stretching forth her hands unto God, to be heard in this manner? We do not know. The unfolding of Providence is not yet sufficiently extended. Those footsteps in the sea are still unknown. Nevertheless, it is true that a procession has started in the direction of that needy Continent from the United States. Already from our Churches and schools, have gone some who are telling the sacred story, "Where Afric's sunny fountains, roll down their golden sand." Others are offering themselves for this service, and some natives, who have been brought over for the purpose, are being trained in Africo-American schools to return and labour in their native country. When this aspect of the subject is taken into consideration, it appears that the uplifting of the American Negro should appeal to our sympathy; to the Eastern section as well as the Western section. History assures us that Englishmen, Scotchmen, Dutchmen, and others, often reached America by way of Africa, on the old dark side of this question. Why not, then, in these evening hours of the nineteenth century, may not the descendants of those hardy men of a severer age, bear a part in reaching Africa by way of America on the new light side of this same question?

There stands the American Negro. Though in comparative silence, he is not asleep; he is not sick; he is not blind. He is in the State; he is in the Church; he is healthful and growing; he will continue to grow. Into what shall he grow under his new conditions? Speaking for him, the mute but eloquent pages of American history testify, in unimpeachable language, that "in war time," on the one hand, he followed your victorious eagles over the battle-fields of the Republic, until they were borne in complete triumph along the great avenue of the Capital in the "Grand Review"; while, on the other hand, as your invincible legions followed their immortal chiefs, he supported the armies in the field, and cared for the women and children at home, faithful to the last, when the gallantly borne banner was furled for ever.

In the decades of peace following, he has struggled under embarrassment, but with an unparalleled success, to rise to the requirements of his new relations. "The great and terrible desert" is not yet overcome, but the pillar still leads by day and by night. Clouds yet hang about his way, but each has a silvery lining, which finds a response in his cheerful nature, and he marches on towards the goal of an intelligent Christian manhood. In the light of the past, and under existing conditions, the intelligent Negro of the United States, aside from himself, looks nowhere with greater confidence than to the Churches of this Alliance for the fraternal

cheer, and the practical sympathy required, that he may fulfil his destiny.

Another Paper on the same subject was then read by the Rev. A. L. PHILLIPS, Tuscaloosa, Alabama, Secretary of the Presbyterian Church of the United States, for Church Work among the Coloured People.

A capable labourer, dependent on his owner for direction and support; sunken in inherent, and sometimes enforced ignorance; powerfully affected by superstition, with a sincere and awful faith in God and the Bible; too often having hazy ideas of moral distinctions; obedient and respectful from habit; improvident and wasteful; good-natured; unresentful, and enfranchised as a military necessity,—such was the character and condition of the Negro in the Southern States, when the great Civil War ended and he began his development as a citizen. Two things needed to be done: (1) He must be fitted for citizenship, after it had been given him; and, (2) He must be better fitted for citizenship in the Heavenly Kingdom.

He knew little of the responsible duties of his new estate, and did not appreciate its exalted privileges. At first, quite naturally, his late owner resented his sudden translation to civil equality with himself. But within a very few years, the States of the now dead Confederacy, while still burdened with enormous war debts, and discouraged by defeat, began to make provision for his education in the public schools. It is estimated that, up to date, the sum of \$50,000,000 has been freely spent from the State treasuries in educating the Negro. The Christian people of the north, east, and west, with wonderful faith in the power of education and of religion, have generously added perhaps \$30,000,000 more, in building and endowing, throughout the South, schools and colleges that are thoroughly Christian. Of the results of this work, the last Report of the Board of Missions for Freedmen in the Presbyterian Church in the United States of America, thus speaks (p. 10): "If they should make as rapid progress in the next twenty-five years as they have in the past, a wonderful change would be observable in the south. Two and a half millions of them can now read and write; nearly two millions of their children are in school; while 18,000 educated coloured persons are teaching school. They are publishing 154 newspapers and 2 magazines, and are paying taxes on \$264,000,000 worth of property." On the same point, Rev. Dr. J. E. Rankin, President of Howard University at Washington City, has said: "Twenty-seven years ago, the Negro in the South was forbidden by law to learn to read; now, there are among them

2,250,000 who have learned to read. Then, a Negro teacher would have been a rare curiosity; now, there are 20,000 teachers of this race. There are 66 academies and high schools taught by coloured teachers. Then, the coloured preachers were uneducated; now there are 1,000 college-bred preachers amongst them. In 1865, there were two Negro attorneys; now there are 250. Then there were 3 coloured physicians; now, there are nearly 750 of them. In the Universities of Europe to-day, there are nearly 250 coloured students. Of course, twenty-seven years ago the coloured people had very little taxable property; now, they own taxable property to the amount of \$264,000,000."

The beneficial results of this work are most apparent, of course, in the cities and towns. The rural districts are still poorly supplied with schools, and the average country Negro is yet a child in brain-capacity, and in knowledge. The old-time ignorant coloured preacher, with his long, straight-cut coat, his old beaver hat, cotton umbrella, and grip-sack—the very incarnation of ignorance and emotional power—is, before the progress of enlightenment, retiring into the country where he still is the principal religious teacher of his people. In spite of his gross defects he has conserved the faith of his race, so that amongst the seven and a quarter millions of Negroes, an infidel or sceptic is scarcely to be found.

The following statistics may aid in estimating the results of Presbyterian work for the Negroes in 1855. Dr. C. C. Jones estimated the number of Presbyterian Negro communicants at 12,000. From the Census of 1890, and reports, I find that there are Negro communicants in the Presbyterian Church in the United States of America, to the number of 15,676; in the Cumberland Presbyterian Church 13,439; in the Presbyterian Church in the United States, 1,269, or about 30,384 in all. I could not, when preparing this paper, get the figures for the other branches of our Church in America.

Let us take a little wider view. Dr. Carroll says: "The proportion of communicants of all denominations to the population of the country is believed to be about one out of three; that is, in our population of 62,500,000, we have about 20,000,866 communicants. This proportion is more than maintained among the Negroes. On the basis of their population of 7,470,000, they should have 2,490,000 members. They go beyond this by 125,025, or, with due allowance for the coloured congregations and numbers scattered throughout the Northern States, 160,000."

Great as has been the labour of the past, there remains a far greater work for the future. It is admitted that the Negro is a permanent citizen of the United States. So long as he wishes to

remain he can do so. While under certain conditions his birth-rate is much greater than that of his white neighbour, his death-rate is also greater, owing to the less favourable conditions of his life. There are no Negro emigrants to the United States. Whether he is destined to remain or to die, his elevation into the highest possible form of Christian manhood would be the removal of a serious incubus from our civilisation, and an addition thereto, of a positive producing force.

The all-including need of the Africo-American citizen to-day is *education*—the development of the desire and power to do work and to preserve its results, especially the development of his will, so that he may cling tenaciously to one great purpose in life. He needs to know that he has a brain, whose function is *to think*. He needs to learn that in labour is not only a livelihood, but power of elevation; to labour scientifically with his hands; to make his own tools, and manage machinery of all sorts. But, above every other need is the need of *moral education*. Not that he needs to be taught that there is a God and a heaven and a hell. He already believes in these eternal verities. Nor that he needs instruction in the outward, organic forms of Church-life. But he needs to keep himself unspotted from the world; to know that there is no such thing as Bible religion without the morality of the Bible. Perhaps, he needs no one element of character more than the power to form and to follow tenaciously through life a serious, definite purpose.

American Presbyterianism is now struggling, with increasing intelligence and success, to supply these needs. The means adopted are few and simple, old and tried, to wit;—(1) the direct preaching of the Gospel chiefly by a thoroughly educated Negro ministry; and (2) the systematic training of Negro children; thus supplementing the defective home-culture. The power and influence of a trained ministry do not need to be set forth before this Council. It should only be borne in mind, that the power and influence of such are greatly increased and extended when 60 per cent. of the people, being unable to read or write, is wholly dependent on the pulpit for religious instruction.

To reach the family life of a people with religious culture, the consent and co-operation of both parent and child are necessary. Perhaps the easiest and most fruitful means of reaching the Negro's family-life is the day school. Here may be introduced into the child's life, the three elements of Presbyterian training:—*secular knowledge*, the *Bible and Catechisms*, and the *rod*, the symbol of discipline. To doubt the effects of such training would be to doubt the power of truth itself.

American Presbyterianism is thoroughly equipped for this work. It has intelligence to examine thoroughly all the difficulties of the work, and they are neither few nor small; courage to face them boldly; patience and persistence through all obstacles; faith in God and His Word wherewith to sustain patience; hatred of ignorance as to cause it to save the ignorant; and abundant wealth, wherewith to carry any plan of work to successful issue. To this equipment is wanting only the power which comes from united effort. God will supply even this in the fulness of His times. Besides furnishing the American Negro with a Church polity like his civil government, and a system of doctrine that has passed unhurt through all perils, Presbyterianism has another gift to bestow upon him; it can introduce him into the *Presbyterian life*. Presbyterianism is more than a system of truth. In the animal and vegetable kingdoms every species has a life peculiar to itself, and every individual of that species enters into this life by heredity. So Presbyterianism is a life, and its people are what they are the world over, largely from hereditary influences. The most prominent characteristics of this life are reverence for law, freedom in thought and speech, self-reliance, tenacity of purpose and consciousness of right doing. Perhaps, the most prominent defects of the American Negro's character to-day are, his strong and ill-controlled carnal propensities, his dependence on his white neighbour, and his lack of tenacity of purpose. The Presbyterian knows that his life will supply these defects, and is persuaded that the Negro's introduction to this life will be the greatest possible blessing to him and to his country.

To accomplish this result is a work of no ordinary difficulty. The Negro is not naturally Presbyterian. He more readily embraces Methodism or Baptism. This is evident from the following figures:—

Coloured Baptists	...	...	...	...	...	1,230,000
.. Methodists	...	...	...	...	...	1,186,000
.. Catholics	...	...	...	...	...	121,000
.. Presbyterians	...	...	...	...	...	31,500
.. Disciples	...	...	...	...	...	31,000
.. Congregationalists	...	...	...	...	...	6,125
.. Episcopalians	...	...	...	...	...	4,900
Total coloured Christians						2,610,525

In the culture of the American Negro for home-use, may it not be worth while for American Presbyterianism to consider seriously, whether he may not be the best-fitted agent for the evangelisation

of his native Africa? Experiments in this direction are now being made. The future alone can reveal the truth.

But whether he is to stay here or go abroad, the Negro must be saved from ignorance. The work is gigantic, and appeals to every motive to action, to Christian zeal, to philanthropy, and to statesmanship.

Some years ago the entrance to New York harbour was obstructed by dangerous rocks, which lay just beneath the surface of the water in Hell Gate. It was decided to remove them. Engineers were employed to sink great shafts into the solid rock. Galleries were blasted in every direction; small holes were drilled in the face of the rock, into which dynamite was put. By electric wires the cartridges were connected. After long and patient toil all was in readiness. The little daughter of General Newton touched the key in the city, and Hell Gate was blown up. So our beloved Church deliberately plans; patiently blasts out shafts into the rock of ignorance and sin; inserts her dynamite of faith and prayer and labour, and awaits the touch of the Divine Hand, when Satan and all his works in the Negro's life, and in all lives where the grace of God hath abounded, shall be destroyed for ever.

The Rev. HUGH MACKAY, Round Lake, North West Territory, then read the following Paper on "The Work of the Presbyterian Church among the Indian Aborigines of Canada."

Indians are found in nearly every part of this country.

In Ontario there are about	...	...	...	...	...	28,000
.. Quebec	...	...	...	...	...	13,000
.. Nova Scotia	...	...	...	...	...	2,000
.. New Brunswick and Prince Edward's Island	...	...	...	...	...	2,000
.. Manitoba and North West Territory	...	...	...	...	...	25,000
.. Athabasca	...	...	...	...	...	8,000
.. Mackenzie River District	...	...	...	...	...	7,000
.. Arctic Coast	...	...	...	...	...	4,000
.. Peace River	...	...	...	...	...	2,000
.. Labrador, etc.	...	...	...	...	...	1,000
.. East Rupert's Land	...	...	...	...	...	4,000
.. British Columbia	...	...	...	...	...	35,000
						<hr/>
					In all about	131,000
						<hr/>

About 52,000 of these have been Christianised, and about 69,000 still remain pagans.

I wish to repeat the last statement, 69,000 pagan Indians in Canada! This fact speaks loudly to the Church.

The Presbyterian Church in Canada feels that it is its duty to try to civilise and Christianise this people.

1. *Because they live in our country, and our prosperity is influenced by them.* Some may say, leave them alone, but we dare not. If a horse falls in the street the carcass must be removed. Here are bands of pagan Indians, and if we do not lift them up they will spread moral pollution among those with whom they are brought in contact.

2. *Because of the inheritance we have received from the Indian,* it is our duty to try to lift them up. Look at our country, from the Atlantic to the Pacific, rich in timber and silver and copper. The beautiful fields and prairies of wheat and oats and barley, and the cattle upon a thousand hills; the vast prairies waiting to be the home of millions of our people. Only he who has passed through our country can form an idea of its vastness and beauty. This land we have received from the Indian for a trifle, and now, living in the enjoyment of so great an inheritance, should we not try to lead this people to be sharers with us in the inheritance that is incorrupt?

3. *Because of his poverty.* Thirty years ago, the Indians of our prairies had about them the necessaries of life. The buffalo wandered about in large herds, and these supplied the Indians with food; their skins were made into robes and covering and tents; but now there is no buffalo, and the canvas tent and the tattered blanket are a poor protection from the north wind, and very often these people are hungry. See that poor Indian woman, with shy looks, and clasping her filthy child in her arms, standing at the door of some kitchen, in the hope that she may catch the crumbs that fall from the white man's table. I saw four Indian women on the banks of the Qu' Apelle river in the cold winter, and if all the clothing they had about them was given to one, it would not make a suitable garment to keep out the cold. If you would go with me into some of those little tents where many of them spend the winter, try and spend a night with them that you may feel for them, and I make bold to say, that you would feel. You may cover yourself with robes, and yet you would feel the March wind creep in, and your heart would feel for the little boy or girl that tucks its little tattered blanket, and tries to sleep on the frozen ground.

But they are poor in spiritual things. They have their form of worship; they have their gods; but how dark is paganism! Here is an example of a pagan's prayer: "Oh, Thunder, be kind to me; do not kill me, and I will give you four yards of print." They worship the March wind, the stones, the bones of the buffalo, and the great spirit. They have a little light; but oh, how dark is paganism! In

their religious gatherings, they perform acts that would cause you to shudder; you would turn aside and weep, and go to your home and see in your sleep the torture and the agony and the blood, and you would awake to thank God for the Bible, and for the privilege of teaching it to the poor pagan Indians.

3. It is our duty to go to this people *because of the great commission*, "Go ye unto all the world, and preach the Gospel to every creature." Our work as a Church is confined to Manitoba, the North West Territory, and British Columbia. In Manitoba and the North West Territory, there are about 4,000 Catholic Indians, 8,000 Protestants, and 13,000 who are still pagan. There are 13 Missionary stations under the care of the Church, and with about 30 agents engaged in the work; 8 of these are ordained Missionaries, and 22 assist as teachers, matrons, etc.; there are 222 Indian communicants, 40 being added during the past year and 10 removed, leaving an increase of 30; there are 11 Sabbath Schools, with an average attendance of 294 pupils. We have 8 industrial schools, with 264 pupils on the roll, and 4 day schools, with 64 names on the roll; while \$277 were contributed by Indians for religious purposes—\$103 of which went to the schemes of the Church. In her work the Church has spent about \$20,000 during the past year, on the salaries of the missionaries, teachers, etc., the erection of new buildings, the keeping up of the schools, etc. We try to gather the children from their pagan and filthy homes, and bring them into the school, where they are clothed, fed, and educated. The boys are taught some useful trade, and the girls are taught all kinds of housework. We train them to regard *the principle* that it is a shame to beg. We try to lead them not only to be self-supporting, but followers of the meek and lowly Jesus. We try to make every child feel as soon as it enters the school, that all it will receive from us there depends very largely upon its own exertions. If the child wishes for good board it must work for it, for clothing, and for all its comforts and privileges; we never do for a child what the child can do for itself.

Besides the work in the school, we go out and do Mission work among the Indians in their homes. In this work we meet with discouragements. It is hard for the Indian to give up his old religion; and we find some among them upon whose hearts it seems impossible to make an impression. There are those among them who seem to do well as long as they are with us, but when they go beyond our influence they go down again. Many of the white people have no sympathy for the poor Indian. We hear such expressions as "They are only beasts; they have no soul; the only good Indian is the dead

Indian ; the young bucks, and squaws, and papooses," etc. We are often grieved at hearing such expressions. We feel that these are our brethren, and it is our privilege to try to lead them heavenward.

Many come out from the pagan bands and settle down and make for themselves comfortable homes. Several Indians in our field threshed last year between 600 and 1,000 bushels of wheat. They have cattle and horses, and when they appear at church dressed in neat and clean clothing they do not differ much in appearance from white people. Among the children of our schools there is a good work being done. Many of these, we trust, have given their hearts to the Lord Jesus, and have been truly converted.

I might mention many cases that are of the deepest interest to us. One little girl took ill, and lingered nearly a year suffering from consumption. Calling one evening to see her I found her very ill ; she talked freely about her death and her bright hope. "All night long I lie awake, and I feel as if Jesus were sitting where you are sitting, and I speak to Him as I speak to you. Take my body down to Round Lake, and plant a flower on my grave, and you will not forget that Mary Ann is in Heaven." If I can exercise such childlike trust at the hour of death, it is all I want.

But some one may ask, Do we find examples of conversion among the old Indians ? I reply, Yes. One Indian said to me, "Here is a hand that has scalped many a white man, but now it is consecrated to Jesus." I know an old Indian who lived in paganism until he was sixty years of age. Then he was converted, and lived a beautiful life of Christian activity until he was a hundred years of age, when he was taken home. A few years ago I visited Inverness, Scotland, and bidding farewell to a good old Christian, he took me by the hand, and, looking up, invoked God's blessing upon me, and as I went out into the prairies of the far West, that blessing lingered in my heart. But the grace of God can make beautiful the heart of the pagan Indian just as truly as the heart of the white man. It would do you good to notice the conduct of this good old Indian who was led to embrace the Gospel at the age of sixty. If you went down in the evening among the camps of the pagans, hearing on the right hand and on the left the wild pagan song, it would touch your heart to catch, on the evening air, the good old tune *Martyrdom*, and, going a little nearer, to hear the words, in the Cree language, "Now blessed be His glorious name." Although only on a visit to our Indians, there was always in his tent the morning and evening sacrifice. He embraced every opportunity of commending Christ ; and when about to return to his home he was driving past our schools, he asked if the children might not come out and say

good-bye. We all shook hands, and then the old Indian sang two verses of a hymn, and lifting up that beautiful old face, said "Heavenly Father, we are about to part with these friends. We shall never meet again in this world; may we all meet in Heaven." Then he drove away, and as I saw those white locks fanned with the gentle breeze of June in that beautiful valley, I thought I never saw a more beautiful picture, and I thanked God for the privilege of preaching the Gospel to the old Indians as well as to the young.

I would like to notice, briefly, the assistance we receive in our work from the Women's Foreign Missionary Society. Besides contributing a large amount, \$14,000, for the support of our schools, that Society has sent us clothing to the value of \$6,000. The children attending our schools have been thus kept clad, and we were able to distribute not a little among the poor Indians of the reserves.

Some may try to discourage our women, and tell them that they spend their time for naught, that it is a waste to send clothing out to those poor miserable Indians. Well, that is what Judas said long ago. What a waste! Come and see. We go out to visit among the pagan Indians; we come to a small tent; you creep in on your hands and knees as you enter; you can't stand up. There is a little fire in the centre; four persons occupy the tent, three of whom are sick. I speak, but no reply. I lift the dirty blanket from one face, but the eyes are closed, and there is no smile of recognition. The wind has blown the ashes from the little fire through her tangled and matted hair. I said, "My aunt, what can I do for you?" The eye is opened and she throws back the blanket and shows her arms; they are like the arms of a skeleton, and her bare feet on the frozen prairie. She said, "The cold wind creeps under the tent, and all night long I shiver." What can you do for her? Do you say, leave her alone to shiver and die in her little tent? The Women's Foreign Missionary Society says, "No. We pity the poor woman, and send you those warm quilts and blankets." Many a poor old Indian has thanked God for the sympathy and help extended to him by the Women's Society.

I say no more, only pray that God may grant the Presbyterian Church a still greater desire to help the weak and lift up the fallen; that each of us may have

"A heart that can feel for a neighbour's woe,
And share in his joys with a friendly glow;
With sympathies large enough to enfold
All men as brethren."

An address on the "Work among the Indians of the United

States" was then given by the Rev. Dr. ELLINWOOD, of New York, as follows:—

I greatly regret the absence of Dr. Williamson, and our failure to hear from his own lips, according to appointment, the story of his work among the American Indians. He is the son of one of our missionary heroes, was born on the Mission field, and has spent all his life among the Dakotas. Many of the stirring events which have occurred in the progress of Missions among the Sioux Indians of Minnesota and Dakota have been interwoven with the personal history of the elder and the younger Dr. Williamson.

If the question before us to-day is, What has the Gospel done for the American Indians? I answer, Nearly all that has been done for them in the way of intellectual and moral elevation. I say nearly all, for within the last few years there has been a great change for the better in the matter of Government education. We now have schools, like those of Hampton and Carlisle, in which Christian education is given; but as to the earlier institutions, all that were worthy of mention were schools which had been established in connection with Missionary Boards and Societies. The late Rev. Timothy Hill, D.D., reached the conclusion, that four-fifths of all that had been accomplished for the Cherokees, Seminoles, etc., had been the work of Foreign Missions, carried on by the Presbyterian and the American Boards in preaching and in Christian schools. One of the latest illustrations of the fact for which I contend is found in Alaska, where the beginnings were made by a Christian woman, sustained and guided by the Presbyterian Board of Home Missions; and it was through this Mission work among the scattered tribes of Indians, that the attention of the Government and of the nation was called to Alaska. In these later years other Missions have been established in Alaska, and this work is now carried on even to Behring Strait and beyond it. Our Government schools are, at the present moment, better worked than they have ever been in the past; and the reason is, that we have an earnest Christian man as Commissioner of Indian Affairs. I have time to present only two or three reasons that will show, why the Government cannot adequately provide for the intellectual and spiritual wants of the Indians, and why, therefore, the Church should not become apathetic as if her work in this field were done.

1. The very position of our Government, in its control of the Indians, has in itself created a barrier. It has antagonised what they conceived to be their best interests. It has destroyed their confidence, and thrown them into a chronic condition of sullen

distrust. The early colonists began with benevolent intentions. Not only William Penn but the Pilgrim Fathers of New England, and others, had high hopes of friendly relations and of lasting benefits to the Indians as well as to themselves. There is on record an interesting deliverance made by the Westminster divines on the duty of Great Britain to evangelise the Indians in the American Colonies. One of the charters given by Charles II. specifies the missionary purpose of colonisation with much emphasis. Missionaries, supported in Great Britain, laboured among the Indians during the colonial period, but difficulties soon arose between the Indians and the settlers. The desire of the latter to obtain large tracts of land outgrew the missionary spirit, and the Indians became disgusted with talk about brotherly love. As a famous chief expressed it, the white man had come to sit by the Indian on his log, and soon the log was too short for them both. From first to last the Government has had to interpose between the Colonists and the Indians, and has had, at best, a thankless task. It has formed treaties, but the gigantic tide of immigration swept in, and soon removals of the Indians became inevitable. And so through "A Century of Dishonour," as it has been called, the Indian has been driven westward: until now, even the sagebrush of the great Central Plains is in demand for railroad lines. It is said that here, in Canada, you have dealt more fairly with your Indians than we, and I believe it. But had you experienced the same pressure of immigration, I am not sure that your history would have greatly differed from ours. If you would realise what our Government has to contend with, think of the rush to Oklahoma, or of the violence shown at the opening of a section of a reservation a few months since. To guard an advertised territory till the way can be open for a fair sale to settlers is almost like building a coffee-dam in the whirlpool of Niagara.

But you know what an Indian thinks of broken treaties. No race ever had a higher sense of honour in this respect than these Aborigines. The Anglo-Saxon may excuse himself by what he calls the logic of events, the inevitable sweep of civilisation, the thunders of the *vox populi*, and all that; but the Indian cannot see its force. If a treaty is broken the heavens fall in his estimation, and distrust is the rule for ever after. Distrust toward both the Government and the settler has been the moral attitude of the Indian for five generations. The only people whom he has thoroughly trusted have been the missionaries—first, the early Catholic missionaries, then the Moravians, and last, our own American missionaries, who represent a multitude of men and women whom the Indians have trusted and loved, and by whom nearly all the good they have received has been rendered.

2. If anything had been wanting to complete the Indian's distrust toward the Government, this has been supplied in the *character and influence of the Government agents*. With some very worthy exceptions, the Indian agent has stood to the Indian, and to the white men, for that matter, as the typical fraud. Let us admit his great temptations. He is the most severely tempted of men and while he needs watching more than most others, he has been watched less than any other. Trusted with public funds away on the frontier, and only childlike and ignorant people to deal with, he has been able to cheat both the Indians and the Government. The Indian agent is not a modern result of the evolution of species. He belongs to a very ancient stock, not to speak of Haman and the Unjust Steward in the parable. In the works of Jonathan Edwards, you may see a full-length portrait of an Indian agent at Stockbridge in his day. He was a prince of manipulators, and of course the sworn enemy of Edwards, who was trying to maintain and advance the Indian school which Sargeant had left. This man had a salary; he managed, also, to secure a salary for his wife; his son and his son-in-law had salaries as teachers, and a salary was contrived for his daughter. He ran a store which excluded all others, and sold the goods at his own prices; he had a private farm on which he compelled the Indian boys to work, till, finally, the Oneida Indian youth, who had been sent from Central New York, were withdrawn from the school, and many Stockbridges went with them. Two good results followed: first, a school was established among the Oneidas, which grew into Hamilton College; and second, Princeton gained Jonathan Edwards as its President.

3. In considering the duty of the Church still to labour for the Indians, it were a great mistake to suppose that only certain sections of our country have been unjust and intolerant toward them. Sometimes we have lost patience with the people of Minnesota or the persecutors of Joseph's Band in Oregon; and, years ago, there was great complaint against the Southern States, which drove out the Cherokees and other tribes. But the truth is, that we have all had our part. Central New York afforded an asylum—that is, the Central New York Indians did—for the Stockbridge refugees of Massachusetts; and I well remember the district near my birth-place in Oneida County, which was known as "Brothertown"; yet there have been few cases of greater wrong than those which were visited upon the New York tribes by what were called the "Ogden purchases" of fifty years ago. The reservation at Buffalo Creek, now worth millions of dollars, was sold on false signature; while certain other farm lands were left them under a strong treaty.

Among these was a reservation on the Alleghany River. The treaty, as the Indians understood it, contemplated a tract of forty miles square; but by what was supposed to be a piece of intentional deception, it was made to read "*forty square miles*"; and there the reservation lies to-day, a ridiculous strip, forty miles long and one mile wide. It was covered with valuable pine timber which white men soon removed, purchasing noble trees at ten cents each, or a dozen for a bottle of whisky, rolling them into the river and rafting them to the markets. Two or three railroads have since threaded the whole length of the reservation, one of them demolishing an Indian chapel, for which the Company has never paid.

4. It were a grave mistake for the Church to lay aside her efforts on the supposition that the Indians are rapidly and inevitably dying out. There are many people who would be glad to think that they were; believing, as they express it, that "the dead Indian is the only good Indian"; they would gladly attend his obsequies as soon as possible, but he is not ready yet. He has, indeed, been driven from his old homes; his hunting grounds with their game have been taken from him; white men's diseases—measles, smallpox, and syphilitic serofula—contracted by contact with the army and with miners, have all done their mischief; but wherever the Indians have had anything like a fair chance they are by no means dying out. Whether ex-President Seelye be correct in the conclusion, that there are as many Indians in the United States and territories as there ever were, or not, one thing is certain—there are more Indians in the State of New York than there were one hundred years ago. At the close of the Revolutionary War the Mohawks migrated to Brantford, in Canada; in 1835, the Oneidas removed to Green Bay, Wisconsin; and a large portion of the Cayugas were transferred to Kansas, and the Indian Territory; but with all these removals there are about 5,500 in New York State as against 4,500, given by Schoolcraft as the Indian population at the close of the War of the Colonies. Meanwhile, the Oneidas at Green Bay have nearly doubled since their removal in 1835. I cannot too strongly emphasise the duty of the Christian Church to avoid mistakes on this point.

5. Considering the recent legislation and the present outlook for the Indian, let me add, that true civilisation will not be secured by simply giving him a farm in severalty and a vote. As I have said, our Government is doing a good work in education, but that alone, without Christian teaching and a kindly social influence, will not fit him to hold his place in society. It were idle to suppose that the Indian is going to become a good, industrious farmer upon the

mere assignment of a farm. The difficulty is that he has in his very constitution a thousand years of the heredity of hunting and fishing. You cannot count him in the same category with the plodding Chinaman, who has toiled in the paddy fields for a hundred generations, so to speak. He cannot hold his place with the thrifty German gardener, whose wife and daughters all handle the shovel and the hoe and are producers; nor can he ever be a match in bargains with the Jew, whose money-making instinct has been whetted for two thousand years. If you leave the Indian alone to the law of the survival of the fittest in this heterogeneous population of ours, he will certainly go to the wall. What he needs is the sympathy and the support of Christian people and of all true philanthropists. If he has not this, whatever else he may have, may God have mercy on him! We need those forces which, as our Indian Rights' Associations are doing, shall cultivate a generous public sentiment in regard to him. We must stand up for his defence in the courts all along the borders of the Indian settlements. We must protect him against an unscrupulous rum influence and traffic, and against the seductions of every kind of vice. The Government should, for a long time, perhaps, supply agricultural implements and seeds, and his lands should be rendered inalienable until he can change his habits and become a thrifty citizen. There are many who, with an air of philosophy, will tell us that "sentiment must be laid aside in relation to the Indian"; that we have had enough of it, and must now come down to solid business principles. But, Sir, I should dread the coming of that day when the American people shall become so dead to sentiment as to forget that they have entered upon the noble heritage of this people without rendering any just return. When we become obtuse and stolid enough for that, so deadened and petrified by our materialism as to lose all moral sensibility in that respect, we shall have entered upon a general decline of all that is noblest and best in society.

MONDAY, *September 26th*, 1892.

COOKE'S CHURCH: Monday afternoon, September 26th, 1892, 2.30 A.M., the Council resumed its session, the Rev. JOHN MACÉWAX, of Edinburgh, in the Chair.

After devotional exercises, the following Paper on "The Work of our Churches among the European Immigrants" was read by the Rev. Dr. STEFFENS, Holland Patent, Mich.

Our work among the Immigrant people of the United States is the application of all the forces and gifts the Lord has bestowed upon His Church to this special task, in harmony with present circumstances and demands.

This work consists of two parts: *First*, we have to gather the immigrants into our Churches. Most of these are nominal Christians; some are true Christians, full of zeal, seeking the kingdom of God; others are caring for nothing else than the things of this world. But having gathered them in we may not leave them alone. To care for their further development until their Church life is on a level with our own is as necessary as the work of evangelisation. In a religious sense it is our blessed duty not only to evangelise, but also to Americanise them.

The work of ingathering begins, then, so soon as the immigrants land in our ports. The friendly hand of the missionary is stretched out to receive them and to help them along. Some of our Churches have appointed Harbour Missionaries, whose work it is to protect the newcomers, and who do not forget their spiritual welfare. The Harbour Missionary does an important work. He is the natural attorney and spiritual adviser of all who stand helpless at the gates of our country, not knowing whither to go. It is true he cannot reach all. The better class of immigrants neither needs nor desires his assistance. Those who remain in the great cities pass him by, not deigning to notice him. But the common people like him exceedingly. He sends them on their way rejoicing. He looks to it that they reach their destination. He sends letters to pastors of the churches in those localities where the immigrants intend to settle, advising them of the fact. Not all our Churches have

established such an agency in our seaports, but if they did so their work would be crowned with success. Some churches assign this work to pastors of small churches in our great cities. All this work of our Harbour Missionaries is of a preliminary character, yet its importance can hardly be over-estimated. It paves the way for the work of our Board of Home Missions.

Increased immigration has opened the eyes of the Churches of late to the necessity of an increased effort. Many voices clamour for an advance on every line. The Boards need no longer urge upon the Churches to consider the importance of this work. It is very instructive to listen to the secretaries of the Board of Home Missions of the Presbyterian Church in the United States. They say in their excellent report of this year: "The desire of the Church and the urgency of the General Assembly for great enlargement of the work among the foreign element have the earnest sympathy of the officers and members of the Board, and they ask for the means to widen and to press it without delay."

The means, alas! are not coming in as fast as they are needed. We notice this complaint in the quotation given just now. The secretary of the Board of Domestic Missions of the Reformed Church in America has the same complaint to make. He says: "Our work among immigrants grows from day to day. Let us now earnestly pray for an increase of liberality among our people, in order that the ripe grain may be harvested throughout the whole land."

In the great cities our Churches have to deal with grave questions with regard to this work. Immigrants, who use a different language from our own, are to a certain extent more easily reached than those who are from Great Britain or other English-speaking countries. Those who are Christians before they leave their old homes, and belong to the better class of society, feel at home in American Churches, and easily find a place among their brethren. English Christians of the common stamp, however, belonging to the poorer class, as also careless people, who are prejudiced against Christianity and the Church, are reached with difficulty. Our churches in the larger cities are churches for educated and rich people. Poor and uneducated Christians do not find homes in such grand edifices with their social surroundings. But no; it is not the grandeur of architecture which repels them. It is the drawing-room-like comfort and luxury, in addition to the style of preaching and music, which makes them feel ill at ease in such places of worship. Churches have tried to gather into chapels and missions these people who do not feel themselves at home in our ecclesiastical drawing-rooms. Modest Christians, who have learned

to deny themselves, have always been willing to worship the Lord even in a barn or cave; but it will always be a difficult thing to gather the masses into such places. Churches need contact with all classes of society. A church is not a club; it ought to be a place for all, high and low, rich and poor. Some pastors, feeling this difficulty, have tried to change their churches into tabernacles for the use of all, for the common people as well as for the rich. Such efforts are commendable.

Roman Catholic churches are generally built in a style adapted to the liturgical service required by their order of worship. Some of their church buildings are truly grand; and yet the poor and the rich, the educated and the ignorant, mingle together in the pews and at the altars. With the Roman Catholics, the church, as the house of God, is generally as gorgeous as they can make it; the comfort that, as a social being, man finds there, is reduced to a minimum and adapted to the needs of the poor. Men, assembled in God's House, expect to see God's glory in the temple and in its service, not in cushioned seats and rich dresses. Let us have suitable churches—*i.e.*, churches in harmony with the simple and sublime principles of our evangelical worship; let us have art in music and in preaching, yet humbly serving to bring out the wonderful glory of the Word; in outward comfort, however, let us beware of consulting the tastes of the leaders in our social circles; let us do our utmost to bring in the poor. If we consult their needs and come down to them, not patronisingly, but as brethren meeting our brethren, He certainly will be among us who has said, "And to the poor the Gospel is preached."

I said that people who use a foreign language are, to a certain extent, more easily reached than English immigrants of a certain class. The reason is obvious. They form churches of their own people. Their churches are simple. Instead of being patronised by Christians of a higher social standing than their own, they feel that they are among brethren. Of course they also have difficulties to contend with. From time to time they lose from their ranks members who rise in the world, and, having assimilated themselves with their American surroundings, drift off into American churches. It may be a heresy when I assert that this is a calamity. Our German, or Dutch-American brethren, who are entirely Americanised, ought to have a little love for their brethren in order to lift them up to a higher place. This leads me to say a few words about Americanisation.

Americanisation is a grave problem, fraught with dangers. If you are too hasty in Americanising Churches of foreign origin you destroy much good work; if you are too slow, you are in great danger of losing the young people. In some places we have tried

English speaking, in others English services for the younger elements of the parent churches, the results of both experiments being sometimes unsatisfactory.

I have come to the conclusion that it is impossible to Americanise our foreign churches after any general rule. Every church seems to have, in this respect, its own difficulties and advantages. The best method, I think, is not to allow Americanisation to become a question. To foresee and to evade difficulties is the duty of our pastors who serve churches of such a character. Of one thing, however, I am convinced, that it is necessary to retard Americanisation until the second generation has enjoyed a Christian education under the paternal roof in the language of their parents. It is a proverbial saying, that the second generation of immigrants does not amount to much. The reason is, that parents cannot control and educate their children on account of a too hasty process of Americanisation. And this hasty Americanisation is a sham. It does not form American citizens, and far less American Christians. To put on kid gloves, to use polite phrases, to swagger about "Our Free Institutions" is very easy, but to be transformed into Republicans, with genuine Republican virtues, and to be guided by the truly American spirit in Christian and Church life, is a different matter, and must be naturally, a slow process.

The Presbyterian Church in the United States never has established, as far as I have been able to learn, presbyteries and synods, exclusively composed of foreign churches. Although this Church carries on an extensive and blessed work among the Germans, and although many churches are established East and West, there is not a single German presbytery to be found. German ministers and elders gather annually in Conventions, but these are extra-ecclesiastical, and have no connection whatever with the Church as an organisation. This method has no doubt its good sides, and certainly has had its good results.

It has, however, some disadvantages. Those pastors and elders who are unable to use the English language do not feel at home in the presbyteries and synods. In these, business is carried on in a language they do not fully understand, and they have to join in devotional exercises as Roman Catholics do in the mass. The result is, that many do not take interest in the proceedings, and some, at least, feel discontented. Theoretically it is true, that all pastors and elders stand on the same level, but practically, this is far from being the case. There are very few elders in immigrant churches who are able to stand shoulder to shoulder with their American brethren. They feel this, and many resent it. Neither can it be

said of the ministers that they stand on the same level with their American brethren. The preparatory schools and seminaries, established for the benefit of young men who desire to serve immigrant churches, do not offer to the students the same advantages as do other schools. Ministers, entering upon the service of the church after their graduation from those schools, find out very soon, to their chagrin, that they are not equipped as carefully as their more favoured brethren. This seems to me a grave mistake. Certainly, ministers who have to work among immigrants need special preparation for such kind of work, but for their ministerial education they need the same training as the others.

The German Reformed Church has adopted a different method, or rather it has been forced into a different policy by the influence of its strong foreign element. We find in this Church not only German classes, but also German synods, and at present, the question is discussed, whether it is not advisable to organise a General Synod parallel with the American General Synod. The entire work among Germans could be given into the hands of this body. The advocates of this policy assert that experience bears them out, when they maintain, that prosperity has attended their endeavours to reach the Germans, since they attained more liberty of movement. Ecclesiastical home rule is the demand in the German Reformed Church.

It is true the German Reformed Church has prospered since the inauguration of this policy. But fears are entertained, that the assimilation of these German churches with the American element will thereby be retarded. It is true that German evangelisation is the object in view; but to transform them into American Christians is of equal importance.

The Dutch Reformed Church has taken a middle course. The work of this Church is chiefly found among immigrants from the Netherlands. This element forms an overwhelming majority of all the Dutch Reformed churches in the West. The American element is relatively insignificant. And yet the Hollanders oppose Americanisation less than other immigrants. They have their own Holland classes, but the particular Synod of Chicago, the only Dutch Reformed Synod in the West, is American. The North Western Classical Academy, Hope College, and the Western Theological Seminary are American institutions.

Allow me to conclude with offering you the following theses:—

1. The work among immigrants is of the utmost importance, and ought to be prosecuted by all our Churches with more consecration than ever before.

2. Division of labour is necessary, and inter-denominational comity very earnestly to be recommended.

3. In the process of Americanisation, the extremes of unduly hastening or of retarding it, ought to be avoided.

4. To give a certain amount of liberty to immigrant churches in their organisation and work is wise policy; to extend this liberty to the formation of parallel Synods and General Assemblies is dangerous.

5. In the studies in Academies, Colleges, and Seminaries a certain amount of time should be given to foreign languages, but the character of these institutions ought to be American.

6. The ministers of the immigrant churches ought to be well equipped for their work, and their education ought to be of the same quality as that of their American fellow-labourers.

Another Paper on the same subject was read by the Rev. Dr. RUETENICK, of Cleveland, Ohio, as follows:—

The population of America at the time of its first settlement was composed chiefly of English-speaking Protestants, homogeneous in religious and social sentiment. For nearly two centuries the immigration was of the same character, thus favouring the formation of a new nation, with a distinct national life. But when this had become firmly established, immigration not only increased greatly in extent, but also changed materially in character. Of Germans, there came, *e.g.*, during the decade ending in 1830, only an average of 729 per annum. But in the *next* decade, ending 1840, the average German immigration leaped up to 15,245 annually; and in the next, ending 1850, it took another leap to 43,462; after that, it again increased to 100,000 annually; and in 1880, and 1881, it reached the enormous number of 250,000 a year. About this time other non-English elements were added—Scandinavians, Bohemians, Poles, Hungarians, Italians, and Russians; so that by 1882, the whole number amounted annually to 730,000. Subsequently this decreased to about 500,000 per annum, but in 1891, the figure was larger again—*viz.*, 590,666.

In all probability there will be no marked decrease of immigration for many years to come. The territory of the United States is large enough for nearly 1,000 millions of persons at the rate of density that exists in Germany; and if we consider how rich are the resources of this country, and how prolific are the Teutonic and Slavonic races in Europe, we have every reason to expect that a *large annual immigration will become and remain a permanent factor in American life*, involving many changes for good, many for

evil, but calling for vigorous action and earnest effort on the part of the Christian Church.

Even now there are living in the United States 9,249,547 persons of foreign birth—*i.e.*, more than one-seventh of the whole population. The next census will probably show a much larger proportion; for, whilst in the decade ending 1880, the native population increased at the rate of $38\frac{1}{2}$ per cent., and the foreign 20 per cent., the next decade, ending 1890, showed an increase of natives at the rate of $22\frac{3}{4}$ only, and of foreigners at nearly 32 per cent. In consequence, $25\frac{1}{2}$ per cent., or more than *one-fourth of all the voters now in the United States, are of foreign birth.*

Nor is this all. Ours is an age of *large cities*, growing at an enormous rate, and exerting a rapidly growing influence. In the large cities of America, the native population is even now greatly outnumbered by the immigrants. The population of *Chicago* in 1890, was 1,208,833, but only 292,463 of this number were native Americans. The circumstances in *Chicago* may be exceptional, owing to its recent origin and rapid growth. But in every American city of over 100,000 inhabitants, the foreign element outnumbers the native, and every one of them contains at least thirty different nationalities. The city of *New York* has 520,000 Germans born in Germany. In *Lacrosse*, Wisconsin, a city of 30,000 inhabitants, you find only 8,000 who speak English, and two-thirds of the inhabitants of all *Wisconsin* are of foreign birth. Of *Texas*, twenty counties are dominated by Germans. I will add, however, that *Russia* in 1890, sent us 60,620 immigrants, and in 1891, no less than 104,462.

God has given us a great country, and now He sends great multitudes to people it; and upon its Christian people the task is laid to meet these,—Gospel in hand, to see to it that these multitudes become members of our congregations and co-labourers in fulfilling that mission in Christ's kingdom which is assigned to the American people.

This cloud is not without its *silver lining*. Not all these immigrants are strangers to American Christian life and sentiment. Some are even now coming, actuated by the same motives that long ago brought the Puritans to New England, the German Separatists to Pennsylvania, the Huguenots to the Carolinas, and the Salzburger to Georgia. Such are the people of *Lippe* in Germany, who in 1845, emigrated to Wisconsin and Missouri, when, at home, they were denied the Heidelberg Catechism and the right of holding prayer-meetings. Such are the *Hollanders*, who in 1847, emigrated to Michigan, when Rationalism ruled the Church Government. And

such are the German colonists of *Russia*, many of them Mennonites, but more of them Reformed, not in name only, but also in their love for personal piety and devotional meetings, yet driven from their homes on the Volga by the harsh measures of the Russian Government for the unification of religion. Thousands of these are now settling in Nebraska and Dakota.

Others come, who are not quite like us in doctrine and usage, yet profess Christ and build His Church. The Lutherans, in 1889, numbered 1,037,970 communicants, of whom 649,865 use the German language, and 196,200 the Scandinavian. The Evangelical Union of Germany has about half a million of adherents here, 198,880 of whom were members of their General Conference in 1891.

These do not follow Christ with us. But whilst the Lord said of those who did not follow after Himself that they were His enemies, He said of them who professed His name but did follow with His disciples, that they were their allies, and fought for them. It does not then behove us to interfere with their Church work. Even if some of them still subscribe to creeds which close with the terrible anathema, *Damnamus secus docentes*, we have learnt, and shall never unlearn to say, *Amamus secus docentes*.

But there are other classes of immigrants. More than four-fifths of these are Roman Catholics, whose belief in Christ is subordinated to their belief in the Church as represented by the priesthood. There seems but very little to be hoped for from direct missionary work among them, their minds generally being too much prejudiced against Protestantism. It is only after years of life in America, in contact with American Christian life, that they are drawn into our Churches by private efforts of pastors and church members.

But amongst those immigrants, who are indifferent to religion, and even amongst those inimical to it, we find a class of men that claim our special attention. Many come to America impelled by a love of liberty and of progress; of some we may even say, that love of freedom is their ruling passion, and that they love truth rather than money or pleasure. They love the gifts of Christ, the fruits of Christian civilisation, without knowing their source and origin. These are the people amongst whom the Churches represented in this Council may find an open door for missionary work. These can more easily be reached by Calvinist Churches than by others, for to them we may say: You came here filled with love for Republican institutions, for a Government representative of a sovereign people, for individual freedom of action and of opinion, but where else do these boons of Christianity come from if not from Reformed

Switzerland, from Presbyterian Scotland and England, from the Netherlands, where the Canons of Dort were formulated, from German Rhineland, the home of the Heidelberg Catechism, from Bohemia, where Huss taught, and from the Hungarian adherents of the Helvetic confession? Presbyterianism is the basis of parliamentary rule. No bishop, no king! No hierarchy, no aristocracy! Learn from history that the staunchest champions of free grace and of Divine predestination were always the fearless opponents of arbitrary despotism, withstanding kings and queens to their faces, and rather wandering into banishment than submitting to interference with the right of Christian people to govern themselves.

But before our Churches began missionary work among the German and other European immigrants, the Methodists and Baptists preceded us, as they generally do, in new departures of Christian work. Being younger in years they are quicker than we. In consequence, the Methodist Episcopal Church in the United States now has 71,579 German communicants and over 20,000 Scandinavians. The Baptists have nearly 20,000 German and 15,000 Scandinavian communicants.

The Reformed Church in the United States (of German origin) sent its first German Missionary to Cincinnati in the year 1847, and a few years later, extended this work to other cities and states of the Great West, at that time rapidly filling up with German immigrants. The States of Ohio, Indiana, and Wisconsin chiefly were occupied by them; and on account of the very large influx of Germans into these regions, the number of German Reformed congregations multiplied quickly, and a new impetus was given, when, in 1867, General Synod organised them into separate German classes and a Synod, and German Missionary and other Boards were elected to appoint and support their missionaries, and to establish educational and other institutions. At present, there are three such German Synods in connection with the General Synod, with 50,152 communicants. During the last year these contributed for congregational purposes, \$275,092, or \$5 8 cents per member; for missionary purposes, \$37,399, or 74 cents per member. The rate of increase during the last decade was 35 per cent.

In addition to this work among the Germans, this Church, two years ago, commenced missionary work among the Hungarians. A large number of these people were found to belong to the Reformed Church, and desired greatly to be supplied with ministers and with church buildings. So far, two missionaries were appointed, one in Cleveland and one in Pittsburgh, who also labour in other places.*

* It may be useful to insert here the following details of this work. In

Of the Reformed Church in America, I will make no report, since another brother was appointed for it, but I will pass on to the Presbyterian, which began Home-Missionary work amongst the Germans about the same time with the two Reformed Churches, but not in the same territory, each of these three Churches establishing missionary stations in those localities where it was the strongest, and could consequently render the most help. The German Reformed Church in Pennsylvania, Ohio, Indiana, and Wisconsin. The Dutch Reformed in New York, New Jersey, Michigan, and in Illinois, the Presbyterian in New York, and in the large cities of the West.

In New Orleans there are three German Presbyterian churches, two of them now connected with the Southern branch. In St. Louis there are also three, two of them connected with the Cumberland Presbyterians. These two German churches in New Orleans are the only German of the Southern Presbyterians, and the two in St. Louis, the only ones of the Cumberland Presbyterians. The General Assembly of the Northern Presbyterian Church has now 13,196 German communicants, who last year contributed \$102,447, or \$7 per member for congregational purposes, and \$4,467, or 34 cents per member for Missions. Their rate of increase in the last decade

1890, the Home Mission Board of the Reformed Church called the Rev. Gustave Juray from Budapest, and on October 12th, of that year, stationed him at Cleveland,—probably the first minister that ever preached in the United States in the Magyar language. As the result of his missionary work in Ohio and Pennsylvania, Mr. Juray soon formed so many stations, that in 1891, the Rev. John Kovács was brought from Hungary to be his co-worker. Mr. Kovács was stationed at Pittsburgh; and now, through the labours of these brethren, congregations have been formed as follows:—

Cleveland, Ohio,	with	a	membership	of	136
Ashtabula	„	„	„	„	45
Toledo	„	„	„	„	35
Pittsburgh, Pa.	„	„	„	„	87
Homestead	„	„	„	„	63
Duquesne	„	„	„	„	76
Braddock	„	„	„	„	28
McKeesport	„	„	„	„	53
Beaver Falls	„	„	„	„	34

Total 557

A third minister is soon to be called from Hungary to be assistant to Mr. Kovács.

The Hungarians in the United States, including Roman Catholics, Greek Catholics, Protestants, and Jews, number, it is said, about 100,000. The Hungarian congregation in Pittsburgh has just entered its own regular church building, and that in Cleveland hopes to do likewise early next spring.

was $63\frac{1}{2}$ per cent. This is twice as much as the rate of increase in the whole body, which was 31 per cent. during the same ten years. The largest German Presbyterian church is found in Scranton, Pa., with 400 families or 1,600 communicant members, and a church property worth \$75,000.

These German churches of the Presbyterian denomination are not, like those of the Reformed Church, united in separate presbyteries or synods, but are distributed among American presbyteries; nevertheless, they do not generally conform strictly to Presbyterian rules or customs. In many of them, *e.g.*, the young people are received into full membership by the rite of Confirmation.

Next in importance are the Presbyterian Missions among the Bohemians. The largest is found in New York, under the care of Rev. Vincent Pizek, with 300 communicant members and 1,200 Sunday School scholars. This was established in 1878. Other Bohemian Missions were founded lately in Baltimore, Md., in Racine and Caledonia, Wis., in Tabor and Silverlake, Minn., in Kimball and Tindal, Dak., in Cuba, Kans., and Omaha, Nebr., and in Cedar Rapids, Iowa. Besides, 8 missionary stations have been opened lately. The whole Bohemian membership of the Presbyterian Church is calculated at 1,000. Among the French, the Presbyterians have one large congregation under Rev. H. Grandlienard in New York, and among the Italians, one each, in Scranton, Pa., Pittsburg, St. Louis, and Chicago.

After these missionary operations proper, we must now consider the education of ministers for this work. All American denominations have found, that, for a successful cultivation of this field, they need men specially prepared, and that schools for their education must be established.

The Presbyterian Church has two such. The older one, in Dubuque, Iowa, was founded in 1852, by Adrian van Vliet, a pious Hollander of hardly any school advantages, who first became pastor of a German Presbyterian Church in Platteville, Wis., and then in Dubuque. He died in 1871. This school had 33 students last year; 1 professorship is endowed with \$20,000; 2 more professors are supported by collections coming mostly from German congregations, and by a grant of \$1,000 annually, from the Assembly's Board of Aid for Colleges. The whole income for current expenses last year was \$4,116.

The other school, in Bloomfield, New Jersey, was founded in 1869 by Rev. J. U. Guenther, a successful German pastor in Newark. This school had the advantage of obtaining the services of good German scholars as teachers, and from the beginning, found much

favour with the American Church. It has now 51 students, 4 of whom are Bohemians, and 1 an Italian. It has an interest-bearing endowment of about \$15,000. The current expenses last year were \$10,570.

The Reformed Church of German origin also, has two such schools. The first of them, called the Mission House, in a rural district of Wisconsin, was founded in 1856 by Pastor Mühlmeier, who served a congregation of those Germans previously mentioned, that, in 1850, had emigrated from Lippe, for conscience' sake. It is now the property of the three German Synods, by whom it is maintained without assistance from American churches. The faculty consists of 3 professors in the Seminary, and 7 in the College. Number of students 109. Current expenses last year \$14,500. Instruction is given chiefly in German.

Calvin College, in Cleveland, Ohio, first chartered in 1880, differs from the former in being more English, in being located in a large city, and in giving no theological instruction, but dismissing its graduates to American theological seminaries. Number of students last year 45.

Omitting again, the educational work of the Reformed Church of Dutch descent, we now pass on to the third labour of love for the immigrants, called Harbour or Port Missions.

Neither the Presbyterian Church, nor our sister Reformed Church, has, as yet, any Harbour Missionaries. The Reformed Church of German origin maintains one, with a salary of \$720 per annum. Last year he reported 938 letters received, \$429 received from friends for distribution amongst the indigent, 1,980 tracts and similar papers distributed. In this labour our Churches are far behind other denominations. The Lutherans maintain 2 Harbour Missionaries, with twice as high a salary as ours, and \$3,520 placed at their disposal for benevolent distribution. The Baptists and the Methodists support each 1 Missionary at an expense of \$3,000 together. The Evangelicals have a Port Missionary in Baltimore.

These facts I have collected and laid before you, my brethren, at the request of those appointed to make arrangements for this great Assembly. They desired that Missions among the immigrants of America should be brought to your notice right after you have heard of Foreign Missions, in order that men who have grown grey in immigrant work should stand before you, side by side and shoulder to shoulder, with the heroes of the New Hebrides and of India and China, and ask you to pray for their work, and to give for their work no less than for the far-off heathen, because charity and duty begin at home, and because the future of a great nation to a great

extent, depends on the success of this work. I will remind you that we are followers of Him who entered into fellowship of flesh and blood with a sinful humanity—a *thousand times more repulsive and loathsome* to Him than the vilest wretch may possibly be to the purest woman and to the most refined man. True Christian love is not based on the loveliness of its object, but on the fact that Christ died through love of such.

But some object to immigrant Missions on account of language. It is not right, they say, that Germans, Dutch, Bohemians, and Italians want to have in America churches in which their language is used. The people of the United States justly desire to have one country, one language, one flag. But we remember the day of Pentecost, when Christ's Church was founded, and the Holy Ghost came, we are told, so that every one there heard the Gospel in the language in which he was born. Undoubtedly because that language in which we were born, in which our mother taught us our first lisping, which resounded from the hills of our childhood, and from the roof of our parents, will always be the language of our inmost heart, and, because God wants to reach our heart, therefore, He calls us in its sweet and soul-stirring accents, and His servants should not do otherwise.

The following Paper on "The Work of our Churches among the Asiatics in the United States and Canada," by the Rev. ALEXANDER J. KERR, Princeton, Indiana, was used as the basis of an address on the same subject by the Rev. Dr. Baker, of Philadelphia.

I. THE PEOPLES.—Asiatic immigration to the United States and Canada is, at present, practically limited to three nationalities—the Chinese, the Japanese, and the Syrians.

The SYRIANS began to immigrate by twos and threes ten or twelve years ago, and their number is still small. There are perhaps 1,200 in and about New York City, and 600 in Chicago, with a few in each of the large cities. They are, for the most part, peddlars of Turkish and American trinkets and Yankee notions. A few, having tasted of Western science in the Mission schools of their native land and being desirous of enlarging their knowledge, are in this country with the avowed purpose of gaining better preparation for work at home. But with few exceptions, they are unable to meet the vast change in methods and circumstances which they must encounter here, and they either make shipwreck of the attempt or return to be a burden, rather than an aid, to the Mission work.

JAPANESE immigration dates from 1876. A few students had previously found their way into some of our educational institutions,

but it was the reports of the Japanese visitors to the Centennial Exhibition at Philadelphia, at which their Government had an extensive exhibit, that drew a large number of students to our shores.

Until recent years, the immigration was almost wholly confined to the student class, but during the last three or four years, a notable and important change has been going on until now nearly three-fourths of the 5,500 Japanese in the United States and Canada are labourers. This change in the character of Japanese immigration is due to the demand for cheap labour in the development of horticulture and pomology on the Pacific coast, to the exclusion of Chinese labourers, who had almost a monopoly, of these fields, and to the increased facilities for acquiring a Western education in Japan.

CHINESE immigration began on the discovery of gold in California in 1848. As the reports that work and, possibly, wealth were to be obtained in the "Golden Hills" spread in the Cantonese villages, the immigration increased, until the people of California became alarmed, and demanded the restriction and, at length, the exclusion of Chinese labourers and, practically, of all Chinese persons.

The United States census of 1890, gives the number of Chinese in the United States as 107,475, and the number in California as 72,472. I venture to take issue with these figures, and I maintain that there are not more than 75,000 in the country. It is generally understood that 10,000 Chinese names were added to the census rolls in San Francisco for political purposes. The Chinese population of California is estimated by these same authorities at about 45,000, rather than 72,472 as given by the official census.

The Canadian census of 1881, the last available, gives the total number of Chinese in all Canada as 4,383. The number has increased, and is now, probably, 8,000, chiefly in Western British Columbia.

II. *Reasons for special religious work amongst these nationalities.*

These people, and in particular the Chinese, remain Oriental. They continue to use their own language, they maintain their own customs, modes of life, and thought. They do not desire to become Americans or Canadians.

The Japanese students, it is true, dress in English style, and endeavour at once to learn our language, and to some extent the Syrians do likewise. But the Japanese and Chinese labourers have little ambition to acquire more English than is needful to their success as working people. They have come to our shores because work is abundant and wages are good, and they purpose, when a competency is secured, to return to their native land.

It is difficult to induce such people to connect themselves with our English-speaking Churches. It would avail them nothing to do so. They could not understand, they would not be understood. Therefore, in addition to our personal obligation to the Master to evangelise them, their very helplessness as strangers amongst us appeals to our sympathies and awakens our interest in them.

Hated, shamefully abused and ill-treated, compelled to live, for the most part, in "Chinatowns," which are generally situated close to the most disreputable parts of the Pacific Coast cities, the Chinese are brought into contact with the anti- and non-Christian elements in our civilisation. If left thus, the impressions of the Christian religion which they would receive, and in time carry back to China, must be of the saddest kind. But brought into sympathetic contact with Christian people, the Chinese, like other people, soon learn to distinguish between those who manifest Christ and those who do not.

Again, many of the arguments for Home Missions apply here.

We love our country. Her laws, her institutions, and her civilisation are dear to us. No doubt the presence in her midst of an indigestible body would be extremely hurtful to her life.

We say *indigestible*, not *undigested*, because I am by no means ready to admit, that the Christian civilisation of these two nations is unable to conquer and subdue and make use of any people that have, as yet, come to their shores.

All in the body politic should, however, as speedily as possible, be assimilated by it. There ought to be no room in these nations for any nationality that will not submit to the ordeal of their Christian civilisation. For the sake of our national life, Home Missions are to be prosecuted to the fullest limit of our ability. And the various arguments for Home Missions apply directly to the evangelisation of *all* the races of our land.

Again, the reflex influence upon their home lands is a powerful inducement to the evangelisation of these Asiatics.

None of these people intend to remain permanently with us. They all expect to return. And when they go, with a hundred implements and tools and machines of every description, and a thousand ideas of Western ways and education, they carry back many of the principles of our Christian life which they have imbibed, and the extent of their influence at home no man can estimate. In respect to the *Chinese*, it may confidently be said, that the Christians who have returned are playing an important part in the evangelisation of the province of Canton. Villages formerly closed to missionary approach are now open, prejudice against the foreigner, although not removed, is modified, and the motives of the

bearer of the glad news are no longer impugned but understood and respected. Missionaries who have for years borne the burden and heat of the day in Canton bear willing testimony to this reflex influence.

III. *The extent and results of the work.*

THE SYRIANS.—Among the Syrians in New York city, earnest work is done by students of the Union Theological Seminary; and although no record of results is at hand, it is believed these are substantial.

In Chicago, a Syrian layman, who was employed several months ago under the direction of Presbytery, to devote his time to work among his countrymen, has gathered an encouraging congregation, and holds regular Sabbath services.

THE JAPANESE.—In Canada, the Japanese are few in number, and no special work is called for at present.

In the United States, the largest work is maintained in San Francisco, where Dr. and Mrs. Sturge devote their whole time to these people. A Japanese Presbyterian church, officered by native elders, was organised in 1885, and has received up to this date 116 members, almost all of them by baptism. With the church is connected a Christian Association, which maintains a home and reading-room, for the purpose of bringing under Christian influences the young men who come to that city. Night schools, in which English is taught—but whose direct object is to impart Christian truth—are successfully carried on, and probably 1,000 scholars have received more or less Christian instruction in them.

Several members of this church have been graduated in liberal professions, including 3 in theology, and 3 others are now students in the San Francisco Theological Seminary.

The Presbyterian Board of Foreign Missions has recently, at an expense of \$20,000, provided new and extensive quarters for this Japanese work.

THE CHINESE.—In Canada, there are 14 Presbyterian Mission schools for Chinese, located in almost every important city from Victoria to Montreal. In them are gathered nearly 400 scholars, of whom about 45 have been received into the Church by baptism. Two missionaries are, with unwavering zeal, devoting themselves to this work—Mr. Thomas Paton at Revelstroke, and the Rev. Mr. Winchester, at Victoria.

In the United States, there are 60 Presbyterian Mission Schools, with 2,000 scholars, 5 Presbyterian Chinese churches, and 550 church members.

The position of our Church with reference to the evangelisation

of the Chinese is shown by the fact that while there are in the United States and Canada, 11 Christian denominations at work amongst this people, the Presbyterian Church carries on 30 per cent. of all the Mission Schools, has nearly one-third of all the baptised church members, and has 5 out of 11 organised Chinese churches, while in California and Oregon there are 3 ordained Missionaries engaged in the work.

As might be supposed, the chiefest efforts are put forth on the Pacific Coast. And instead of being, as many seem to imagine, a very discouraging work, it is highly encouraging. A little consideration will make this plain. The Chinese in California number about 45,000. Among them 6 evangelical denominations are at work.

Inasmuch as the Presbyterian Church was first in the field, we estimate the number for whose evangelisation it is responsible, at 15,000. And we ask, out of 15,000 Irish or German Roman Catholics, or Spaniards, or Mexicans, or Italians, or Jews, how many could be induced to enter Presbyterian churches and Christian schools? But nearly 600 Chinamen have, in the Presbyterian churches in California, been baptised into the name of the Father, and the Son, and the Holy Ghost; and nearly 600 who came through the Golden Gate heathen, have sat down with their Presbyterian brethren in California, to partake, at the table of our Lord, of the emblems of His broken body and shed blood; fully 10,000 have received more or less Christian instruction in our Mission schools.

But the work of our Presbyterian Church is not confined wholly to men. Chinese and Japanese women who are resident in all the larger Pacific coast cities, have excited the sympathy and awakened special efforts on the part of our American women.

Refuges for the wronged and oppressed, and homes and schools for young girls, have been established in several places. Into these hundreds of Chinese girls and women have been gathered, and here they have been instructed, kindly treated, and many of them saved. The Woman's Occidental Board of Foreign Missions has the direct management of these homes, the largest of which is 933, Sacramento Street, San Francisco.

It would be a pleasure, did the limits of this paper permit, to give brief sketches of the lives of some of these men and women. It would be pleasant to record the evidences of the ability and faithfulness of those who have become ministers of the Gospel, of others who have gone out as colporteurs, and of still others who, in trying positions in the store, the shop, and the factory, have maintained the faith, and witnessed for Christ.

In brief, we may say that the same spirit which animated the

noble army of Waldenses and Bohemians, of Hollanders and Huguenots and Scotsmen, and others who have kept the faith, dwells in the hearts of many of these humble Asiatics, and is leading them to do and dare for the sake of Him who has bought them with His blood.

Rev. JOHN HALL, D.D.: There are two things I want to emphasise in relation to the substance of the papers we have been hearing. We are receiving into this country a very large number of people who have been brought up as Roman Catholics in the lands from which they came. They have intercourse with us, though they have not always the chance of hearing the Gospel. Our people, should be instructed in the nature of Romanism, so that hearers, citizens, and unofficial people might be able to show these strangers what there is in Protestantism, give them an intelligent conception of it, and so commend the truth to them. We carry a supposed liberalism of feeling too far in these matters. Some say, "We do not care what a man's belief is provided his life, as a citizen, is what it should be." The Chinese are, I believe, singularly ready to receive instruction. Doubtless, what a great many aim at is to get a knowledge of the English language, but in the course of my labours in New York, I have found them the most hopeful people we have. The Europeans who come among us are tempted to think what material advantages they can get from us; but with the Chinese, it is different.

In the city of New York there are many of the most apt pupils who could be found in any Church. I have baptised many Chinese. One of them would ask: "Sir, I am going back to my country. Give me a writing to show I am a Christian; I am going to teach my father and mother and neighbours the religion of Christ." When asked how he would have money to live on, he would reply: "Oh, I can make money enough to take care of myself and to teach my people as well." I am quite sure that if we go to these people in the Spirit of Christ we shall make Missionaries who will be singularly useful in building up the kingdom of our blessed Master.

Rev. Dr. BUSHNELL: I cannot allow the opportunity to pass without saying "Amen" to the paper of the Rev. Mr. Kerr, of whose labours I have known personally in San Francisco. Whatever may be in the minds of Canadians and Americans concerning the disastrous consequences of having the Chinese amongst us, it has been my pleasure to see these Chinese boys grow up into Christ their living Head, in spite of opposition and persecution.

Rev. Dr. PHRANER, New York, thought the Church did not

recognise as it should the purpose of Divine Providence in bringing so many of these people to our shores. The Church has thus been given the opportunity of reaching and evangelising those, who, in turn, would evangelise their fellow-countrymen. This the Church had been slow to learn. For the work of Home Missions was not a matter having to do with the Anglo-Saxon race. It was like the preaching of the Word at Pentecost. Many nations are present in the United States by their representatives; and every individual Church might do the work of Foreign Missions, by doing its duty in addressing itself to those of foreign nationalities amongst us.

Rev. Dr. GOOD, Reading, Pa., said that what was true in regard to work among the Asiatics was true in regard to immigrants coming from Europe. They had not only to send back the Gospel to them, but they had to send back with them the knowledge of the practical religious work, which they could get in the United States. The results of this kind of work have told against Rationalism.

Rev. Dr. KING, of Winnipeg, said that what Dr. Hall had said of the work among the Chinese in New York was true, in a smaller scale, of the work in Winnipeg. In that city there were only 20 or 25 Chinese, but of these 14 or 15 were under weekly instruction by as many good Christians. God was certainly giving them an excellent opportunity of reaching these people, who were singularly open to religious influences. It was only lately, that a Chinaman left \$1,500 in his will to establish a hospital at Calgary.

Rev. Dr. COCHRANE, Brantford, Ont., spoke very strongly regarding the treatment meted out to the Chinese on entering the United States and Canada; by entire exclusion on the part of the one, and a tax on the part of the other! So far as I have seen, there is nothing whatever in the conduct of these people to warrant such measures as have been taken by the Governments of these two countries. Many doubtless come to this Continent simply to better themselves in a worldly point of view; others have, with all apparent sincerity, embraced the Lord Jesus Christ, while all, more or less, are accessible to Christian effort. The treatment accorded these people by the officials of the United States and Canada was simply inhuman and cruel. About two years ago, a poor Chinaman was kept for some 24 hours oscillating between these two countries, --the custom-house officer on the American side running him over to the Canadian side of Suspension Bridge, and the Canadian official repeating the process towards the American side, until the poor creature was thoroughly disheartened and distracted. In view of such spectacles, I feel that this great Alliance should, by solemn protest, approach the Governments of the United States

and of the Dominion, and demand that the laws enacted by both countries against the Chinese, should be repealed or modified, in order that such treatment may henceforth end. I feel certain that no Government would or could disregard such a protest on the part of the Churches composing this Alliance.

Rev. Dr. GEORGE, of Beaver Falls, Pa. : I should be glad if Dr. Cochrane would frame a resolution embodying the sense of the Alliance in regard to the manner in which the Chinese have been treated during the last few months. The record of the United States in regard to the Chinese is as infamous as the Dred Scott decision. Talk about Christianising the Chinese when they would not allow them to come into the country ! It is the duty of the Church to make a protest loud and strong against this sort of treatment. My cheek burned with shame when Dr. Paton said that the American Government was the one body that stood out altogether from that proposed association of Governments to prevent firearms and liquor from being introduced in the New Hebridean Islands. The time had come when the great Presbyterian Church should speak out and show the world where it stood in regard to these great evils. It would make some mistake if it simply stood here to talk about things that everybody knew to be historic facts, orthodox doctrines, and encouraging features of Christian work. There were great living issues and questions staring the world in the face, and the power of Presbyterianism ought to be directed to meet these issues, as they were pressing for solution. There is now, the question of Chinese exclusion from the United States, which he thought was urged and pressed for political purposes in order to secure the vote of the Pacific slope. Chinese exclusion is a sin against God, a blot upon humanity, and ought to be stopped.

Rev. J. MEGAW, of Australia : I think that if the Council is going to take up the question of the exclusion of the Chinese, it must take a wider sweep than that of Canada and the United States, as most, if not all, of the Colonial Legislatures of Australia have passed strongly prohibitory measures, so that it is difficult even for a catechist who may visit China to get back to the Colonies. The work among the Chinese in Victoria has been fairly successful, and, as in other places, Christian ladies, by their sympathy and help, have done much to encourage and advance it. The Chinese are an industrious, grateful, law-abiding people, and though I do not think a large influx of them desirable, yet I do not believe in the harsh measures employed to keep them out.

Rev. Dr. MCKIBBIN, Cincinnati, said that the great difficulty in the United States was that the foreign population comes from

Europe unevangelised by the European Christians. If the North of Ireland people would lay hold of the South of Ireland and transform them into Scotch or Irish Presbyterians, the Americans would have no Irish vote to intimidate politicians. The fact was, Europe had handed over to the United States her unsolved problems. If Americans hang their heads, he wanted Englishmen to hang their heads also.

Rev. Dr. HODGE, of Hartford, Conn., said: As an American I feel the shame that has been referred to, but England should not be left out in this humiliation. It was my good fortune this last summer to be in San Francisco, where I was brought into intimate association with the Chinese. I found that many of these had a very strong feeling against the Protestant Church. One reason was, the treatment the Chinese had received from the Canadian and American Governments, and the other was, because of the conduct of Britain in regard to the opium traffic. They failed to recognise the Christianity of thrusting that awful curse upon their country. Let England and America, therefore, bow their heads together in shame; let repentance follow shame, and good deeds repentance. I would second the protest of the Council, not only in regard to the action of the Canadian Legislature, but also that of the United States and England.

Rev. Dr. ROBERTS said that there was one fact which should receive close attention at this point. The United States authorities had recently taken a census, and had included in that census the members of Christian Churches. This census showed that there were 20,000,000 members of Christian Churches in the United States, or, in other words, two out of every five adults one meets on the street were members of a Christian Church. Now this showed that if the Christian Churches would unite on any one question no political party could continue to work iniquity. It also showed that the Churches in the United States were meeting, under God's blessing, the great responsibilities under which they had been placed in these closing years of the nineteenth century. God's blessing had followed the Churches in all their efforts, and would, without question, attend them through all the future.

Rev. Dr. THOMSON, of Canton, China, gave illustrations to show the sincerity and willingness of the Chinese to help themselves. There were now about 2,000 Christian Chinamen in this country. As they had distinguished in the French war between Frenchmen and other nations, so they had now begun to distinguish between Christians and politicians.

Dr. WATERS endorsed what Dr. King had said with reference to

the Women's work among the Chinese. But with reference to what had been said about the action of the Governments of Canada and the United States with regard to the Chinese, account must be taken of the reasons which actuated these Governments in their actions. The reason for this action was, that the immigration of the Chinese was an immigration of a pagan people. They carried out here the pagan practices to which they had been accustomed, and they were therefore excluded by Christian Governments. Again, if the prohibitory law was repealed, a mass of cheap labour would pour into the United States and Canada, and would compete with the native labourers of these countries. Again, the problem with which the Church had to cope was not only the Chinese problem, but the problem of immigration from Europe. From 18,000 to 20,000 Italians were thrown yearly on the shores of the United States, and these must be taught, not by the politicians, but by the Church. These must be taught liberty, and the Church owes a great duty to them as well as to the Chinese.

Dr. COCHRANE then offered the following resolution, which was referred to the Business Committee: "That a protest be prepared by the Alliance against the continuance of the unjust and oppressive action of the Governments of Canada and the United States against the Chinese, and that the protest be sent to the Governments of the two countries, and if need be, supported by commissioners."

Rev. Dr. SAUNDERS made a few supplementary remarks as to the importance and efficiency of the Biddle University.

Rev. Dr. BACHMAN, of Utica, New York, said: The statement has been made that the United States Government has refused to unite with France, Germany, and England in prohibiting firearms and liquor going into the New Hebrides. If any one can inform me that the case has been formally presented to the proper authorities of the United States, and that the Government has refused the offer of the other countries, I would be glad to know it. I am inclined to think there must have been some mistake. The United States Government is as Christian as that of France or of England.

Rev. Dr. PATON said: The protest against this introduction of firearms has been made for many years. I have in my possession documents showing that 226 murders have been committed in the New Hebrides group alone. Sir John B. Thurston, Her Majesty's High Commissioner, lately advised that the Australian Churches should give up their protesting, and at once send a deputation to America to try and get the American Government to agree to the prohibition along with Britain. America had agreed with Britain

so far as Samoa was concerned. Sir John B. Thurston having made his recommendation that a deputation should be sent to America, my commission shows that the Assembly of the Presbyterian Churches of Australia took up this proposition, and appointed three delegates to try and get the American Government to agree to the proposition. We are now here in order to approach the United States Government, and we wish to do so with the backing of this great Council. I have it on the authority of Sir John B. Thurston, that America would not agree to the proposition, and, as a consequence, Germany and France have been pouring in firearms and drink with ruinous effects, but have promised to agree with the prohibition if America would agree to it. Hence, on high moral and humane grounds, we plead with America to add to her world-wide fame by agreeing to this urgently called for restriction to traders in the Western Pacific South Sea Islands.

Rev. Dr. BACHMAN: Has the matter been formally presented to the United States authorities?

Rev. Dr. PATON: It has been formally presented, according to Sir John B. Thurston, Her Majesty's representative.

Rev. Dr. GEORGE: It is a matter of current history.

Rev. Dr. BACHMAN: If it is a matter of public history, why cannot some one give us the date?

Rev. Professor LINDSAY called the attention of the meeting to the fact that the Business Committee had appointed a sub-committee to consult with Dr. Paton, who would be prepared to submit all his documents before them.

Dr. PATON would be glad to lay documents before the committee.

Rev. Dr. CAVEN said he would like to see some way of concentrating the moral power of the Council so that it might be able to deal with moral questions and questions of humanity as they arise. He did not want to limit the scope of any resolution, but he would deprecate it exceedingly, if the assembly were to go far into the region of theology. He besought his brethren to be exceedingly cautious. If any one wanted to assert the scriptural doctrine of inspiration he would go with him, but he besought them to be careful in dealing with questions of theology that might raise the slightest division. But when they found a moral question or a question of humanity, such as the opium traffic, the traffic in strong drink and in arms, and such as the Chinese exclusion, to which he would apply strong epithets, the Alliance should deal with it. He moved: "That the Business Committee be instructed to report to the Council as to the best possible method by which the influence

of the Alliance may, from time to time, be brought to bear upon Governments and individuals in relation to great questions of morality and humanity, such as the Chinese in America and the opium traffic in the past."

The resolution was referred to the Business Committee.

MONDAY, *September 26th*, 1892.

COOKE'S CHURCH: Monday evening, September 26th, 1892, 8 o'clock P.M. The Council resumed its session, ROBERT ROWLAND, Esq., J.P., in the Chair.

After devotional exercises, the Order of the Day was taken, when the Rev. Dr. ROBERTSON, of Winnipeg, read the following Paper on "Church Life and Work in Canada."

Let not the word *Colonies* minimise the importance of our subject. Some of the Colonies of Britain have already attained to national importance. Canada and Australasia have each a population equal to that of England in the time of Elizabeth, larger than that of many independent European nations to-day, and increasing at a rate never known by the Motherland. Whether we consider the giant proportions of these Colonies, their vast resources, or the character of their population and civilisation, it can easily be predicted that they will yet play an important part in the history of our race, while their position on the map, their close contact and increasing communication with non-Christian nations, must powerfully influence the future of Christianity.

Such considerations emphasise the importance of caring for their moral and religious well-being in their infancy. Foundations must be laid, broad and deep, if we would build stable and stately superstructures. No one conversant with the religious history of Canada, Australia, or of the United States, but must admit that grievous mistakes were committed, and serious losses sustained in the past, by the culpable neglect of new settlements. How far is the neglect of the Church responsible for the hostile attitude assumed by so many in these lands towards Christianity? Why is there a population of from two to four millions, mainly of Scotch and Scotch-Irish descent,

in the mountains of Tennessee, Kentucky, North Carolina, and the Virginias, who are described, in the last report of the Home Mission Board of the Presbyterian Church in the United States of America, as "*ignorant, superstitious, and often degraded*, while capable of the noblest things"? Is it creditable to the Presbyterian Church in Canada that she knows nothing of the whereabouts of one-fourth of her own children? While the Church of Christ is pushing her conquests in foreign lands, she must take care that the enemy does not attack her in the rear, and repossess himself of much of what has been won at great expense of money and of blood. With all our zeal we need better generalship. We have scarcely yet learned what positions to conquer and hold against all odds, if we would prevent humiliation and loss. The Teuton is, on the whole, the best race that God ever made, and Christian work among them promises the best results, whether in their original homes or in the new homes they are acquiring in new lands.

Another consideration. The increase of the Christian Church has been, and must continue to be, mainly, from within. If she can only keep her children attached to her, in their parent homes, and in the lands whither pressure of population or love of enterprise has driven them, her after-growth is assured. One hundred years ago, the Christian population of the globe was estimated at 174,000,000; to-day, at 450,000,000. Whence the gain of 276,000,000 in 100 years? From without,—5,000,000; from within,—271,000,000! Have we kept this enormous gain in touch with Christianity? From Britain and the Continent of Europe, from Australasia and the Americas, the emphatic answer is, No. Loss in numbers and in prestige must be our honest confession.

One hundred years ago there was an attenuated line of 3,000,000 of whites on the Eastern shores of this continent, and the Red Indian held undisputed possession of the rest. To-day the Indian has been swept aside, and 60,000,000 of whites own his home. In these hundred years has been created wealth larger than that of Britain.

One hundred years ago the Australian, the Maori, and other native tribes held Australasia; they are fast disappearing, and 5,000,000 of Christian stocks have taken their place, and are rapidly creating great wealth. Everywhere the feebler races are being blotted out, and people of Teutonic stock are becoming their heirs. To state the facts is to indicate the policy that should be pursued towards these Colonies—and *in time*.

BUT MORE PARTICULARLY AS TO CANADA.—Canada extends from the Atlantic to the Pacific, and comprises an area larger than

Australasia, larger than the United States without Alaska, and nearly as large as the whole of Europe. It has a population of about 5,000,000, but room for many millions more. Here is ample space to relieve the congested districts of Europe. Of our population 41 per cent. is Roman Catholic, and 59 per cent. Protestant. Among Protestant denominations, the Presbyterian Church stands numerically second, but second in no other sense. In public affairs, in trade, commerce, and manufactures, in educational and professional life, her sons take first rank. And what they have they hold with a tenacious grasp, and hunger for more.

WESTERN CANADA.—Two-thirds of the area of Canada lies west of the Great Lakes. The first 450 miles, going west, is rough and rocky, but holds great wealth in forest and minerals. Gold and silver, iron and copper, are found in great abundance. Out of one small hole near Port Arthur, \$4,000,000 worth of silver was taken in a short time. The second belt is prairie, rising in three plateaux towards the west, but so gently that a furrow might be ploughed between the Red River and the Rocky Mountains—a distance of 800 miles. In this belt are 200,000,000 of acres of farming and grazing lands, and nearly an equal area in the basins of the Mackenzie and Peace Rivers to the north. Manitoba alone, expects to export 16,000,000 or 18,000,000 bushels of wheat this year, and still, not more than 1 acre in 40 of her land is yet brought under cultivation. The western part of the prairie rests on extensive seams of coal, varying from 2 to 132 feet in thickness, and in hardness from lignite to anthracite. The seams on the Red Deer are estimated to yield 15,000,000 of tons to the square mile, and those in the Crow's Nest Pass 50,000,000.

British Columbia lies between the prairie and the Pacific, and has untold riches in its forests, fisheries, and mines. The salmon catch of last year was estimated at four and a quarter millions, and the deep-sea fishing is yet untouched. Out of the dirt of Cariboo, \$60,000,000 worth of gold has been washed. Immense beds of coal are at Nanaimo in the very path of commerce, and by their side an island of iron 18 miles long and 4 wide, with one assay of 68 per cent. of pure metal.

Look again at the conditions here indicated. Extensive areas of farming and grazing lands, resting on inexhaustible beds of coal, and flanked by untold wealth in forests, minerals, and fisheries. If there is a God of providence, as we verily believe, it would appear that He had here provided homes for a future nation.

This country is only beginning to be settled. Manitoba has scarcely 2 inhabitants to the square mile, and British Columbia 1 to



QUEEN'S UNIVERSITY, KINGSTON, CANADA.

every 4 square miles; while Europe has 100 to the square mile, and the United States 18. The inflow of settlers is not large but steady; 30,000 found a home with us last season. The stream of immigrants is fed by Eastern Canada, the Motherland, and Northern Europe. Every Church represented here sends a contingent. A large percentage of the people are Presbyterians; and we find that children who have been "reared on oatmeal and the Shorter Catechism," make excellent settlers. They have "Land and Lavvy." Of the total increase of population in Manitoba between 1881, and 1891, $28\frac{1}{2}$ per cent. was Presbyterian; while our gains in the Territories were much in advance of those of any other Church. Among the white population of Western Canada, the Presbyterian Church has a larger following than any other. Every fourth man you meet is an adherent of our Church.

A few figures will show our growth and strength. Eight years ago we had 1 Presbytery; now 2 Synods and 10 Presbyteries. Eleven years ago we had 2 congregations; now 73; then 28 ministers; now 141; in 1881, we held services at 116 points; now at 667. Our communicants have risen from 1,153 to over 14,000, and the revenue from \$15,100 to \$203,000. Eleven years ago, we contributed one-hundredth part of the revenue of the Church, and last year one-tenth. For this growth we thank God, and take courage.

We have difficulties and discouragements in the prosecution of work.

1. Early neglect, in some districts, has given certain vices a firm foothold. You farm with difficulty where Canadian thistles go to seed on the other side of the fence.

2. In every new country, the people are apt to become largely possessed with the spirit of the world, and Western Canada is no exception. That 85 per cent. of the young men arriving in the country never professed faith in Christ aggravates the evil. A considerable proportion of our young men have no homes of their own, and are hence exposed to the temptations of gambling, drink, and coarser vices.

3. Our Mission staff is inadequate; and even when missionaries spread their labours over large areas, they are compelled to witness much work left undone. We have Missions 2,000 square miles in extent.

4. There are 20,000 of the children of the Presbyterian Church not connected with our Missions; and a larger number of a mixed multitude for whose spiritual welfare we would like to provide. Men and means, however, fail us. Why should the Church confine her labours to those who may show a Presbyterian pedigree?

Our encouragements, however, more than counterbalance our discouragements.

1. Where neglect has not weakened their relish for spiritual things, the people attend in a commendable way, on the ordinances of religion. They are liberal in the support of their pastors. Their average contribution per communicant last year was \$18, while that of the whole Church was \$12. We require them to contribute according to their ability, and they do not disappoint us. Winnipeg alone, will give \$20,000 for the enlargement of Manitoba College. Thirteen Missions became self-sustaining last year, and more will follow this year.

2. Manitoba College is doing rare service in providing men; and the summer session in theology promises substantial help. Twenty-five men are left in the Mission field this winter; but we need as many more to occupy fields vacated by Art students. It is a healthy sign for college and country, that the great bulk of the students are from its own constituency.

3. The Church in Eastern Provinces is generous, and the Churches of the Motherland not forgetful. I hope I am not out of order in thanking the delegates from the Irish and Scottish Churches for their considerate help in the past, or in expressing the hope that they fully believe in the doctrine of perseverance, and *growing* in so necessary a grace as giving.

4. We have never had to abandon a field because non-productive. In one or two cases our missionaries maintained their ground at first because they were athletes; but success came in due time, and we have good congregations in these districts now.

5. God has sent us many men of missionary zeal, consecration, and capacity. One of the Professors of Manitoba College began his ministry as a missionary at a point 900 miles north-west of Winnipeg. One of our missionaries had a railway parish; preached three times on Sabbath, and walked 21 miles on the ties to fulfil his appointments. His salary was less than \$600 (£120), and yet he refused a call to a growing town in Ontario, where the salary was \$1,200 and a manse. His successor in the same Mission refused a similar offer. *E paucis discite multos.*

6. God has blessed the labours of His servants; many have been gathered into the Church, and foundations for future success laid. The membership of all our Churches is increasing faster than the population of the country.

7. The work of the Churches has told on the morals of our people. The Sabbath is as well kept in Winnipeg as in Toronto, and that city represents the country as far as the Rockies. Things

are not so satisfactory beyond the mountains, but they are improving.

We respect the rights of property, and homicide is very rare. Canada believes in the law of life for life, but for years past, our annual executions did not exceed an average of 4. Remember, our population is now about 5,000,000.

We respect the sanctity of marriage; our homes are filled with children, and our divorcees are very few.

A strong temperance sentiment prevails. By a large majority, Manitoba has carried a plebiscite in favour of the total Prohibition of the manufacture and sale of intoxicating liquors. The sentiment in the Territories is equally strong.

1. **THE DUTY OF THE CHURCH.**—The Church should vigorously prosecute this work. The Scottish and Scotch-Irish settlers of the Maritime Provinces were neglected, and left the Presbyterian Church in shoals. In the Province of Quebec, thousands of Scotch people and their descendants were absorbed and assimilated by the Roman Catholic Church, because uncared for by the Mother Church. Along the Ottawa River, in Central Ontario, and north of Lake Erie, the veins of the Church were opened, and she was bled white through neglect. Let us learn from the past, and pursue a different policy in the time to come.

2. The early explorers and settlers of the West were largely Presbyterians. The rivers Mackenzie, Thompson, Findlay, Fraser, and others, were called after members of our Church; and, but for the modesty of the discoverer and explorer, the Yukon would have been called the Campbell. The first colony in the West was wholly Presbyterian, its founder a Presbyterian elder; and the first Missionary of any Church, a Presbyterian elder, authorised by the Church of Scotland to baptise and marry.

3. The growth of the past eleven years is full of promise, and the outlook now is hopeful. We venture to say that no outlay of Mission money promises better results than that expended in planting religious institutions among the people of Presbyterian stock in the new West.

4. These people are largely the children of the Church, and self-respect forbids that we should leave other people to provide for our offspring.

5. To refuse to follow our people with the means of Grace, is to suffer them to sink into irreligion and, too frequently, atheism and vice. Should they perish shall our garments be clean?

6. The West has large resources which in time will be developed and create large wealth. If this wealth is in the hands of Christian

people, a portion of it will be available for the prosecution of God's work at home and abroad; if in the hands of the irreligious, it will be likely used for selfish, if not sinful, purposes. Which shall it be? Present action will largely determine.

7. On the West coast we face the Orient. The swift steamers of the Canadian and Pacific Railway Company have moored us alongside China and Japan. The inhabitants of these ancient empires are visiting us, studying us, trading with us. If we can show them that the Gospel is the power of God to our salvation, it will be in our favour in propagating the religion of Christ in these Eastern lands; but if irreligion and vice rear their head aloft, we shall be discredited, and our religion declined with thanks. This is not a matter of conjecture but of fact. Already much evil has been done.

MODES OF HELP.—The necessities of the West are men and means. In the Churches in Britain are more men than can find employment, why could they not go where work is, when there is no work for them at home? We stipulate beforehand, however, that men coming to us possess the missionary spirit, have preaching and organising power, and, above all things, be men of piety and adaptability. The man that would achieve success at home is the man wanted in the West; there is no room for "sticket ministers."

The Churches at home could send us means. We have a Missionary College doing rare service, but it is inadequately supported. Means are needed to supplement the contributions of new and scattered settlers till they can support their own pastors. Some 1,250 families of crofters are to be planted in twenty-five villages on the west coast of Vancouver Island next year; who is to provide for them?

We have a church-erection fund which has helped in the erection of 210 edifices in 10 years. The fund has helped to give visibility to our cause and provide our congregations with homes. It is in great need of assistance. We are compelled to conduct services sometimes in dug-outs and even in drinking saloons, when the ordinary traffic of the place is not suspended. With people entering and leaving, with the sound of jingling glasses and sight of staggering men, it is difficult to hold the attention of an audience. People long to worship God amid more congenial surroundings. Appeals to close for an hour on the Sabbath day have been often unheeded.

Along such lines the Irish and Scottish Churches can help us. It is a privilege to aid in moulding the future of a country yet

destined to be the home of a large population and a prosperous nation. Active interest in such work will not only conserve religion and morals, and bind the old law and the new more closely, but quicken spiritual life in the souls of the helpers. To receive a blessing we must endeavour to bestow a blessing.

Rev. Professor RENTOUL, of Melbourne, now addressed the Council on "Church Life and Work in Australia."

Australia was one of the five great divisions of land upon our earth. It had this peculiarity also, which had given a certain bent and tone to the history of Great Britain herself, that it was girt all round by the sea. Tennyson, with his wonted keenness of sight and felicity of words, had pictured Australia as the great "Isle of Continent" set in the Orient. This would determine, undoubtedly, two great factors in Australia's future history—all that continent would have the *solidarité* and unity of one nation; and secondly, Australia would have none of those troubles over boundaries and limits which were frequently the fruitful sources of wrath and wars between peoples. Australia's boundaries were the ocean. She sat already self-reliant, calmly conscious of the coming greatness of her destiny, keeping the keys of East and West in those Southern Pacific seas, and determined to keep them, if need were, with the sword.

The title of the Australian lands given on that Council's programme afforded no adequate indication of the present mood of the Australian people. They were not fond of the word "Colony." Already the draft of the unification of Australia into one nation, under the title "Commonwealth of Australia," had been approved of by statesmen representing all the Colonies. It was delayed, only for a little, by certain fiscal difficulties, which would be removed out of the way.

Australia extended in breadth from south to north for nearly 2,000 miles, and in length from east to west for 2,400 miles. But what was much more important than its size was its position. Its eastern sea-board was the Pacific, looking towards Canada and the rest of the American Continent. Its western sea-board fronted the Ocean-way to Africa and Europe. On its north lay the great islands, beyond which were India, China, and Japan. No one, who kept in thought and heart the great hope of making the world a Kingdom of God in Christ, could fail to see the large part which Australia, if once possessed by strong and living Christian Churches, would play in the evangelisation of China, of Japan, of India, and of the Islands of the sea. That was the dream which Christian men in Australia dreamed. And when men of the Pauline heart dreamt

a dream like that, the dream generally took shape in an accomplished mission on the morrow, or on some later to-morrow.

One special feature of Australian life was that into all those Australasian lands no flag dared to enter with claim to possession, save only that one three-crossed banner, the symbol of a great empire's unity, which brought a throb to the heart and a cheer from the lips of all true Britons. And the Church of Christ hoped they would, by union and life, keep and spread in Australia the faith which had made their fathers strong, and their mothers gentle and pure.

Dr. Rentoul then, after playfully alluding to the prevalent ignorance regarding Australasian geography, sketched the position of the respective colonies in Australia, and of their capital cities: the population, *e.g.*, of Sydney, the capital of New South Wales, already amounting to 380,000, and that of Melbourne, the capital of Victoria, whose growth had been marvellous, reaching over half a million. These, with the colony of New Zealand, 1,200 miles distant from Australia, gave to the British Empire, and in some large measure to the Church of God, a force of over 4,000,000 of people, and ought to awaken in that great Council the liveliest and most hopeful interest.

The Victorian Church, in particular, had delegated to that Council three men to represent the various departments of its history and life—the Rev. James Megaw, to represent the honoured “pioneers” of the Church who had founded it, turning the chaos of the early years of Australian history into order and religious use; the Rev. Dr. John G. Paton, who symbolised in himself its Missionary spirit and hope; and himself (the speaker) as representing the newer day of their Church's outlook and necessities.

He would speak of three aspects of their Church life and work in Australia: first, of their special hindrances; secondly, of the special advantages they had which might prove a helpful lesson to other Churches; and thirdly, of their present condition of life and growth.

First, the special difficulties which conditioned religious life in Australia. Prominent amongst these he must place that of climate. Their continent stretched, roughly speaking, from 40° south latitude to 11° from the equator; a great part of it was sub-tropic. In a genial clime like that much of the life of the people was necessarily out-of-doors. The sensuous surroundings were less likely to produce a rugged robustness of character and of moral purity than the keener and fiercer climate of Great Britain or of Canada. All true economic and social thinkers were now recognising the fact that

climate, and even geographical situation, had a tremendous power in determining the special character of a people. Joseph Cook, of Boston, put this aspect of the matter into a sentence: "The future of Australia, especially in its northern regions," he said, "depended on whether a sub-tropic clime would develop sub-tropic character, or whether the Puritan blood, the Puritan faith, in the people's hearts, would counteract the force of that environment."

The second difficulty which presented itself was the fact, that those lands had been suddenly thrown open to a vast inrush of men from various lands and of various faiths. Happily, all the formative elements were British. But the sudden snapping of old ties, the sudden sense of larger freedom, had tended, perhaps, to a temporary licence and a disregard for the past, an irreverence towards the sanctions which had been sacred in the old countries. These conditions made a special atmosphere for their work. The minister of God was not respected as a minister. He was respected as a man, if his message and life were Christlike, fruitful, and good.

Then, thirdly, the very vastness of the land made a great perplexity. The task of covering such vast spaces rapidly with the apparatus of Church work, was very great. Wide spaces, such as Western Australia, remained almost untouched. The Churches of Great Britain should take part of the task in that territory.

Turning to the other side—the advantages of their position—there were, he thought, many valuable lessons which their experience of difficulties in Australia might convey to the Churches of the Alliance. They had seen many belauded fads and nostrums of theorists playing themselves out. For example, working men had battled for and had won the eight hours' labouring day, and other things, expecting that through material good the millennium would come. But the millennium had not come. The prices of food and clothing were higher, and man was not more contented. Again, the theory of the extreme "voluntary" in education, which asserted that the State had nothing to do with religion in education, had played itself out. The extremists in Victoria had got the Bible put out of the State schools, and the name of Christ cut out of the school-readers. The people were now recoiling from this stampede towards secularism into sanity and a retracing of their ways. A second advantage they had in those new lands was, that they were free from entanglements of ancient custom, and of ancient division, which hampered the Church of God in older lands. They had seen the folly of the courses which had separated Presbyterianism elsewhere into several antagonistic camps. They had united their forces in Australia into one common Presbyterianism. Further, they had

seen the folly of forcing upon men shibboleths of extensive creeds not at all essential to living, thinking Christianity. They had seen the need of battling only for central truths which were the common foundation of Christendom,—not Calvinism nor Arminianism, but Christ Himself. By the very necessities of men, they had to get down to the bed-rock of Christianity. As a third advantage, their experience in those new, far lands had shown them that only that Church had what was called the “Divine right of government,” or even of existence, which was able to bring noble uses into the lives of men, and practical purifying power into the life of the nation; teaching men not to act for self-interest alone, but for the higher and unselfish good.

Turning to the third aspect of his subject, Dr. Rentoul gave statistics to show the growth of the Churches, particularly of the Presbyterian Church. In most of the Colonies the Presbyterian Church stood third in numbers, only the Anglican and the Roman Catholic having a larger proportion of the population. In New Zealand, the Presbyterian Church stood numerically second. But in character, intelligence, and public influence, he thought it was safe to say the Presbyterian Church stood first. Moreover, the proportion of its church-goers, as compared with Anglicans, showed a striking superiority. Their representatives brought to that Council a force of some 640 Presbyterian clergymen in Australasia, and nearly 450,000 people. Throughout their Churches, in Victoria at least, the earnestness of faith and life was decidedly on the increase. The missionary spirit and movement were taking firm hold upon their young men, and the womanhood of their Church. The attitude was one of upward look and hope. He explained, briefly, the position of their Church as to the higher education. Their Scotch College in Melbourne, to educate their sons for the University and for business life, and their Presbyterian Ladies’ Colleges in Melbourne and Sydney, were the finest institutions of the kind in Australia. Their noble Ormond College, at the heart of their University system, with one of its great wings occupied by their Theological Hall, was already the most honoured feature in their University life. It would prove a rallying-point for an educated Presbyterian laity and clergy in the future. Finally, for the working rank and file of their ministry he could safely say that, taken man for man, they would compare, in loyalty of work and in its amount, in sagacity and in consecration, as also in the proportion of brain-sweat and of heart-sweat they brought to the making of their sermons, with the ministry of any Presbyterian Church in the old lands. Their standard of scholarship was as high. The Church in Australia trusted its younger men, and called them

early to prominence in its courts. And they repaid the trust in work. In the name of the Australian Churches he greeted the Council.

Rev. JAMES MEGAW, Ararat, Victoria, was the next speaker. He said, when hearing this morning the request from Glasgow to the Council to hold its next meeting in that city, he wished he had been able to present a request from Melbourne, if for no other purpose, than that the ignorance of many as to Australia might be removed, and they be brought to realise what a great, important country it is certain to become. He was pleased to be able to tell this meeting, that the good old Presbyterian vine had taken root in those southern lands, and was bearing its accustomed good fruit. Victoria was the Colony which he knew best, as in it he had spent 34 years of his life. 32 of these in ministering to the same congregation, and therefore of it only he would speak. It was the southernmost and smallest of the Colonies, yet, in many respects, the most important. It possessed a population of 1,157,804, of which 167,000 were Presbyterians, or nearly a sixth of the whole. They had grown as a Church from 59, in their Union year, to possess in all 210 ministers, or 1 minister for every 750 of their people. Their General Assembly was composed of 14 Presbyteries, and met annually. They had no Synods, but held an annual meeting of a Commission of the Assembly. The General Assembly possessed all those Standing Committees pertaining usually to such a court, such as Standing Committees on the State of Religion, Sabbath Observance, Temperance, Home Missions, Foreign Missions, Sabbath Schools, Sustentation, Training an Australian Ministry, etc., all of which report annually to the General Assembly, and are doing good work for the Church and for Christ. The total income last year amounted to £80,839.

The Church's primary and great care is caring for her own people. She is following them in town and country wherever the growing population spreads, and is hopeful ere many years, to cover the land with such a network of congregations that no family shall be uncared for. We are very active in Sabbath School work, and in our Sabbath Schools, the Shorter Catechism has a prominent place. We have 3,300 Sabbath School teachers caring for 32,000 Sabbath School scholars. The Theological Hall, with its three professors and three lecturers, is greatly helping the growth and spread of our Church by training up a native ministry. Year after year it sends out from 2 to 4 young men. More than a third of our ministers are natives, and, while all are earnest and most promising, many of them occupy positions of great importance. Two Associations have

been lately formed, from which we hope for much ;—a *Young Men's Fellowship Association*, and an *Elders' Association*. The former is so strong that they have a missionary of their own in Korea, and the latter seeks to so direct and cultivate the gifts and graces of the eldership that they shall help in Church extension work—be, in fact, a body of Local Preachers. We have an evangelist, set apart to do the work of an evangelist among the congregations. We also send every year evangelistic deputies to visit at least 2 Presbyteries.

But while caring for our own kith and kin we are not unmindful of the heathen in our midst and around us. We are a Missionary Church. We have a missionary caring for the natives of the Colony, and, in conjunction with the Federated Churches, have begun a mission to the natives in Queensland. We have a missionary of our own training and ordaining, a Chinaman, labouring among the Chinese, assisted by 6 agents. We have 7 missionaries in the New Hebrides, of whom Dr. Paton, the eminent missionary, is the senior; and we have lately undertaken missionary work in Korea, where 5 are labouring. All these fields are most hopeful. I am glad to be able to say that peace reigns within our borders, and that we have no “burning questions” likely to disturb it. As to the state of religion, though far from being all we desire, yet we have much cause to thank God and take courage. In a community which is a mixture of all nations, pleasure-loving, with a good deal to spend, living in a climate drawing them much into the open air, and not possessing the restraints of older lands, religion has much to contend against, and religious families experience much difficulty in the godly upbringing of their children; still, God has a people who are loyal to Him, and who are forward to every good work. We mourn a general lack of family religion, also the existence of much Sabbath desecration, and of much neglect of the House of God, particularly on the part of young men. Our greatest hindrances are the common hindrances of indifference, worldliness, love of pleasure, dislike of the restraints of religion. We have unbelief and atheism in all their forms, ungodliness and unrighteousness, still the demons of indifference and worldliness are stronger than they. The blackest stain on our fair escutcheon is the exclusion of the Bible from our State schools, and cutting the name of Christ out of the school books; but, thank God, the darkness seems past, and there is now hope, that ere long the Bible will be restored, and the teachers permitted to teach its truths to the children. One of our great anxieties for the future is the passing away of the founders of the Colony and best supporters of its institutions, and another and different generation taking their place. God grant that the coming

generation may at least prove equal to their fathers. Socially, intellectually, industriously, politically, our people occupy the first place, and their Church takes rank second to none.

Rev. W. SCOTT WHITTIER, Culcurn, New South Wales, said:

It was a far cry to Australia, yet her problems are much like those of America. If the Negro is here the Kanaka is there. If America hears the rumble of social agitations, Australia is in the very vortex of the storm. While America is perplexed with European immigration, Australia is thinking of the shiploads which almost every receding tide leaves stranded upon her own shores. Our sometime Celestial brother is there, too, bringing along with him his own problem and pigtail—both long and twisty enough; and before agreeing to the resolution now in the hands of the Business Committee, the Council requires light in several directions. To Australia, beneath sunny skies, within easy reach, and held by a mere handful of people, this Chinese question, if left to itself, might soon become the life-and-death-question of our language and our civilisation over all that fair continent of the South. If they are strong, we go down before the weight of numbers, while if they are weak, they contaminate our liberty by the presence of a subject race. It was said yesterday that to confer the franchise would end the question. First answer me this. As the sons of those who fought in the world's long struggle, winning slowly, bravely, point by point, son following father up the slippery steep, until man was free, and mind was free, and woman was free, and child-life was sacred,—tell me, by what clause in God's charter of nations are we permitted, without blame, to surrender all this? Are our women and children the jewels to be cast beneath the feet of Orientalism? Absolve me of the sin, if I cannot believe that the Lover of little children requires this at our hands. And even if it be lawful, it may not be expedient. Remember how history is taught by the image with head of gold, arms of silver, thighs of brass, but with feet part of iron and part of clay. There is the weakness—Johnnie's feet are not right. He does not keep pace with the manly stride of our free civilisation. The sons of Confucius are not in that march. Does this line of reasoning make void our duty? Nay, it magnifies it. Our commission bids us "Go into all the world,"—not wait for all the world to come to us; and had China been Christianised centuries ago, the present form of the question could not be before us; but to convert a nation we must grapple for the heart and institutions of that nation.

One word further. The Church must never forget her paramount

duty to those of her own household, if she would not herself deny the faith, and have them worse than infidels. Already she is sufficiently blamed for want of sympathy with the toiling poor among her own congregations. Many of these are the very people who cry out in bitterness of soul against a movement which, to their view, seems destined to sweep away from their wives and children somewhat of the comforts and the very necessities of life. That cry is heart-touching in its earnestness, and one may well pause before speaking any word calculated in the slightest measure to antagonise those in our Christian lands through whom alone these lands can be held for Christ. If the people are misguided in this matter, then I humbly submit, that our duty is not to pronounce upon legislation but to educate the people, and it is just possible that while teaching them we may learn something ourselves.

Not the nearness of houses but the brotherliness of hearts is the real union of peoples. And it is only in Christ that men are one in brotherly kindness and charity. We must preach Christ not only as dying men to dying men, but as living men to living men; and when people know how to live well they will also know how to live together. Until then, and so long as there remains anything to hurt or to destroy in any land beneath God's sun, be it ours to face that evil in the name of our Lord Jesus Christ, and beneath the banner of His Kingdom which is to fill all lands alike. Nor need we hesitate to learn a lesson from the hero of Trafalgar when, on the eve of his last great battle, he made peace between two of his officers by pointing to the hostile fleet, and saying, while eyes grew moist that never looked back in fight, "Gentlemen, there's the enemy! Shake hands."

TUESDAY, *September 27th*, 1892.

COOKE'S CHURCH: Tuesday forenoon, September 27th, 1892. The Council met at 10.30 A.M., according to adjournment, the Rev. Dr. CAMERON, Dunoon, Scotland, in the Chair.

After devotional exercises, the Minutes of Monday's session were read and approved.

Dr. Caveu, on behalf of the Business Committee, reported the following recommendations: (1) that the Resolutions offered by the Eastern Sections of the Foreign Mission Committee (see *Appendix*, p. 85) be adopted (agreed to); (2) that the recommendations attached to that of the Western Section (see *Appendix*, p. 98) be approved of generally (agreed to); and (3) that the following motion be substituted for that offered by Dr. Kerr (see p. 39).

"This Council, holding the consensus of the Reformed Churches throughout the world, declares its cordial satisfaction with the recent action of the Congress of the United States of America in favour of closing the Columbia Exposition on the Lord's Day, and expresses the conviction that this action of Congress will tend to promote the general recognition of the weekly day of rest and worship alike in this and other lands."

Rev. Dr. KERR, Glasgow, said: It is a singular course in procedure by which I am placed in the position of moving the adoption of my original resolution as an amendment, but I now do so. It is plain, at a glance, that the motion agreed on by the majority of the Business Committee is a lean production as compared with mine. This motion fails sadly in making the action of Congress tell on future legislative policy, and is so framed that a person holding the secularistic theory of government might easily accept it. My amendment is in these terms:—

"This Council declares its admiration of the recent action of the United States Congress in deciding in favour of the shutting of the gates of the Columbian Exposition on the Lord's Day; expresses the hope that there shall be no reversal of this action, and, as an association holding the Consensus of the Reformed Churches, specially rejoices in this decision, as it illustrates the great Scriptural doctrine of the binding obligation of the Sabbath on all peoples, and prepares the way for other public action and reforms which would recognise the supremacy of the Lord Jesus Christ over the nations, and promote the civil and religious prosperity of all communities."

Presbyterians are ready to condemn civil authorities when they

legislate against social morals ; let them now heartily commend the Congress of the States for this Sabbath-protecting action. A persistent effort is being made to have this action reversed, therefore this Council should express its hope that such an effort may prove unavailing. The objection in the minds of some that the last part of the amendment is sectarian, is groundless. Was the recognition of the obligation of the Lord's Day sectarian ? The recognition of the supremacy of Christ sectarian ? A desire that legislation in all nations should conform itself to the law of God sectarian ? There is nothing in this amendment beside the great scriptural doctrines on the questions involved, that were comprehended under the Consensus of the Reformed Churches. The members of this Council ought to prove themselves the legitimate successors of the Reformers by adopting the amendment.

Rev. WALTER FORBES LOW : I second Dr. Kerr's motion. I have frequently attended meetings of the Business Committee in presbytery, synod, and general assembly, and never knew of such powers being exercised. The motion had been remitted to the Business Committee for consideration, not for mutilation. It is scarcely in the power of the Council itself to alter the terms of a motion, still less in the power of a Committee. They might accept or reject it, but the right of modification belongs only to the mover.

Dr. CAVEN : Two things are being mixed up—namely, the functions of the Committee, and the merits of the two motions as proposed. In previous cases, the Business Committee has certainly been granted power to alter resolutions. The question now before us is : Whether the House prefers the motion as now offered, or whether the motion of Dr. Kerr—asserting, as some think, a principle which is not universally accepted, is to be taken by this body ?

Rev. D. J. MACDONNELL : But, Mr. Chairman, things are not proceeding in correct order, and I hold that the point of order should be settled first. I move, therefore, that Dr. Kerr's resolution be regarded as the motion and the Committee's as the amendment.

The CHAIRMAN, in response to a call for ruling, said : As a matter of fact, Principal Caven offered the motion, and Dr. Kerr the amendment.

From this decision an appeal was taken to the House, which sustained the decision of the Chair.

Rev. J. A. McClymont, Aberdeen, now moved, and Rev. P. McAdam Muir, Edinburgh, seconded, the following amendment :—

“That the recommendation of the Business Committee, along with Dr. Kerr's proposal, be referred to a Special Committee, to prepare a resolution on the whole subject.”

The Rev. Dr. J. BROWNSEX, Washington, held that the resolution offered by the Committee was much preferable to that of Dr. Kerr. It was more carefully prepared, and so avoided seeming complication with views of the relation between the Church and the State, which the mass of Presbyterians, especially in the United States of America, do not approve, and towards which, not only the Government appealed to in this action, but the body of its people, are sensitive. In no country are the distinctive spheres of civil government and of Church administration more clearly and sharply defined. And in none are the mutual obligations of protection, on the one hand, in religious freedom, and, on the other, of the moral education of the people into good citizenship, more peacefully and effectually maintained. It is, therefore, the part of wisdom and expediency in this body to approach that Government in harmony with its attitude and spirit, with which the great body of Presbyterians agree.

Rev. Dr. RENTOUL: I regret that Dr. Kerr has pressed his amendment, which in real substance is the same as the motion presented by the Business Committee. The pressing of the amendment may create a false impression. We should take care to be as courteous and reasonable as possible in going before Civil Governments. The Council wishes to thank the United States of America, as represented in Congress, for the stand they have taken with respect to the observance of the Lord's Day at the World's Fair. This was what the motion, as presented by the Committee, conveyed in a statesmanlike and effective manner. I can say that Christian people in Australia, if placed in similar circumstances, would be well content with a resolution of the kind.

Rev. Dr. SMITH, Edinburgh: I cannot admit that the Council should be committed to the views stated by the two previous speakers. I do not see that there can be any difference of opinion between the members of the Council in regard to the Lord's Day. The resolution does not propose any such question of Church and State as Christian men differ about. It lays down the principle that nations, as well as individuals, are subject to the Lord Jesus Christ.

Rev. Dr. HALL suggested that the question be deferred until the Committee to define the power of the Business Committee had reported.

Rev. Dr. GEORGE, Beaver Falls, Pa.: The Council should go slowly in pronouncing the words of a resolution of this kind. No question has so agitated the United States in the last twelve months as this question of the closing of the World's Fair on the Lord's Day. If a resolution is adopted which is not clear and bold it will be a point gained by the enemy, which is watching and waiting at the

door to see what the Council will do; and if they can gain an argument from any weak phraseology it will be a great thing for them. The enemy is trying to get Congress to repeal its decision. I suggest that a special Committee be appointed to draft a resolution that may precisely meet the case.

Mr. JOHN CHARLTON, M.P.: The resolution adopted by the Council should affirm explicitly the Christian doctrine in regard to the observance of the Christian Sabbath, and draw the distinction between the religious and the civil Sabbath. I wish to offer a resolution which I think may be more acceptable to those who are working for Sabbath observance in Christendom. From the experience I have had in promoting Sunday-observance legislation, I have found that the great difficulty is the assertion that Sunday legislation infringes human liberty and human rights. Mr. Charlton then moved a resolution in the terms to which he had referred, but it was ruled out of order, as not being germane to the subject under discussion.

Dr. CAVEN: Some may suppose that the motion in question has been hastily got up, but this was not the case. There are two reasons why I would respectfully ask the Council to accept this motion instead of that of Dr. Kerr. Dr. Kerr's motion expresses great approval of what the Congress has already done, but expresses the hope that it will not go back from what it has said. We ought not to suppose for a moment that the Congress would reverse its own decision, and certainly if it were inclined to do so, no statement of this kind would make it do otherwise. We all agree with Dr. Kerr that our Lord is King of nations, and that nations, as well as individuals, are responsible to Him; but every one knows that this phrase "King of nations" has come to be used in a technical sense, and might not be understood in the meaning it is intended to convey. While there is a very obvious sense in which every one accepts it, there is another sense often put upon the expression that a good many could not accept. If a form of words could be got upon which all could agree, in which the moral power and influence of the Council could be protected, was it wise to prefer phraseology which many of the delegates could not accept without explanation? I beg the Council at once to vote on this matter.

Rev. Mr. McClymont's amendment *to refer* was then voted on and lost. Dr. Kerr's amendment to the recommendation of the Committee was next voted on and lost, after which the substitute, proposed by the Business Committee in place of Dr. Kerr's resolution, was voted on and carried.

The fourth recommendation of the Business Committee proposed the appointment of a special Committee on the power and functions of the Business Com-

mittee. The Committee consisted of Drs. Chambers, Caven, MacVicar, Lindsay, Henderson, Kerr, Mathews, Bushnel, D. Ogilvie Ramsay, Revs. W. F. Low, J. McEwan, P. McAdam Muir, J. A. McClymont, with E. W. C. Humphrey, and John Charlton, Esq., M.P., Chief Justice Taylor, and Sheriff Cowan.

Rev. Mr. McClymont gave notice of the following motion :—

“That it be an instruction to the Executive or other Committees instructed to draw up a programme for the next General Council in 1896, to take means to have a programme issued at least two months before the meeting of the Council, and furnish members, at the same time as the receiving of the programme, with synopses of each Paper to be read and Reports to be submitted, in order to provide the Council with adequate opportunity for the consideration and discussion of subjects.”

The Order of the Day was now taken up. In the absence of Rev. Dr. J. Marshall Lang, the Convener, the Report of the Committee on Work on the European Continent was presented by the Rev. Dr. Mathews (see *Appendix*, p. 100), who said that one object of this Report was to place before the Council the difficult position of many of our Reformed Churches on the European Continent. Referring to remarks made on a previous day in reference to Ireland, he was glad to inform the Council that the Irish Presbyterian Church was actively engaged in evangelistic work among Roman Catholics, sustaining in different parts of that country a remarkably efficient Mission and that, possibly, not a few of the converts to Protestantism in the United States had received their earliest knowledge of the Gospel through Presbyterian colporteurs and preachers. It would pay all their Churches to conduct a similar work throughout the different countries of Papal Europe. It was to America that the emigrants from these countries came, so that America had the deepest interest in their evangelisation; he then showed by incidents that had come under his own notice that such work was of exceptional difficulty. He hoped that neither the Council nor the Churches represented in it, would substitute missions to the heathen for missions to Romanists, nor neglect and ignore this latter so much as had lately been done.

Rev. Dr. BLAIRIE moved the resolutions contained in the Report, and in doing so emphasised the desirability of establishing preaching stations on the Continent in places frequented by British and American travellers. There were at present several such stations, most of which had been formed by Scotch Churches, and by one of the Scotch Churches in particular. But Scotland had no desire for a monopoly of these stations, and would most cordially invite the Americans to establish similar stations in some of the many important places where they are still needed. The second resolution

referred to the duty of the Church to give all due encouragement to the native Reformed Churches, especially those that are carrying on evangelistic work. He wished to draw particular attention to the work in Belgium. He had been present several times at the meetings of the Synod of the Belgian Missionary Church, and was strongly impressed with the admirable character of that Church, and the success of its work. This country might more especially claim the interest of the American friends. The history of the suppression of the Reformation in that country had been recorded by an American gentleman in a historical work which was now classical, and which was one of the most interesting and most important historical works of the time. He meant Mr. Motley's history of "The Rise of the Dutch Republic." In that would be found a description of the awful persecution to which the people of the Low Countries were subjected, and more especially in the district now occupied by the Kingdom of Belgium. The Reformed cause had been very flourishing in Belgium; in fact, Antwerp was once a Protestant city, but it had been suppressed by fire and sword. There was no field in the world where there was more need for evangelistic work than upon the Continent of Europe.

Rev. WILLIAM ROSS, of Glasgow, seconded the resolutions with the following addition:—

"The Council earnestly calls on all the members of its different Churches to consider the great and pressing claims of European evangelisation, and remits to its Committee to consider and report as to the best means for carrying on aggressive work on the Continent, especially among the northern nationalities, and to give very cordial support to such Churches as may find it possible to enter upon that work."

The northern countries, he said, were as open to the Gospel as any countries in Europe; and spoke of the necessity of having more earnest workers in countries like Austria, where persecution and other discouragements must be expected.

Dr. BLAIRIE, having accepted the resolution offered by the Rev. W. Ross, the resolutions of the Committee, with this addition, were adopted by the Council.

In the absence of Rev. Dr. Cattell, Philadelphia, the Convener of the Western Section of the Committee, its report (see *Appendix*, p. 149) was presented and read by Rev. Dr. Drury, New York, and subsequently accepted.

The Rev. ADOLF SCHMIDT, of Vlotho, Westphalia, as representing the *Reformirte Bund* of Germany,* now presented the Christian

* The following letter was addressed to the Council by Rev. Dr. Brandes, the President of the Bund.

greetings of that body and the Council in German, which was translated by Rev. Dr. Ruetenik, as follows:—

“ I feel deeply at this moment that we are all suffering from the great loss occasioned to us by the attempted building of Babel. I will therefore make my little speech in the German language. I beg my friend, Dr. Ruetenik, to translate it into English; this will be more easy for me and, I think, more pleasant for you.

“ Pastor Schmidt said that the representatives of the *Reformirte Bund* were entirely satisfied with the action of the Council in regard

“ BÜCKEBURG, GERMANY, *July 30th*, 1892.

“ To the venerable Council of the General Alliance of Reformed Churches holding the Presbyterian system, to be assembled at Toronto, Canada, in the month of September this year.

“ DEARLY BELOVED FATHERS AND BRETHEREN.—

“ Rev. ADOLF SCHMIDT, minister of the Reformed church of Vlotho Westphalia, on the banks of the River Weser, will be so kind as to represent the Reformed Bund of Germany at the venerable Council of the Alliance of Reformed Churches holding the Presbyterian System, which will meet this year at Toronto, and I, as the President of the Bund, wish to authorise him by this letter to act as our representative at Toronto, and to recommend him to your love as a brother in Christ Jesus. I am for several reasons prevented from making the long voyage across the Atlantic: otherwise, I myself should not have failed to join your Assembly, as I did at Belfast in 1884, and at London in 1888. Thank God through all my life for all the spiritual blessings I received there, and for the fraternal love you have shown me, to the great satisfaction of my heart. We, members of the Reformed Churches of Germany, are deeply persuaded that we belong to the great body of Reformed Churches all over the world, and therefore we feel a great and deep sympathy for an Assembly which makes it visible to every one that our Churches, though scattered through different countries and nations, are nevertheless united not only by the same doctrinal principles, but also by that spiritual bond, which can only perfectly unite the children of God by love to the same Mediator and Redeemer, our Lord Jesus Christ, and, for His sake, by fraternal love to one another. We pray Him, who can give and is willing to give to His children all the good and perfect gifts they are wanting for eternal life, that He may grant you all His blessings by Jesus Christ our Lord: may His Holy Ghost, which our Lord has promised to send to His true disciples, work in your souls, that what you may do by words or by deeds, may be done to His honour and succeed in the edification of His Church,

“ Believe me,

“ Yours truly and sincerely in Christ Jesus,

“ BRANDES, D.D.

“ *The President of the Reformed Bund of Germany, minister of the Reformed Church of Bückeburg, and Moderator of the Confederation of Reformed Churches in Lower Saxony, holding the Presbyterian System.*”

to their reception. They did not expect to be received as full members, and were satisfied to be received as Corresponding members. He wished to thank the Council for the kindness shown them, and expressed the hope that the Holy Ghost would bless the union over the ocean as well as here."

M. le Pasteur EUGENE CHOISY next addressed the Council, as representing the Swiss Evangelical Union,* expressing the pleasure that the evangelical members of the Swiss Churches felt at becoming connected again with their Reformed brethren of the English-speaking countries.

Every evangelical Swiss would have been delighted if the next meeting of the Alliance had been held in Geneva, for then it would have met in the old Cathedral of St. Peter's, in which John Calvin himself used to preach.

CONSISTORIALRATH GOEBEL, of Munster, Westphalia, now read the following Paper on "The Reformed Church of Germany, and the Prussian Union."

The task of giving an account of the present condition of the Reformed Church in Germany is not an easy one; for each of the many nearly independent States now comprised in the German Empire, has its own individual Protestant Church. The Reformed

* M. Choisy presented the following letter to the Council:—

To the Presbyterian Council at Toronto.

"DEAR BRETHREN,—

"At a general assembly of the *Swiss Evangelical Union*, held at Olten on the 29th of September, 1891, Rev. G. D. Mathews, D.D., cordially invited our Union to become affiliated with the Presbyterian Alliance.

"The Evangelical Union of Switzerland being not a Church, but only a familiar association, opened to all those members of National Churches of Switzerland who share the principles of truly Evangelical Christendom as they are contained in the Holy Scripture and exposed by the confessions of our Reformed Churches. It was

"Resolved, that the Swiss Union, though it may not form a regular member of the Alliance of Presbyterian Churches, will prove its fraternal relationship by entering into a free connection with the Alliance.

"Therefore the Swiss Evangelical Union is happy to charge Rev. Eugene Choisy, one of its members, who will assist at the Congress of Toronto, to express to the Presbyterian Alliance the most sympathetic feeling of your brethren in Switzerland. May our common Saviour bestow His rich blessings upon all your Assemblies!

"C. v. ORELLI, D.D.,

"BASEL, 25th July, 1892." "Chairman of the Swiss Evangelical Union.

Church of Germany, therefore, no longer exists as a distinct organisation, but only in the form of individual churches, some larger, some smaller, the common name of which even to the smallest is Reformed, and the common creed the Heidelberg Catechism. There is, however, one most prominent State in the Empire, the ruler of which bears the imperial crown, the kingdom of Prussia. And since the history and condition of the Reformed Church in Germany is very closely connected with, and greatly influenced by, the Church History of this prominent State, I thought it best to make the "Relations of the Reformed Church to the so-called Prussian Union" the special topic of this Paper. Indeed, without considering these relations, the present condition of the Reformed Church in Germany cannot be understood at all.

It was a fact of the greatest importance when, in 1613, John Sigismund, Elector of Brandenburg, the ancestor and predecessor of the Kings of Prussia, and of the present German Emperors, left the Lutheran Church and joined the Reformed. A very important event not only for that age, but also for the centuries of the future; for this very event bore in itself the germ of the so-called Prussian Union, which came out of it two hundred years later. It must be remembered that John Sigismund, when he became Reformed, did not wish to force his subjects to do so too. He was the first prince who did not act according to the common maxim of his age, "Like prince like people,"—the first to proclaim full freedom of conscience to his subjects. So it came to pass that when he and his house, and a gradually increasing number of people became Reformed, by their own freewill, the great majority of his subjects still remained Lutheran. From this state of things sprang up the determined inclination of the later rulers of Brandenburg and their successors, the Kings of Prussia, to quench the sharp polemics and strifes between the Lutheran and the Reformed, and to bring these two great parties of the Reformation as near together as possible. When the time seemed to have become ripe for the idea of a Union, King Frederick William III. ventured to take the decisive step, and in 1817, proclaimed in his states, an ecclesiastical Union between the Lutherans and the Reformed. He did so, compelled inwardly by the burning desire of his sincerely pious heart, to be himself united with the majority of his subjects in the worship of God. But, like his predecessors, he did not intend to use any force over the consciences of the people. Therefore he wished it understood, as a later decree says, that the Union does not mean any departure from the special Confession, hitherto adhered to, but only a spirit of mildness and moderation, that does not refuse ecclesiastical communion with the

adherents of the other Confession. And this is the main point necessary for understanding the Prussian Union, and the condition of the Reformed Church within it. This Prussian Union is not a fusion or welding together of the two denominations—Reformed and Lutheran—into one. It aims to be only a conjunction of the two parties on account of mutual brotherly acknowledgment into one large common Church organisation, called the Evangelical Established Church of Prussia; within which, either part, the Reformed as well as the Lutheran, continues to hold its special creed and traditions.

Since the time of the Elector John Sigismund, the Prussian kingdom has extended all over Northern Germany from East to West, and has added to its population many, of whom only a minority are Reformed people. Many of these latter are scattered through all the eastern provinces of Prussia in the midst of a Lutheran population; while in the two western provinces (called Rhineland and Westphalia), whole territories are thoroughly and strongly Reformed, and long ago proved themselves to be a stronghold of Reformed faith and life for all Germany.

What, then, was the effect of the Prussian Union upon these Reformed territories and congregations within it? I know well enough the bitter complaints that have been expressed of late about this effect, as a most disastrous one to the Reformed Church, and I don't say that they are altogether wrong. But, before I agree with them, justice demands that I point out the many great *blessings* and *benefits* resulting from this very Union to the whole Evangelical Church of Prussia and of Germany. Indeed, whatever the Reformed Church distinctively, may have suffered through the influence of Union, this Union has become, under God's Providence, the channel by which a large stream of blessed influences passed over from one Church into the other, and especially from the Reformed Church into the Lutheran, and into the whole of German Protestantism.

Time allows me only to notice briefly the following points: *First*; the vanishing of the old Lutheran fanaticism, that once had considered the Reformed to be like the Turks and Mohammedans and a synagogue of Satan. This is now, mainly through the Union, changed into a brotherly acknowledgment that, after all, Lutherans and Reformed are two branches grown out of one stem, and mated together by God's will for mutual help and common work in the kingdom of God.

Secondly; the *softening of the old hard Lutheran doctrine* by Reformed influence. The doctrine of the Lord's Supper had once been the very apple of discord. Most Lutherans have modified

their views on this subject, and nearly approach to Calvinism, so that on this former main point of difference, there is now no essential difference between the Reformed and most of the Lutherans within the Union.

Thirdly; and what is most remarkable, the *transferring of the Presbyterian system* from the Reformed Church to nearly all Protestant Churches in Germany. The starting-point of this movement were the before-mentioned western provinces of Prussia, Rhineland, and Westphalia, where the Reformed, when they entered the Union, would not consent to give up their old Presbyterian organisation. And they carried their point. This system existed first, in Rhineland and in Westphalia; then, it was introduced into the other provinces; and, at last, there was a Presbyterian Church Constitution extended to the whole united Church of Prussia. This, now, from the Board of elders in each congregation, ascends in a fourfold scale of Presbyterian Church courts up to the General Synod, which meets at Berlin and represents nine Prussian Church provinces, and nearly 15,000,000 of people. Other parts of Germany followed, so that at this moment it can be said, that nearly all Protestant Germany has become, or is on the point of becoming, more or less Presbyterian in its system of Church organisation. As a further instance of Reformed influence we could notice, the movement for the autonomy of the Church in the management of its own affairs over against the civil state and the political parliaments. A movement in this direction has so grown within the last ten years as to divide, at the present time, the political as well as the ecclesiastical parties of Germany. And then, I will add as a last, but not the least, result of practical union and mutual intercourse, the manifold forms of ecclesiastical and missionary work carried on in this century to a very large extent all over Germany. These manifold works now going on through the co-operation of Lutherans and Reformed, were quite unknown to the Lutheranism of older times. Certainly, if the sad prediction of some pessimists were to be fulfilled, that the Reformed Church is really dying out in Germany, she would not do it without having communicated a very considerable part of her best characteristics to the whole of German Protestantism, and of having nourished the whole body she vanishes into with her own flesh and blood. But I hope that, under God, this dying out will not come to pass.

It is true that, through the Union, a great loss has come to the Reformed Church in its outward character. The nearer the two parties inwardly approached each other, the more the Reformed minority lost the power of maintaining itself against the Lutheran

majority. So, at many places, the Reformed congregations were persuaded earlier or later, for practical reasons, to give up their right of separate existence, and to agree to a total fusion with the Lutheran majority. At other places, the Reformed congregations diminished, in process of time, so much in membership, as at last to make a further existence impossible, and so they were dissolved. Again, at other places the Reformed congregations, for the purpose of maintaining their outward existence, made the doors of admission very, very open, receiving into their membership a great many Lutheran people: and then, to please these, adopted not only Lutheran customs and rites in service, but also, for the instruction of the youth, used the Lutheran Catechism, under the pretext that this Catechism has a generally evangelical and not a specially Lutheran character. Thus, having gradually drifted into a mild sort of Lutheranism, such congregations, although never having *changed* their original Reformed creed, still have really entirely *departed from* it. The most prominent example of this is the cathedral at Berlin, to which the Emperor and the Royal House of Prussia belong. In addition to all this, the Prussian Union has been imitated in some other states in south-western Germany, such as Baden, Nassau, and Bavarian Palatinate, where the Reformed and Lutheran Churches united, without any guarantee for the old creeds of the two parties, and so in these countries, the Reformed Church was totally swallowed up by the Union. Thus you may well understand that the present condition of the Reformed Church of Germany, compared with past centuries, has a dreary outlook indeed.

There is no reason, however, as yet, for abandoning all hope. On the contrary, at the present time, circumstances have appeared that encourage one to gather hope again for the future. *First*, it is to be understood that the great loss that the Reformed Church has suffered within the Prussian Union, is far from being an entire destruction. For there exist till to-day, in the western provinces of Prussia, whole districts containing a large Reformed population, and within these a number of most prominent congregations, which continue to be a bulwark of Reformed faith and Christian life. In the eastern provinces, where the losses have been greatest, there are also left a considerable number of scattered congregations, clinging more or less steadfastly to their Reformed name and confession and traditions, a part of them apparently growing of late, in inward and outward strength. The total number of the Reformed congregations in the Prussian Union may be at present 300 at least. Certainly this is a body sufficient for a new beginning, so that the downward course before described may be stopped and changed into

a new progress. And, thanks to God, such a turn seems to have taken place. During the last ten or fifteen years, a new consciousness of the high value of the Reformed creed and history and tradition has been awakened, and is now slowly but evidently spreading amongst the Reformed that are *within* the Prussian Union, as well as in those Reformed Churches that are *outside* of it. I refer especially to the Reformed Churches of Hanover, Lippe, and Lower Saxony. The most conspicuous and remarkable sign of this new Reformed sentiment is the establishment of the so-called *Reformierte Bund* (in 1883), which aims to bring together all the Reformed of Germany, so as to strengthen and help one another in a freely organised alliance. Another sign of the same rising tide is the growing number of Reformed journals. Another is the newly made efforts to establish much-needed Reformed seminaries for students of theology and candidates for the ministry. These efforts have already succeeded at the University of Halle, and are on the point of succeeding at Elberfeld, both places within the Prussian Union. There may be noticed, also, that the Prussian Government has of late been more inclined to give ear to the special claims and complaints of the Reformed. And, indeed, if the Reformed would gain new strength, both internal and external, they will by no means do it in a way that will harm the Union. On the contrary, it will be a great benefit to the Union, and to the whole Protestantism of Germany. For in the modern Lutheranism, although much milder than the old Lutheranism of earlier times, dangers are yet lurking which will certainly require the counterpoise of Reformed principles, in the future as well as in the past. On the one side, high ritualism and hierarchy demand the reaction of Reformed simplicity and spirituality and freedom of spirit, and, on the other, modern rationalism and criticism require the counter-effect of Reformed faithfulness to the Word of God, and full faith in the grace of God.

Dear brethren, the Great Elector, Frederick William of Brandenburg, is said to have uttered on his death-bed these words—“*Dum spiro spero, Christus est spes mea.*” This very motto is most suitable to be the watchword for the Reformed Church of Germany in her present condition. No, we shall not agree with those who abandon all hope. Certainly, we will be submissive to God’s will in any event, but as long as we are living, we shall not cease to work and to pray and to hope for the future of our dear Church. “While we are breathing, we are hoping, and our Hope is in Christ.”

REV. ALBERT BROCHER, delegate of the *Missionary Christian Church of Belgium*: Christian Brethren, you have before you the

least member of the Council; I represent a very small country and a small body of churches, but I am here, alone, to represent the work carried on among the Roman Catholics of French-speaking Europe.

The work we are doing in Belgium will give you a good instance of the evangelistic work done elsewhere. Belgium is entirely Catholic. We have 6,000,000 of inhabitants, and only about 15,000 are Protestant. There are, in Belgium, 12 Protestant congregations, which are connected with and supported by the State; our Missionary Church has 28; that makes 40 for the whole of Belgium. It is a Roman Catholic country, which means that a great part of the population is without religion, given to unbelief. Work has been carried on in some parts of Belgium, and with great success, but there are large provinces where the Gospel has never been preached; and when our colporteurs put Bibles into the hands of the people the priests are on the hunt to take them away and throw them into the fire. I think it is a shame that such large and populous provinces should be without preachers of the Gospel, and I would beseech you to have your eyes on these places and help us in our work there.

We have a population of 6,000,000, making about 260 inhabitants to the square mile. In Belgium every year 70,000,000 litres, or quarts, of liquor are drunk, at a cost of \$27,000,000. There are only 5,500 schools, but we are rich in drinking places: we have 140,000 of these, that is, 1 for every 43 inhabitants. That shows you what Roman Catholicism is. I think that such a state of things should show the duty of all Christians who cherish the cause of Christ to look to such countries, and to send the men and the means for the spread of the Gospel of Christ among their people.

At the present time, America is not doing anything for us in Belgium, but we feel it a great privilege to be represented in this Council. I am often asked on what Church we are dependent, and we have great difficulty in making people understand that we are existing by ourselves. But after being here, and when I am asked these questions again, I shall say we belong to the Presbyterian Alliance. We are full of confidence that you will always be our supporters in that good work which God has put upon us.

TUESDAY, *September 27th*, 1892.

COOKE'S CHURCH: Tuesday afternoon, September 27th, 1892, 2.30 o'clock, P.M. The Council resumed its Session, the Rev. Dr. MCEWAN, London, in the Chair.

After devotional exercises, the Order of the Day, as fixed in the forenoon, was taken up, when Signor FILIPPO GRILLI delivered the following address on "The Waldensian Church in Italy."

I would have liked you to have, as representative of our Church in this noble gathering, not a young man of little experience and without practical knowledge of the Missionary Field in which our Waldensian Church is labouring, but a man like Dr. Prochet, and Dr. Gay, who have been for long years in active work, and who could represent more vividly to your mind and to your heart the various aspects of the work that we are doing.

But the large expenses of a voyage from Italy to Canada, and the many important occupations of those same persons just at this time of the year, made it impossible for them to come over, and I am here as their representative.

According to your wishes, I will limit myself to a statement of the work carried on by our Church among our own Waldensian people, and among our countrymen in Italy.

In our *Piedmontese Valleys* we have at present 17 parishes with 22 ministers, 121 elders, 32 deacons, 200 teachers, 12,888 church members, 895 catechumens, 3,675 children in our Sunday Schools. The contributions of the churches for the different works of this year were 58,465.46 Italian lire, or about £2,339.

The principal efforts of our churches these last two years have been to emphasise to every person the benefits of prayer, and the necessity of family worship. The special condition in which our population is placed during the summer months makes it a great difficulty to have regular family prayer. Of some of our parishes the neighbours say, because of their exceeding hard labour in order to provide for the necessities of life in winter time, that "they have nine months of winter, and three months of hell." Respecting the manner of conducting the meetings, the opportunity of speaking

was always accorded to every one desirous of doing so; but while in the past years the minister was the only one that would speak, now we have many that stand up, and testify of their trust in the Lord, and of their Christian experience.

During the last few years our administration has systematically sent into all the churches, at the most favourable time, two well recommended and able ministers on a Missionary tour, holding evangelistic meetings in the principal centres, thus gathering large numbers of people, and reaching many that would not have come but for the special character of those meetings, and for the new speakers that were going to address the congregation.

We are improving, also, in reference to the Church's Christian Associations, of which frequently, the pastor is President. In 1890, we had 12 societies of young men, now we have 24 of them; nor is this movement now limited to young men, but, here and there, some societies of a similar kind have been started among young women.

The population of our valleys, as a whole, is progressing in every way. When in 1848, we were declared free, and placed on a footing of equality with all the subjects of his Majesty, Charles Albert, it looked to us, on account of our past persecutions and oppressions, as if it was a dream, and we were more or less as a prisoner that has been deprived for a long time of the use of his members, and does not know any more how to walk. Yet little by little, we realised our new condition of existence and its advantages. We understood our call to the evangelisation of our country, and we threw all our efforts into that direction, so that at present, outside of those occupied in our Valleys, we have 138 workers, all coming from the little corner where we stand. Now that we have provided for the most urgent necessities, and that the administration does not seem at liberty to engage new workers on account of lack of funds, we are looking for new fields, always with the object of giving more light to our Italian countrymen. Some twenty years ago, our enemies tried to close our College on the ground that our professors were not recognised by the State authorities; now, all our professors have received their degrees from some University, so that we not only provide for our own wants, but are even able to send teachers to the youth of other parts of Italy. May the Lord keep them so close to Him that they may show by their teaching, by their conduct, by their love, that they are different from many teachers that went before them; and may the Lord permit, that they may be the sowers of the good seed in many hearts that otherwise would not have received it, but would have

remained in the darkness of Romanism. Forty years ago, not only had we no professors, but neither had we any physicians or surgeons. These professions were not open to us; now we cover all that ground. Pretty soon we will be everywhere; and, if we are faithful to our calling, we will be able to proclaim the Gospel in many districts to thousands of people that would not have heard of it but for this change.

When freedom was given us, and the iron circle that had been drawn around us for centuries was broken, we soon came out from our old mountain fastnesses, and before long we were living in the cities of Pinerolo and Turin. Our colonists were not left alone, but we sent after them ministers to teach them the Gospel and to keep them in the way of salvation. The colonies grew quickly, and shortly after the Emancipation, a congregation was organised in Turin, and a magnificent church erected. Two years ago, the same occurred in the city of Pinerolo, where we have a fine building and a large congregation. Like every other people, our Waldensians wanted to see the American shores, and so they started from all parts by hundreds and went to South America. For many years they were left alone, but, finally, their Macedonian cry came unto us on the other shore, "Come over and help us," and so we did, by sending immediately a minister. Shortly after, we sent a second, and last year, we sent a professor to organise a college, and, with the help of the pastors, to prepare on their own ground and supported by themselves, future missionaries for South America. This last winter, when Dr. Gay was travelling in the United States, he paid a visit to another Waldensian colony located in the state of Missouri, and they, too, made a petition to the Home Synod for a minister, and we hope that this autumn he will be sent over to them. Such is the work that we are trying to do among our own Waldensian people.

Among our Italian countrymen. - Since our liberation we entered into the Missionary field, and no efforts have been spared, within the limits of our means, to reach as many people as possible, and to bring them our blessed salvation. This last year we had in active work 138 labourers, pastors, evangelists, teachers, and colporteurs. The number of Italians usually present at the meetings was 6,635; the occasional hearers were 45,720; the communicants were 4,737; those received into membership 591; those lost by death, departure, or expulsion, 368, leaving a clear gain on the previous year of 220; the catechumens enrolled for the next year are 653; at the parish day-schools the children present were 2,381, and those at the Sunday School were 2,832, almost all Roman Catholics. The contributions were of 79,186.47 Italian lire, or about £3,167.

The largest churches are those located in Torea with 105 members, Turin 362 members. Nice 204, Genoa 273, Milan 341, Venice 170, Florence 437, Leghorn 147, Rio Marino 98, Rome 160, Naples 194, Messina 155, Catania 124, Palermo 102; and besides these we have many stations and missions.

It has cost a great deal of work and consecration in order to reach these results, with abundant blessings from God. The work is made hard by the ignorance and superstition of some, by the intolerance of others; in some cases by family ties; by the magnificent character of the Roman Catholic buildings; by the impressiveness of their false worship, and by the indifference and incredulity of the great masses.

Let me give you some items of the difficulties with which our workers have to contend.

It is at Genoa. The minister meets a Catholic gentleman with whom, pretty soon, he has a religious conversation. Speaking about the Virgin Mary, the minister says, that the evangelicals do not worship her. Why, answers the gentleman, then you do not admit the doctrine of Trinity,—as if the Trinity consisted of the Father, the Son, and the Virgin Mary.

It is in Susa. The minister has a discussion with a Roman Catholic whose religious ideas are all that can be most erroneous and fantastic. At the end of the discussion another man that had been present said to the minister: “Surely, that person there is a Protestant minister.” What was his astonishment when he heard which of the two was the Protestant minister.

It is in Aosta. A man comes to the door of the minister and offers him money if he would look in his big book, and, with a glass, compel some persons that had defrauded him to appear and confess their guilt, mistaking the Waldensian pastor for a sorcerer.

It is in Rome. Two ladies are in a store; one is Protestant, the other Catholic. As the Catholic lady is quite distant from the clerk, the Protestant lady hands to her the package. What was her amazement when she saw her Catholic sister rebuking her, and with her apron scrubbing the bottle where it had been touched, fearing that contagion would come to her by that contact.

It is in Naples. One of the evangelical catechumens is the servant of a Roman Catholic bishop; he is found by the secretary of his master reading the New Testament; the book is torn to pieces. The servant secures a second New Testament; he reads it devotedly; but he is found a second time, led into the presence of the Bishop, who insults him, and sends him away with two slaps on the face.

It is in Corato. A man, having heard so many accusations about

our Diodati version of the Bible, buys the Catholic version of Martini, and goes with it to the bishop. Is this the good Bible? Yes, says the bishop. Then I can read it? inquired the man. After a moment of hesitation the priest answers: "The Bible is to be read in Latin." And to everything that the man can inquire, the only answer is: "The Bible is to be read in Latin."

I could go on rehearsing anecdotes of this kind collected from the report of the Committee to the Synod; but it is right also to notice that we have not always to deal with such kinds of people. In Susa, four aldermen of the city have been chosen from among the evangelicals; in the same city the magistrate was chosen also from among the members of our church, but he declined the honour, preferring to hold the Lord's day sacred rather than enjoy all the honours of the city. In Rome, also, one of the deacons of the church has been elected alderman of the Eternal City.

Before closing these remarks let me tell you something about the faith of some of these brethren who have come out of the darkness of Catholicism. It is a young woman, who prefers rather to toil alone than to live with her husband and deny her faith. The same happens to a young man. Another excellent testimony of faith and trust in God is furnished to us by a young lady of the church of Naples. She is very sick, and has to endure a severe operation. As the case is important to science, many physicians and surgeons have gathered around her bed. Before submitting to the operation, she offers to God a fervent prayer, asking the Father of all physicians to direct the hands of those around her. The physicians laugh at her prayer, but, without being confused by those sceptics, she repeats: "Yes, sir, I pray the Lord to direct the hand of the professor."

Nobody laughed any more; the operation was a successful one, and she was restored to health. So, even at the apparent point of death, she gave to the world an impressive testimony of her faith.

The following Paper on "English Services on the European Continent" was then read by JAMES WOODS, Esq., Mount Kisco, New York.

Two points of view:—

1. The Evangelisation of the Continent. This was not the primary object in the establishment of these churches, else the services would not be in English. But numbers attend to learn the English language, and, hearing the Gospel preached, "the entrance of God's Word gives light."

2. That for which these churches were established. viz., For

the care and the spiritual sustenance of English-speaking people residing upon or visiting the Continent, their numbers being great and constantly increasing. Beside the immense and ever-increasing tide of tourists that annually flow over the Continent, there were last year 5,000 English-speaking people residing in Dresden, double that number in Berlin, an equal number in Florence, many times more in Rome, while in Paris, there are enough to form a city by themselves.

For the benefit of these there are churches and chapels of the Church of England in many cities; there are three or four churches of the American Episcopal Church, and there are about thirty churches established and carried on by our Scotch brethren, besides an American Union church in Paris. Our brethren in Scotland are entitled to great credit for their broad-minded liberality in this work, the more, because the number of Scotchmen upon the Continent is so small in comparison with Englishmen and Americans. These Scotch churches are the natural places of public worship, not only of Presbyterians, but also of Nonconformists of all sects. We might expect that with this great constituency from which to draw, these churches would be crowded, but such is not the case. Travellers too readily surrender to the fascinations of Continental life. All influences are against the development of religious life. Many who are prominently connected with their churches at home say that when they go abroad they go for a change, and they change from feeding upon the bread of life to the husks of empty worldliness. A large number of those residing upon the Continent are young people, who are there for the study of the languages, or music, or the fine arts. They are in the formative period of their lives, and it is immensely important that healthful religious influences should be thrown around them. We send our sons to be educated for future usefulness in life that, as plants grown in their youth, they may be fitted to serve the Master, and when they return we find them steeped in indifference, or on the highroad to infidelity and agnosticism. We send our daughters to study music and the arts, so that they might be polished after the similitude of a palace and fitted to sing God's praise, and we find, on their return, that contact with cold worldliness has frozen out of them all desire to praise God. Even our men and women who should uphold the banner of the Cross everywhere trail it in the dust when in foreign lands, and return home with their spiritual life weakened or their faith undermined.

When inquired of these people all say, "We did not know of these churches until we had made other arrangements." We, who

are connected with these Presbyterian churches upon the Continent, feel that a responsibility rests upon the Presbyterian organisations in Great Britain and America to establish closer relations with these churches. We appeal to you to do it for your own sakes and for the sake of your people. You should make it known to your people everywhere that these churches are ready to receive them; you should furnish your people going abroad with letters to the pastors of these churches; and you should look after the spiritual welfare of travellers even while they are beyond your legal jurisdiction. If these Continental churches were attended, as they should be, by the multitudes of Nonconformists who go to the Continent, they would become far more efficient agents in the evangelisation of the multitudes about them.

I cannot too urgently press upon you the necessity for action in this matter. I beg of you not to measure its importance by the time I have taken in calling your attention to it.

Rev. Dr. JOHN HALL spoke briefly on "Methods of Assisting Continental Churches." It was a very difficult matter to say who might be classed as among the foreign population, and it became them to take a very deep interest in those who came from foreign lands. He wished to state, before proceeding to deal with his topic, that in Ireland efforts were being made along the line of dealing with Roman Catholics. He had begun his church work as a missionary to these people in Connaught. The point he wished to make concerning the Continental Churches was, that it had been too much the custom for the labourers in European work to come to Great Britain and the United States, and spend perhaps half a year, in raising money needed in their work. Incidentally they did good, but the visits were in some ways a waste of time, and were repulsive to many of the sensitive-minded brethren. He urged that the Churches here should have certain funds under careful and adequate supervision for the aid of those good, struggling Churches on the Continent doing missionary and evangelistic work, without requiring the men to come here. The money needed should be remitted to them, and dispensed under the conscientious guidance of the representative bodies under which they laboured. He commended this point to the calm deliberation and judgment of the Council.

Rev. Dr. J. A. HODGE moved the following resolution for consideration by the Business Committee:—Resolved, "That it is the sense of this Council that the Churches of Great Britain and America, represented in this Alliance, officially recognise the Presbyterian churches in Europe in such a manner as to cause members of our Churches who visit the Continent or sojourn there for a longer or shorter period, to be informed of the existence of these churches,

so that they may be interested in them and attend their services. It is recommended that ministers give to their members going to the Continent, letters to the pastors of these churches, and in every way encourage them to attend public worship while in foreign lands."

Rev. Dr. GOOD moved the following, which was referred to the same Committee:—"That this Council request the Eastern section of the Alliance to take into consideration the holding of a regular meeting of this Alliance at some place deemed most suitable on the Continent of Europe, where the various branches of this Alliance may be brought more into contact with the Churches of the Continent, and thus touch and affect these venerable and influential Churches of the Reformation."

Both of the above resolutions were subsequently adopted by the Council.

The regular Order of the Day—"A Conference on Spiritual Life"—was now taken up, when the first Paper was read by the Rev. Dr. HENDERSON, Paisley, on "The Work of the Holy Spirit," as follows:—

The subject on which I have been asked to address you is so large that it is impossible, within the limits of a brief Paper, to do more than touch one or two points in connection with it. I shall therefore, take for granted the Divinity and Personality of the Holy Spirit, and confine myself almost entirely to one aspect of His work. I may remark, however, in passing, that the whole doctrine of Scripture regarding the Spirit and His work is deserving of more attention than is, I fear, given to it at the present time. I have for some time been struck with the fact that I had heard, or heard of, very few sermons preached on this theme; and thinking that mine, perhaps, was a singular experience, I made some investigation into facts, with the result that these harmonised to a very considerable extent with what had come under my own observation. Taking the *Christian World Pulpit* as an index to the practice in Great Britain, I found from an examination of several volumes, that not more than one per cent. of the discourses reported in it deal with the subject of the Spirit and His work. If on this side of the Atlantic, the *Homiletic Review* is to be regarded as giving a fair representation, the case is somewhat better; for taking the reports of sermons, the texts of recent sermons, and the suggested themes together, the proportion is about one in eighty.

It seems to me that at present there is a special necessity for attending to this matter, and that there should be a more realising sense of the necessity of an outpouring of the Spirit. No one can look at Christendom and not see that there is, in many quarters, a

noteworthy lack of certitude. We breathe an atmosphere of scepticism and doubt. There is, perhaps, great external activity, but many even of those who are active in Christian work, have no firm *grip* of the verities of the Christian faith. Amid the controversies which have been raised regarding the genuineness, inspiration, and authority of the Word of God, there are not a few thoughtful persons who feel as if they had no sure ground on which to stand, and who know not what to believe; while there are multitudes more who, because of these things, are maintaining a position of flippant indifference to religious truth, or one of open disbelief. What is especially needed is a greater degree of Christian certitude, more of that spirit which spoke out in the words of the Apostle, "We know that we are of God, and the whole world lieth in the evil one." So long as the Church speaks in an uncertain, faltering tone it cannot make any impression on the world.

How then is that certitude, that firmness of conviction and consequent boldness of testimony to be attained? Shall it be found in increased attention to the study of the Evidences, and in the confuting of the adversary by skilful apologetic? In my judgment, no, if we place our chief reliance on this; but rather in seeking a richer effusion of the Holy Spirit. In saying this I have no intention of disparaging apologetic. It has its own place and use, serving to confirm the faith of a believer when he is tempted on the intellectual side of his nature; for though faith is not the effect of argument addressed to the reason yet, it cannot exist unless there be harmony between it and the reason. Nor is it altogether without use in respect of those who are without. It may show to the man who rejects the revelation that God has given concerning His Son the untenableness of his position, and thus leave him without excuse in his unbelief; but it cannot do more. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned."

The powerlessness of apologetic to bring men to the faith of the Gospel is clearly proved by facts. Paley's great argument for the truth of Christianity was founded on the reality of the miraculous attestation of it. But the miracles failed to convince the very persons who witnessed them, and who could not deny that notable miracles were wrought. They could not deny the *reality* of the miracle, but they resisted the *conclusion* to which it pointed. Even such a miracle as the raising of Lazarus from the dead embittered Jewish opposition, instead of producing salutary impression.

On the other hand, there were those who believed without

witnessing any miracle. No miracle that we know of was wrought to convince the Ethiopian eunuch, or Lydia at Philippi. These are representatives of the vast host who, from the beginning until now, have had a conviction of the truth of the Gospel which nothing could shake. There have been martyrs, tender maidens as well as strong men, who, in their confidence that Jesus was God and Saviour, counted not their lives dear unto them, but were willing to encounter shame and suffering and death in their most frightful forms. And there are thousands now, whose assurance of the truth of the Gospel is equally firm in spite of all attempts to prove its unreality. They are told on all sides that the old beliefs have been disproved, that Christianity is effete, that the intelligence of this nineteenth century has finally disposed of it, and the wonder is openly expressed, how any educated and intelligent persons can continue to put their faith in it, but none of these things move them. And the persons who have this confidence are not all of them inaccessible to reason. Many of them are educated, able to appreciate argument, acquainted with the currents of thought, candid, and open to conviction. Yet the confidence of these men in the truth of the Gospel remains firm and unshaken.

Such are the facts. How are we to account for them? We cannot, on the ground that these believers are unlearned and ignorant men. Nor, on the ground of early and educational prejudice. Some of them are men who once, like Paul, were bitter assailants of the faith they afterwards accepted. If you go to the men they themselves will tell you. Their own personal experience testifies to the truth of what they believe. And they have that experience because the truth has come to them "in demonstration of the Spirit." The Gospel came to them not in word only "but also in power, and in the Holy Ghost, and in much assurance."

Let us remember what took place on the day of Pentecost, the day on which the Spirit was given according to promise, and when thousands were converted. A twofold transformation took place on that day. We see a marvellous change in Peter and the rest of the apostles. A few weeks before, Peter's courage had failed him in the Garden of Gethsemane and in the palace of the high-priest. He forsook his Master and denied Him. But now, he stands up in the face of the men who had crucified that Master, and charges them with their crime. He has "received power after that the Holy Ghost had come upon him."

And the new power was felt not only by Peter and the other postles but by the assembled multitudes. The word of Peter came to them "in power." Instead of exasperating them it wrought con-

viction in their hearts. A new world of truth burst upon their view. Jesus of Nazareth was no longer an impostor and blasphemer, but the very Christ of God. They were convinced of the sin of not believing on Him; they were convinced of His righteousness in that He had gone to the Father. What the signs which they sought were powerless to accomplish was effected by the power of the Holy Spirit. Now, indeed, they did "see and believe."

We read in the Gospel history of the man blind from his birth to whom Jesus gave sight, and whom the Pharisees sought to convince that Jesus was a sinner. If these Pharisees had met him after his eyes had been anointed with the clay, and before he had washed in the pool of Siloam, their arguments might have had some weight. They might have urged the moral objection that he was sent for such a purpose on the Sabbath day; or they might have argued that anointing the eyes with clay and washing it off again was not a likely way of obtaining eyesight; or they might have represented to him that he had not sufficient evidence that the stranger who had spoken to him was anything else than a mere pretender, as we are now told that the evidence for Christianity is insufficient. And such arguments might have prevailed *before* the pool of Siloam was reached; but *after* he had washed, and came seeing, they were of no avail. There was one thing at least of which the man was sure, "One thing I know, that whereas I was blind now I see." And with the consciousness of the change in himself, there came to the awakened sense the knowledge and demonstration of things that were without. So when the Spirit comes in power to a man and changes him, there comes, with the change, a demonstration of a whole spiritual world undiscerned before.

That demonstration includes things which, to a certain extent, may be discerned and verified by the natural faculty, and also things which that faculty cannot verify. You tell a blind man whom you meet, that the wall by the side of which he is walking, will, after he has gone so many paces more, turn sharply to the right, and these statements of yours he can verify by his hand or his staff. But when you tell him of the blue of the firmament, or of the crimson and gold of the evening sky, or of the shining of the stars, these are things that he cannot verify. But the things of which you have spoken to him are realities, both the things which he may verify by the use of the senses which he has, as well as the things he cannot, and of which indeed he can form no conception. How foolish you would esteem him if, receiving your testimony in the one case because it lay within the range of his powers to find out its truth for himself, he refused to receive it in the other,

especially if that testimony was confirmed to him by multitudes of seeing men. Let his eyes, however, be opened, and then he can no more doubt. The wall he now knows after a different fashion, and the things of which no previous sense had given any information are now revealed to him.

So God reveals by His Spirit things which "eye hath not seen nor ear heard, and which have not entered into the heart of man." There are some things which man can verify for himself. The genuineness of the sacred books, the credibility of the Gospel history, even the moral beauty of the Saviour's character—these are things which he may know and discern; though the Spirit sets even that moral beauty in a new light. But there are things, unseen and undiscerned before, which the Spirit reveals. The natural man reads the Gospel history; it is to him, at best, a story of a beautiful and remarkable life, the best that ever was lived on earth, a story of what is long past and gone, which, indeed, like any other, may call forth his admiration and touch his heart. But the Spirit comes to him and it is all new. It is no longer mere history, a mere story of the past,—the living Christ becomes present to the soul, speaking as never man spake, making Himself an object of trust and affection to the heart. Christ, through the Spirit, is manifest to the soul; the living Christ is present, and there is personal and mutual intercourse. Christ is no longer a departed Teacher merely, whose memory is preserved; He is, through the Spirit, present, speaking the words of eternal life. It is with the man as it was to the men of her city to whom the woman whom Jesus met at the well, said, "Come, see a Man which told me all things that ever I did: is not this the Christ?" and of whom it is recorded that many believed and said to the woman, "Now we believe, not because of thy saying, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." Such is the demonstration of the Spirit. Because of this personal knowledge of Christ men are assured of the truth, you cannot argue them out of their faith, for they have personal experience that the Gospel is true. It is recorded of Madam Neckar, that when some one said to her, Are you not afraid that God will leave you to perish? She replied "No," and added, with a smile, "I have talked with Him too much for that."

Men may indeed object to the reality of this evidence, but the objection is as unreasonable as the objection of the blind man to the existence of the stars, because he was unable by any of his senses to verify the testimony of others regarding them. But to those whose eyes have been opened by the Spirit it is demonstration indeed. The things that it respects are most surely believed. The demonstra-



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tion is of the most direct nature, and brings the greatest certainty to the mind, and it is this demonstration which, above all things, we need.

The limit of this Paper will not permit me to enter on the consideration of the question how this demonstration is wrought. I content myself with saying that it is closely connected with the conviction of sin, of righteousness, and judgment, of which the Saviour speaks in His farewell discourse to His disciples. Men need to be convinced of sin, for till *that* is understood, Christ is not understood. So long as sin is looked at merely from a social point of view the cross of Christ will appear an exaggeration; but when it is seen under the illumination of the Spirit it is seen as that which alone can meet the necessity of the case.

Rev. Dr. WARDROPE, of Guelph, opened a discussion on the foregoing Paper. He said, he would return home with a feeling of deep regret if this Conference on Spiritual Life were to close without anything being said of the Coming of the Lord, as among the mightiest of the motives to diligent and loving service. He asked brethren to forgive him, if the thought entered his mind that the introduction of this subject might be deemed unreasonable—that to some, it might be like the sounding of a discordant note. If there should be no time and no place for a theme like this, the record of our proceedings would be strangely and ominously unlike the books of the New Testament. In these, reference is made to the Coming of the Lord on almost every page. Brethren would agree with him in this: that visitors attending the meetings of the Council—not perhaps only one of them, but a series of them—should be at no loss to recognise in us a people “waiting for the Lord from heaven,” such as we should be. He knew there were, doubtless, various views of this great subject, but we ought surely to allow no difference of view to prevent us from looking, or from the declaration that we are looking, to that which Dr. David Brown had well described as “the pole-star of the Church.” He believed that we were entering upon days in which a gathering like this without a prominent place for the great truth of the Second Advent would be an impossibility.

Rev. Principal MACVICAR said that Jesus emphasised the guilt and danger of dishonouring the Holy Spirit. He promised to send the Spirit to be the Teacher, Guide, and Sanctifier of His people, and to convince the world of sin, of righteousness, and judgment. He stated that after twenty-four years in teaching theology, his firm conviction was that the ignoring of the work of the Holy Spirit in the pulpits of the world, to some extent, accounts for the Socinianism, and latent Materialism, and general vague Rationalism, which are

so dangerous and destructive to the growth and power of the Church. He fully agreed with Dr. Wardrope that we should emphasise the fact that the Lord Jesus Christ would surely come; but he did not think it profitable or edifying to indulge in vague and uncertain speculations as to when this should take place.

Rev. A. L. PHILLIPS pointed out the necessity of more earnest work of an evangelistic nature in order to give the Church the influence it should have over the rising generation.

Rev. Dr. MOERDYKE said that the prayers of a people were the best evidences of their true relation to the spirit of religion. He was glad that the delegates would not return home feeling that the work of the Holy Spirit was at all neglected in Presbyterian Churches. In meetings held in the place where he laboured, in the United States, there is no obscuration of the Holy Spirit. Not only was this so among the older, but among the young people as well. If all the prayers of the people—not only those engaged in active Church work, but of those, too, who were earnest Christian adherents—could be heard by those present, the impression gained of the feeling which existed of the absolute dependence of the Church on the power and light of the Holy Spirit, would be most profound.

The Rev. Dr. SOMMERVILLE, New York, then read the following Paper on "Personal and Family Religion."

I have been deeply impressed with what has just been said on the Work of the Holy Spirit. This moment is to me one of peculiar solemnity, and I shall not wait, in opening the discussion of my own subject, to define the term "religion." The derivation of a word is of no consequence, except in so far as it can help us to a clearer understanding of that of which it is the sign or symbol. The question of vital interest and importance is not whether the etymological idea of the term "religion" is to be found in the English equivalent of the *relegere* of Cicero or the *religare* of Lactantius, but,—What does the Spirit of God teach us respecting the inner force and external manifestations of the life-principle which He implants in the souls of the redeemed?

Religion, in the sense in which I use the word, signifies a right relation to God, as revealed to me in the Person and work of the Lord Jesus Christ. And, whether viewed as a personal concern or as moulding and governing our varied relations in society, this right relation to God may be expressed in three words: Reception, Submission, and Loyalty.

The first step then in a religious life is the *reception of Christ*. This is the only thing that can determine the question of our

deliverance from a state of judicial condemnation and restoration to the forfeited favour of God. The important matter is not, Are we ready to give in our adherence to certain doctrines and opinions, however valuable a creed may be in its own place, and however earnestly we ought to contend for the truth in its entirety, but have we, in response to His own appeals and overtures in the Gospel, taken Christ into our hearts? "He came unto His own and His own received Him not." That was their sin and loss. For it is added: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Nothing stands between you or me and present sonship, with all its rites and privileges, but simple neglect in this matter. I do not ignore or overlook the work of the Holy Spirit. His office, at the starting point of a Christian life, is to remove our natural disinclination to do what God requires. When that has been effected through His direct agency, the will, emancipated from its former bondage to sin, turns away from the world once so attractive and chooses Christ. In the exercise of a consenting and appropriating faith, He becomes our personal Saviour from sin, in sure and everlasting possession.

When Christ has been received into the heart, He will also be received into the home, and His authority will always be acknowledged there. I recall the resolve of Joshua, when urging an idolatrously inclined people to be whole-hearted one way or the other: "If it seem evil to you to serve the Lord, choose you this day whom ye will serve. As for me and my house, we will serve the Lord." The same principle is practically recognised in the story of the converted jailer at Philippi, one of a long line of representative converts, whose record is well known in the history of the apostolic Church. Saved himself, "he rejoiced in God with all his house." In the remedial plans and provisions of the covenant of grace, parent and children are linked together in the comprehensive promise: "I will be a God to thee, and to thy seed after thee." Nor can I imagine a relation more intimate and sacred than that which has been established between God and the family in the sacrament of baptism. In the right observance of that ordinance, the blessings of the new and well-ordered covenant are sealed to the believer and his children, the former engaging for himself, and those whose representative he is, that they shall be only and wholly the Lord's. In claiming to be the God not only of individuals but of families, He has given to the home the shape and character of a religious institution, and has enrolled it among the societies that He has instituted for the promotion of truth and righteousness in the world.

The outward sign of religion in the home is Family Worship.

just as secret prayer indicates the existence of new life in the individual soul. Witness the fact that Dr. Paton stated in his address last week respecting the converts in the New Hebrides never neglecting this service morning or night. Instances are on record, too, of children able to trace their conversion, in the way of means and instrumentality, to home instruction and prayers. Not a few now eminent in the service of God have enjoyed unconsciously, perhaps not in form, but in reality, the privilege of Origen, whose father, it is said, was accustomed to kneel every night beside his sleeping boy, and pray that his heart might be a temple of the Holy Ghost. I do not mean to say that character is transferable; but I do not understand the Bible unless it teaches that the direct descent of personal piety from one generation to another is to be looked for. "Train up a child in the way he should go, and when he is old he will not depart from it," is the word of God; and Paul refers with grateful joy to the unfeigned faith that dwelt first in grandmother Lois, and then in mother Eunice, and afterward in Timothy, as the result of their training. As the late Professor Phelps of Andover, Mass., said: "Plant an acorn anywhere and anyhow, and it will grow upward, not downward. By the law of its being it seeks the sun. Let a child be planted in the groundwork of a Christian home, and nurtured in its holy light and atmosphere, and by the very conditions of its existence, it will grow up to God and heaven. . . . By this law of religious nurture, as well as of great awakenings from a godless life, it is God's design that the Church shall grow till it covers all the families of the redeemed."

In view of this I do not hesitate to say that neglect in this matter is recreancy to a sacred trust, and reveals a strange indifference to the value and privileges of a covenant relationship to God. Certainly no one, charged with parental responsibilities, can say that he has at heart the salvation of those entrusted to his care, who deliberately denies them the blessings that a regular and devout observance of family worship might have carried into their souls. A touching story is told of a man who was suddenly bereaved of his only child, a beautiful girl of fifteen years. When he called on his pastor to announce his loss and arrange for funeral services, he was borne down with grief. "She is gone," he sobbed, "and she never heard a prayer from my lips or beneath my roof."

The second thing that I have named and would urge as essential to a right relation to God is *submission*; and surely, the religious life of a man who fails to recognise the Divine authority in the family relations is lacking in this element. First, the reception of Christ, and then, the submission of the whole life to His will. The grand

design of the redemptive scheme, as I understand it, is the subjection of the will of man to the will of God. Apart from this, professions, observances, and contributions of time, labour, or property, are valueless and unmeaning in His sight. What He requires is not yours, but you; not mine, but me. And this practical surrender of ourselves is insisted on in terms so broad and decisive as to clearly show that nothing less will satisfy Him. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness to God." Not that we can give God fuller and more complete property in us than He already possesses, but in real devoutness, there will be a cordial and voluntary recognition of His claims.

A very forcible illustration of this, one that has been used before and is not original with me, is the action by which the compact of service was sealed in the case of the old Hebrew servant. "If the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him for ever." The ear is the organ of hearing, and when the servant consented to have his ear fastened to the door he was saying, in the language of most impressive symbolism, that henceforth he should hear no voice and no command but that of his master. I like the idea, also, that when the ear was fastened to the door-post it touched the very spot that had been sprinkled with blood and on which the law was engraven. How expressively and impressively does this old scene shadow forth the great truth, that real religion is the natural outcome of redemption by the blood of Christ, and that it is to be defined and regulated by the revealed will of God. So Paul says to his converts in Rome, "I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

In the days of American slavery, there was one man in the United States who was the friend of the slaves. He was a New Englander. Fearless, and ever ready to plead with voice or pen for the downtrodden and oppressed, Wendell Phillips never faltered in his purpose. What was the secret of his courage and energy? I find it in what he confided to an intimate friend, near the close of his life. "Mr. Phillips," inquired that friend, "did you ever consecrate yourself to God?" "Yes," was the reply; "when a boy,

fourteen years of age, I heard Lyman Beecher preach on the theme, 'Ye belong to God.' At the close of that service I went home, flung myself on the floor of my room, with locked doors, and said, 'O God, I belong to Thee; take Thine own! I only ask that when a thing is right it may take no courage to do it, and when a thing is wrong it may have no power to tempt me.'" And what was his experience? At the close of his life he was able to say: "When a thing has been wrong it has had no power to tempt me, and when a thing has been right it has taken no courage to do it." In making a profession of religion our language is: "O God, we are not our own; we belong to Thee; and we lay ourselves under solemn obligations to live no longer to ourselves, but unto Him who died for us and rose again."

Is there unfruitfulness in the Churches? Is there to be found among those who are living in practical infidelity, sons and daughters of professed Christians? or, is it true, as stated last night, that there are, in the western part of the Dominion of Canada, 20,000 of our children outside of the Church? Has Sabbath observance lost its former sacredness, and the day come to be regarded as a season of rest and recreation, rather than time set apart of God for the cultivation of the spiritual side of our nature? Are there hundreds of millions that have not yet heard the message of eternal life, though nearly nineteen centuries have rolled away since the risen Lord gave this command, "Go ye into all the world, and preach the Gospel to every creature"? The reason is not far to seek. The religion of to-day lacks this submission of the whole life to His will.

Only one other word is needed to complete our idea of religion, and that is *loyalty*. I mean by this the fealty legally due to a sovereign, coupled with the further idea of personal attachment that popular usage has thrown into the word. This principle finds its fullest development in close communion with Him who is holiness itself. In every age it has been a stimulus to labour and self-denial in the service of God. So the Saviour says: "If a man love Me, he will keep My words"; and before He finally commissioned Peter to enter upon pastoral work, He pressed home this question thrice: "Lovest thou Me?" When His apostle Paul would explain the activity and matchless energy of his ministry, he could only say, "The love of Christ constraineth me." No men did more for the spread of the truth than the Scotch Covenanters, and to their contendings we are indebted for the civil and religious liberty that we enjoy to-day. Their feeling was voiced by James Bruce, who would gladly die, but could not be false to his Lord. "God is my witness," he said to the soldier who offered him the test; "I cannot swear away my allegi-

ance to the King of kings and Lord of lords, my blessed Master and Saviour." What was it that sustained and encouraged the Christians on Erromango, when one after another of their leaders had fallen on the field? "We will win the island for Christ." And I may be allowed to express the opinion, that marked success will not attend our missionary efforts till the controlling desire of the Church in its ministry and membership is, that Christ may be magnified in their bodies, whether by life or by death, and His will established as the governing power among the nations. Like the mainspring of a watch which keeps all its wheels in motion, loyalty will keep all our powers and faculties at work, and we shall see fruit of labour.

Real religion means, that in forming a church relationship, in consecrating our energies to Christian work, in transacting secular business, in preparing a home for ourselves, and in all our social and civil relations, we are guided and governed by the single idea of loyalty to our Saviour and our King.

Mr. ROBERT WALES, of London, said that in every one of the Churches there was a large neglect of the vital ordinance of Family Worship. If family worship were more fully practised the life of the Church would appear in a better light than it does now. Men engaged in business often plead that on account of the exacting nature of their calling they cannot find time to assemble their families daily for this purpose. Experience, however, proves that the difficulties, which are more apparent than real, vanish when they are earnestly faced. It is little short of a calamity to the Church that carelessness or indifference with regard to family worship should abound, for we are persuaded that the best life and prosperity of the Church is very largely dependent on the warmth of the religious life of the family. It is therefore laid upon all our ministers and elders affectionately, yet strongly, to urge on their people this duty and privilege.

Rev. Dr. GERHART, of Lancaster, Pa., said that he could with all his heart respond to the leading idea of the address of Dr. Somerville—that religion was the right relation of man to God. But there was another aspect, and it was that religion was the right relation of God to man. The relation of sin on our part and of condemnation on God's part, was not the ideal relation. Religion is primarily the right relation of God to man, or the communion of God with man. This is fundamental. It includes, first, the self-communication and self-revelation of God to us, and this self-revelation and self-communication we had by the Holy Spirit in the

person and mediatorial work of Jesus Christ. Our relation to God becomes right, and we are truly religious, when we acknowledge and honour God as He has related Himself to us in His incarnate Son.

Rev. WILLIAM ROSS, of Glasgow, next spoke on the subject of "Revival." He said that the matter of spiritual life and power and of the revival of God's Word was the one thing necessary in an earthly ministry. This meeting was met together not to talk of Revival, but to receive it and carry the inspiration back to the several portions of the world from which they had come. The speaker divided his subject into four sections, and elaborated each. The first point touched upon was that revival was the greatest and most pressing need of the Christian Church of to-day. Second, that revival has given the noblest type of Christian character which the world has ever seen, and has raised the Church to the highest landmark of Christian effort. His third point was that the habitual and increasing presence of revival is the best evidence of the presence of the Spirit of God. Finally, revival was the pledge of salvation.

Rev. A. W. WHITE, Waynesburg, Pa.: The Psalmist indicated the necessity of a revival by the language, "He restoreth my soul." Christians are as easily demoralised as sheep, and need the Great Shepherd, His reassuring voice and restoring, advancing grace. Every revival commences with prayer, influenced by the Spirit revealing the necessity of Divine help. My quarter of a century of ministerial work has been blessed in enjoying every year a token of God's presence. Congregations call ministers because of their oratorical ability. Programmes have the superannuated to lead in prayer, the young and brilliant to address the people. The best should petition the throne of grace. The "coming pastor" will be called because he can thrill and carry the people with him to God in prayer. When I was in the United States Christian Commission work at Decatur, Ala., during the Civil War, there was a continuous revival of six weeks. Praying ones had said, "We have been praying for instrumentalities, and this is the answer." They went into battle the next morning after conversion as the band played "Who will care for Mother now?" assured that Jesus would care for mother. A revival was in progress inside the Confederate lines also, and this prevailing influence tempered and restrained their hostility.

The Business Committee offered the following recommendations, which were adopted by the Council:—

“That the following addition be made to the plan of the Executive Commission, section 2, entitled ‘Objects of the Executive Commission’—viz., Insert an article to be numbered 7, which shall read: ‘To take action on great questions of morality, and to refer such questions for the consideration of the Council.’

“That the Paper of the Rev. J. Campbell, Edinburgh, on ‘The Drink Question in Great Britain’ be printed in the Appendix to the Proceedings.

“That an Abstract of the Report of the Treasurer of the Western Section of the Executive Commission be printed in the Appendix to the Proceedings.

“That the Council hereby directs the General Secretary to collect information from the various Churches represented in the Alliance as to the methods by which the ministry is supported in each Church; and also the means provided by the several Churches through which the weaker congregations are helped by the stronger; and to present a Report thereon at the next Council of the Alliance.

“In the matter of the Paper presented by the Rev. J. A. McClymont in relation to the Programme of the next Council and connected matters, it is recommended, that the Paper be referred to the Eastern and Western Sections of the Executive Commission, with the recommendation that they adopt so much of it as they shall find to be practicable.

“That the following be a rule of the Council—viz., That the Reports of the Sections of the Executive Commission and the Committees of the Council be printed together prior to the meetings, and a *résumé* of such Reports be presented to the Council by the Conveners or Chairmen, with accompanying remarks, at the time assigned for that consideration.”

The General Secretary was directed to acknowledge certain communications from Women’s Temperance Unions expressing sympathy with the cause of Temperance.

The General Secretary was directed to reply in proper terms to the letters from the Churches of France in reference to the absence of their delegates to the Council.

TUESDAY, *September 27th*, 1892.

COOKE’S CHURCH: Tuesday evening, September 27th, 1892, 8 o’clock P.M., the Council resumed its session, N. S. KING, Esq., M.D., Yonkers, New York, in the Chair.

After devotional exercises, the Council took up the Order of the Day, when the following Paper was read by the Rev. Dr. BURRELL, New York, on “The Relation and Duty of the Church to Outside Societies doing Christian Work.”

The age through which we are passing is The Epoch of New Forces. Thinkers are not so interested in the discovery of new

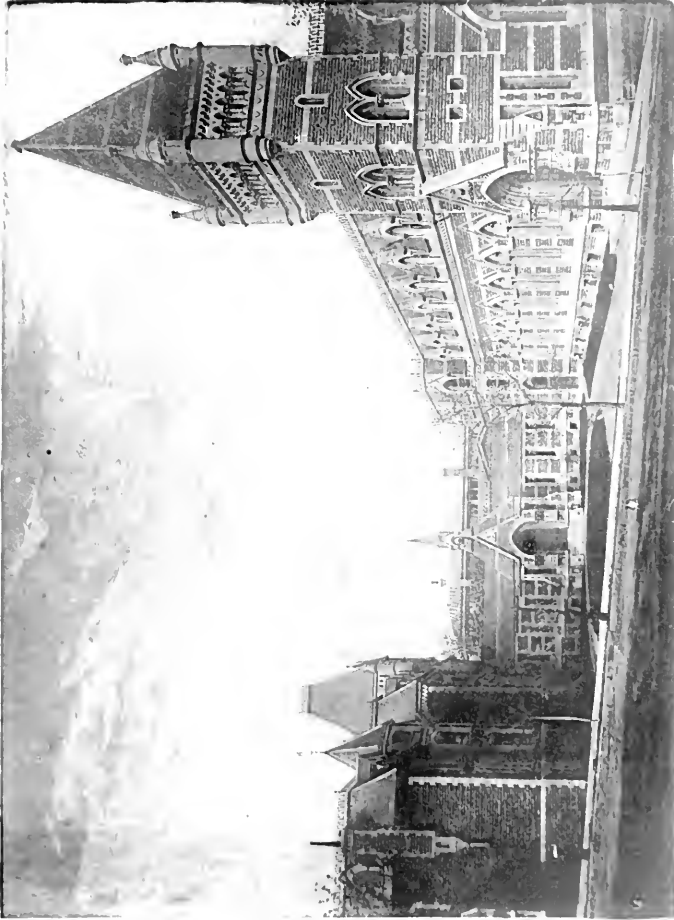
truths as in the evolution of new methods of propulsion. A few, to be sure, are still mending the creeds—going about with trowels to tuckmark the foundations, but God's great multitude is satisfied.

There are men in this presence who have lived to see a revolution of method in all departments of life. This is the century of dynamics; "Tools and the man I sing." The largest space at the Columbian Fair will be occupied by the Department of Machinery. The multiplication of one biceps muscle into a hundred horse-power, how to make the foot of a seamstress sing the song of the shirt *staccato*, how to make a lad at a lathe do the work of an overseer with a gang of handicraftsmen, how to harness a tea-kettle to a stage-coach and indenture the lightning as a postboy, how to utilise Niagara, how to combine sawdust with nitric acid and glycerine into an earthquake,—in short, how to adjust and apply labour so as to carry it to the very furthest and uttermost, this is the problem of to-day.

The nineteenth century has developed a stupendous array of new spiritual forces—their number and effectiveness increasing more and more as it hastens to its close—such as the Sunday School, Foreign Missions, Woman's Work for Woman, and Young People's Organisations of various sorts. These are in line with that sound industrial principle known as "Division of labour." Each of them represents an effort to utilise power. And all alike, if duly guided and controlled, have within them the possibility of great things.

Is it strange that they have met with opposition? Not stranger than that steam and electricity were laughed at in their early days. New forces, like raw recruits, must win their spurs. Most of these have vindicated their usefulness, and so their *raison d'être*. Robert Raikes, once a fanatic, is a hero now. Nobody rises in the ecclesiastical courts of our time to rebuke the enthusiastic advocate of Foreign Missions with an authoritative, "Sit down, young man!" Nor would anybody hinder Sister Phœbe from taking her part in the great propaganda. The opposition is now converged upon a class of organisations whose common bond is,—*The enlistment of young people in Christian work.*

At once a general complaint is entered that "the Church is being organised to death." This is but an echo of the outcry of the weavers of Manchester against the introduction of the power-loom. The children of this world are quick to perceive that an increase of revenue is well worth a modicum of trouble; shall they be wiser in their generation than the children of light? As a rule, wherever these auxiliaries have been cordially received and engrafted upon



PRESBYTERIAN COLLEGE, MONTREAL.

the Church life there has been a notable augmentation of strength and fruitfulness. That is to say, the manifest blessing of God has rested upon them.

We are advised that such organisations threaten the prerogatives of the Church, but all energy is fraught with danger; and shall electric forces be rejected because of the liability of crossing wires? Dynamite is *δύναμις*; good or evil as you use it. Heaven-gate as well as Hell-gate may be blown up with it. The Church is not one wheel, but a living organism of wheels within wheels; and it is the pastor's business—in the administration of that spirit which animates and energises the whole—to superintend every one of them.

One of the agencies here specially referred to is, *The Young Men's Christian Association*. Its purpose is defined to be the "Uniting of young men who regard Jesus Christ as their God and Saviour in a work distinctly for the extension of His kingdom among young men." This organisation had its birth in 1844, and is, therefore, not yet half a century old. In America alone, there are 1,424 such societies, with an aggregate membership of 227,090, property valued at \$13,476,000, and contingents engaged in 265 varieties of distinctly religious work.

The Young People's Society of Christian Endeavour, another of these agencies, was founded upon the conviction that there is work to be done by every one. Its four cardinal principles are: personal devotion to Christ, denominational loyalty, adherence to the local Church, and inter-denominational fellowship. The cohesive force of the organisation is in the following pledge, which every member is required to take: "Trusting in the Lord Jesus Christ for strength, I promise Him, that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and midweek services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life, I will endeavour to lead a Christian life. As an active member, I promise to be true to all my duties, to be present at and to take some part in every Christian Endeavour prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting, I will, if possible, send at least, a verse of Scripture to be read in response to my name at the roll-call." Founded in 1881, it reports in this, the eleventh year of its history, no less than 18,500 societies, with an aggregate

membership of 1,100,000, every one of whom stands pledged to personal religious work.

The organisation known as *The King's Daughters* is still in its infancy. It was born in New York City, in the house of Mrs. Battome, on the morning of January 13th, 1886. Its general aim is set forth in the phrase, "A sisterhood of service." Its motto is, "Look up and not down; look forward and not backward; look out and not in; and lend a hand." In the constitution it is provided that "Any young woman may become a member of this Order whose purposes and aims are in accord with it, and who holds herself responsible to the King, our Lord and Saviour Jesus Christ." This has, unfortunately, been so interpreted as to include other than evangelical believers. In the kindest spirit it is suggested, that there can be no permanent or effective community of interest in Christian service among persons who are at odds, respecting the cardinal doctrine of the divinity of Christ. This, however, has not prevented the usefulness of this organisation in evangelical Churches. The King's Daughters have proven their devotion. In an age when young women are so prone to surrender themselves unduly to the allurements of social life, it is a delight to make room in the economy of Christian service for such as are ambitious to deport themselves as faithful handmaidens of the Lord.

I desire now to offer three specific reasons for giving countenance to such organisations as are here referred to.

The first is, that, in general terms, they contemplate a distribution of work among the people of the Church. And when we consider the number of Church members whose chief occupation seems to be a critical supervision of what their brethren are doing, we will probably agree, that this is "a consummation most devoutly to be wished."

The Churches are few and far between in which nine-tenths of the work is not done by one-tenth of the members. Just here is the seat of our infirmity, and just here is the spot for treatment. Ten-tenths of the Church at work would speedily end the suspense of the weary years. When, by a general allotment of tasks, the entire body of builders shall be employed each over against his own place, the top-stone of the temple will soon be laid with shoutings of "Grace, grace unto it!" This consummation has, beyond doubt, received a tremendous impulse from the organisation of these spiritual labour guilds. Our denominational Boards have been stimulated and strengthened by them. Ministers as well as lay-folk have been provoked to increased diligence.

Our second reason for pronouncing a hearty God-speed upon such organisations is, because they serve as the training-schools of the

Church. Workmen we need, but skilled workmen above all. Why should the Church assume to be above a need which is recognised in every other department of work? Is not ours also an Industrial Guild? Shall fisher-boys be taught how to take the spoil, and fishers of men be expected to angle as for gudgeons? Thanks be to God, the time has passed when, the battle being joined, all but the chosen few in "Holy Orders," were desired to abide by the stuff. The laity of these times are burdened with responsibility, and are being qualified to meet it. The pentecostal effusion is being felt. God's Spirit is so poured out upon all flesh that our sons and daughters are insisting on their right to prophesy. Old men and mothers in Israel, young men and maidens, alike demand their place in Christian service. Is it not the obvious part of wisdom to prepare them for it? The carpenter of Nazareth was not above serving an apprenticeship, that so His work—though it were only the shaping of a wooden plough or the mending of a rickety piece of furniture—might be good, honest, thorough work.

The aim and purpose of the Young Men's Christian Association, the King's Daughters, the Society of Christian Endeavour, and bodies of like character, are primarily, to teach young people how to apply themselves to various departments of Christian work, so as to show themselves able workmen, needing not to be ashamed; and thus to discharge intelligently and effectively the duties of Church membership. And this being their intent, in God's name who shall say them nay?

It would be premature as yet to pass judgment on the outcome. It is safe to say, however, that the Church of Jesus Christ can never again be what it used to be. A quarter of a century hence, if these instrumentalities are duly developed, it will be a veritable hive of industry. A generation of young people trained in the exposition of the Scriptures, trained to speak in devotional meetings, trained to be useful in the inquiry-room, trained to serve in a variety of positions, trained to go out into the highways and hedges after the wandering and lost, are coming on to take the places of men as well as of women who, for the most part, have kept silence in the Churches, and farmed out their responsibilities to the willing tenth.

So remarkable a movement means a turning and an overturning, a revolutionary advance from oligarchy to commonwealth, a general migration from the sheepfold to the high places of the field. It is fraught with incalculable possibilities. For when God's people shall all be able as well as willing in the day of His power, we shall need no longer to look out of the windows and cry, "Why tarry the wheels of His chariot?"

Our third reason for according a cheerful support to this class of organisations is, that they are inter-denominational. They afford a meeting-ground for all sections of the Evangelical Church—and alas! almost the only one.

Two results are sure to follow. On the one hand, a more sincere and reasonable denominational loyalty. And this will be as it should be. The obliteration of divisional lines between bodies that, agreeing on fundamentals, differ as to details, is a Utopian dream. If that is what “Church union” means it will never be realised. It was not God’s purpose that rational beings should feel and reason in uniform or identical grooves. “Many men—many minds” is written in psychology as well as in copybooks. We are gregarious by nature. Were the Lord’s sheep to be shut up for a season in one enclosure, at the signal of release they would all go scampering back to their own succulent pastures. Denominationalism is interwoven with the very fibres of the human constitution. We are prepared to say, therefore, that if any of these subordinate guilds weakens the bonds of denominational fealty, our sympathy and countenance might wisely be withheld from it. But precisely the contrary is true. These Societies claim to be, and practically are, neither *non-* nor *anti-* but *inter-*denominational. Their open and avowed purpose is not to break down, but to encourage and strengthen ecclesiastical loyalty. The mingling of one with another of necessity stimulates inquiry as to points of difference, while bringing into yet bolder and more glorious relief those fundamental verities which are common to all. The result is bound to be a denominational adherence, based not on heredity or environment merely, but on the wise conclusions of brain and conscience. The foregleams of this ideal order are already visible. The average member of any one of these inter-denominational guilds is a better Baptist, a better Methodist, a better Presbyterian, than his father; because he can give a more lucid explanation of his being what he is.

At the same time we emphasise, as another resultant of this movement, a more prevalent and deeply rooted regard for the essential oneness of Christ’s body. Time was when good men “solved all controversies by infallible artillery.” Fiercely the battle raged between Arminians and Calvinists, between Old Lights and New Lights, between *Sub-* and *Supra-* and *Infra-*lapsarians. To-day the differences of opinion are as great as ever—probably greater—but the rancour and bitterness are gone. The fraternal bodies which, within the last few generations, have gone to and fro between the opposing lines with flags of truce and messages of sympathetic import, have contributed largely to this common peace. Com-

munion is bound to breed concord. "Friend Oliver," said prim George Fox to the Protector, "if thee and I could but meet oftener we should understand and love one another." Peace does not mean that we must differ the less but only, agree to differ. This is the truth that our forebears grasped too lightly, and for want of it the welkin rang with epithets. And this is the truth which our sons and daughters are learning to-day. By looking into each other's faces their sympathies are sharpened "as iron sharpeneth iron." Our fences are in good repair—as they should be; for fences make good neighbours—but we are coming to see that it involves no sacrifice of principle for a man to shake hands across the topmost rail and say, "Good-morrow, friend." It is not divergence of opinion that holds men asunder; it is keeping to themselves in an exclusive sanctity, and refusing to speak when they pass by. The various denominations of the Church of Jesus Christ have enough in common to make them friends for ever. For there is one Lord, one faith, one baptism, one God and Father of all. And it is, at length, by conference on common ground, that they are finding these things out.

These are some of our reasons for extending the right hand of encouragement to these auxiliary guilds. They are springing up and multiplying on every side. The inquiry, "What shall we do with them?" forces itself upon us. To withdraw ourselves in unfriendly criticism would be, as it were, to spill the warmest and quickest blood of the Church upon the ground. It is far better to fall in with the logic of events. The young people of the Church have a mind to work. All sorts and conditions are pushing to the front. A great crusade is under way, and *Deus vult* is the watchword as of yore. Young foreheads are aglow with the lambent flame of holy purpose. Latent energy, like pent-up steam, rumbles to be let loose. It is surely the forecast of magnificent accomplishment. Dullards are they who plant themselves athwart the track of spiritual enterprise.

"There's a fount about to stream,
There's a light about to gleam,
There's a midnight darkness changing into day;
Men of thought and men of action,—*clear the way.*"

Another Paper on the same subject was read by the Rev. R. M'CHEYNE EDGAR, M.A., of Dublin.

By His teaching in Mark ix. 8, 9, our Lord sets before the disciples not only the broad spirit of *toleration* which should animate them, but also the *co-operation* which, so far as possible, they should

elicit from others in their Christian work. I take it, then, that we should, as His followers, cultivate a spirit of toleration towards all good wrought in His name; and that we should enlist as many as we can to co-operate with us. *Toleration* and all possible *Co-operation* are thus to be our marching orders.

Now let me apply these principles to three cases of work accomplished by Agencies outside the Church.

First, to Missions as conducted by "Societies," and Missions as conducted by Churches.

When we look into the history of modern Missions we see that the enterprise was, in the first instance, committed to Societies rather than to Churches. This was largely due, as it seems to me, to the inherent weakness of Congregationalism when the missionary spirit began to move its members. If every congregation is an independent Church, then it is absolutely necessary that Missions, except on the very smallest scale, must be committed to a Society outside the Churches. It was in this way, I suppose, that the London Missionary Society arose, and similar Societies on the American Continent. Our Baptist and other friends, who espoused Independency in Church government, had no alternative, and have still no alternative, but to commit to a *Society* the Mission work which belongs primarily to the *Church*.

Now I have no intention of raising any discussion as to the legitimacy or illegitimacy of Church Boards. I wish to go back to first principles in this matter of missionary organisation. Let me contrast for a moment a Church Mission with a Society Mission.

"The distinction between Church Missions and Society Missions," says a shrewd and able writer, "is little thought of. It is, nevertheless, evident. When the Church carries on Missions she does her own work; when the 'Society' carries on Missions, an outside and irresponsible body, unknown to the New Testament and amenable to no ecclesiastical jurisdiction, to a large extent exercises the powers, performs the duties, and assumes the responsibilities of that Church of which Christ is the Head.

"The Missionary Society is not a Church, and its Missions, although religious work, cannot be correctly called 'Church work. The 'Society' cannot ordain its own men: it cannot apply ecclesiastical discipline to its own men; it cannot empower its own men to perform any ministerial duty, or to solemnise any Christian sacrament. The 'Society' can accept men whom the Church accepts and ordains; the 'Society' can dismiss men whom the Church censures or degrades; the 'Society' can pay men off as bank clerks may be paid off; the 'Society' can name a field,

and, if it can find a man whom the Church has set apart, willing to go to the field indicated, it can send him and it can pay him; but the Bible does not empower the Society to give the missionary the shadow of ministerial authority. The Society is a devising and paying contrivance. It is an expedient, and no more. It may help the Church, but it is not the Church. Its servants are its agents not its ministers. If it be obedient to, and dependent upon the Church, it is bearable or useful; if, however, it should cease to lie in the hollow of the Church's hand, that instant it would become an excrescence, an interference, and an evil. Circumstances have hitherto made the Society largely the servant of the Church; matters might, however, take a very different turn. But whether they do or not, one thing seems plain, that the Society is an institution which never could have existed had the Church done her duty, and which should not exist one hour if the Church would but stand up to her own work. Viewed as an organisation outside the Church, the 'Society' is an anomaly in the operations of modern Protestantism. . . . God has used the expedient for His glory, because His Church did not move. We believe, then, that until all Christian Missions are in the hands of the Church as the divinely appointed power upon earth, she has never yet apprehended what her work is, far less performed it." *

I am tempted to make another quotation from the same racy writer. He is speaking about the way a Society addresses itself to Mission work in lieu of the intellectual power which such an enterprise demands. "The men who have been entrusted with this most wonderful work of God have been chosen, not for their administrative talent and comprehensive views, but for their pious respectability, their social position, and their having little else to occupy their time. Married laymen, gentle or simple, a lord, a half-pay colonel, or a retired tradesman, have, with the aid of a decorous rector, or a gentle Dissenting minister, been too often the men asked, and ready to undertake, if duly summoned by circular, to convert the Jews, to convince the Mohammedans, to confound the Hindoos, and generally to abolish idols and renovate humanity." †

What, then, is our duty as Presbyterians towards Society Missions? To rejoice most heartily in all the work that in Christ's name they have done, but at the same time to point out their inherent weakness. And in the meantime, our Presbyterian Churches should prosecute Missions of their own, in loyalty to each other, Missions

* Dr. A. C. Geikie on *Christian Missions to Wrong Places, among Wrong Races, and in Wrong Hands*, pp. 116, 117.

† *Ibid.*, p. 119.

of the best and highest class, officered by the noblest intellects, administered by the finest administrative geniuses the love of Christ can command. Then, and then only, shall we have done our duty towards outside Missions.

The second outside agency doing Christian work to which I refer is the *Free Lance Evangelist*. An unordained evangelism is at present running riot in Christian work, and becoming a great power outside the Churches. I suppose it demands some courage to say a word in the way of criticism of such methods as are now adopted by the increasing number of evangelists from Mr. Moody down; but some one should speak out upon the subject. When we consult the Epistle to the Ephesians, we find that "evangelists" are recognised as among Christ's special gifts to the Church, and we have every reason to believe that the evangelists were recognised by the apostolic Church through *ordination*. In this way they constituted a part of the Church's organisation. It had an ordained evangelism in which it could have confidence.

But we have found out a more *popular* plan. The evangelist that is unordained, like Mr. Moody, and so belongs, as an evangelist, to no Church in particular, can win support from members of the various Churches, and from those who recognise no Church. Without receiving the *imprimatur* of any Church of Christ, such can build up a monster movement upon personal popularity, and do, to all appearance, in a wholesale way, what others must attempt in a less striking retail way. Now I am ready to recognise and acknowledge the tremendous impulse which Mr. Moody in particular, has given to evangelistic work. I have had experience of his work in the city of Dublin, where I live; and I have wrought night after night, in the inquiry-rooms, and kept pace, as best I could, with the crum work. And yet I am bound to say, so far as our experience in Dublin is concerned, that the separatists have profited more than the Churches by this unordained evangelism. A faith, moreover, has been fostered in *special* services and monster meetings to the detriment of stated and steady work. And one evangelist, who came in Mr. Moody's wake, but did not score Mr. Moody's numerical success, told us point blank, at a preliminary breakfast, that all who stayed away from *his* services would miss the blessing! If this system of monster meetings be fairly analysed, it will be found that the teaching is superficial; it is getting more and more into the rut of stale repetition; that the results have not been commensurate with the effort and the outlay; and that, after all, it is the most expensive kind of Christian work as yet invented!

What, then, is the Church's duty in presence of this Free Lance

movement? I think that our General Assemblies should give a deliverance upon it for the guidance of our people. Let us recognise these men, or criticise in a broad spirit their methods, and make the best use we can of the power they possess.

But, above all this, should we not give such increased attention to evangelistic work.—should we not seek out evangelists, get them ordained, and make our pulpits the centre of a movement of such a thorough and lasting character as would ultimately make this Free Lance effort superfluous? It has surely taught us that the simple Gospel will, after all, command attention, and that it is its use which will ultimately win the world. Recognising the work that the unordained evangelists have done, we are bound to produce, as Churches, a better evangelism, one more solid in its teaching, more heart-searching in its appeals, more permanent in its results.

A third outside agency to which I would refer is the *Philanthropic*. The problem of human poverty and distress claims universal attention. Now there can be no doubt that it was the Church which first dealt with the problem of poverty in a philanthropic spirit. There were, indeed, Poor Laws in Athens, although, as far as we know, nowhere else in Greece. And there was the distribution of corn in Rome at half price, or gratuitously, as the demagogues directed; but there was no more philanthropy in the movement than there is in the subscriptions of the politicians of to-day. The Buddhists seem to have had something like the hospital idea before them. But when Christ came with His personal ministry, and Christianity followed in His steps, the poor got cared for from motives that the ancient and loveless world never knew. Christianity took up the problem, and in the *Christian commune*, she put poverty out of the Christian Church. In those early days, when each Christian convert was content with the supply of his needs, there was no one that lacked. But Ananias and Sapphira came with their selfishness, and the commune became unmanageable, while persecution rendered the maintenance of a great Christian commune in Jerusalem impossible. Since then, the world outside the Church has been trying its hand at the problem, and State Poor Laws and State Hospitals have been taking the place of the earlier philanthropies. And Socialistic views, progressing among the godless, threaten to divide property by force and law, and to leave nothing to the Good Samaritans.

But the world's machinery is evidently inadequate, and has to be supplemented. Philanthropists, feeling that poverty cannot be entirely left to the State, rush in to supplement the State aid, and frequently do more harm than good. They make no sharp dis-

inction between the poverty of misfortune and the poverty of fault ; and sturdy "ne'er-do-weels" make of the philanthropists an easy prey. Then, to crown all, the Churches have come after the philanthropists, and entered into a hysterical competition for the honour of helping Lazarus. What, in these circumstances, have we got to do ?

Now, the Churches of Christ are bound to *co-operate* in solving this problem of poverty, and to put it, at all events, beyond the pale of the Church. If the Churches united in good faith, and made *united service*, rather than mere "united services," the common ground of action, there might be such systematic visitation of the poor, and such intelligent help given, as would in a short time put poverty beyond the Church pale.

Christianity, moreover, is bound to check covetousness, and to check idleness, as alike sins against God and man and nature. It is bound also to put an end to "wild dreams of an impossible abundance gathered without care or toil." It is bound to teach men the religious duty of intelligent industry and of strict economy, if poverty is to be kept at bay.

And such united and intelligent service is to be sustained by the assurance, that even a cup of cold water given in the name of a disciple, and for Christ's dear sake, will not lose its reward. The Church will thus become the bond of brotherhood the wide world over ; a brotherhood better than worldliness has ever devised ; and in the better days which are surely coming on the earth, while there may not be luxuries for all, there is likely to be "enough and to spare" in the great Father's house. Toleration and Co-operation, twin principles set before us by our Master, are sure to solve the problems which lie before us in Christian work.

The Rev. WILLIAM MCKIBBIN, D.D., Cincinnati, then read the following Paper on the same subject :—

The religious history of the last quarter of a century, especially in the United States of America, has been characterised by a remarkable growth of voluntary religious organisations, or organisations which, while directed to religious ends, disclaim any true ecclesiastical character or control. Individually confining themselves to a single department of religious work, in the aggregate, they cover the whole domain of Christian effort, save the ordination of ministers, and the administration of the Sacraments.

The territory in which they operate includes not only "the regions beyond," where ecclesiastical effort is impossible of efficient prosecution, but also regions in which some or all the Churches are

most successfully employed. In some cases their activity is within the pale of the Churches themselves.

Their methods of work exhibit great variety, and in many instances rare efficiency. The expenditure of energy and means which this vast network of agencies involves, aspiring as many of them do to national and inter-national proportions, is simply enormous, and the tendency to multiply them seems in no wise abated.

Such a state of things must powerfully affect the life and character of the Church of the Future, especially as those most largely and most easily gathered into these Societies are people all aglow with the enthusiasm of early Christian faith and zeal, and ready to receive a permanent impress. No Church can be safely indifferent to these agencies, for in them there is "the promise and potency" of much evil as well as good.

The problem is confessedly large, new, and delicate, one in which the elements are many and various, and in some cases as occult as they are powerful. What I shall say, therefore, will be with a view to help on rather than to announce a complete solution.

It is essential, however, to any progress in this direction, that we understand these organisations, not only in their immediate and present effects, but in their origin and history, or in the light of the causes which called them into being, and have given them their vigour and growth. And in this connection, let me say further, that I shall confine myself strictly to those agencies which are not due to individual caprice or eccentricity, or to merely local or ephemeral conditions.

With these preliminary explanations I would place—

I. *The Great Cause, central and generic, to which they owe their existence and persistence,—in the desire, to work together with greater or less success, in meeting some existing religious need.* The extent to which the need has been felt, has determined the zeal with which the organisations have been pushed and the boundaries within which they have been successfully propagated. We cannot attach too much importance to this element in endeavouring to ascertain what the Church's true relation to these Societies should be. In almost every instance, these Societies have followed, not preceded, efforts to accomplish the ends for which they were created. The work has developed the Organisation, not the Organisation the work. They have been the creation of men who were trying to do something—to meet a necessity, to remove an obstacle, or to render more efficient existing appliances, in Christ's Kingdom. The origin of the Foreign Missionary Movement in Great Britain and America, and the rise of the Sunday School movement, are striking illustrations of this principle. And

these Societies have flourished and extended because they actually have met, with a greater or less success, the need they have undertaken to supply. The widespread diffusion of information as to the moral and spiritual condition of humanity, the evils which fester and corrupt in the crowded quarters of our great cities, the worldliness which material prosperity has brought to the Churches themselves, the peculiar perils which menace the faith and purity of our youth, the awful wretchedness and sin of the heathen world,—such considerations have produced in Christian hearts the profound conviction, that every man and every energy must be called into requisition, not only to conquer Heathendom for Christ, but to retain Christendom under His sway. Different persons have been impelled to undertake different parts of the great work, and doing that part, have summoned into existence the necessary organisation and machinery.

The extra-ecclesiastical form in which these efforts have so largely shaped themselves has been due, among other things, to *a failure to appreciate the value to the work of a vital and organic connection with the Church*. The life of a great Church throbs in every part of its work, repairing its waste, and promoting its growth. It secures a steadiness and permanence in the doing of the work, and a preservation of the results when it is done, which no voluntary organisation, however strong, can ever do. It prevents that narrowness in the workers which specialism in Christian labour, as well as elsewhere, so often develops. While the responsibility for under-rating the advantage of a Church connection is by no means confined to the originators of these Societies, as we shall see later, yet in part it is. Had there been the same effort in arousing the Church to assume and provide for the work which has been expended in the initiation of the independent effort, the results in the end would have been larger, more lasting, and of a better quality.

II. Another element is the *craving for fellowship in Christian work irrespective of Denominational affiliations*.

Such fellowship, sweet and blessed though it be, ought not to take precedence of the work itself, but should limit its expression to channels through which it may secure the greatest efficiency. It has been too readily assumed that undenominational fellowship in Christian work is necessarily more effective than Denominational, when, as a matter of fact, it is so only in exceptional cases. The simple fact that a man is in one Church rather than in another affords a strong presumption, that he is to get and do the most good by conforming to its organic life, cultivating its fellowship, and working through its machinery. Yet the other tendency has un-

doubtedly had an important influence in the production of extra-ecclesiastical Societies.

III. But perhaps the most potent influence of all affecting their form has been, *the failure of the Church at the time when these Societies originated, to do or provide the means of doing, the work themselves.* This failure has been due to causes of a three-fold character—*constitutional, denominational, and spiritual.*

1. The *constitutional* failure. By a constitutional failure, I mean that the Church has never had under its control all the agencies and agents by which the work of Christ was being done. God has reserved the right to choose men and methods outside of the ordinary channels of grace whenever He deems it best. To whatever cause we may assign it the fact remains, that God has repeatedly exercised His sovereign grace in calling, from time to time, to do His work, men who were outside of the bounds and authority of the existing Church.

2. There is the failure that is due to *denominational causes.* However great the advantages which the division of Christendom into separate denominations may have, it has some disadvantages. There is an undenominational field of Christian labour, or, as I would rather term it, a co-denominational field; and in this field, Societies that draw their constituency from and do their work in the name of all the Churches, may properly flourish and multiply. As illustrations I need only name the Bible, and Tract Societies, and the Sunday School Union.

3. But the greatest and most prolific cause of the extra-ecclesiastical religious society is *the failure of the existing Church to do what is its own work.* Many organisations have sprung into existence to meet needs which the Church ought to have supplied. Had the Church been quick to perceive and prompt to improve its opportunity, the energy outside of Church channels would have poured itself into them, and thus invigorated her whole life. The very extent to which these agencies have spread, mark only more clearly, the bounds of the territory which the Church has neglected. When we complain that outside agencies instruct the minds and mould the lives of our young people, let us remember, that if we ourselves had but seen the need of such instruction and moulding, and provided for it, the outside agency would never have come into existence.

But the question still remains, conceding all the foregoing statements to be correct, What is the duty of the Church *now*? To this I would reply:

1. The relationship should be one not of apprehension but of

friendliness. While elements of danger undoubtedly exist, there is yet in them much to encourage the Church's faith and increase her power. They disclose how powerfully ideas, which lie at the root of all service for Christ, have taken hold of all classes and conditions of men in the Churches. These ideas, strengthened and directed and brought into organic connection with the Church, will renew her life, improve and extend her machinery, and make her more nearly what she ought to be, while all the machinery in the world, all the prestige of Church authority, and its social and material wealth, without these ideas, is powerless.

2. It should be *discriminating*. Different organisations require a different treatment. Some ought to live and grow, others ought to be modified, others ought to be absorbed and assimilated to the Church's life and structure, others should cease altogether, the need for which they existed having been better supplied.

3. It should be *docile*, and in some cases even *penitent*. If irregular channels have been cut for Christian zeal, it has been often because regular channels for its expression have been blockaded by the false conservatism or indifference of the Churches themselves. The extent to which these organisations in many cases have grown reveals the limits at which the Church's growth in those directions has been arrested. The glory of the Society is often the shame of the Church. And as we view the success which the outside agency has achieved, let us incorporate into our Church machinery whatever is best in it. Let us realise that we can learn much from these organisations, and that unless we do learn, we cannot supply under Church sanctions and guards what they, owing to our neglect, have been raised up to supply.

4. *The Church should supply the demands in response to which the outside agencies have arisen.* To repudiate any honest effort to save men or sanctify them, which has a measure of success, because outside the Church, and to refuse to provide for such effort in the Church, is as unwise as it is unchristian. It reduces spiritual power actually at work to redeem men, and subjects the Church to the antagonism and suspicion of those who are putting it forth. By providing a more excellent way we may appeal to them for the very work's sake, to recognise the Church's peculiar privilege and superior fitness to carry it on.

5. Pending the period of transition and adjustment, the Church should demand from these Societies assurances, that they never will assail the distinctive principles of any Church's faith or order, nor abandon the evangelical platform common to them all. Unless this is done the very attempt of the Church to work within its own lines

may, by the withdrawal it may occasion from outside agencies, throw these, with all their accumulated resources and prestige, into unevangelical hands. The amount of property held to-day in America and Great Britain by Societies of a religious or semi-religious character, which depend simply upon the sentiment of those who at any time may control them for their continued allegiance to evangelical Christianity, is so great, that the Church, in some period of great apostasy, may wake up to the fact that while no weapon formed against her has prospered, weapons formed by her and not sufficiently guarded, have prospered to her deadly injury.

6. The Church should demand of every Society existing within her borders, utilising her energies and seeking her endorsement, in distinct and unequivocal terms, the recognition of the Church's right, to determine whether it shall enter or remain among its agencies.

7. The Church should provide, in all legitimate ways, for the promotion of the spirit of Christian love and confidence between the different Churches. Let her encourage at proper times and in proper ways, the meeting together of the representatives of the different Societies in the different Churches engaged in kindred work, and thus promote the true Christian unity, that only unity which would make organic union worth having, if it could be secured.

In conclusion, let me say that if the views here set forth be correct, we might anticipate the following result:—

1. Many Societies would be gradually superseded by, or assimilated into, Church Societies; the Church having thereby increased her zeal, enlarged her work, and improved her machinery.

2. Others would represent, under satisfactory safeguards, the common work of the whole Church, which, owing to denominational lines, could not be done by a single Church.

3. Some would simply devote themselves to aiding the work in all the Churches, by combining the wisdom of all, to improve the efficiency of all.

4. Others would be pioneers, developing new lines of work and new modes of doing it, when they had awakened the Church to their importance and to their adoption, disappearing again in the bosom of the Church itself.

Another Paper on the same subject was read by the Rev. P. McADAM MUIR, Morningside, Edinburgh, as follows:—

A remarkable feature of the religious life of the present day is the rapid growth of Societies which are distinctively Christian in their tendency and work, but which are not identified with any branch of the Christian Church.

The attitude of such Societies towards the Church varies very much. Some are friendly; some are neutral; some are quite antagonistic. By some the clergy are welcomed; by others they are viewed with suspicion. But, whether welcomed or suspected, the clergy are not, in virtue of their office, invested with any authority. Each Society has an organisation of its own, and the presence of a clergyman among the office-bearers must be considered rather as a mark of esteem for the individual, than as a mark of deference to the Church. The relation in which the Church ought to stand to such organisations has become a matter of considerable importance.

At the Annual Conference of the Young Men's Christian Association of Great Britain and Ireland, held in Edinburgh three months ago, there was an interesting discussion on this subject. It was evident that in certain quarters, the relations between the Churches and the Association had become somewhat strained. Young men had been known to speak as if no Christian work in a parish were done except by them, had been known to set up their methods in direct opposition to the methods of the clergy. On the other hand, clergymen, because their sanction and authority had not been at first invoked, had been known to treat with scorn the attempts of young men to find an outlet for their spiritual energy. But these unfortunate disputes were only occasional, and the exercise of a little prudence might have commonly averted them. It was evident that in the intention of the delegates, and in the rules and principles of the Association, there was no necessity for any antagonism or jealousy. "How to increase the Usefulness of Associations to the Church and to the Community," was the title of a paper which was read. And the impression of the writer of the paper was, that by means which the Association could employ, young men might more readily, than by other means, be kept in the fellowship of the Church. The Association, so it was urged by speaker after speaker, could have no higher aim than to help the Church, and to bring young men under its influence. The Association had for its object the promotion of what was dearest to the Church, and the Church might find in the Association, willing and efficient help.

The Young Men's Christian Association is, what is termed "undenominational," and in this lies its danger, if also its strength. That danger is, that Associations which, while strictly speaking "undenominational," are yet connected with congregations, and form part of the congregational machinery. There is, *e.g.*, the Sabbath Morning Fellowship Association, which has numerous branches in

Scotland; and, constructed on almost the same principles, there is now the gigantic Society of Christian Endeavour. We, in the Old World, have been staggered by the reports of the unparalleled rapidity with which the Society has grown. In Edinburgh, the appearance of 800 delegates at the Conference of the Young Men's Christian Association, seemed astonishing. But such a gathering shrinks into small dimensions when compared with the 30,000 delegates of the Christian Endeavour Society who met at New York the other day. Such a phenomenon cannot fail to attract the attention of all who are interested in the religious development of young people. The pledge which each member takes, to make it the rule of his life to support his own Church in every way, especially by attending all her regular services, may remove any suspicion of hostility towards the Church. The more ardent the devotee of any particular communion, the more anxious he may be that every young person should subscribe to such a rule. The second part of the pledge occupies a different position. The stringent promise to take an actual part in every meeting of the Society appears to many a very questionable condition to insist upon; but guarded as it is by the previous provision, that the member is to do what he can for his own Church, and is, first and foremost, to make a point of attending her services, the danger of the condition is reduced to its *minimum*.

No modern religious organisation has been viewed with more mingled feelings of bewilderment, dislike, and admiration, than the "Salvation Army." The fact remains that, whatever our opinion may be as to the grotesque phraseology, the rude ritualism, the extravagant sensationalism which it has adopted, it has laid hold on classes hitherto untouched; it has devised schemes for their social well-being hitherto unattempted. We may deeply regret that it appears to slight the Ministry and the Sacraments; that, in spite of the profession with which it began of being in nowise a separate organisation, it is becoming one more added to the list of sects. But this should not hinder us from acknowledging the extraordinary zeal and skill with which it has been governed, and the extraordinary success which has crowned its efforts.

The work of these Societies, and of other Societies like these, is not to be ignored, is not to be described as other than good work; and, as the Church listens to the record of what they have achieved, she can only say with Moses, when he was told that Eldad and Medad prophesied in the camp, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!"

In one of his most brilliant Essays, Lord Macaulay pointed out that

a great element of the strength of the Church of Rome lay in her thorough knowledge of the way in which to deal with enthusiasts. The Church of Rome, he said, "neither submits to enthusiasm nor prosecutes it, but uses it. She considers it as a great moving force, which, in itself, like the muscular power of a fine horse, is neither good nor evil, but which may be so directed as to produce great good or great evil; and she assumes the direction to herself. It would be absurd to run down a horse like a wolf. It would be still more absurd to let him run wild, breaking fences, and trampling down passengers. The rational course is to subjugate his will without impairing his vigour. When once he knows his master, he is valuable in proportion to his strength and spirit. Just such has been the system of the Church of Rome with regard to enthusiasts."

The Reformed Church, were she, in some degree, to adopt a similar system, would probably experience a similar result. The enthusiasm which at present can too often find a vent only in irregular and revolutionary performances, would be studied and controlled. It would cease to be an element of disintegration, and become an element of unity and progress. Nothing can be more suicidal than the attempt summarily, to suppress every manifestation of ardour and devotion which has not sought official recognition.

At times, those who, as it were, like Eldad and Medad, prophesy in the camp, begin by jeering and jibing at those who, according to order, have taken their stand beside the Tabernacle, and argue with much vehemence, that not beside the Tabernacle but only in the camp, is truth to be heard. When that is the case, it is not to be wondered at if they are met with resistance, if there is a tendency to warn people against giving heed to their exhortations; they have no reason to complain if the challenge which they make is taken up; the indignation which they evoke is not meant for the doctrine which they preach, but for the unjust and uncourteous manner in which they assail respected names. Modern Eldads and Medads have unquestionably been often to blame, have, by their presumption and arrogance, ranked themselves rather with Jannes and Jambres, with Korah, Dathan, and Abiram; and for these our admiration and our sympathy must be limited. Unquestionably also, those who in later days, have sat in Moses' seat have not always acted in Moses' spirit. Occasionally, these have merited the rebuke that if what they teach should be observed and done, yet that it is dangerous to do after their works; they have followed him chiefly in speaking unadvisedly with their lips, in assuming, not in momentary irritation, but habitually, that Divine power resides in them alone, that the rod works its wonders rather because it is theirs than because it is God's; in

apostrophising, as rebels, not those who are turning back in heart to Egypt, to luxury and bondage, but those who in an unexpected fashion or an unexpected place, are humbly striving to affirm and corroborate the truth of God which they themselves have been commissioned to declare. In the schism by which the Church has been rent there have, generally speaking, been faults on both sides; yet as we look dispassionately back, are we not driven to the conclusion that a little forbearance, a little recognition, nay, a little abstinence from actual denunciation, might have prevented the calamity which we deplore, and that those who ended in forming hostile camps might, had they only been let alone, have proved faithful and invaluable allies? Eldad and Medad must not expect too much. They have no right to sit in Moses' seat. Moses must not abdicate in their favour; but in the beginning, the danger of collision and conflict has generally arisen from exaggerated rumours of what Eldad and Medad are trying to do: from Joshua, without examination, counselling immediate rebuke and suppression; and from Moses, in weakness and vexation, giving heed to the clamour and the rash advice.

At the same time, it must be distinctly understood that the only right relation of such Societies to the Church is that of subordination, not that of command. They have come into existence to supply some deficiency on the part of the Church, and it is at the disposal of the Church that their services should be placed. In an ideal state such Societies could not be imagined as Outside Societies, but would be part and parcel of the organisation of the Church. The place of the Church cannot be taken by any Society whatever. If anywhere the Church has come to be a mere appendage of the Society there is something seriously wrong. From a proper, and often only too well-founded, dread of fighting against what may have Divine approval, there are ministers of the Church who confine their sympathies almost wholly to the irregular and the abnormal, who virtually renounce the functions of authority and command with which they have been entrusted, in favour of an illiterate evangelist or self-constituted association that may suddenly spring up with a reputation for zeal and success. Whatever good, momentary result may flow from this amiable weakness, the lasting result is seldom good either for the minister or the evangelist, for the Church or the Society. They are all placed in wrong positions, and nothing can ensue but disorder and confusion.

Still, when all is said and done, we must come back to this, that there is a craving for such Societies, that they meet a certain want, that they have accomplished much good. For the Church to put them under a ban would be alike impolitic and wrong. She must

tolerate them; she will even encourage them; but she must regulate them. She will cherish and quicken sympathy; she will aim at the widest comprehensiveness. She has resources which she has never called forth. Let her remember the infinite variety of gifts with which her children are endowed, and let it be her pride to develop them to the utmost. There is boundless scope for the exercise of them all; and it is only as they are wisely and diligently used that she discharges her duty to the world. Let her acknowledge, let her bless, let her train every manifestation of enthusiasm, of reverence, of honest inquiry. Thus will jealousy and misunderstanding cease; and those who, if they had not inflicted actual mischief would, at least, have wrought outside her borders, will, to the immense increase of her usefulness and her glory, carry on their good work within.

Dr. BURRELL was recalled to the platform, and again addressed the meeting. The problem is before the people, and what were the people going to do about it? It is too late to head them off, and they could not be antagonised. It was plain that the Church must recognise this work. He strongly eulogised the work of the Christian Endeavour Society.

Rev. Dr. MCKIBBIN: Some of the conditions of the Christian Endeavour Society he did not approve of, as they were never endorsed by the session of any Church. The members of the society must accept certain conditions while he protested against them, as being an enemy of Christian unity. He had every sympathy with the spirit of the Christian Endeavour Society, for it had roused the Church to a sense of its duty.

Rev. Dr. JOHN HALL: What is needed is a "Christian endeavour" of conducting the controversy in a satisfactory way, and to view the question in a moderate, wise, and spiritual manner. I think that the young people in these Societies should be encouraged to keep within the rules of the Church, and endeavour to free the Churches from any inconvenience which might come through their organisation and work. It must not be forgotten that when Sunday Schools were first projected there were not a few good and godly people who looked on them with suspicion. We do not so regard them now, because the pastors and elders of the Churches have taken them up and have gone along with them. Now the Sunday School system of Protestant Christendom is one of the greatest of Christian privileges. In my church we had a Young People's Society nearly twenty years ago. This raised money for a missionary purpose, but by-and-by, the demands for money became so numerous, that at a meeting of these young people it was decided to transfer the

work to the session, which was done. A "Young People's Association" was again organised, which is under the control of the session. Last year they raised \$5,000 for Mission work in the neighbourhood. The wisest plan is to accept the situation and make the best of it, and keep up the associations where they were established, putting vim and sympathy into all the work, and trust to the guidance of Him who is the Shepherd and Bishop of all souls.

WEDNESDAY, *September 28th*, 1892.

COOKE'S CHURCH: Wednesday forenoon, September 28th, 1892, 10 A.M. The Council met according to adjournment, Rev. Dr. BAKER, Philadelphia, in the Chair.

After devotional exercises, the minutes of yesterday's sessions were read and approved.

Rev. Dr. DE BAUN, on behalf of the special Committee appointed to consider the overture from the Reformed Church in the United States, on Cooperation in Home Mission Work, reported, recommending the appointment of a special Committee, with instructions to correspond with the several Boards or Committees on Home Missions connected with the Churches in the United States, with the view of arriving at some mutually agreeable plan of unification of interests and resources, and to report to the Council of 1896 as to what has been attempted and what has been accomplished.

The Report was accepted, and after a brief discussion, referred to the Western Section of the Executive Commission for consideration, and for such action as the Section may see fit to adopt.

Rev. Dr. MATHEWS asked leave to introduce to the Council the Rev. Z. J. De Beer, of George, Cape Colony. Mr. De Beer had only just reached Toronto, having been detained eighteen days in quarantine at New York, and would require to leave to-night to return to South Africa.

Rev. Mr. DE BEER: When I left home last spring it was for the purpose of visiting Palestine and Europe. I did not expect to be able to visit this country or to attend the Council meeting, and therefore I have no credentials from my own Church as its delegate. Still, I am only expressing the feelings of the Dutch Reformed Church in Cape Colony, in conveying to you all its fraternal greetings, and assuring you of its sympathetic interest in your meeting. When I was in London, I learned the date when the Council would be in session, and left Liverpool on August 26th, that I might be present. Unfortunately, our steamer was detained in quarantine at New York so long, that I am able only to present myself and at once to withdraw, that I may be in time for the steamer returning to South Africa.

Our Church in that country, I am glad to say, has become more awake to its responsibilities with regard to Mission work than formerly. Therefore, we are going into the heart of Africa more than before, and though we are not yet doing very much we are going to do more. You will understand, then, that I am not a delegate, only a minister of the Dutch Reformed Church, but one who will go back to my people and tell them that I was privileged to address you. God bless you, my dear brethren. My Church will be glad to hear that I was allowed to address you.

The Chairman (Dr. BAKER) proposed, and the Council agreed, that Mr. De Beer be recognised as a Corresponding member of the Alliance.

The Business Committee recommended,—That the matter of protest against the treatment of the Chinese be referred to the different sections of this Alliance, with instructions to address the several Governments concerned, upon this subject, at such times, and in such manner, as may seem best to them. And farther, the Council having been informed that there is a movement on foot intended to restrain the introduction of firearms and ardent spirits into the New Hebrides, respectfully entreats the Government of the United States to co-operate in this movement as promptly and efficiently as possible, and resolves, that the following members be a delegation to bring the question to the attention of the President of the United States: Rev. Drs. Ellinwood, J. Hall, J. Aspinwall Hodge, R. M. Sommerville, Moses D. Hoge, McIntosh, Chambers, Roberts, Professor Rentoul, Judge Bookstaver, Hon. J. M. Gaut, Hon. Darwin R. James, Mr. George Junkin, Judge Lapsley, and Judge Strong.

Rev. Dr. BACHMAN, Utica, took the platform, and stated that he had taken the liberty of sending a telegram, through the American consul in Toronto, to Hon. J. W. Foster, Secretary of State of the United States, inquiring if the United States Government had refused to unite with England, France, and Germany in preventing the importation of firearms and liquor into the New Hebrides. As yet, he had not had a reply, and he did not know that he would. If there was any one who could state the exact circumstances of the case in regard to this matter, he for one would be very glad to hear them.

Rev. Dr. ELLINWOOD said: The Rev. Dr. Paton has handed me a copy of *The Presbyterian*, a religious paper published in Australia, under date of May 2nd, 1892, which sets forth the real charge in a succinct statement made by Sir John B. Thurston, Her Majesty's Commissioner for the Western Pacific, and Governor of Fiji. It was made in a conversation with the Editor of the paper, who called upon him for the facts in the case. This statement I will now read. Speaking of the *Regulations* which had been made for British

subjects in regard to the suppression of trade in intoxicating liquor, firearms, and ammunition, the Commissioner said: "While Britain has enforced these regulations, not only in its own *territory*, Fiji, but over all its *subjects* in the Western Pacific, France and Germany, as yet, enforce them in their own *territory* only. They do not refuse, however, to extend the regulations beyond their own territories. They will do so if the other Powers will do the same. In 1875, the British Government, with trifling reservations, got France, Germany, and most other Powers to agree. But the question is yet in abeyance (1891), because America refused to fall in with it on the plea that it could take no action to interfere with trade. Now the fact is, that there is no American trade worth mentioning in the Western Pacific. The American refusal to enter into the agreement prevents France and Germany from extending to the New Hebrides, regulations which they have acknowledged to be salutary and right, by adopting them in their own territory. It is strange that America should be the obstructing power. One would have expected America to be the very first to do a work of humanity, and to be the very first in putting down a crying evil, a gross iniquity, and a crime." In Samoa a tripartite agreement had recently been established by Great Britain, Germany, and the United States, and there the regulations of the High Commissioner had been carried out with full effect, excepting that fowling-pieces for sporting may be sold.

Dr. PHRANER suggested that Rev. Dr. Paton's name be added to the committee, which was cordially agreed to.

The Business Committee further made the following recommendations, which were adopted:—

"That in order to advance the interests in Co-operation in Mission fields, each of the Churches represented in this Alliance be invited to send to the meetings of Council, a representative of its Foreign Mission Board or Committee, and such representative shall be entitled to act as a Corresponding member."

"That Regulation 10 of the London Council be altered so as to read as follows:—

"10. That there shall also be an American Secretary to reside in North America, who shall be appointed by the Council.

"The duties of this Secretary shall be to aid the General Secretary in obtaining information; to be in official matters the medium of communication between the Western and the Eastern Sections, and to perform such other work as the Western Section of the Executive Section shall prescribe.

"All official communications from the General Secretary to the American Churches shall be signed by the President and General Secretary of the Alliance, and countersigned by the Chairman and Secretary of the Western Section."

The Order of the Day was now taken up, when a Deputation appointed by the Methodist Ecumenical Conference, held in Washington, D. C., in 1891, was introduced to the Council. The

Deputation consisted of the Rev. Dr. Carman, General Superintendent of the Methodist Church in Canada; Rev. Dr. Dewar, Editor of the *Christian Guardian*; Rev. Dr. Briggs, Manager of the Toronto Book-room; and Rev. J. C. Bishop, President of the Toronto Conference.

Rev. Dr. CARMAN, on behalf of the Deputation, representing, as he claimed, the Church of the Evangelisation, offered affectionate greetings to the Council as representing the Churches of the Reformation. In the Washington Conference of 500 delegates, there were represented 6,000,000 of communicants and a constituency of over 20,000,000 of adherents. This great body was one in doctrine, aim, and spirit in fellowship in the Gospel and in work for the Lord. The Washington Conference had been greatly strengthened by the example of the Alliance, and took pleasure in now greeting the members of this Council. Surface differences may keep us apart, but down below we are all one. We love you for the Saviour's sake, because you love Him, and labour and suffer for Him. We love you for your glorious history, and we wish you every blessing. The speaker then referred to the great similarity between the Presbyterian and the Methodist systems of Church government, and pointed out several features in Methodism which had been of great value, and which the Presbyterian Churches might do well to study, closing an eloquent address with the expression of this hope, that the two Churches might, ere long, walk yet more closely together, and present a common front against sin in every form.

Rev. Dr. BLAIRIE: It falls on me, as President of the Alliance, to convey our most cordial thanks to the Ecumenical Conference, to the brother who addressed us, and to the brethren who accompanied him. I am sure that we are glad to know that they have found help and encouragement from the Councils held at London and at Philadelphia. We have listened with deep interest to the able paper of our brother, and been greatly gratified to find that there are so many points on which we and our brethren are agreed, and that those on which we do agree, are so much more numerous than those on which we are yet at variance. We all cherish a profound sense of the good that has been rendered to the Church by Methodism and its various branches. We look at the labours of Wesley and of others associated with him, and regard them as forming one of the greatest blessings the Christian world ever knew—labours that led to a revival of earnestness in religion, the good effect of which was felt throughout the Churches in Scotland, and those whose homes are in America have no doubt similar feelings.

We look with interest on the work the Methodists are carrying on both at home and in heathen countries. There is no one of us who cannot express a wish for the prosperity of the Wesleyan Church; and we hope, that as these brethren see so much in us that they admire, they will, as soon as possible, come into the fold of the Presbyterian Church. The day may not be far distant, when Churches like the Presbyterian and Methodist may be found in a closer alliance than they are now. Our cordial wishes are, that the Divine blessing may rest on all the many evangelistic works in which our Methodist brethren are engaged.

Dr. CARMAN then thanked the Council for the opportunity of addressing it that had been given him, and expressed the hope that a Deputation would be appointed to represent the Alliance at the next Ecumenical Conference of the Methodist Churches, after which the Deputation withdrew.

The Order of the Day was now taken up, and the following Paper on "The Biblical Idea of the Ministry" read by Rev. Principal MACVICAR, Montreal.

In the Church, as constituted during the earlier ages of human history, Divine vocation to sacred office was the established rule. This was the case during the Mosaic and prophetic periods. Men of God, men called and taught of Him, delivered the messages He was pleased to give for the enlightenment and guidance of the Church and the world. Priests, Levites, and prophets were thus His chosen and consecrated ambassadors. In teaching the people and leading them in the public worship of the Almighty, they carried out all the enactments and detailed ritual of the Book of Leviticus. And therefore it is written: "The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts" (Mal. ii. 7). And so with the prophets. God said to Jeremiah—and his case may be taken as illustrative of all the rest—"I ordained thee a prophet unto the nations; for thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak. Behold I have put My word in thy mouth."

Now this same principle of a Divine call and warrant was regarded by our blessed Redeemer and his apostles as necessary, when they set up the framework of the visible Church in the final form she is to retain to the end of the world. They formally invested men, called and enlightened by the Holy Spirit, with official authority to perform sacred rites and duties.

Jesus Himself did not elaborate the details of the organisation of the New Testament Church. The doing of this could be no

sinecure; and the men charged with such responsibilities, cannot but be regarded as holding office under their Divine Sovereign.

The first step was to proclaim the message of God's redeeming mercy in Christ, and when men accepted it, Church Organisation followed by these being gathered into companies or congregations for their mutual upbuilding in faith and godliness.

The telling of the simple Gospel story was not deemed, and should not now be deemed, the exclusive prerogative of men in "holy orders," or of members of the apostolic College; for we read that by the persecution which arose against the Church at Jerusalem after the death of Stephen, "they were all scattered abroad throughout the regions of Judæa and Samaria, *except the apostles.*" and "they that were scattered abroad went everywhere preaching the word" (Acts viii. 1, 4).

All this may be called exceptional. But even where congregations were organised, as at Corinth and elsewhere, men and women, endowed with special gifts of the Spirit, took part freely in conducting public services in such churches; and probably the injunction, "Quench not the Spirit," was a warning against any rash attempts to place undue restraints upon the activity of this extraordinary ministry. It should be remembered in this connection that while there is no Scripture record of women having been ordained to preach the Gospel, yet their services otherwise, both in the Old and New Testament Church, received considerable prominence. Hence it is written, "The Lord giveth the word: the women that publish the tidings are a great host" (Psalm lxxviii. 11). Accordingly, Miriam, Deborah, Huldah, and others were of note among the leaders of God's ancient people. And it is very clear from the Gospels how faithfully Jesus was ministered unto by saintly women. Paul, who is sometimes represented as narrowing their sphere of action, in his several epistles—conspicuously in that to the Romans—emphasises the value of the ministry of women. He speaks approvingly of the abundant services of Mary and of Persis, and of Euodia and of Syntyche, who laboured with him in the Gospel, and declares that Phebe, the deaconess of Cenchrea, was a succourer of many and of himself among the number, and that Priscilla and her husband Aquila, the theological tutors of the eloquent Apollos, in their zeal and magnanimity laid down their own necks for his life, to whom not only he gave thanks, but also all the Churches of the Gentiles.

The Churches are now surely acting only in the true spirit of these facts, in sending out women in increasingly large numbers as medical and educational missionaries into all the world. It was manifestly the will of the Saviour, that His flock should enjoy the

care of a ministry embracing various agencies, for "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. iv. 11, 12).

Gradually, however, these special agencies have disappeared. The apostles themselves could not continue, by reason of death, and could not therefore carry out to the end of the world the commission they received from their Lord. They must have successors to whom the Saviour's promise, "Lo, I am with you always, even unto the end of the world," could apply. But in what sense were they to have successors? It is vain to assert that diocesan bishops were to be exclusively privileged with this distinction, for the apostles themselves were not diocesans; and it is now conceded by candid and learned episcopalians, such as Dean Alford, Bishop Ellicott, Dr. Jacob, and others, that diocesan-ism is post-apostolic in its origin, and that New Testament bishops and presbyters or elders are identical.

It is obvious that the transition from Judaism to Christianity, the inauguration of the new order of things, demanded much that was temporary or confined to that period. The exercise of super-human power in working signs and wonders—such as healing the sick, raising the dead, speaking with tongues, and delivering additional revelations from God for the completion of the canon of Scripture—all these belonged to the original apostolic office, and passed away with the men themselves, while they made provision for the continuance of what was designed to be permanent in their office and work, by requiring the members of the flock of Christ to elect from their own number persons to perpetuate the succession in this sense. These were designated deacons and presbyters or bishops, the last two names being applied to the same persons, or used interchangeably, as in Acts xx. 17, 28.

Deacons are seldom referred to in the New Testament. They are first mentioned by name in Paul's Epistle to the Philippians. The early post-apostolic Church regarded the seven men chosen in Jerusalem to serve the tables spread for indigent believers as deacons, but they are not so designated in the record of their election and ordination in the sixth chapter of the Acts, although the account there given of them harmonises with the qualifications required in deacons, according to instructions afterwards delivered by Paul to Timothy and Titus.

The presbyter or bishop was the chief and highest officer to whom the work and the government of the New Testament Church was entrusted. Hence, it was the practice of the apostles to have such bishops or elders ordained in every Church, to place a plurality of

men having co-ordinate jurisdiction and exercising episcopal functions over every congregation—a practice which obviously gives no countenance to modern diocesan-ism.

With respect to the nature of the office of the elder or bishop, it is to be further, and specially noted, that it was *in no sense sacerdotal*.

A priest is a Mediator between God and man. His chief business is to offer sacrifices, to intercede for the people whom he teaches and represents, and to grant them absolution when they give evidence of true penitence and formally confess their sins. This was obviously not the work of New Testament elders. We search in vain for the record of their acting as sacrificing priests or officially hearing confessions of sin from their fellow-men. Neither they nor the Apostles assumed such a *rôle*.

Sacerdotalism is the growth of centuries. Tertullian endorsed it by explicitly declaring the Christian Ministry to be a priesthood. Cyprian adopted the same view; and from the fourth century the progress was rapid towards the despotic claims and unscriptural practices of the priesthood of modern Rome. Gradually, this central idea of the minister being a priest gathered round it much of what constitutes the ecclesiastical pomp and power of the Greek, Roman, and Protestant hierarchies.

Sacerdotalism is a reaction as well as a growth of the distant past. It is an erroneous effort to restore, under altered forms, what served its purpose in the old Hebrew economy, and is of no further obligation. It fails to take into account the well-authenticated historic fact, that the apostles moulded the service and worship of the Christian Church not after the ritual and practice of the temple, but of the Synagogue. It ignores the fact also that everything in the Jewish Tabernacle and Temple was typical, that priests, vestments, altars, sacrifices, and ceremonies all foreshadowed things to come, all spoke of reconciliation to be accomplished by the Great Antitype. But He, having appeared in the fulness of time, and having offered Himself, once for all, a sufficient sacrifice to put away sin, it is manifestly preposterous and highly injurious to attempt to re-establish, in any form, observances which have been abolished, and which serve only to prefigure His first advent, and sacrificial sufferings and death. We conclude, therefore, that ministers are not priests, and that altars, propitiatory offerings, and sacerdotal vestments have no place in the New Testament Church.

The right of electing presbyters and deacons belonged to believers, and when thus chosen by the voice of the people they were ordained by the apostles and by others. Grievous errors, regarding this

matter of ordination, early appeared in the Christian Church, and still continue in many quarters. Lofty titles and un-apostolic rites and practices—some of them Jewish and others pagan—came into use. In the beginning of the third century, as already stated, ministers were pronounced mediating, sacrificing, and absolving priests. The bishop was honoured with the title of High-Priest. The Lord's table was changed into an altar, and the Lord's Supper into a sacrifice for the living and the dead. The bishop, thus elevated to an exalted position, was deemed alone qualified for the discharge of certain duties. To him was soon relegated the right to ordain. He consecrated "the holy oil" which priests used as a talisman to cast out devils from catechumens; and he also prepared "the mystic ointment" which was thought to impart regenerating efficacy to the water of baptism. The priest accordingly, professed to regenerate infants and adults by baptism, as well as to make the body and blood of the Lord Jesus Christ, in what was spoken of as the "awful sacrifice" of the Eucharist, and to offer it upon the altar as a propitiation for sin. He pronounced the sentence of absolution upon the penitent, and of condemnation upon the excommunicated; and his prayers and sacrifices were believed to determine men's destiny after they had entered eternity.

It goes without saying that all this has not the slightest shadow of warrant from the Word of God. It was quite natural, however, that the ordination of persons thought to be invested with practically, unlimited power over the eternal weal and woe of men should be deemed a most sacred matter. Hence the invention of the sacrament of Holy Orders, and the dogma of Apostolical Succession.

According to this dogma, "all men who have a right to be considered duly appointed Ministers of Christ, have received from Him a commission to minister in His Name, conveyed in an outward and visible manner, in direct line from the apostles," and by the imposition of the hands of diocesan bishops, who constitute this unbroken succession.

It may be sufficient to say in disposing of this theory—for it is nothing more than an unsupported theory—that its demands are such as to make it impossible for any living man to establish his title to minister in holy things.

True apostolical succession is of a very different nature. It is a succession of persons called and qualified by the Spirit of Christ to be His ambassadors, a succession of men of God, who, with honesty of purpose and deep personal conviction of its truth and saving energy, hold fast and hold forth the Word of life. Their title to office, *in esse*, is derived directly from the Head of the

Church, and indirectly, or *in operari*, from His people. Hence Jesus charged His disciples to seek such men, not from ecclesiastical or civil rulers, but from Himself—to “pray the Lord of the harvest to send forth labourers into His harvest” (Matt. ix. 38).

With regard to ordination, it is very evident from the New Testament that the apostles did not claim the right of ordaining as their exclusive prerogative. Hence, Timothy and Titus were authorised by Paul to ordain presbyters and deacons in the Churches of Crete and Ephesus; and we read in Acts xiii. of “certain prophets and teachers at Antioch” who, by prayer, fasting, and imposition of hands, ordained Paul and Barnabas to their apostolic mission. And Timothy himself was ordained by “the laying on of the hands of the presbytery” (1 Tim. iv. 14); while the special “gift of God,” his gracious endowment for his office and work, appears to have been conferred upon him “by prophecy,”—*i.e.*, by Divine direction, and the putting on of the hands of the apostle Paul, whether at his ordination or at some other time is not indicated in the record (2 Tim. i. 6).

Ordination does not, *ipso facto*, impart spiritual gifts or special power; it is simply the solemn form by which the Church recognises Christ’s call to office, and gives the persons ordained public authority to minister in His name. There is nothing in Scripture about ordination conferring special grace or an indelible ecclesiastical character, and qualifying a person to perform priestly acts—nothing as to deacons and presbyters being required to observe enforced celibacy.

On the contrary, such asceticism is definitely condemned by the fact, that the very first qualification required in deacons and bishops was that each should be “the husband of one wife”; and the Gospels record the fact that Peter was a married man, and Paul emphatically claimed the right to follow his example and that of the rest of the apostles in this respect. “Have we no right,” said he to the Corinthians, “to lead about a wife that is a believer, even as the rest of the apostles and the brethren of the Lord, and Cephas?” (1 Cor. ix. 5).

A Paper on “The Minister as a Teacher” was now read by the Rev. Dr. OLIVER, Glasgow.

The subject with which I have been asked to deal is *the Christian Minister as Teacher*.

The ministers of the New Testament are not priests except in the sense in which all believers are priests. They are to teach, exhort, and rule; not to offer sacrifice, hear confession, and grant

absolution. We have, and need, no priest on earth, for through our great High-priest, Jesus Christ, we all have access unto the Father.

The Lord's commission to the apostles describes the work of the ministry: "Go ye, therefore, and make disciples of all nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe whatsoever I have commanded you." They were to be *teachers*; and the world was to be taught by them. This is their work everywhere and for all time. By teaching, Christ trained His disciples; and so, as it has been observed,* He in turn, connects with their teaching of the Word the faith of all those to whom He promises the Divine life which proceeds from Him, for in His intercessory prayer He pleads for "all who shall believe on Him through their word." And when Paul speaks of "apostles and prophets and evangelists and pastors and teachers," having been given, he tells us that it was to set forth the truth for the edifying, through knowledge and faith, of the body of Christ. And the Scriptural view of our salvation in its relation to the truth is in accordance with this; for we are said to be "begotten by the Word of truth," and to be "sanctified by the truth." In harmony with all this it is taught, that an essential qualification of the Christian minister is that he be "apt to teach." The Christian minister, then, is *appointed to teach*. Teaching is certainly not the whole of his work, but it is the main part of it; it is the work for which he must be specially trained, and to which he must give his strength.

But what is the Christian minister as a teacher? He is more than a mere reader of the Bible to others. He is to be its interpreter to them; and that means a good deal. To be able to interpret Bible truth to others he must himself know it. He must not only know it intellectually, he must know it experimentally. It is never really known until it is practically realised.

But every man who knows the power of the truth may not be qualified to interpret it to others. To realise it is one thing; to be able to expound it is another. And so while every Christian teacher must know Christ, not every one who knows Christ may be a competent Christian teacher.

But what is meant by interpreting Bible truth to others? Wherein does the Christian teacher differ from the teacher of philosophy? Is it only in the matter of his teaching? Are the two only the interpreters of different truths and facts? The difference is wider than this. The Christian teacher deals with vital issues.

* Dr. Beck. "Pastoral Theology."

or truth in its vital connection with man's moral and spiritual nature; whereas the teacher of philosophy deals with the facts of our mental and moral nature that he may reach laws. He analyses to get at what we may call structural principles. The Christian teacher deals with the truth in its bearing on man as a sinner, with a view to his being quickened and sanctified. He instructs that he may impress. Impression is the great end he is to keep in view, and his teaching fails when it does not impress. He is to present the truth so that it may be transmuted into a spiritual power.

To interpret the truth, then, is for the Christian minister to set it forth as something which he knows, which he has tested, and of which he can speak because he so knows it. His great business, in the first instance, is to master it for himself, to master it intellectually; to know it experimentally, and to embody it in practical life. He is thus deepening his knowledge of the truth, and so qualifying himself for being its teacher.

Having mastered it for himself in this way, he is there to present it to others, so to present it that the intellect may see the truth, that the conscience may have it brought to bear on its wants, and that it may reach the heart and be received in the love of it. The Christian teacher must thus, have the power of intelligently expounding the truth, as he has realised it. And to do so effectively, he must combine thoroughness and independence as a student of the truth with a devout and earnest Christian life. Though he may say nothing formally about his experience, yet that experience is a subtle but powerful factor in his preaching. When men listen to such a preacher they feel they are not simply in the presence of a powerful reasoner or eloquent orator, but of a man who is speaking from the heart what he believes, and has felt to be, the truth of God.

There is as much variety in men's moral and spiritual natures as there is in their countenances; but in the great outlines there is the same likeness. They, therefore, who listen to such a preacher as the true teacher is, find that he is taking Bible truth, and speaking it from his own heart to their heart. They feel then, that there is more than light in his teaching, even a living warmth which his experience has contributed, and which vitalises.

Mental gifts and special training in the use of them thus combine, with personal experience, to make the Christian teacher.

But what is the Christian minister to teach? This is, all that the Master has commanded. "A Christian minister," says Sailer (quoted by Beck), "will scatter Divine seed according to the teaching and

example of Jesus and His Apostles. He who teaches God's Word will teach regarding God, and Jesus, and the Holy Ghost, what Christ Himself teaches regarding man, his fall, and restoration, and destiny and so forth; he will likewise teach what Christ taught." Exposition and application describe, in a brief but comprehensive way, his work as a teacher.

But a man may spend his life in teaching out of the Scriptures and yet fail to preach the truth which, it is his main business to preach. The Christian ministry is a "ministry of reconciliation." He is to teach that "God is in Christ reconciling the world to Himself, not imputing unto men their trespasses." His central theme is the Cross of Christ—salvation through faith in that Divine Saviour "who was delivered for our offences, and raised again for our justification." If he fails to make that the burden of his preaching, he cannot expect that his will be an awakening and a converting ministry, or that it will perfect the saints.

But while the Cross of Christ is to be our central theme, it is not to be our exclusive theme. There is a kind of preaching which may be said to make the Cross the exclusive theme. This is distinctive of the preaching generally known as evangelistic. It keeps by the centre of Christian doctrine, but does not follow out Gospel truth in all its different bearings. Now if a settled minister confines himself to this kind of preaching, his may be a converting ministry, but he will not build up the converts on their most holy faith. And so, many have left the ministrations of those whom they gratefully acknowledged as, under God, their spiritual father, that they might, under the more comprehensive teaching of others, be spiritually fed.

And yet, the Cross of Christ is to have a vital connection with every doctrine we consider, with every promise and warning with which we deal, and with every precept we endeavour to enforce. "It is Pascal," says Dr. Fish, of Newark, "who suggests, that as there is one, and but one individual point from which any picture can be rightly viewed, every other point being too high or too low, so there is in theology one, and but one right point of observation, and that point is, the Cross of Christ. The preacher, therefore, who takes his position there, commands a view of all revealed truth, and will be sure to present truth and duty in their just relations and proportions."

The Christian teacher must, therefore, be pre-eminently a *doctrinal* preacher. He must, keeping in view "the proportion of faith," dwell much on what Dr. Phelps calls "the quadrilateral of theology,"—viz., the doctrines of depravity, of atonement, of regene-

ration, of retribution. "These," he adds, "are the elemental forces in the faith of a preacher. In homiletic use they illustrate, enforce, and intensify each other. The proportions of each define the proportions of the others. They are all of them elements of an intense theology."

And he must also be pre-eminently a *personal* preacher in this sense—that it is with the individual man as a sinner that he is to deal, that it is his spiritual and moral renovation he is to seek. Our Christian faith certainly touches human life at all points; it affects man's action in all his varied relations; but that does not mean, that we are to take all social and political questions into the pulpit. It means, that we are to seek the spiritual and moral change of the individual as our main aim. And the more effectively we work along these lines, the more will be done to purify and sweeten society. The modern Socialist works on Society from the circumference of social arrangements, but the Gospel, which the Christian teacher is to expound and apply, works from the centre, or from the heart, "out of which are the issues of life."

Beginning there, it does not end there; and so this leads me to emphasise what has been already indicated,—that the Christian teacher must always teach with the view of *influencing the whole life*. For this purpose he must give himself to the positive exhibition of the truth, rather than to philosophic discussions of it or to apologetic defences of it. These are important in their own place, but, ordinarily, the place for them is not in the pulpit. As a rule, it demands a different method. The Gospel is its own witness, and the best apologetic in the pulpit is the clear and full exposition of it.

The practical aim of the Christian minister is the transformation of the entire life—a new moral life through a new spiritual life. And so, Christian doctrine must be presented by him in vital connection with Christian morality. The one is the soul of the other. What differentiates the morality of the New Testament is not altogether its superior purity, but the new power which the Gospel brings into operation to enforce it. "Christ," says Principal Shairp, "introduced into the heart of men a new dynamic force, which not only told them what was good, but inspired them with the love and power of doing good." And this new force is "the love of Christ which is shed abroad in our heart by the Holy Ghost which is given unto us." The doctrine of the Cross, then, must be so preached as to vitalise our moral teaching; and our moral teaching must be always vitalised by the doctrine of the Cross. "The practice of religion," as Bishop Horsley said, "will always thrive in proportion as its doctrines are understood and firmly received; and the practice will

degenerate and decay in proportion as the doctrine is misunderstood and neglected.”

And now a closing word on the tone and spirit of the Christian teacher. The Christian teacher's tone must have the gravity which accords with the momentous issues with which he deals. The Christian teacher degrades the pulpit and destroys its power when he makes it the place for the display of coarse and vulgar humour, or mere sensational utterances. These may draw; they do not edify. And I think it is to be deplored that, in some quarters, a kind of low comedy has been brought in to help the pulpit. For myself, while making full allowance for individual eccentricities, I protest against anything in the preacher which savours of irreverence or vulgarity, no matter how attractive to certain classes the sharpness of its wit, or the broadness of its humour. This is not the tone of the man who would rightly preach “the glorious Gospel of the blessed God.”

Nor does it harmonise with the spirit which must rule him. His very earnestness will prevent him from stooping to the *ad captandum* methods of the mob orator. The spirit of the Christian teacher must be that of a man Divinely taught, and Divinely set on fire with love for the Master and the Master's work; and where this love rules, there will be little room for the play of the vulgar elements against which I contend.

As the whole drift of my Paper goes to show, we cannot dispense with an educated ministry. Zeal will never make up for lack of knowledge, any more than knowledge will make up for lack of zeal. We need ministers who are truly learned in the Word of God, and can readily and rightly use it; who are abreast of the times in their knowledge of the great questions affecting faith and life, and who are able to bring Christian light to bear on them. It is Bishop Brooks who says, an ignorant ministry is worse than no ministry at all. The Christian teacher must be a continuous learner that he may be the more effectively a teacher. And this he will be, if he understands his office, and is animated with its spirit. He will then not only say, “I believe, and therefore speak”; but, “I feel, and therefore, cannot hold my peace. The fire is in my heart, and must flame forth in words of rousing and persuasive truth.” Such are the tone and spirit which must rule in the Christian teacher.

But, above all, he must be a man of faith—faith in the Master, “whose he is, and whom he serves”; a continuous suppliant to Him for that Spirit who alone can enable him to deliver his message faithfully and earnestly, and who alone can give it saving power.

The ministrations of such a preacher will always be faithful and

fresh and powerful. Trusting God for needed grace his labours will never be unprofitable. God will prove faithful to His own promise, and graciously honour such a ministry. Our piety, therefore, must always be ahead of our learning if we are to accomplish much for God.

“ Unless Thou fill me with Thy light
I cannot lead Thy flock aright,
Nor, without Thy support, can bear
The burden of so great a care:
But am myself a castaway.”

Longfellow.

On motion, the Paper of Rev. Dr. W. Ross TAYLOR was made the Order of the Day, for 2.50 o'clock in the afternoon.

WEDNESDAY, *September 28th*, 1892.

COOKE'S CHURCH: Wednesday afternoon, September 28th, 2.30 o'clock. The Council resumed its session, Rev. Dr. GERHARD, Lancaster, Pa., in the Chair.

After devotional exercises, Dr. Blaikie read a letter he had received from Dr. McCosh, thanking the Council for the telegraphic message that had been sent, and also one from Dr. Schaff of New York, expressing deep regret that the state of his health prevented his presence at the Council.

Rev. Dr. ROBERTS moved, and Rev. Dr. GOOD seconded, the following, and the Council agreed:—

“ Resolved. That the President of the Alliance be requested to tender to Rev. Dr. Schaff, one of the founders of the Alliance, its sincere sympathy with him in view of his recent illness, its kind fraternal regards, and its cordial desires and prayers for his entire recovery to health and to usefulness in the high sphere of labour in which he serves his generation and the Church of God.”

Rev. Dr. CORT then offered the following resolution, which was referred to the Business Committee, and as subsequently, adopted by the Council:—

“ Resolved. That the maintenance of the sanctity of marriage calls for the earnest efforts of the Churches; and that there is urgent cause to protest against the granting of divorces in various countries on unscriptural grounds. The Council heartily commends all efforts to have the divorce legislation in our communities brought into conformity with the law of Christ, and instructs both Sections of the Executive Commission to gather information, and thus mature the subject for consideration by next Council.”

The Order of the Day was now taken up, and a Paper read by the Rev. Dr. W. ROSS TAYLOR, Glasgow, on "The Minister as an Organiser."

It cannot be too distinctly realised that the Church exists and was formed in order to "combined service." Those have a poor conception of it who regard it as simply an institution for securing that their own souls be saved, or as a medium for the expression of devout sentiment, or as affording a weekly opportunity for listening to a favourite preacher; above all else, it is God's living instrument for carrying out His purpose of kindness towards the world. The command to the first disciples, "Go ye," remains the Church's watchword for all time. It fails in its mission if not aggressive. To be worthy of the name, a Church must be a body of Christians alive with impulse, considering thoughtfully its opportunities and duties, and engaging its energies and resources with whole-hearted devotion in whatever efforts its circumstances appear to demand. For who can measure the intensity of the Divine desire which it is the Church's business to gratify? How God's love yearns with an ineffable longing to shed abroad the blessings of His Kingdom, to lift up and save the fallen and perishing, to breathe words of hope and comfort into burdened hearts, to gather the young into His saving arms, and to make young and old know what treasures of grace He has to give!

But if this be so, one main part of each minister's duty is to develop and direct the working power in his congregation. In many quarters the idea holds, that Church-work is the affair of the minister alone, with the assistance perhaps of a few elders; and ministers have too often fostered this idea by their devoted efforts to overtake the whole round of Church duties. But the work of Christ belongs to each servant of Christ, down to the humblest and weakest; and however assiduously one pair of hands may labour, it is obvious that hundreds of hands, under wise direction, can accomplish more. It may sound like a maxim of sloth to-day,—Do nothing that you can get another to do; yet in Church life, where the duties are practically endless, and where the rendering of service is the truest privilege, the adoption of such a maxim may imply a wise self-denial. No man at the head of a large mercantile concern, or of an extensive legal business, or of a regiment of soldiers, would dream of personally charging himself with the executing of details; his business is to see that the work is properly apportioned, and that under his direction it is properly done. And as little ought a minister, who has the oversight of hundreds of Christian disciples, to allow himself to monopolise the services which his people are

able to render. In so far as he does this, he is standing between his people and a deep well-spring of blessing, as well as cramping the wide sphere which a trained congregation might occupy with success. Very possibly, it is the intensity of his zeal that prompts him, but none the less his method is mistaken.

There are three broad facts which stare us in the face in this connection. The *first* is, the multitudes who own Christ as their Lord are doing almost nothing for the extension of His kingdom. Enough that they are hearers of the Word, and give somewhat of their means; there, their sense of responsibility ends. The *second* is, that many who accept office in the Church discharge their duties in a perfunctory manner, and make their office little more than nominal. And along with these, and standing in striking and suggestive contrast to the other two, is this *third* fact, that much of the young, fresh, Christian life among us is pouring its energy, with ungrudging enthusiasm, into organisations outside the Churches. These organisations are very far indeed from being antagonistic to the Churches; they are meant to be helpful. Still, they are independent of the Churches, and enlist talents and resources to which the Church, as Christ's appointed instrument, had the prior claim. Facts like these are extremely serious; indeed, it would be hard to name questions which more anxiously and urgently demand the consideration of this Council, than those which relate to the causes and remedies for this state of things. As men weary, and ashamed, and sometimes almost in despair, in view of the lethargy, self-seeking, and worldliness of our Christian communities, and whose hearts are ready to break as we think of the ignorance, ungodliness, vice, and squalid misery which rule rampant even around our Church-doors, we do well to ask,—What has been amiss or wanting in the past, and how best may we call forth and utilise the immense reserve of power which has been lying latent in all our congregations?

It cannot be doubted that, generally speaking, the duty of Christian service is fully and earnestly enforced from the pulpit. Possibly, there is ground for the charge that sermons are sometimes occupied with hair-splitting distinctions on topics remote from daily life; but, as a rule, the duty of working for Christ is prominently taught. It is one thing, however, to summon to duty, and another to guide into the discharge of it; and I venture to express the profound conviction, that if pulpit appeals seem to issue in little, one reason is, that they have not been followed up by watchful and patient efforts, both to provide spheres for workers, and to prepare workers for their spheres. In countless instances appeals that stirred men's hearts have passed away as the idle wind.

simply because those moved by them did not know what piece of work to choose, or how to set about the doing of it. If there had been a guiding hand, as well as a stimulating voice, some practical commencement would have been the result, but for lack of such definite guidance many an earnest impulse has been as the morning cloud.

In the past, the necessity for TRAINING in Christian service has been strangely overlooked, and this has been a widespread source of weakness. In every profession and trade, and for every other kind of service, the need of training is recognised. If any man is to become an expert he must begin at the beginning, and advance through mistakes and failings to experience and skill. But the Church has largely proceeded on the idea, that it is enough to invite and exhort to work in Christ's vineyard, and to place in positions of responsibility as many as can be induced to accept them, forgetting that knowledge and delicate tact and patient skill are as urgently needed for this as for any work, and that the possession of these qualities means—*training*. Hence, many who began to run well have been hopelessly hindered. They made a start in some one department under genuine impulse, but the work was strange to them; they met with unlooked-for obstacles; they could see no immediate good resulting, so they got disheartened; enthusiasm died down; in spite of an occasional spur from the pulpit, effort slackened; and, at length, the work was either abandoned, or, if official position did not admit of that, it was henceforth conducted in the spirit of routine and with a grudge. I frankly confess that if I were to re-commence my ministry, much of the time bestowed on details of my own work would be given to training young disciples to work. We know how careful the Master was in regard to the training of the Twelve, and how much Timothy and Silas and other younger men in the apostolic age owed to the supervision of Paul. For our future ministers we have our College Chairs of Practical Training; and in this connection I may venture to say, that our students need a great deal more of this kind of teaching than the Churches have yet provided for them. They need clinical teaching not less than future physicians,—the teaching that lectures alone cannot impart, that can only be learned at the sick man's bedside or in the sorrowing circle of mourners. But how as to elders, deacons, Sabbath School teachers, district visitors,—is their equipment given them by instinct? Or why should we be content with unskilled labour for the building up of Christ's house, when we do not care to accept it for any other work? More than a willing mind is needed in order to efficiency; and very often, through want of efficiency there ceases to be even the willing mind.

Here, accordingly, there is a wide and most important field, not only for ministers, but for all our experienced workers; and whoever would be a thorough organiser must begin by inducing the more devoted of his workers, to associate a few young persons with them in their work. Why, for example, might not an elder or a deacon, from time to time, take one or other of the young men in his district along with him in his round of visits, as an observer of how visitation may be conducted? Why, too, might not a lady-visitor have a young friend as a companion? And why might there not be franker, while confidential, talk between older and younger Christians, as opportunities allow, in regard to the hindrances and the helps, the disappointments and the joys, of Christian service? It seems to me that the times demand, that the Church of Christ take a new departure in these respects. It will not do to go on appointing persons to posts and ordaining them to offices, without preparing them to deal worthily with the responsibilities they undertake.

It is extremely important, also, that means be taken to have young persons trained, even from childhood, in the habit of GIVING for Christ's cause. This, of course, is specially the deacons' department; but, so far as my observation goes, deacons generally fail to realise the spiritual and far-reaching importance of the functions entrusted to them, and give attention only to the petty details of financial management. It is for us, therefore, as ministers, to impress constantly on these brethren, that their main business is the fostering of the spirit of Christian self-denial in the matter of giving, and that this education cannot be begun too early. The habit contracted in youth of giving to Christ's cause, has kept many a lad in a hopeful relation to the Church when far separated from home and kindred; and in these days when young men spend time and money on amusements and self-indulgence to a degree their fathers did not dream of in their time, invaluable service may be done by wise and brotherly efforts to call forth the interest and help on behalf of higher aims. The contribution obtained may in itself be trifling, but of far more value than silver is the new link formed between a young man and the Christian Church.

If the work of training young disciples for service received the prominence it deserves, the other side of a minister's duty as an organiser—the providing of spheres for those able and willing to work—would, as the natural result, insist on recognition.

Reference has already been made to the fact, that much of what is properly Church-work is being done by organisations outside the Churches. We rejoice that the work is being done, but it would have been much more satisfactory, if the Church in the past had been

sufficiently on the alert as to the wants of the time, and sufficiently inventive as to ways of meeting them, and had retained the work under its own direction. The past, however, is beyond recall; our business is to profit by its lessons, and to see that, as congregations and Churches, we so revise, modify, and expand our plans and methods from time to time, as to meet ever-changing circumstances, and call forth the full resources at our disposal. We need not doubt that our young people would gladly own the prior claim the Church has on their services, if so be we set before them congenial spheres. But it will not do to stick with stubborn obstinacy to old methods, however suitable and serviceable they may have been in the past. As Paul wrought "special miracles" at Ephesus, because Oriental sorcery had there held sway, so, while maintaining the broad lines of Presbyterian procedure, we ought ever to adapt our methods to the conditions under which the work of Christ has to be carried on. Of course, there is the irritating extreme of ceaseless change, but that ought to deter none from aiming at freshness and adaptivity.

The minister may naturally be expected to take the lead in this matter, but the organising, year by year, of the congregation's activity should be a topic for earnest consideration by those also who are associated with him in the work. Hints and suggestions should be welcome from all quarters. And, indeed, the question of how to utilise our working power is an urgent one for presbyteries and Councils; for our congregational activities should be no isolated and independent efforts, but parts of a great united enterprise.

In conclusion, it has to be remembered, that quality rather than quantity is the great desideratum. The temptation is to cover much ground, but it is of far greater consequence that what is attempted should be done thoroughly. There has been sad waste through forgetting this. In many a case, if effort had been concentrated solid work would have been, but the stream spread itself out so widely, that there was no force in the current to turn even a solitary wheel. In Christian work, as in Christian giving, we must remember the aggregate power of many littles. What results, for example, might be expected if each of the thousands who profess Christ in this city, were to single out one person whose society he would cultivate with a view to influencing him for Christ, or if each Christian family were similarly to select one careless household, on whom they might exercise the power of sympathy and friendship. What an eager, watchful interest would be awakened in each congregation; what a pulse of Christian earnestness would throb throughout the whole community; and how many who, meanwhile,

turn from our profession as a form, would be heard to say, "We will go with you, for God is with you of a truth"!

The subject, "The Training of the Ministry," was now taken up, and the following Paper on "The Drifts of Theological Thought in Apologetics and Criticism," read by the Rev. Professor MOORE, D.D., LL.D., Hampden Sidney, Va.

The fact that this subject has been accorded a place on the programme of the Council, as well as the form in which it is stated, implies that some change in our methods of ministerial training is demanded by the present tendencies of theological thought. By most of our divinity schools, however, the necessity for such a change has not been fully recognised. Whether this is due merely to the inertia of conservatism or to positive disbelief as to the necessity for such a change, we do not know. But in either case, we regard the position as unfortunate. The comparative neglect of the later phases of sceptical thought and critical controversy by many of our seminaries, cannot but leave a large number of our ministers comparatively helpless before the most formidable of all assaults upon our faith, as well as incompetent to appreciate the difficulties and solve the doubts of the more enterprising minds among their own parishioners. Some of the defences of the Christian system put forward by the pulpit of our day are anachronisms, which would be ludicrous if they were not so disastrous. Those who thus ignore the exigencies of contemporary thought, would no doubt attempt to justify their course with the well-worn remark, that there are no new errors, and that the thorough study of Church history and the development of doctrine will equip the Christian apologist for all possible emergencies. But there is a sense in which every age must make its own Apologetic. "The substance of the matter at issue, remains the same, but the forms of attack and the methods of defence constantly change." If the Christian scholars of the last century had taken the view that, since there is no new error, there is no necessity for new statements of the Christian position, the immortal works of Butler and Paley would never have seen the light. These have value still. We must use them; but we must also supplement them. For, while they served nobly the particular ends for which they were written, they do not meet the questions raised by Darwin and Spencer and Wellhausen. No man has a grander opportunity to-day than he who teaches to candidates for the Gospel ministry the science of Christian Apologetics; and, of all the departments of this great science, none is more important at the present juncture than that which equips

the man of God to repel the attacks of an unbelieving criticism upon the authenticity and credibility of the historical records of our religion. But the true teacher of Biblical criticism must be progressive as well as conservative, scientific as well as spiritual, as fully furnished with knowledge of his subject as with polemic zeal for his opinions. There is far more need just now of solid arguments than of acrimonious epithets and personal abuse.

Without dwelling further upon the necessity for new methods of defence and the spirit which should characterise them, let us come at once to the heart of our subject. The chief end of the science of Apologetics is the vindication of Christianity as the one Absolute Religion—the highest and best system of truth for man. It will be the main purpose of this Paper to show, briefly, how certain intellectual tendencies of the times call in question this fundamental proposition, and to indicate still more briefly, how these tendencies should be met by those who are intrusted with the tuition of our prospective ministers.

In the history of human thought, the Nineteenth Century will be chiefly remembered as the age in which the theory of *Development* was most fully elaborated and most widely applied. In Astronomy, Geology, and Biology, it has assumed the forms of the Nebular Hypothesis, the gradual formation of the present crust of the earth, and Organic Evolution. Now, however, this theory has entered the spheres of History, Metaphysics, and Religion, and presumes to explain everything in the universe—not only things material and the body of man, but also consciousness, intuition, conscience, the soul, religion, God—the explanation in the last case being simply, elimination.

1. Thirty-two years ago, Charles Darwin wrote an epoch-making book, entitled *The Origin of Species*, in which he announced the doctrine of Natural Selection as the method by which organic forms have been evolved. This position did not necessarily touch the question of Theism and the possibility of a revelation, though it did impinge upon the Scriptural account of the origin of organic forms, and especially of man, as that account was commonly understood. This apparent contradiction was accentuated by the publication of Darwin's later work on the *Descent of Man*. Even this was a strictly scientific work. "But here it was, that the philosophic spirit came in, and pushed the principle thus recognised in the organic sphere to what seemed to be its legitimate issue. If the natural alone was found to prevail through the entire organic series, from the lowest speck of protoplasm up to man, notwithstanding anything in Scripture, really or apparently, to the contrary, was

not this suggestive that the natural alone would, in the same sense, prevail through the entire course of human development, physical, intellectual, moral, social! And as religion is, in one aspect, the most remarkable development of the race, may not even this be interpreted along natural lines alone?" Organic Evolution, then, was the forerunner of Cosmic Evolution; and Darwinism is mentioned here, not because we suppose that to be the most fashionable form of the general theory at present, but because it was the starting point. It preceded and suggested all the later forms of the theory of Naturalistic development. "In so far as it seemed to imply the universal action only of natural causes, it discredited any supposed Supernatural element in Christianity."* And, as a matter of fact, many of its advocates have gone beyond even this extreme, and have asserted boldly that "the soul is a mode of matter; thought is a secretion of the brain; the moral law is made by physical laws; ideas are generated out of sensations; immortality is true only of the race, and not of individuals; there is no hereafter for us—no judgment, nor heaven, nor hell; sin is a necessity, free-will a fiction, a personal God a subjective delusion." This theory of Evolution cuts the ground from under all Christianity, all ethics, all metaphysics. Against such a doctrine our rising ministry must of course be taught to wage relentless war.

But we are reminded that all evolutionists are not atheists, that there is a Theistic and even a Christian evolution. We are told that Evolution, properly defined, is simply "the principle of progressive continuity in the material and moral universe. It does not account for original beginnings, but for the unfolding of all things from such beginnings. As gravitation is the Divine method of sustaining the *cosmos*, so is evolution the Divine plan for developing it. It is creation by natural process, but not so natural that it does not use supernatural aid in bridging the chasms between the different planes of nature." Now, is *this* true? If so, to what extent is it true? Does Evolution account for all that is in man? Does it account for anything in man? Was this God's method of procedure in the creation of man's body? If so, what then of the second chapter of Genesis? If not, shall we then conclude that the whole theory is false and worthless? These are practical and pressing questions; and they are questions which must be answered for the next generation of ministers, largely, by those who are now teachers in our schools of divinity. Can they find a *modus vivendi* between Evolution and Revelation "without any rejection of the legitimate authority of science or disparagement to the supreme authority of Scripture"?

* Principal Chapman.

If there is truth in Evolution, that truth must be appropriated by Christianity, else her claim to be the ultimate religion falls to the ground. If Evolution is wholly false, it must be not merely denounced but scientifically refuted. Is it not obvious then, that we need more theologians who are also expert biologists, men who have mastered the facts which constitute the basis of the Darwinian induction, men who know the subject on the inside, and cannot be accused of occupying the position of mere partisan assailants from without. But, whatever may be the task of Christian apologists in the way of testing the truth of evolution and incorporating this truth, if found, into the Christian system, their chief work in regard to Darwinism "will be for a time, at all events, the reassertion over against it of the principles of a spiritual philosophy." *

II. There is a second application of the idea of Development, no less important than the one just noticed. There has been, in our day, a remarkable change in the attitude of Christian thinkers towards heathen religions. These religions were once uniformly under-estimated, and were all regarded as puerile, absurd, and contemptible—mere superstitions, which would be demolished by the first impact of Christianity. Now, however, this view is acknowledged to be erroneous. The non-Christian religions are better known, and it is now seen that some of them, so far from being mere agglomerations of ignorance and superstition, are profound systems of philosophy, and that in many cases, there is a strong resemblance between their ethical precepts and those of Christianity. They have their sacred books, too, and in some of these we find profound conviction of sin, clear apprehensions of the spirituality and holiness of God, agonising appeals for Divine mercy, and real hunger after righteousness. Such resemblances, in form and spirit, between these religions and our own, have induced hundreds of persons in our day to believe that there is no fundamental difference between them. This hasty conclusion has expressed itself in two ways, one of which is an utter denial of the *truth* of Christianity, and the other of its *absolute authority*. According to the one, all religions, Christianity included, are false. It, like all the rest, is a superstition and a delusion. According to the other, all religions, Christianity included, are true. It, like all the rest, is simply a stage in the progressive development of the religious life of the race.

How shall we train our ministers to meet these plausible representations? The necessity for *some* special training is accentuated by the notorious alliance of unbelief in Christian countries with the Oriental religions, especially Buddhism. Is it not clear, then, that

* James Stalker.

a true science of *Comparative Religion* must be given a larger place in our schemes of theological education? Such a science, while distinguishing and classifying the various religions of the world, and arranging them in the order of development, while pointing out their differences, and also the features they have in common, while recognising fully all the elements of truth they contain (after the example of the great Apostle of the Gentiles), will also bring out clearly and emphasise strongly two points of incontestable truth and irresistible force,—viz. :

1. The universal prevalence of religion. This, when rightly considered, proves, as one has expressed it, that “religion is an indefeasible element of human nature, which, unless our nature has a lie at its heart, must have an object answering to it outside of itself,”—a point of immense importance to the Christian apologist at the present time.

2. The impossibility of accounting for Christianity as a mere naturalistic evolution—the fact that, notwithstanding the ritual and ethical resemblances between it and other systems, it has peculiarities which differentiate it from all others by the diameter of the world: (1) As Philosophy. “The only test of any scientific hypothesis is, What number of facts does it account for?” And it is not difficult to show that Christianity accounts for more of the facts of humanity than any other system whatsoever. (2) As Faith. That which chiefly distinguishes Christianity from every other system is the belief that Jesus Christ rose from the dead. That belief is the core of our creed, and the doctrines involved in that belief are the distinctive doctrines of our religion. (3) As Life. “By their fruits ye shall know them.” Christianity is “the most effective agent of progress and betterment which the world has ever known.” There is a Divine power in it. There is a Divine Author of it.

III. The third application of the theory of Development to which we shall refer in this Paper, is the one which has caused the most widespread disquietude and apprehension, but it is now so familiar to the reading public that it will be necessary here only to indicate it. According to the immemorial tradition of Judaism and the historic consensus of Christendom, the religion of Israel was a supernatural revelation, and the records of that religion were made by a succession of holy men of God, who spoke as they were moved by the Holy Ghost. According to the exponents of the Development theory, the religion of Israel is nothing more nor less than one of the principal religions of the world, and must be explained in its genesis and growth like all others. The Israelites were originally polytheists, and only by degrees came to consider their national deity as

distinct from other gods. "Sinai and its events are myths, or, at best, legends told a thousand years after the occurrence of the events they encrust; the Tabernacle, with its court and Holy Place and Holiest, is pure fiction, an imaginative sanctuary made on the rough-and-ready method of halving the dimensions of the temple of Solomon, itself a study from the Phœnician; and the entire narrative of the Books of the Law is, so to speak, a religious novel, written for ecclesiastical purposes, and based upon the slenderest modicum of fact." Not only do they, and the other books of Scripture, abound in errors, not only do the Biblical writers sanction various immoralities, but there is no such thing as express revelation, predictive prophecy, or miraculous interposition of the Almighty. It is to the last degree important, that our young ministers be made to see clearly that our difference with those who hold these views is not a mere difference of literary details, but a disagreement of principles, fundamental and far-reaching.

But we are convinced that too many ministers have been taught to meet these views not with clear and convincing argument, but with hysterical invective and sneers against the Higher Criticism, as though that expression meant superior criticism. "The sole object of the Higher Criticism," says Principal Cave, "is nothing but this, the truest and best understanding of the Bible." There are higher critics and higher critics. And it is necessary to discriminate between the destructive school above described, whose guiding principle is Naturalistic evolution, and the conservative-progressive school of Supernaturalists, who employ the Higher Criticism as a legitimate method of investigation, studying the literary phenomena and historical contents of the various anonymous books of the Old Testament with a view to ascertaining when, and by whom, they were written. It is indeed one of the first duties of the teacher to show that the now fashionable hypothesis is a mere travesty. But it is no less his duty to show that a sound Higher Criticism, so far from undermining the Scriptures, establishes the fact that the Bible is what it claims to be, and, consequently, that its histories are true, its morality sound, its religion final. The ready resort to objurcation by conservative speakers and writers would seem to imply either essential weakness in their position or superficial methods of defence. Now, as a matter of fact, no cause ever had less need of such support as may be derived from denunciation of opponents. The strength of the conservative case in this contention is simply immense. It is therefore, the method of our defence which is inadequate. Our champions have not made the most of their own case. The critical assailants of the Scriptures

have sometimes excelled us even in knowledge of the facts and phenomena. These positions should be reversed. Conservative men should take the lead in the critical study of the Old Testament. One of the chief desiderata at present then, is a larger body of conservative experts in criticism, men who know how to assimilate the positive results of criticism, and how to modify without surrendering the traditional view, as the Church advances to ever higher stages of knowledge. "The cause of Biblical Criticism," says Dr. Schaff, "has been much injured in the eyes of devout Christians by the hasty and oracular assertion of unproved hypotheses." But "a theological teacher may also shake the confidence of students in the Bible, and thus unfit them for the ministry, by obstinately shutting his eyes against new light and progress," as well as "by presenting negative results without furnishing the antidote. In either case he incurs a fearful responsibility."

Closely related to the evolutionary theory of Scripture above referred to, is the attempt to transfer the seat of authority in religion from an external, inspired, and constant rule of faith and practice—the same for all men—to the Protean subjective consciousness of individual Christian experience. But of this it is impossible now to speak. We must omit also all reference to the recent disturbing theories of the *kenosis* (which represent the efforts to apply the theory of Development even to our Lord), except as the mention of them may serve to suggest the last point we wish to present, and that is, that Jesus Christ Himself is the supreme solvent of doubt and the supreme proof of the finality of our religion.

IV. Mr. Kinglake, in his history of the Crimean War, describes a curious misapprehension on the part of two contending armies in regard to the real crisis of a great battle. A certain fortification known as the Sand Bag Battery, came to be erroneously regarded by both commanders as the position of vital importance, the possession of which would determine the issue of the conflict. The Allies therefore determined to hold this point at all hazards. The Russians determined to carry it at any cost. As a result, the Sand Bag Battery became the flaming centre of one of the fiercest and bloodiest battles of the war. And what did it all amount to? Nothing. Absolutely nothing. For, after all, it was discovered that this battery was not the key of the situation. Its possession determined nothing. Its importance was purely factitious. In the conflict between the assailants and defenders of Christianity there has been, at times, a similar misapprehension. The combatants on both sides have often misconceived the true key of the situation, and have fought their battle on a false issue, or at least a secondary one; and

the result has been heavy loss to both parties with no compensating advantage to either. The cause of the apologists has suffered, because they have had to acknowledge defeat from time to time, and the world has jumped to the conclusion, however foolish, that Christianity was lost because these false positions were lost. The sceptics also have been injured and confirmed in their scepticism by supposing, that, because they have overthrown these untenable and unscriptural dogmas of the apologists, they have overthrown Christianity. They think that because they have carried the Sand Bag Battery they have won the field. The words "Galileo" and "Geology" will serve to recall two instances of such fruitless and hurtful contests. No one now dreams of denying the heliocentric astronomy or the Testimony of the rocks to the age of the world. In both cases, the champions of the Church had to acknowledge defeat, and the sceptical scientists achieved an apparent victory. There are other warning examples of the same kind in the recent past. And yet we believe there is to-day a strong tendency on the part of multitudes of conscientious conservative men to fall into the same error, and to risk our whole cause on certain useless and indefensible issues. This, too, in spite of the fact that our adversaries have already indicated the firm ground where the decisive battle must be fought,—viz., the Person of Christ. We owe it to the enemy that the apologists have fallen back from their Sand Bag Battery to this Impregnable Centre. It was the attempts of Rationalists like Strauss and Renan to discredit the fundamental facts of the Gospel history which compelled the Church to undertake that study of the life of Christ which has become the chief characteristic of the Christian scholarship of our time. What a mighty contribution to Christian literature has this generation made in the numberless biographies of our Lord! How the press teems with these searching and satisfying studies of Him—His environment, His history, His person, His character! Neander, Hanna, Andrews, Liddon, Farrar, Geikie, Eidersheim—these are but towering peaks in that mighty mountain range of apologetics which can never be overthrown. The multiplication of such works shows that there is a growing appreciation of the fact that the apologist's Gibraltar is CHRIST. It is not denied that there are other valuable evidences, but THE evidence of Christianity is Christ. He is not only the sweetest evangel of His Gospel, but He is also the mightiest vindication of His system. The perfection of His character as declared in the Gospel record, and the reality of His power as witnessed by the Christian heart in every age—these it is that vindicate the claim of Christianity to be the absolute religion.

We find, then, in conclusion, that in each of the three great departments of Apologetics, work is urgently demanded by the forms which the assaults upon our system are teaching at the present time.

1. In *Fundamental Apologetics*, the theory of purely naturalistic evolution of organic forms must be refuted, and the necessity of a spiritual philosophy, including the doctrine of a personal and self-revealing God, must be demonstrated.

2. In *Philosophical Apologetics*, the denial of Christianity's claim to the exclusive possession of the highest truth must be met, and that claim established against the ethnic religions. They are developments. It is a revelation. The truths they possess are *dissecta membra*. The truth it possesses is a system complete and final.

3. In *Historical Apologetics*, the reconstruction of Jewish and Christian History, "according to the hypothesis of a simple development from lower to higher forms, involving of course the elimination of all miraculous and prophetic elements," must be exposed as arbitrary, unscientific, and false; and conservative teachers, while incorporating carefully into their system, every sound result of the literary and historical criticism, must steadfastly maintain the trustworthiness of the written word; and, above all, vindicate and proclaim the spiritual sovereignty of the Word Incarnate, Jesus Christ, "the same yesterday, and to-day, and for ever."

The Rev. Principal HURROX, Paisley, Scotland, then read the following Paper on "The Training of the Ministry in View of the Social, Mental, and Philanthropic Activity of To-day."

The topic assigned to this Paper seems to contemplate a training, or an element of training, for students for the ministry, beyond what is usually provided. Our theological courses are limited to first necessities—securing the necessary scholarship,—a respectable average of fundamental attainments. Knowledge of life and work, appreciation of the state of the actual world sufficient for a beginning, are supposed to accompany the formation of the pastoral tie. Experience, it is hoped, will do the rest.

It is true that a Chair of Pastoral theology or of Practical training affords the means of directing the neophyte to the actual features of the life and work into which he is to be shortly ushered, giving a preliminary guidance to his views, and the rudiments of practice. The general character of such academic assistance is limited in its scope by usage and the pressure of first claims. Thorough grounding in the indispensables, and the power of using the instruments of knowledge, would be ill purchased by a precarious

philosophy of life, and the theological guide may often wisely judge, that to secure a permanent foundation of efficiency he must dispense with all but what is most vital in training, and leave practical applications of principles to be learned in a later school.

The "social, mental, and philanthropic activity of to-day" is a phenomenon worthy of profound consideration. The study which it deserves repays itself.

Supposing the youthful minister, accomplished in all learning, endowed with sympathetic faculties, a large faith, hope, and charity, and that he realises to himself the ends and specific means and instrumentalities of the Christian ministry, as he enters into the field of work and influence where he hopes to do all in the name of the Lord Jesus—is there yet nothing wanting in his preparations? Were he unable to communicate with men because speaking only in foreign tongues, defeat would be at once apparent, but if he is unacquainted or ill-acquainted with the worldly thought and feeling in which they live and move, although speaking a common tongue, barriers to success hardly less formidable than those of dialect, would still exist. He needs to know the realities of good and evil amid which he works; their specific forms and prevalency; he needs to know "what is what"; where to seek the enemy; where to find helpers and friends; what methods may be made available for dealing with the various forms of evil; and what adaptations consistent with Christianity, or directly required by it, are to be sought and practised in the winning of men.

Wanting the knowledge and sympathies which alone enable him to do justice to the activity of his time, he is bewildered amid its problems, out of touch with its best efforts, and not unlike a man who goes to war with the bows and arrows of a past age, instead of with the arms of precision of modern warfare.

What then, do we find in this modern activity in its diversified manifestations? Is it Christian, un-Christian, or anti-Christian? For our present purpose it is not necessary precisely to determine its characteristics, and attempt to answer such questions, absolutely, would be unwise. The activity has various immediate springs. Much of it is not formally Christian. Much of it is professedly Christian. These movements of the time are not all of one category, but the aims and tendencies of our philanthropy are largely imbued with the Christian element; and industrial or even political socialism, however challengeable any of its theories, is not to be denied the credit of a striving after a supposed ideal of human equity and welfare having a pale resemblance to Christian brotherhood.

Apart from the merits or demerits of this modern spirit, it is indispensable, that it should be intelligently understood by those who would guide the public mind on Christian lines. As a phase of human life it is entitled to the attention of the philanthropic inquirer, and as affecting the conditions amid which the Christian ministry does its work, it warrants and demands a place in ministerial training. If defective in principle, or not wholly beneficent or wise, the critical judgment should be applied. If in any degree auxiliary to human needs, or in harmony with Christian ends, it ought to share our sympathy and aids. In any view, it is unsafe that the youthful ministry should find itself suddenly met, on entering the real world, with serious practical issues of the daily life of the people, and with forms of speculation familiar to many they teach, but of which they are wholly or largely ignorant, and that a Christian leader should be as helpless to guide or assist thought or practice in such matters as a being dropped from another sphere. Such helplessness and outside-ness of mind is only less regrettable than a mistaken hostility or a tactless neutrality.

Looking at the fact, as well as its characteristics, strong reasons appear why the Christian ministry should be well prepared to deal with its influences. The fact of pervasive mental activity rebukes an indolent or inelastic intellectualism, too careless or slow to follow the restless movements of popular thought. It also rebukes the apathetic temper which looks aloof on the struggles of the irregular forces of moral reform and benevolence, or legitimate contentions for public righteousness. The characteristics of the activity at work in Christendom, and, not least, in the sphere of influence of the Churches constituting this Alliance, most of all in the United Kingdom, its Colonies, the Dominion of Canada, and the United States, bear their powerful suggestions and incentives to the Christian and ministerial conscience.

While there is to be found in much of the prevailing thought, a still unspent reaction from dogmatic studies and final theological definitions,—a tendency to more irresponsible and agnostic laxity and inexactness of theory—a humanitarian conception of religion and Christianity, encouraging, sometimes in an exclusive spirit, the social and physical side of philanthropy, the inspiration of Christian ideals is widely felt. The Churches radiate powerful influence and sustain central fires of energy. The unavowed or unconscious infusion of Christianity largely colours thought and speech beyond distinctive circles; and something of the best of professed antagonism itself is due to sources of Christian origin.

The better side of the activity of present-day life shows itself

in endless schemes of benevolent and Christian effort ; not only in the vigour of the Church and its extension of enterprise in all fields, but in national and international amities and recognitions of the primary claims of humanity and avowed aims of public wellbeing in administration and legislation.

Looking to its manifold forms, and listening to its watch-words, we find a restless zeal of inquiry, criticism, experiment ; measures for the relief of suffering ; sanitary, industrial, educational, political reforms ; questions of temperance and of all morals ; the housing of the poor ; the use of wealth : the claims of capital and labour ; the bridging of the gulf of classes ; ecclesiastical unions and councils ; the pulpit, the pew : the press ; arbitration, strikes, wages, recreation, etc.

To master all such questions is not required of all even were it possible, but there is a demand upon all intelligence to know their existence, and to consider, in general or in particular, their bearings upon our life and work.

How much of practical Christianity, of its humane aggressions upon ignorance and wrong, is opened by such glimpses into the mind of the age ! Shall we know the problems of Greece and of Rome, the philosophy and history of all imaginable ancients, and nothing of this seething modern work in which we live and serve ? It is essential that we know the earlier days and centuries of the Christian era. It is rightly deemed necessary to trace the course of supernatural history through its consecutive periods, but there is a strange pause of interest as we approach recent epochs, and present-day phenomena. Yet, is it pardonable, that we should know so little of recent centuries of Christianity, and least of all, of our own ? or can it be hoped, that "men without understanding of the times" should know what Israel ought to do ?

And if we look at the converse of the better activity, we see in the thought and habits prevalent in various classes,—a host against which religion and philanthropy wage war,—those evils that have excited the better spirit. Only to name these : plagues and infamies darkens the page : gilded and squalid vices, intemperance, impurity, fraud, gambling, baneful traffics ; rough-shod money-making ; domestic cruelties and infidelities ; oppressive rule ; causeless war ; not to speak of profanity, veiled with open religious indifference and infidelity, with the entail of suffering, disease, pauperism, lunacy, crime of every legal dye, and all the attendant pollutions, and miseries of violated Divine law.

The mocking spirit, not wanting, asks, in the face of all this, What are our Churches and ministers doing ? A most unjust

question in its spirit, but made plausible in view of the attitude of not a few towards various practical problems and movements of the age. Mission work and rescue work are, of course, prosecuted on some scale by all religious bodies, although somewhat as an extra of Christian labour. Even this species of effort covers only a limited portion of the field of needful reformation, and a large class of social and public evils is left to the self-defensive action of society. This is to be accounted for, not by moral indifference or even by recoil from the conflicts of opinion which needful enterprise may provoke, but in no small part by comparative unacquaintance with the facts, and corresponding deficient sense of interest and of responsibility, along with the general idea that attention to such subjects is no part of their business. The result is, that a large part of the practical work of reform of public morals, and of general benevolent effort, is prosecuted by miscellaneous agencies under the stirring of some acknowledged urgency or the common enthusiasm of humanity. Questions of Sabbath observance, total abstinence, temperance legislation, may seem an exception to this general view; yet while they have received a very considerable, though varying, degree of ecclesiastical and ministerial attention, if we exclude the unavoidable teaching of the pulpit on the question of the morality of the fourth commandment, protests against legalised military vice and the grosser forms of gambling, the bulk of all work of philanthropic and public interest, even in such matters, is promoted without the marked assistance of the Christian ministry, whether in thinking out lines of solution or in putting their hand to the plough. Is this quite as it should be? We do not at all suggest the substitution of ministerial for lay activity in spheres and labours outside the pastoral. The Church and its ministry have a special work and office in the sphere of worship and teaching and caring for souls which ought neither to be interrupted nor made second. We only plead that caring for souls is a larger word than may always be thought. Not only are the souls of those beyond the pale of the Christian flocks in the Church's care and affected favourably or adversely by influences going forth from its centre, the well-being of the flock itself needs a proper sympathy with those who follow not with us. Besides, the members of the spiritual flock are not inviolably separate from the black sheep of society, but are liable to the influences of evil communications. We plead only, that the ministry should cultivate the knowledge of the problems of the times in which they live, take practical Christian interest in their solution, and bring themselves into line as citizens with all movements that tend to better and to elevate mankind. This implies that, as Christian teachers, they expound the

principles of public righteousness and morals in the right dividing of the word of truth, and show their application to existing circumstances, and that they assist, as they may be able, practical measures of reform.

Assuming a ministry qualified to deal with calls of present-day activity by a preparation of knowledge and sympathy, what then? It will be incumbent, first and always, to maintain lucid and earnest treatment of the themes of the Gospel and defence of the truth. There can be no other basis of ministerial power or usefulness. It is ever necessary then, to neutralise error and to supply the substance of evangelical instruction. But to do all this, even to expose unsound principles and methods of assailing evil by sound speech that cannot be condemned, is not all. Some stop here who hit the flaws of present-day efforts. They criticise earnest workers, look the evils boldly in the face,—and pass on.

There is needed a ministry to assist in the settlement of principles in the warfare with modern forms of evil, and in the practical grapple with them. What the world and the Church need is *applied Christianity*: on the one hand, the practice of its moral refinements and searching equity under the law of conscience in private life; and on the other, obedience to its ethical code in the sphere of public relations—the law of both tables, as interpreted and applied by enlightened conscience in the complex conditions of society and in the sphere of public righteousness in legislative administration of justice and exercise of power.

For this range of thoughtful interest and action in our ministry, we seem to need some preparatory element in our course of training not yet fully supplied.

This element might include some special lectures on the state of society, its social, philanthropic, and other problems, the ethical principles involved in their solution, with such sympathetic criticism of remedial proposals or appointments as might seem requisite. This need not exclude what has been called “burning questions of the day,” often fed by the fuel of ignorance, but ought to embrace discussion of principles—always with academic serenity—whether affecting ecclesiastical or public relations.

Why should prevailing laxities of Christian practice in common life rising to scandals, or the story of the “submerged tenth”—as one has called it—or the bitter cry of the female toilers of our great cities, or of the children of our slums, or the ravages of intemperance, or the methods of dealing with the drink traffic and the opium traffic, with slavery and war and crime, or any question of principle connected with present-day philanthropy, education in schools and

universities, ecclesiastical relations and operations, political movements, national and international policy—bird's-eye views, at least, of the world's moral and social condition, the unseen foundations of society and its salient features of most recent life, and not least in Christendom, be, as non-existent, in the thought of our training schools?

Were there added to such instruction what to some extent exists in connection with Training Chairs in some colleges and pastorates, the practice—still further extended under guidance—which is available in home mission or other work within or beyond congregations, of actual contact with elements of life which must be confronted under the responsibilities of the future, and the ministry would be usefully begun, while a sense of realities would correct betimes the undue self-consciousness and dreams of the academics.

This element of training, while chiefly supplied by the Pastoral or Practical Training Chairs, might be somewhat infused into the treatment of subjects in other Chairs, suggestively adding to expositions of general principles illustrative references to the living world.

There are two ways of teaching—that which is inflexibly abstract in form, and would serve for any century, and that which, sacrificing nothing of truth, takes colour from the times.

We fully believe that Scriptural truth is of equal value to mankind in all centuries, and that human nature has unalterable needs. We also believe that adaptation is a condition of access to human thought and sympathy, and of the highest success in the ministerial calling. Paul, who knew that there was neither Jew nor Greek, barbarian or Scythian, bond or free, male or female in Christ Jesus, no less knew this law of adaptation, and became all things to all men, if by any means he might save some.

Inspired men, from the first, spoke to their times and of their times without the less speaking to *all* times. We do not less use or value the unalterable element of the Gospel because we cultivate a knowledge of the human life of our day, and seek the practical inlets to its thought and sympathy. If we can contribute to perfect the qualifications of the rising ministry, making them more men for the times, by more regard in our schemes of training to this object of equipment, we shall do for the Churches, society, and the world, a service of the highest value, assisting to rear a race of ministers, not less learned because more apt to teach; not less entitled to magnify their office because less narrowly fulfilling it; not less acquainted with human nature because better acquainted with human life, and having the faith and courage of their knowledge.

The following Paper on "The Training of the Ministry in View of the Demand for an increased Number of Ministers and Short Courses of Study," was then read by the Rev. Principal BLACK, D.D., Marshall, Mo.

From the top of the Rigi, as you face toward the waters of Lake Lucerne, you have before you in the far distance France; a little to the right is the Black Forest of Germany; underneath and immediately about you is Switzerland; while back of you lie the beautiful lakes of Italy. It is impossible from that high place to take in all the details of the wonderful panorama. It is also impossible, except from some such high peak, to have so comprehensive and inspiring a vision.

Doubtless the Committee, in assigning so great a subject for discussion in so small a portion of time (twenty minutes), desired to have the speaker perch on some high place and present only a comprehensive view of the subject, leaving detailed investigation to such as care to pursue the matter further. I am able, therefore, to give you only a general outline, or rather only a suggestive sketch, of the subject under consideration.

The subject is twofold: (1) It presumes certain forms of demand with reference to the ministry; and (2) It calls for proper methods of creating and preparing the supply which is to meet this demand.

The demand itself is twofold: (1) The demand for an increased number of ministers; and (2) the demand for short courses of study as a means of ministerial preparation.

I. The demand for an increased number of ministers needs to be stated interrogatively: Is there a demand for an increased number of ministers?

With the eye on the whole human race, and with the problem of world-evangelisation in mind, there can be but one answer to the question. In order to reach at once the million of unevangelised heathen, we need one million of missionaries this instant; and even then each missionary would have a parish of a thousand unconverted souls.

I take it, however, that the eye of the Committee was not upon the world, but upon the Presbyterian Church, and that the internal work of these Churches at home is to be considered rather than their outward work abroad. If this be our subject, then the answer to the above question is not unqualified.

I have had a large correspondence with leading ministers and laymen in this country and in the Old World. The results of that

correspondence I now lay before you in the form of a consensus upon the subject.

I. The demand is not for *more* ministers, but for more *efficient* ministers. In all Reformed Churches there are about enough ministers to meet the demand in all congregations that need to be maintained for other than mere sectarian ends. (There are scores of Presbyterian Churches in small villages which have been formed in a cold sectarian spirit, which would do well to perish in the interests of the cause of Christ. Let the Methodists or the Baptists have the field. Or, if these be the weakest, then let the weakest perish and let the fittest survive).

The churches everywhere are calling for efficient preachers. In answer to the call for such a preacher by a vacant church which pays a good salary, there are a score of "vacant" preachers who respond, immediately or mediately, that they are just the men for the place. The church generally selects some man who did not apply, who was too busy to be seeking out a place, and who reluctantly consents to leave his present field.

2. The question is important: What constitutes an *efficient minister*? My correspondents have put into my hands the means of answering this inquiry.

The efficient preacher is *called* of God to preach the Gospel; he is *consecrated* to know nothing save Jesus Christ and Him crucified; he is *not a self-seeker*; he comes not to be ministered unto, but to minister, and give his life a ransom for many. These are his spiritual qualifications. His natural gifts are *braininess*—able to think great thoughts, trained to think in the realm of loftiest ideas, full of sound doctrine. (This is the nineteenth century—the century of education—the twentieth century is standing at the door!) He must be *industrious*, willing, and seeking to do hard work, in the study and on the streets; he must be *practical*, not visionary, not a mere theorist; he must be *sympathetic*, quick to rejoice with the joyous, and to weep with the sorrowing; he must be *observing*, his eyes and ears open to discover the needs of his people and the trend of events; he must be a master of good, strong, simple *English*, so that he will not preach in an unknown tongue; he must be a master of the *English Bible*, of Hebrew and Greek for the study-room, but of the English Bible in its history, its form, its books, its chapters, its verses, its words; above all, of its Revelation, which lies in, under, and around its inspired and ennobling contents. In other words, he must be "apt to teach," which requires all of the above, with the addition of a *good presence* and of good ability to *speak in public*.

II. The demand for Short Courses of study as a means of pre-

paring the ministry, must be stated interrogatively also: Is there such a demand?

Limiting ourselves again to the internal demands of the Reformed Churches, the answer must be qualified. Once more I furnish you with the consensus of my correspondents.

1. There is no genuine demand for less thoroughly prepared pastors. Some people assume that there is such; but the number of these persons is limited, their demand ephemeral, for it grows out of a false interpretation of that sign of the times—the lay evangelist. In this respect, the example of the lay evangelist has been mischievous.

2. The people who compose the membership of our churches will not stand it. They are demanding, not a less intelligent, not a less studious, but a more accomplished ministry. Most of the changes in our pastorates are due, not to an over-cultured ministry, but to an unstudious, indolent, behind-the-times ministry.

3. The trend of civilisation is against it. Every profession is becoming more exacting of its members in the matter of thoroughness of educational equipment. The ministry retreats at its peril. Leadership is conditioned, not upon superficiality, but upon thoroughness.

Bearing these things in mind, I venture the following suggestion: We need greater *versatility* in our seminary curricula. Instead of one course of study for all, we need several courses of study adapted to a variety of ends.

(1) We need a distinctively *Pastor's* course of study, to which only graduate students should be admitted. This would be the most thorough in its scope, and would aim to prepare for the most exacting and comprehensive duties of the pastorate. It might include a study of the fundamental principles of law, and should by all means, include a study of social philosophy.

(2) We need a distinctively *Evangelistic* course of study, intended for those who may be fitted for an itinerant ministry, with a view to holding meetings in various places, and of organising congregations with the object of preparing the way for the settlement of pastors. This course might be purely English, including Theology, History, Homiletics, Psychology, Logic, and Ethics—the English Bible being thoroughly taught from an evangelistic point of view. It should be open to undergraduate students, to laymen, and to *women*. Those who contemplate this course should be under the care of Presbytery, but with the object of being licensed only as evangelists.

(3) We need a distinctively *Missionary* course of study, intended to prepare men *and women* for work in foreign fields. This might

be in the form of post-graduate work, supplemental to the Pastor's and Evangelist's courses. It might include the study of the History of Missions, the Methods of Missions, Ethnology, Comparative Religions, and Comparative Philology.

(4) We might add also a course of study adapted to the needs of *Teachers, Authors, and Editors*. This would include advanced studies in philosophy, the history of philosophy, current forms of philosophy, modern history, the history of modern religious denominations, the classical, literary, and religious works of England, America, France, and Germany, and theological encyclopædia.

I am not aiming to outline the curricula of the various departments of such an ideal theological school: I am not concerned to show that it is possible to realise it. I am concerned in showing our *needs*, and I suggest that it would be as easy to build such an institution as any other great Christian university. We have institutions where corresponding work is done, but without the control of the Church, and with no very distinct practical aim. It would be of unspeakable advantage to have this work done under the authority, and with a view to answering the practical demands of the Church. We need to learn from the medical profession how to specialise our teaching, responsive to the spirit of the age, so as to meet specific demands.

III. Now for the *Training* with reference to the demand for an increased number of *efficient* ministers and a more *versatile* theological curriculum.

1. The Training in all its parts should conform to the end of *Character-building*. The supreme end of every course in the schools of the prophets should be the making of strong, robust, devout, Christian character. What the world and the Church need, above everything else, is full, spherical, exemplary manhood and womanhood.

In our seminaries there is too little oversight of the spiritual needs of the individual student. If the farmer, the doctor, the lawyer, and the banker need pastoral oversight, much more do our young theologians need it. As it is, we have too much sublime devotion to subject and too much masterly indifference to student. There should be more freedom, more familiarity, more direct contact between professor and pupil. The lecturer's self, and not his subject, is his greatest power for good—his self—alive, informed, recreated by his subject. He is to be an epistle to be known and read by the students. Erudition is always second to inspiration. He must be pastor as well as professor. The Great Master, the Teacher of teachers, ate with, lived with, his students in confidential relations.

The theological teacher must keep abreast, not only of the speculative thought and Biblical criticism of Germany, but of the doubts and fears and aspirations of his own students. Thus we may free our seminaries from the current criticism that they make cold, formal, orthodox scholars, rather than warm, eager, enthusiastic shepherds of the flock.

2. The fundamental aim of the class-room should be the *Training of the thinking mind for serious thought*. This is President Dwight's definition of education. The theological school is for education. Then let everything turn toward this end; the discipline of the mind of the student for grave, sober thinking. I fear there is too much prosy lecturing, too much mere memory work, too much stuffing, in our seminaries. There is not enough of the "iron-sharpeneth-iron" process. The young men are being filled, not filed; weighted, not whitted; freighted, not freed. They need, not so much to be told what the professor thinks, but to be led on in their own thinking until they penetrate the mazes of the great problems which invest the personality of God, the possibilities of redemption, and the consummation of the kingdom of heaven.

If character-building were the end and serious thought were the means, then our young men would come forth from the seminaries alive and strong. Their discourses would glow with the passion of original discovery, and their daily lives would pulse with the consciousness of a Divine Presence.

Rev. John MacEwan, of Edinburgh, said that he was pleased to hear Dr. Moore's statement as to the attitude which the Church should adopt towards the trend of modern opinion in reference to Apologetics and Criticism. What they had heard was to the effect that there was no necessity for the Church to be unduly excited by the views of the men known as the higher critics. He quite agreed with Dr. Moore in regard to the duty of the Church, in seeing to it that the rising ministry be instructed by competent men, so as to be able to grapple with all forms of unbelief as they arise. The trouble has been, especially in the Old World, that some of those who should have been the foremost defenders of the Faith, have used their influence in the direction of raising and fostering doubts as to the verity of Holy Scripture. He (Mr. MacEwan) believed that while the Church should be alive to the danger arising from the promulgation of certain views as to Holy Scripture which seem to be subversive of its Divine authority and absolute trustworthiness, she should not be alarmed, and that for two reasons: (1) Because many of the positions occupied and

proclaimed to the world with great confidence, have had to be abandoned as untenable; and (2) Because the whole style of reasoning adopted by many of the critics is so full of hypothesis and so destitute of solid evidence, that it never can seriously impress or lead away this Anglo-Saxon race, who instinctively demand proofs and not assertions, and the influence of great names.

Rev. Dr. BACHMAN, Utica, New York, asked leave to read a telegram he had just received from the Secretary of State of the United States Government, in answer to a telegram he had sent to the Secretary on Tuesday, asking whether or not the United States Government had formally declined to unite with England, France, and Germany in preventing the importation of firearms and liquor into the New Hebrides.

The telegram was as follows* :—

(Telegram.)

“WASHINGTON, D. C., September 28th, 1892,

“Rev. ROBERT L. BACHMAN, D.D., Pan-Presbyterian Council, Toronto Canada.

“In August 1884, the British Minister brought to the attention of this Government a proposal for an international arrangement to restrict traffic in firearms and liquors with the Western Pacific natives. Proposition was promptly accepted, in principle, August the 22nd, 1884, and a plan of proposed joint action was invented. This plan has only very recently been communicated to this Government, and is now under consideration.

“JOHN W. FOSTER,

“Secretary of State.”

Dr. Bachman said he would be excused for saying that his position taken on this floor and the Christian character of the United States was vindicated by this telegram.

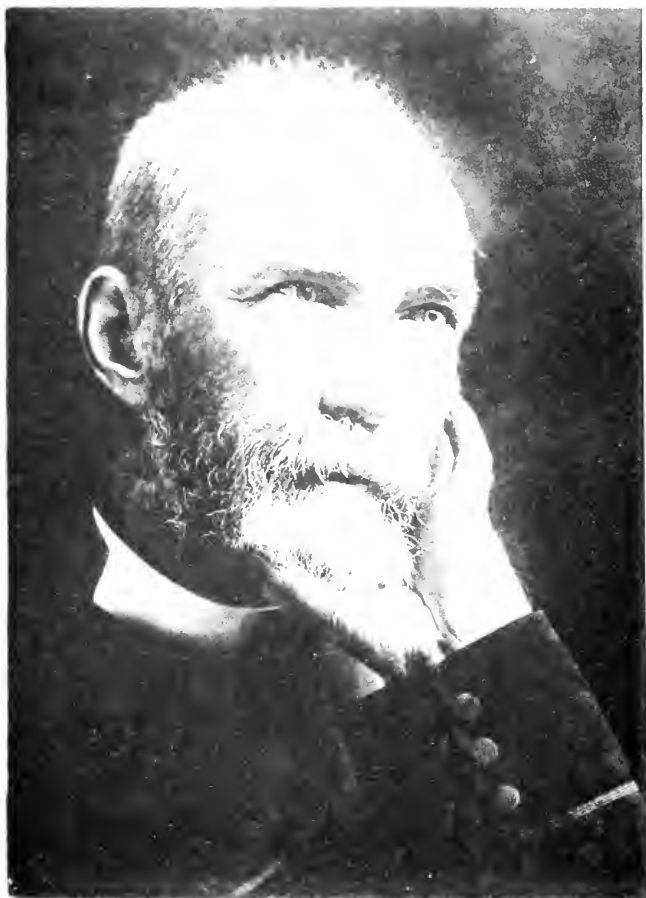
On motion, the Alliance decided to re-commit the resolution adopted in the morning, and to send the telegram to the Business Committee.

Rev. Dr. HOGE resumed the discussion on the Papers read, taking exception to Rev. President Black's contention that the churches in smaller villages might be closed. The reason that Methodists and Baptists had churches in so many small villages was that they fostered their weaker congregations.

Professor RENTON: When Dr. Moore acknowledges that there is a “Christian Evolution”—*i.e.*, a Christian standpoint from which Evolution can be accepted as consistent with the faith—I wonder why

* Dr. Bachman having read this telegram, it is, through his courtesy, and in compliance with the instructions of the Council, now inserted in the Proceedings, as a valuable historical document.

he did not admit that there is a Christian higher criticism. Dr. Moore has told the Council that the modern critical theory as to the Old Testament represented the growth of Israel's religion as a mere natural growth, nothing different from the growth of other world-religions. Now, however true that was regarding the standpoint of Kuenen, Wellhausen, and others, and it was only partially true even of them, yet it was manifestly untrue as applied to the great body of believing scholars, who had accepted the main positions of the Graf-Wellhausen criticism, and who were not only higher critics, but devoutly loyal in their allegiance to the risen and redeeming Christ. It was surely time that this cry against higher criticism, and this ignoring of the vast gulf between the negative and the believing higher criticism, should cease. It was a caricature; mis-representation never advanced the truth. In the few moments left, I desire to point out that men like Dr. A. B. Davidson, the late Dr. Delitzsch, and Canon Driver are higher critics. All of them also accept, in the main, the essential elements of what was called the "Wellhausen theory." But they reject its extreme positions, and they also rejected, *in toto*, the anti-supranatural standpoint from which it had often been asserted. In 1879, in Leipzig, I remember my master Delitzsch saying to me, "I believe the modern critical view as to the age of Deuteronomy and its law-code will establish itself. But I believe the view as to the priest-code (Leviticus) will prove false." Yet, since then, Delitzsch, while guarding himself against the extremes of that view, had accepted the order of the law-codes as given by Wellhausen's school, and he had accepted, both for Deuteronomy and for Leviticus in its present codified form, dates vastly later than that of Moses. I say to this Council that, when all the facts are fully investigated and adjusted, the Divine movement and guidance in the growth of Israel's history and religion, onward and onward by gradual stages, to the day of the Mission and the Cross of Christ, will become all the more radiant in its Divine connectedness of meaning. With one word in Dr. Moore's Paper I heartily agree—*viz.*, that Christ is Himself the central fact and the final word in all Apologetic. Why is the Old Testament to us the word of the living God? Just because at its heart, read it how you might, it is a history running ever forward, ever onward, a manifestation of the Redeeming God to men, until at last the redemption in His Son came and dwelt amongst men, full of grace and truth. It is this which makes the Divine revelation of which the Scriptures are the record. And because that record is a fitting and adequate record, through which that revelation forces itself into the hearts of men, we call it inspired and Divine. Christ flings His Divine



GEO. M. GRANT, D.D.
Principal, Queen's University, Kingston, Canada.

human light back upon all its past, forward with unifying meaning upon the Church's life in relation to it. He would close with the fine saying of Delitzsch, that to those who hold as their standpoint the Easter message, *Christus vere resurrexit* (Christ is risen indeed), criticism can never bring peril to the Church's faith in Scripture, or in the Old Testament History of redemption.

Principal GRANT, of Queen's University, Kingston, said that the higher criticism was just as legitimate a branch of learning as the lower criticism. Every scholar knew this; and it was as wise to sneer at higher criticism as it would be to sneer at higher mathematics or at the General Assembly's Scheme for higher religious instruction. He objected strongly to the term, "so-called" higher criticism. The expression seemed to indicate that some people did not know the meaning of the term, and were afraid of the thing. Men of faith welcomed honest criticism of every kind, both the lower—or the best judgment applied to the text—and the higher, or the best judgment applied to the literary, historical, linguistic, and personal circumstances under which any book was written. The Church was not afraid of learning, and they should not make any of her people fancy that she was afraid of scholarship or investigation.

WEDNESDAY, *September 28th*, 1892.

COOKE'S CHURCH: Wednesday Evening, September 28th, 1892, 8 o'clock P.M. The Council resumed its session, JEREMIAH BAKER, Esq., Madison, New Jersey, in the Chair.

After devotional exercises, the Order of the Day was taken up, and the report on Sabbath Schools (see *Appendix*, p. 154) presented by Dr. COCHRANE, Convener of the Committee.

In presenting the report, Dr. Cochrane said, that whatever may be the difference of opinion among the members of this Alliance regarding Christian Endeavour Societies, Guilds, Bands, and other kindred organisations, there is no difference whatever as to the value and results of the grand institution of the Sabbath School. The report submitted gives abundant evidence of continued and increasing interest on the part of all the Churches connected with the Alliance. More prominent men engaged in business and pro-

fessional life during the week are now employed in teaching the lessons of Scripture than ever before. The statistics, which are imperfect, show that since 1888, there has been an increase in scholars of 172,776, and that there are now 25,708 Sabbath Schools, 405,985 teachers, and 3,020,765 scholars in the Churches of the Alliance. There is still, however, great room for more increased and active effort to overtake the children within the Church, and without the Church. Such men as the late Governor Pollok, who regarded his position as a Sabbath School teacher as above that of Governor, as John Wannamaker, of the Treasury Department, who leaves Washington every Saturday to teach his Sabbath School class in Philadelphia, as the President of the United States, who as an elder of the Presbyterian Church takes a deep interest in such religious work, and many eminent men in Great Britain and its Colonies, are noble examples to the entire membership of the Church. The Church and the Sabbath School have for their great objects the glory of God and the salvation of souls. These are the highest of all societies. In some respects the work of the Sabbath School is even more difficult than the pulpit, and requires singular tact and wisdom, as well as consecrated zeal. Oftentimes, mistakes are made in the appointment of teachers, forgetting the gradations of classes in the Sabbath School, which demand special gifts and adaptation. The primary classes call for those who can tenderly lead the lambs of the flock to Jesus, and simplify Gospel truth; the advanced classes demand more advanced instruction in Gospel truth and the Shorter Catechism; and classes, largely composed of Church members, call for experienced men and women, who can, under the blessing of God, develop and mature the spiritually implanted new life. In many cases young and inexperienced teachers are placed over classes, demanding not only zeal, but extensive Scriptural knowledge, to the hurt of both. All honour to those who, at the call of superintendents, come to their help in cases where others cannot be obtained; but it were better far, if these were allowed to remain in our Bible classes and training classes for further preparation. The lack of knowledge and study on the part of many teachers is shown by the very great abuse of the lesson helps and leaflets that are so numerous at the present day. In some schools, scarcely a Bible can be found, save the copy that lies upon the superintendent's desk. The teacher puts the questions to the class from the Teacher's helps and notes lying upon his knee, and the scholars reply to the questions from the answers given in the Leaflet. There is no possibility of making references to other portions of the Bible, nor of giving to the scholars an intelligent grasp of the Scriptures as a whole, under

such a practice. No teacher should be employed who will not conscientiously, study out and prepare himself for his class. He may, by a judicious use of the excellent helps provided, greatly increase his teaching power, but *the results* only, and not the process, should be seen in the class. In spite of the great advance made in recent years in the erection of suitable buildings for Sabbath School work, especially in the United States, there is still (in country districts) an urgent demand for better accommodation, where the classes can be separated, and taught without the interruptions of the ordinary schoolroom. The use of the Shorter Catechism is becoming much more common, although, in the opinion of many, a still "Shorter Catechism," based upon our present excellent compendium, might be prepared with great advantage to the primary classes in our schools. Your Committee, as will be seen in their report, call the earnest attention of *Sabbath School teachers* and *parents* to the ingathering of the young men and women in our Sabbath Schools, who (humanly speaking), if not brought into personal union with the Church while there, are not likely ever to make a public profession of their faith. The Presbyterian Church, which regards all the baptised children within her pale as members of Christ's visible body, should see to it that in early life they take for themselves the vows assumed by their parents for their religious culture in infancy. Dr. Cochrane closed his address by adverting to the vast importance of Sabbath School work for the upbuilding of the Church and the providing of active workers in Christian and heathen lands. Any Church that is indifferent to the welfare of the young cannot prosper, but will decline alike in spiritual power and numbers.

The Rev. ROBERT S. DRUMMOND, D.D., Glasgow, then addressed the Council as follows:—

The subject on which I have been asked to speak for a little, in the room of another, is "The Influence of Christian Work on the Spiritual Life."

These two things, Life and Work, are intimately bound together. They cannot be separated without injury to both. Work is the outcome and expression of life. Life gives its character and worth to work.

There are graces and spiritual gifts that can only be nursed and developed when alone with God in prayer and meditation and Bible study. Without these the character will be weak, the affections shrivelled, the springs of usefulness scanty. Busy men, therefore, need to be reminded that they must pause, and retire not only from

worldly work but from public religious services and activities, if they would grow in holiness and spiritual power.

“Wisdom’s self

Oft seeks to sweet retired solitude :
 Where, with her best nurse, Contemplation,
 She plumes her feathers, and lets grow her wings,
 That in the various bustle of resort
 Were all too ruffled, and sometimes impaired.”

The disciples of Christ will rest awhile, apart with Christ. But only for awhile. Monasticism is, at best, a self-seeking piety—that is, not only a failure in duty to Christ and to man, but is a violation of the best principles and affections, which must largely defeat itself. “We are members one of another.” “Gifts are for common profit.” “None of us liveth to himself.”

Even a mediæval legend contains the warning. A pious monk was at his prayers alone when a bright apparition of Christ presented itself. He gazed and gazed on, absorbed with rapturous delight. A bell rang. It was a call to him to go and give out bread to some poor, who came, at that hour, to the convent gate. He longed to linger with the joy-inspiring vision; but conscience whispered that it was duty to others to go; and he went and fed the hungry. Then he came back to his cell, from which he feared the vision must have vanished; but his heart leaped to find it there still waiting for him, and himself to be met with the words, “Hadst thou not gone, I should have fled.” Benevolence must blend with devotion if we would have the continued presence, approval, and blessing of the Master. There were pomegranates as well as bells on the high-priest’s robe.

But better and truer than legend is the lesson in John Wesley’s life. When he was a young man, bent on an entire consecration of himself to the Saviour, he consulted an experienced friend what was best for his soul. The answer he got was this: “You want to serve Christ, and go to heaven. Remember, you cannot serve Christ alone. You must, therefore, find companions or make them.” Ay; and acting on this, how many companions he did make; and, in seeking their good, he wrought out for himself a rare excellence, an imperishable name, and the crown unfading.

So is it ever. The life which springs from, and is maintained in union with Christ, must not only show itself in bright and beautiful activities, but these become in turn its blessed quickeners. The working out of salvation is the building in and up of character. To feed the lambs needs love; it is the best way to keep love warm.

That is the point I am asked to press on all who wish well to

their own souls, and specially on any who may be idling and at ease in Zion; and who, standing aloof from the work of the Church, not only hinder it, but are crippling themselves. To work, then, friends, if you would have vigorous, happy life within.

In what particular lines any one of you should direct his energies he must himself prayerfully determine, according to the gifts of God, suggestive congruities, opportunities, and the counsel of wise friends. But in the midst of the wide wants of the world and the calls of the Church, there is not one that can say: "There is no need, nor room, nor place for me." Look around, look within, look up; and for every one of you a way will be opened clear to show your faith by your works, and thereby to advance in holiness as well as in usefulness.

Other pleas than your own welfare, whether as individuals or as organised bodies, might be urged for intensified and out-spreading activities, that might seem more benevolent, disinterested, and God-honouring. But, whilst carrying such along with us, we may, and do get an added impulse, from the reflection that Christian work for others is a sure and speedy way to get good for ourselves. And, in this, with love for Christ in our hearts, there is no unworthy selfishness, but an enlightened and approved self-regard.

The benefit of work for others on the soul's life, is in accordance with Divine promises. Innumerable declarations are made of blessing on the soul and lot of God's elect; that they shall long enjoy the work of their hands, and in their piety find profit.

It is confirmed and illustrated by Divine procedure. The Lord turned the captivity of Job, when, forgetting himself, his heart went out in love, and he prayed for his friends.

It is commended to us by the Divine example of the Saviour, unwearied alike in devotion and in active benevolence, who was made perfect through sufferings, and who was animated by the joy that was set before Him.

It comes as a result of Divine laws affecting our nature. Powers, abilities, capacities, talents, are all given, and meant to be used. If they are to be preserved they must be exercised. By exercise, they are improved and increased; and a strong, rounded, well-developed, beautiful Christian character is formed. Whilst, as good William Arnot said, "If we are not watering we are withering." "He that watereth shall be watered also himself.

Think of the joyous satisfaction there is in loving work, like as the hammer rings musically on the anvil, in harmony with the smiter's song; and the work itself is all the better for the song.

Think of the enlivening and expanding of the affections as

they take shape in kindly deeds. There are such as "sigh for wretchedness, yet shun the wretched," who waste their surface and selfish sympathies on sentimental tales, and whose natures thus become peachy. It is by going into living contact with the griefs of others, entering into them and relieving them, that your own are lightened, and your hearts grow bigger. It is by rejoicing in the happiness of others that your own joys are doubled. By the outflow of love the fountain is kept fresh and full. Beneficence is the best teacher and nurse of benevolence. Every effort of goodness gives sinew of soul for successful service of God and man.

Christian work is also one of the best dissipators of depressing and distressful doubts of mind. It is told of Heinrich Zschokke—and he is but one of many such—that he got rid of religious misgivings by means of busy benevolence; and as his biographer says, "he floated into the same heaven of a living faith of the Gospel, not through the narrow gateway of logic, but along the broad and beautiful road of actual work." Visit the sick bed of a Christian with sympathy and succour, and that will clear your brain more than many a close-reasoned page of Butler or Paley.

So also in the confirmation of the truths by which the spiritual life is sustained. What Aristotle says of the moral holds good in the spiritual sphere also: "Moral truths enter the mind through the life; right views come through right actions." It is by turning principles into practice that they become known truths and settled faiths of the soul. "If any man will do God's will, he shall know of the doctrine, whether it be of God." To know the Bible you must live it.

So, further, in the enlargement of knowledge and enlightenment of the mind. Would you have a distinct conception and a firm grasp of vital truths by which souls are saved and grow? Set yourselves to tell them, in plain and simple terms, so as to be understood, to others, at firesides and bedsides, in schools and inquiry meetings, from platforms and pulpits. That will be a test and an exercise for yourselves for good. It will give order, reality, fulness, fixity, to what you think or read or listen to. It is by teaching the truth of God that it becomes increasingly the prized possession and life of the teacher.

It is in the same practical way that the whole Christian character and spiritual life is consolidated and developed. If you would be confirmed and grow in holiness, as well as prove your sonship, you must work in the Father's vineyard. If you would be strong, you must wrestle alike with the evils in yourselves and in the world, firm planted on the soil of faith. The stoutest spears and the

richest-toned violins are from trees, that have swung not in sheltered valleys, but in the mountain storms. If through and through you would have your character Christlike, then work for others. The "nature is subdued to that it works in, like the dyer's hand." Let your hand and heart be steeped in Christian service, and you will take on the fair, attractive colours of Christ's holy beauties, and men will take knowledge of you that have been with Christ.

To work, then; and work on, each and all, for others' good, and your own spiritual prosperity. Going out of yourselves in love, at once blessing and blessed, your own lives will be healthier, richer, sweeter, purer, happier, heavenlier. "The Lord, that made heaven and earth, shall bless thee out of Zion. And thou shalt see the good of Jerusalem all the days of thy life." "They shall prosper that love thee."

The Rev. Dr. WILSON, Wooster, Ohio, then read the following Paper on "The Aggressive Movements of our Churches":—

The subject assigned me assumes that whatever the past may have been, the eighty Churches represented in this Alliance are going in the future to be aggressive. Is there not good reason to hope that there is about to be a united, determined, enthusiastic, forward movement along the many open avenues to the nations and to the hearts of men? If there shall be, we may confidently expect that within the fragment that remains of this grandest century of grace, we shall see the high places of the heathen and the low places of lost humanity, and the dark places that are full of the habitations of cruelty, enlightened and beautified and sanctified by the only power that is competent to the task, the glorious Gospel of God's dear Son. Then will the shout that broke on John's ear in vision burst out in measureless volume around the globe, "Hallelujah! the Kingdoms of this world are become the Kingdoms of our Lord and of His Christ."

I beg to suggest three characteristics which should, and must, distinguish this all-conquering aggressiveness.

I. *Economy of Force.* The task which confronts the Church is stupendous. It will require a skilful use of all the means she can command to accomplish it. God wastes no power. His resources are infinite, yet He husbands them. After feeding the thousands with the five loaves and two fishes, the Saviour commanded the disciples to gather up the fragments which remained, that nothing be lost. He would teach His Church to make the most of every fragment of power, and every cent of capital, and every stroke of labour that she can command. But in nothing, perhaps, has the Church been more

at fault than in respect to this matter. What would be thought of the business management of a railroad that attached a number of locomotives to a half-loaded car and dispatched it to a distant point, while tons and train-loads of freight were going to loss for want of transportation? Yet this illustration does not exaggerate the waste of power, and the waste of opportunity of which the Church has been guilty. We are all Presbyterians, more or less blue. We prefer our own statement of doctrines, our own forms of worship, and our own system of government. Yet, at the same time, we gladly acknowledge as fellow-helpers to the truth, our Baptist and Methodist and other evangelical brethren. Heaven's unmistakable seal is set upon their devoted labours in Burmah, and India, and China, and the Fiji Islands and Africa, and in every other land where the cross of our one Lord and Master has been set up.

Probably, no one in this presence would question the statement that the several evangelical denominations are but different divisions of the Lord's great army, marching on parallel lines against a common enemy. It would be well if this belief influenced the Church's aggressive movements. But instead, we rush to the same districts and towns and villages, and often establish from two to five times as many churches as are necessary to care for the population of the place. It is as if a general sent a regiment to do what a sergeant's squad could have done, or a whole corps to hold a point that a regiment could have defended, thus wasting his forces, and, if not meeting defeat, at least missing victory. Have we not thought too much about building up our own denominations and too little about building up the Kingdom of Christ? With a thousand millions of immortal beings who have never heard of Calvary and the cleansing blood, ought not God's bearers of the Good News to economise force, redeem time, and trample in the dust all unessential matters until it shall be told in every land and language, in every district and dialect, that "whosoever believeth on the Lord Jesus Christ shall be saved"? Jerusalem's walls would not have been built up so speedily under the superb Nehemiah had not every man built right in front of his own lot, coming together only at the call of the trumpet that told for danger and called for help. If God's builders now would, in like manner, keep out of one another's way, and build right before them, Zion's walls would soon be completed, and her gates set up, and the glory of our Lord and of His Christ would flood and fill all lands.

This Council has not power to legislate, I know,—and it is well that it has not,—but it has great moral power; and I can conceive of no way in which it could more wisely exert it than by inaugu-

rating a movement for religious and denominational reciprocity which will immensely economise the Church's energies and proportionately stimulate and exhilarate her aggressive movements.

2. A second characteristic of this aggressive movement must be *ceaseless working*. Aggressiveness implies activity. A sleeping man is never aggressive, neither is a sleeping Church. It must be awake, alert, instinct with Divine impulse and enthusiasm; then, and then only, will it be effectively aggressive. An army can move no faster than its least stalwart column. The Church of Christ must be crippled and hindered in her glorious campaign, until, as with Israel at her outset to take the land of Promise, there is not one feeble person in all her tribes. If that could be said of all of the tribes of God's Israel to-day, this expiring century would not have drawn its final breath until every soul, the earth around, would have received an urgent invitation to come into the Kingdom of God. But, alas! amid the splendid spiritual activities in which we rejoice, what a small per cent. of professed Christians take any part. While nominally coming up to the help of the Lord against the mighty, the assistance He receives from them consists in this, wearing His uniform and eating His rations. How long would it have taken Alexander with an army like that to conquer the world? Though we have an almighty Captain, even He cannot make conquests with kid-gloved, holiday soldiers. How to reach the masses is still the great unsolved problem. I believe it will for ever remain unsolved, until we send the masses to save the masses. We do not need more machinery, but more hands and more hearts and more skill to utilise our ample machinery. The capitalist would soon be bankrupt who constantly built factories, but never turned out any fabrics. If the Church of God is to make grand aggressive movements, it will not be by forming new orders and boiling over in conventions, but by patient, persistent, prayerful, personal effort by the rank and file of the Lord's host. I read the other day of the formation of a new denomination. To one who looks over our roll this would seem to be a work of supererogation. But its name redeems it: it is called the "Labour Church." Now if it is what its name implies, I wish it God-speed, and hope it will adopt the Presbyterian system and join this Alliance. What reports we would have from all the ends of the earth at the Sixth General Council of the Alliance, four years hence in Glasgow! Capitalists expect their money, employed at fair rates, will double in eight years. But they have to keep it moving. Why should not our spiritual capital double as quickly? It will do so if we but keep it moving.

Nor is the evangelising of the world the only gain that will

result from this religious aggressiveness. The Church needs it, no less than the world. Christianity, like water, is only pure while in motion. Stagnation is death. It breeds all sorts of *isms* and criticisms, high and low. But keep it moving, aggressive, and it is sweet and wholesome and life-giving as the stream: which bubbles from its crystal fountain, and goes laughing down its pebbly bed.

3. Any great aggressive movement of the Church must be characterised likewise by *greatly increased liberality on the part of Christians*. I am not pleased with that statement of the thought I wish to present. Let me rather put it this way. Any great aggressive movement of the Church must be characterised by,—less bare-faced robbery on the part of Christians. If figures cannot lie they can at least mystify. When we look at the hundreds of thousands of pounds and the millions of dollars which are annually contributed to carry on the Church's aggressive work, we say, "What liberality!" The gross amount—ten to twelve millions of dollars—seems splendid. But when we look at some other figures—the number of Christians from whom this money comes and the number of heathen to whom it goes—how paltry, how insufficient! Take the United States as an example, and it is probably no worse than the average of the lands here represented; 12,000,000 of professing Christians give \$6,000,000 annually for the extension of Christ's kingdom, being 50 cents each, or 1 cent a week. Verily, Paul's old enemy, Alexander the coppersmith, is still doing the Church much harm. Is it any wonder that darkness still covers those broad lands, and gross darkness envelops their perishing peoples? Is it any wonder that our Churches at home are not more copiously blessed and baptised from Heaven's open windows? The whole amount contributed annually for missions by Protestant Christians, amounts to but 1 cent for each soul that has never heard the sound of the Gospel, nor looked in the face of a Christian. Is not that "aggressive movement" with a vengeance?

Europe pays \$1,000,000,000 a year to maintain its armies and navies for the upholding and extending of its kingdoms. Why should not Christ's Church give as much for the upbuilding and extension of His glorious kingdom? It would be less than 7 cents a day from each person professing to be redeemed by the blood of the Lamb. In the United States, \$1,200,000,000 are annually spent for intoxicating drink, thanks to the benign and restraining influence of the license system, the belated pæans of which we even yet, at times hear sung! This fabulous amount is paid by perhaps 12,000,000, or one-fifth of our people. But lest this estimate should seem too high, let us suppose that one-half this amount, or

\$600,000,000, are expended during the year by 12,000,000 of the people. This would be \$50 apiece spent annually to gratify a vulgar and debasing appetite, while the 12,000,000 of professed Christians spend 50 cents apiece to send God's saving health to a perishing world. Can it be that the love of strong drink is a hundredfold as potent as the love which the Lord's redeemed have for their adorable Redeemer? Protestant Christians in the United States add \$500,000,000 to their hoarded capital every year. Yet instead of giving God His tenth, we only give Him one-hundredth of what is left, after necessities and luxuries and extravagance have been provided for. Is it not a burning shame, and only less than an unpardonable sin, for the Lord's people to add one farthing to their capital while the missionary map of the world is still an almost unbroken sheet of night? With a comprehensive conception of the world's need, and a complete consecration of our wealth and our poverty to God, there can be no reason why each hundred Christians should not send one of their number to rescue the perishing in the lands where there is no vision. This would mean the immediate thrusting out of 400,000 reapers into the over-ripe harvest fields of our world. Yet each one of these would be confronted by 2,500 souls who never had received an inkling that there is such a thing as pardon of sin and cleansing from it. This, brethren, would be an aggressive movement worthy of Christ's blood-bought Bride, and befitting the extremity of a perishing world. If we really mean to obey the Master's command, and bear the Gospel to all the world, can we do less? With such an honest purpose-like attempt to do His will and save the lost, we have every assurance to believe there will come to the Church such a quickening and enlargement as it has never known since Pentecost. An old fable relates, that wings were given at first to birds as burdens which they must bear; but, so meekly and patiently did they carry them, that in process of time, they were rewarded by the burdens bearing them. If God's people will only take up this, His burden, and bear the Gospel to all the earth, they will find that the burden will become wings to them, on which they shall mount up like the eagle. Brethren, aggressive movements have been hitherto the pastime of the Church, shall they not henceforth be its serious business? There is a reward in the doing, and there is another reward, greater, if possible, after all is done. Angels would shout for joy at the prospect of being permitted to bear such news to men as we are permitted to carry. They would set the golden words to gladdest music, and sing it as of old on Bethlehem's hills. But such privilege is not theirs. This is reserved for us. Oh, that

with angelic spirit Christ's blood-bought Church would spring to the work, nor weary in it, until, like sweep of day, the light of life would flood the world, and all earth's millions would take up and send back to Heaven the song it taught us, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever, Amen!"

Another Paper on the same subject was now read by the Rev. JOHN DIXON, D.D., Newton, New Jersey.

It cannot be too often repeated that the one only mission of the Church is to disciple all nations—to evangelise the world. So with like frequency ought it to be said, that the only means by which the Church can accomplish her mission is the Gospel. The preaching of the Cross, which to the wisdom of the world is foolishness, is the divinely appointed and supernaturally effective means of saving and sanctifying men, and of remedying all the ills which afflict sin-cursed humanity.

When we apply this axiomatic truth to the great problems of life, there is the possibility of a difference of opinion. The aggressive movements of the Church bring out this difference. The preaching of the day is said by some to be too "other worldly." Men's bodies are neglected in the endeavour to save their souls. Time is forgotten, ignored in the interests of eternity. Disease, poverty, healthful and happy living, are scarcely considered. We are told that the labour classes, despairing of any substantial sympathy from the Church, have turned away in disgust. These charges are made, not only by those who have little in common with the Church, but also by some who are consecrated to her service. Brethren, is it true? Is Protestantism a failure? Is the Church faithless to her sacred trust? Has the Church in practice, if not in theory, totally misconceived what her mission is to the world, and how that mission is to be accomplished?

These would be most serious charges. If true, they must be admitted, and the terrible wrong righted. Thank God, *they are not true*, whatever friend or foe may say to the contrary. All the moral progress that the world has made is due directly to the saving truths of the Gospel. Humanitarianism, and even philanthropy, separate from Christianity, have accomplished little for the world's betterment. The improvement of the social conditions of the poor and the labouring classes has followed the presence of the Church with its spiritual preaching. The great unrest of the present time is caused by this marvellous improvement, which, giving the poor and downtrodden the advantages they now possess, makes them eager

for more. And more they must have, and will have. The hope of the future, as the success of the past, lies only in the Church of Jesus Christ, preaching a whole Gospel as presented in the infallible and inerrant Scriptures, and depending upon the Spirit of all truth to make that Gospel effective. It is gross ingratitude, then, for the masses of men who have been so greatly profited through the preaching of the Word, to turn away from the Church. On the other hand, it is not fidelity, but faithlessness, on the part of any in the Church—officers or members—to think that there is any other way to make men better, or to remedy the ills and woes of life, than the same, old, undiluted Gospel which their fathers have preached.

What, then, is to be the attitude of the Church towards these great aggressive movements that press upon the heart and conscience? Certainly the remedy is not in human legislation. Good laws are to be enacted and enforced. Bad laws are to be repealed; but if every legislature and parliament in the world were to enact the Ten Commandments, as interpreted and enforced by the Sermon on the Mount, and then adjourn *sine die*, would the world be regenerated? Would the poor become rich; the shiftless prosper; the criminal become honest; the drunkard become sober; the oppressed go free? Who believes it? Why, then, despair of the Church, and put hope in legislation?

But again, shall we turn away from the Church which with the Family and the State is of Divine institution, and put our trust in human organisations? It is said that the Church is insufficient, not adapted to the best and speediest solution of these great questions and of meeting these pressing needs, and so we must turn the Church into a club, and substitute for the Gospel the specifics of moral quacks. They who thus sow to the wind will reap the whirlwind of bitter disappointment and unspeakable loss, while those who put their faith in them, and follow them, will only sink deeper in the mire of sin and wretchedness.

The Church, then, if she is to be true to her Lord, will have abiding faith in the Gospel as the sovereign remedy for human woes. To all other means she can give place,—no, not for an hour. Nor can she wisely introduce them into her methods of work. Not reformation, but regeneration, must be her aim and endeavour. Not to masses of men, but to individuals must she address her efforts. While the Church is ever to confine herself to her one mission, she ought to encourage, by her sympathy, rendered practical in every possible way, all those who are trying by Gospel methods to make the world better. The Church is wider than any denomination,

broader than all the sects. Recognition, sympathy, and help are to be given to all those servants of Christ who are trying to lessen human ills, to multiply human joys. Would that the number were increased a hundredfold, and their labours made abundantly fruitful! But these labourers ought to be in the Church. Not gain, but loss; not strength, but weakness, is the result of separation from it. Least of all, will the efforts of such be permanently helpful if regeneration be not always required first and fundamentally. Men are not to be sobered, and then brought to Christ; reformed, and then brought to repentance; washed and clothed, and then urged to put on the righteousness of Christ. To Christ first, as they are, for every improvement. When men repent and believe, and obey the Gospel, every vice is taken away; every virtue is practised; reform secured, and progress made certain.

Notwithstanding the charges made against the Church as having little or no practical interest in the aggressive movements of the times in the matters of moral reform and social and economic ethics, it remains true that she is profoundly interested and earnestly active. Woe worth the day, when the preaching to the times is any other preaching than that of John the Baptist, Paul, and Him who spake as never man spake! Woe worth the day, when the Church shall turn away from its divinely appointed Mission to human organisation, and seek the healing the hurt of the people by any other remedy than the atoning blood of the Cross!

There is little need to do more in this Paper than recite the Church's well-known methods for the doing of her work. The local church should care for the neglected in her neighbourhoods. The main dependence must be on the individual members of the church. The personal and repeated invitation given by one's neighbour will frequently result in bringing the non-church-going family to the church. The people are to do this work, and they do very much of it.

Then the waste places and neglected persons must be looked after. Here there appears to be room for improvement in the efficiency of our city churches. The writer is inclined to the opinion that there ought to be but one Session for a city or town, all the churches being under the control of a single body. By this means new churches would be started only when needed, would be properly located, and efficiently maintained. Much, if not all, the distinction between the Mission church and older and stronger churches would disappear. Then there would not be the Presbyterian churches of Toronto, Edinburgh, and New York, but, after the analogy of the Scripture, it would be the church at Toronto,

Edinburgh, New York. In some of our cities, this unity of responsibility and effort is largely secured by an organisation of representatives from the various Presbyterian churches of the city. This purchases the ground in some unoccupied locality, builds a church, starts the work, and pushes it on to self-support. Then another place is taken up, and so the work is kept well in hand, and harmoniously and thoroughly done.

It is vastly better for every city to do its own work rather than be helped by any Board of the Church from which it may draw funds. So, also, is it important that presbyteries and synods should look after the work within their bounds. Not only will money be more easily raised as the people are informed of the work near by, but men may be found who will give their time and trouble to the administrative service needed. The Synod of New Jersey has been carrying on such a work most successfully. It has nearly 300 churches, 60,000 communicants, and spends from \$13,000 to \$15,000 annually on the work within its bounds. Not a dollar is spent for secretary, treasurer, clerk, or administrative service. When it was undertaken it was feared that it would lessen the receipts of the Board of Home Missions. The reverse has been the case. The secret of its success is a very simple one. It is this: The more you can bring the people into direct contact with and responsibility for the work, the more cheerfully will they give for that work, and the more largely will they give for "the regions beyond."

Then there is the great work of Home Missions proper. On the American Continent this will continue for many years to come. There are many presbyteries that can by no means provide either men or means to carry on the work within their bounds. Here is the field for Home Missions, which has so strong a hold upon the interest of God's people. So, too, the Home Mission Board goes into those regions of country just beginning to be occupied or only very sparsely settled, even before presbyteries and churches, and by the glorious work of its missionaries prepares the way for the full organisation of the Christian Church.

But in every community there are individuals, and even large classes, that will not be reached and persuaded by these ordinary means. For them, evangelistic services have been found to be of great value. There are evils attending these evangelistic services or resulting from them. Not always is sound doctrine taught. Not always is there such reverence and decorum as could be desired. We may more than doubt the propriety of many of the methods used to bring men to a decision for Christ. Even though we should be forced to condemn much in such services, yet, as a whole, they may

be worthy of strong commendation and hearty encouragement. Christ is preached as the "Only and all-sufficient Saviour of sinners." He who believes in Him is saved, though he may be ignorant of other truths or in error in regard to very important doctrines. It is not the Confession of Faith nor even the Bible that saves men, but the living, loving, crucified, risen, and enthroned Redeemer. If the Church were more in sympathy with this work, she could not only gather up the converts, but bringing them to the Church, there instruct their ignorance and correct their errors.*

But such evangelistic services are to be commended and encouraged not only because they add large numbers to the Church, but also because, they greatly help to solve the social and economic problems which give the Church, and even the world, such grave anxiety. Men are pointed to Christ, and not to organisations; to the Gospel, and not to "isms." They are not merely reformed, but regenerated and sanctified. Such become not only good Christians, but good citizens, neighbours, and *employés*. For them there is only one enemy, one misfortune, one calamity, and that is sin. Their efforts to bring others to Christ and to His Church, leaven the lump of the world's sin and woe, and thus gradually, but surely, is the world evangelised, and in being evangelised, all the problems that produce unrest are being solved. In this way, and in this way alone, can they be solved. Our impatience at the slowness of the process may prompt us to try other methods. Our distress at hearing the multitudes denounce the Church and turn away from it, may tempt us to do what the Lord refused to do, and give up, or at least postpone, the renewing of the heart and the return of the sinner to God until after his relations to his fellow-man are improved, and his earthly prospects bettered.

In conclusion, then, it may be safely asserted, that the great mission of the Church to the world is in the fulness of love and sympathy to preach the Gospel not only as the subject, but the only practical and permanent remedy for all the social, political, and economic problems, which are but phases of the one greater problem—sin.

Principal MACVICAR now moved, that as Dr. McKibben had the floor at the adjournment, he be now allowed to resume the discussion of the afternoon. The motion was carried.

Dr. McKIBBEN said: Fathers and brethren, I would not have

* Because the Church, through its ministers and elders, does not always guide and control these services, many of the converts are lost, or left to organise themselves into separatist societies

thought of accepting your invitation at this hour to speak upon this subject, had I not felt profoundly that something additional ought to be said in regard to the subject of discussion this afternoon. I hope that you will bear with me if I use great plainness of speech, for I believe that Protestantism is battling for its life to-day in a battle that has never been surpassed except in the Reformation itself. I want to say, and I want to be respectful, that we must come to the point where we shall recognise that familiarity with Hebrew grammar and syntax and large attainments in linguistic directions, do not *ipso facto*, make a sound historic critic. There are men who know English grammar and English etymology as well as any scholar to-day knows Hebrew, who have never been supposed thereby to be experts in historic criticism. Historical criticism deals with the forces which move man and the influences which have controlled the building of institutions, and one must know men to understand how men acted in the past. William E. Gladstone is a better judge of the forces which in the past have made history than any man whose knowledge is simply confined to history in books: and when the foremost of the English name plants his feet upon the impregnable ground of Holy Scripture, smaller men can stand there with imperturbability.

All these collisions between the Church and current sciences, when the clouds have been removed, while they may have proved the inaccuracy of the Church, have also proved the accuracy of the record when properly interpreted. And, sir, the question to-day is not one of interpretation. It is boldly declared that the record, properly interpreted, is false. This, is not a product of Christian tendencies. These collisions between the interpretations by the Church of the truth of Scripture and those of science, have always proved that the Scriptures knew more than the Church as well as more than science. I want you to notice another thing. The issue which is involved, as Dr. Moore said, the citadel, is the Person of Jesus Christ. If we know nothing in regard to the Word of God, we do know what He thought about it. It is seen from the record or letters of the men who sat under His teaching. When you are calling the testimony of scholars,—you want to know what every one of the scholars of Europe declares, and if the interpretation which Jesus Christ and His apostles put upon the Word of God is true, their system is false. Understand this—if these gentlemen are to be put on the witness stand in order to intimidate the Church, when they criticise the faith of the Church they criticise the faith of the Master. The doctrine of the *Kenosis* in regard to the self-limitations of the Son of God, is a doctrine which owes its origin simply to the

belief of some that Jesus Christ erred in regard to the Scriptures of the Old Testament. There is nothing in the record to intimate that the Lord Jesus erred. If we are to have a theory of the self-limitation of Jesus Christ which is to grow out of perceived errors in His teaching, I ask you whether it is not just as consistent for some one else to say, that Jesus Christ accommodated Himself to the views held by the Jews with regard to eternal retribution? There is no question as to what Jesus Christ has said, so far as the record goes.

The issue is sharp to-day, and it has made some hearts ache. Let me say this, that the Church has had great battles—first for the kingship of Jesus Christ, then for His priestly office and His priestly sacrifice; and Scotland, the mother of all on this continent who really are Presbyterians, fought the battle, and she won it, and placed the crown upon the true king. Is it true that the Church of Scotland now falters in regard to the prophetic office of Jesus? Is it true that the question is on trial as to the competency of Jesus to exercise the office of the prophet in His Church?

Professor LINDSAY: I do not believe, as a Scottish minister and as a Scottish professor, that Scotland is at all standing, or is about to stand, in the position in which my friend Dr. McKibbin seems to think that we are. I listened with great pleasure to Dr. McKibbin's address yesterday, and thank him for it, and I thank God for that most earnest address; yet I must say, that I feel most deeply pained and wounded to the heart by his recklessness, in speaking as he has done, about Scotland to-night. I am not going to discuss the question of higher criticism, and I have got up only to say that our Scottish Churches, ministers, members, students, and even slandered professors, believe, heart and soul, in the divinity of our Lord Jesus Christ, in His kingdom, His priestly—ay, His prophetic office; and I really must protest against the harm such language is causing our common Christianity, our Home Mission work, our Foreign Mission work, and I stand here as a Convener of my Church-Committee for that cause, when it is said recklessly, for so I must call it, that Scotland is departing in any way from such a doctrine as that of the prophetic office of our Lord Jesus Christ.

THURSDAY, *September 29th*, 1892.

COOKE'S CHURCH: Thursday forenoon, September 29th, 1892, 10.30 o'clock. The Council met this morning according to adjournment, Rev. Dr. SMITH, Dallas, Texas, in the Chair.

After devotional exercises, the Minutes of yesterday's session were read and approved.

The Order of the Day was then taken up, and the deputation from the Toronto Baptist Association received. The deputation consisted of Rev. Dr. Thomas, President of the Baptist Convention of Ontario and Quebec; Rev. Dr. Rand, Chancellor of McMaster University; Rev. Dr. Goodspeed, Professor of Theology to the McMaster University; Professor Wells, Editor of the *Baptist*; Rev. S. S. Bates, Chairman of the Foreign Mission Board; and John Stark, Esq., Chairman of the Home Mission Board.

The Rev. Dr. THOMAS, speaking in the name of his co-deputies, expressed the pleasure and gratification that they felt as they stood in the presence of so many noble defenders of the principles which they held in common. The presence of the Presbyterians in Toronto had been a benediction not merely upon Presbyterianism, but upon Christianity and on Protestantism. The Council had been discussing great questions, upon which the very life and potency of the Churches were dependent, and they had admired the manly honesty and splendid ability that had characterised its deliberations. Its influence would be felt after many days were past. The Presbyterians had been, so far as he could judge, the magnificent defenders of the Word of God throughout the ages, true to the principles which all Christians loved. The Baptists and Presbyterians were drawn together because of the fellowship of doctrinal connection. He liked the very accents of the utterances of Presbyterianism. There was no doctrine they held—hardly a doctrine—which was not dear to every Baptist over the world. His only regret was, that all those before him were not Baptists.

Rev. Dr. CHAMBERS: Christian Brethren, we are glad to receive

the cordial salutation which you have offered in the name of the Baptists of the provinces of Ontario and Quebec, and, I doubt not, you represent the general union of the Baptists in this and in other countries.

You have reminded us that there are many things which we hold in common, and I think that a great part of the respect in which your body is held by the Christian community generally, is because of your faithfulness to the great principles you have set forth. I used to think that our Presbyterian polity was necessary for the conserving of doctrinal purity, but I think that your body is a living witness to the contrary, and I believe that you have preserved the doctrines of grace with as much firmness and as much intelligence as any body of the Reformed or Presbyterians in this country or in any other during later years. I have had fellowship with some of your distinguished divines,—that great scholar, the Rev. William W. Williams of New York; Dr. Conant; and Dr. Osgoode, of your Seminary in Rochester, a man widely known among those who belong to your community in the States, for his fervent and consistent piety, and for his devotion to the principles which lie at the basis of our common faith. There is room for you as there is room for us. There are types of character, there are forms of temperament which are met in our country, by the variety of organisations into which those who hold the fundamental principles of Christian truth are divided. You can do with some what we cannot do, and we can do with some what you cannot do, and together, we make that great body of Christian people, who, having received the truth from those who have gone before, are resolved, with God's blessing, to transmit it in all its simplicity to those who come after us. We assure you of our interest in your welfare, and our common prayer is that God will bless you, and make you more abundantly useful than you have been in the past.

Dr. THOMAS having, on behalf of his brethren, acknowledged the courtesy of the Council, then withdrew.

In presenting from the Business Committee a Report which contained several recommendations, Dr. Caven said, that the Committee, in offering a substitute for the resolution presented on Wednesday, believed that there was no substantial difference between the motions, but thought that the resolution now proposed was better expressed. The opinion is almost universal among the members of the Council that it would not be a wise thing, not a prudent thing, to proceed to the definitions of doctrine. The general Consensus of the Confessions of the Reformed Church has

been approved by this body. A large number of brethren have thought that the Consensus of the Reformed Churches might be defined, and that this Consensus might be adopted by the Churches comprised within the Alliance. This was formally discussed at Belfast, and it was decided that it would not be well to do this. It was thought to be of no advantage to formulate a Consensus. It could have no authority because this body has no ecclesiastical authority. It is known that matters referred to in this document, are,—and all the world knows it, at present under consideration by some of the Churches represented in the Alliance, and it has been thought that it would be an exceedingly unwise thing, no matter how correct the definition might be which this Council would formulate, to intervene in this matter. We have received no power to formulate our doctrine, and it would be unwise in the present state of theological union to do so. We agree upon the essential doctrines in the Bible, and on these grounds, the Committee begs to substitute this resolution for the one that was presented yesterday. I will read it again.

“The Alliance of the Reformed Churches is based on the Consensus of the Reformed Confessions, and in these, the doctrine as to Holy Scripture is set forth in its proper place: but, inasmuch as the Churches composing the Alliance have conferred upon the Council no power farther to define doctrine, it is resolved, to take no action on this Resolution dealing with the authority of the Scriptures.”

Rev. Dr. PITZER: The Resolution I offered expresses the deepest conviction of my soul. I thought it would be within the province of this Alliance to make such a statement; I thought it was called for in view of the exigencies in which we live. It was referred to the Business Committee, a representative Committee, an exceedingly painstaking Committee. That committee gave this Resolution full consideration, and they bring forward a different Resolution which seems to be the unanimous judgment of the Business Committee. Now, sir, I do not propose to antagonise that Committee, nor to censure it; on the contrary, I give my thanks to it as having cheerfully discharged a thankless duty. Yet, I must express my dissent from the opinion that it is not within the province of this Alliance, to express its judgment on the great truths contained in the various Confessions of the various Churches represented on the floor of this Alliance. We have various Confessions forming the foundation of what we believe God has taught and what duty God requires of man, and I hold it is within the province of this Alliance to make a statement of this belief. I am not talking of forming a creed, but merely of stating our belief. I feel it my

duty to say that I could not accept the view presented yesterday in this matter. But I do feel very much comforted and reconciled to accept this motion from the Business Committee when it is accompanied by the explanatory statement of Dr. Caven, that he, and, I believe, every member of that Committee are in hearty sympathy with the general statement of truth as set forth in the resolution that I offered.

The Committee's substitute was then put from the Chair and carried.

The Committee also recommended, that the following resolution presented by Sheriff Cowan be referred to the Eastern Section ; " That with a view to saving the time of the Council, and providing more time for discussion of the important subjects brought before it, all Papers to be submitted to the meetings of Council beginning with 1896, be printed and given to members at least one day preceding that on which the subject is to be discussed ; that the discussion be opened by two speakers previously named, all speeches being limited to five minutes ; and that instead of opening the discussion, the author of the Paper be allowed ten minutes for reply." Carried.

The following recommendation was next offered by the Committee, and adopted by the Council :—

" Whereas, the Council has just been informed that a proposal for an international arrangement to restrain the traffic in firearms and liquors with the Western Pacific natives was accepted in principle in 1884, by the Government of the United States of America ; and whereas, a plan for joint action by the great powers interested in this proposal is now under consideration by the United States Government ; and whereas, the Council is in thorough sympathy with every movement having in view the humane treatment of uncivilised peoples and the moral elevation of the race ; therefore, resolved, that a deputation be sent by this Council to the President of the United States to respectfully urge prompt and favourable action by the Government of the United States upon the plan above referred to, or some other plan which shall secure the interests of humanity and morality in the New Hebrides and other portions of the Western Pacific. It is recommended that the deputation be constituted as follows :— Rev. F. F. Ellinwood, D.D., Chairman ; Rev. John Hall, D.D., T. W. Chambers, D.D., Rev. John B. Dales, D.D., Rev. R. M. Sommerville, D.D., Rev. A. W. Pitzer, D.D., Rev. M. D. Hoge, D.D., Rev. John S. McIntosh, D. D., Rev. J. L. Rentoul, D.D., Rev. John G. Paton, D.D., Rev. W. H. Roberts, D.D., Hon. H. W. Bookstaver, Hon. John M. Gant, Hon. Darwin R. James, George Junkin, Esq., LL.D., Hon. A. J. W. Lapsley, and Judge Strong.

The Committee further recommended, and the Council adopted, the following, previously moved by Mr. John Charlton :—

" Resolved, that this Council expresses its conviction that the Christian Sabbath is a Divine institution, fitted to the highest well-being of man and of nations ; that it should be observed as a day of rest, protecting the toiler from overwork, and as a day devoted to religious life ; that as such, its observance is binding upon Christians, and ought to be jealously protected and guarded by all Christian peoples.

" The Council further expresses the belief that the observance of the Christian Sabbath as a day of rest, wherever established by legislative enact-

ment, is consistent with, and effectually ministers to, the highest interests and demands of human liberty.

"The Council further expresses the belief that no higher duty than that of protecting the observance of the Christian Sabbath rests upon the legislatures of Christian States."

Professor RENTOUL: May I ask why a clause that was put in by the sub-committee does not appear? It reads thus: "The Council calls attention to the vast harm in individual Christian life and Church life, by the existence and reading of the Sunday newspaper." I should like to know why that is not put in.

Dr. CAVEN: It was thought by the Committee that particular instances of the abuse of the Sabbath should not be singled out in a resolution of this kind, which was a general one. The belief of the Committee was, if these were to be specified, not only Sunday newspapers, but Sunday trains, Sunday delivery of letters, etc., would have to be mentioned, and it was thought better not to give only one example of abuse of the Sabbath.

Professor RENTOUL: The sub-committee said, that as the press was the representative of the people, that this resolution would be a weak one unless the Council was able to lay its finger upon this Sunday newspaper as the breaking down of the observance of the Lord's Day.

Dr. Chambers from the Committee on the Powers and Functions of the Business Committee reported as follows, when the recommendations were adopted by the Council:—

That in order to facilitate the transaction of its business, each Council shall appoint a Committee, to be known as the Business Committee, and that this Committee shall consist of thirty members, fifteen being selected from the Eastern and fifteen from the Western Section, with power to add to their numbers.

The work of this Committee shall be:—

1. To arrange from time to time, the order of considering such business as shall come before the Council.
2. To consider every resolution referred to it by the Council, with power to transmit or reject the same, or to suggest or substitute.
3. To nominate all special Committees.

The Order of the Day was now taken up, and the following Paper on "The Land Question" read by Alexander Watt, Esq., Glasgow.

In the early stages of life, property was Communal. Men in their savage state lived upon the wild fruits of the earth and the chase, and shared, equally, the common fruits of their labour. As flocks increased the pastoral stage began; but in both cases, immense

tracts of territory were required for the use and livelihood of a comparatively small population. But the population grew, and as the tribe settled down in sections or villages the necessity arose for greater attention to the soil, in order to supply the wants of the community.

Agriculture then began, involving steadier labour and the application of manure to the soil. Probably, at this stage the germ of property in land originated, for the labour and cultivation expended would create a desire on the part of the labourers to secure for themselves the fruits of their exertions. In this way village communities sprang up, Communal, in the sense that all the fruits of the land were common to the village; the agricultural land being wrought for the common benefit, and each community becoming an independent centre of labour and of life. As time progressed a further subdivision took place. A family bound together by common ties of kindred stepped in and claimed the fruits of their own efforts; and thus there grew up, inside village communities, a subordinate system of family holdings.

At this stage private property may be said to have clearly distinguished itself. The land became the private property of the family in the limited sense, of their being allowed to appropriate for their joint benefit the fruits of the portion of the soil assigned to them for culture. But even then, the pasturage and forestry were common to the clan. In Russia this system still prevails, and in the days of Tacitus, it was the tenure of the German tribes. A time came, however, when in various parts of the world, owing to density of population and difficulty of migration, each family could not have, within its limited area, an allotment for itself, and when some of the members were compelled to have recourse to trade or other kinds of service as a means of subsistence. When that occurred, in a community which had established itself in a particular place, independent property and "*the classes*" may be said to have emerged, but a long time elapsed before individual, hereditary, property appeared freed from the numerous fetters which the clan imposed upon it.

It was indeed only after war had become the business of the nations, and conquest had placed large territories at the disposal of victorious generals, that a different system prevailed, and what was intended for, and was originally devoted to the common benefit of the tribe or village, was appropriated to individuals. Then the successful general became a king, his lieutenant a count, and the mass of the people their vassals.

Thus Feudalism sprang up, and by the end of the Tenth century prevailed generally over Europe. It is necessary to note, however,

that even Feudalism had, as its cardinal principle, the idea that the land belonged to the State in the person of the Sovereign, and that no individual member of the community had any absolute right of property in it. In theory, and after conquest, in fact, the Sovereign was the owner of the soil. He gave it off to his friends and supporters, and they (his vassals) held it of him, in return generally for their assisting in the military service of the kingdom. A right of sub-infeudation enabled his immediate vassals to grant subordinate rights, but each owner held his right either from a subject superior, or direct, from the Crown itself. Originally, these lands were held for life, but afterwards they became hereditary.

We are so much accustomed to think of individual property in land as the natural and only possible condition of Society, that it requires an effort to overcome our prejudice, and to realise that it is of comparatively recent growth. Yet such is the fact, and the earlier history of society in Europe, Asia, and in Africa, places it beyond dispute. We find traces of the ancient system in all countries of the world. For instance, in Russia, the village "Mir" has always been, and is still, the basis of the land system. This Mir or Commune, is a judicial corporation endowed with large privileges and independent rights, and, for all purposes of administration, enjoying as complete self-government as does the American Township. Each male inhabitant of full age is entitled to an equal share of the land of which the Mir is proprietor. In primitive times there was no partition of the soil, but at a later period partition took place at stated periods. The dwelling-house ("izba"), with the land on which it stands and the garden attached to it, form a private, hereditary property. The proprietor, however, has no right of alienation to a stranger without the consent of the inhabitants of the village, who have always a right of pre-emption, and, on a family dying out its private property returns to the common stock. I believe it will be found that in the village communities of all countries a similar custom exists, arising from the fact, that the Commune is merely an extension of the family, or rather a large patriarchal association.

The German "Mark," or village land, is an illustration of the same system; while, as Maine points out, the description of the Teutonic or Scandinavian village communities might actually serve as a description of the same institution in India. In Holland and Belgium the Germanic Mark still exists, and in Switzerland the *Almends*, or common lands, which have been so well described by Mr. Freeman, afford a remarkable instance of communal life which has flourished for a thousand years amidst a most radical democracy.

The Feudal system undoubtedly tended to the creation of great

landowners, and the laws passed from time to time had the same effect. The laws of entail and of mortgage had the same tendency, a tendency intensified by the cumbrous system of conveyancing which prevails, even yet, in many countries.

Looking at the universal course which seems to have prevailed in the world during the past, it is urged that land tenure has, naturally, and necessarily, progressed from the communal to the individual holding, just in proportion as the social or individual sides of property have been regarded. In the pre-historic times the social element prevailed, gradually developing, or, as some would put it, retrograding from the tribal community to the village, thence to the family, and thence to the private individual. And many contend that it is this expurgation of the social element which has been at the root of all our woes, and is the cause of all our poverty and misery. In the effort to improve matters, and to find some escape from the present evils, many theories have been promulgated.

Of these, the one extreme would go back to the former times and maintains, that the golden era will arrive only when private property is abolished, and when all property, labour, and wealth shall be common to all. The other extreme protests against any interference with private property, denouncing the same as spoliation, and all interference with free contract as tyranny of the State over the individual. Others advocate a middle course; and the problem is to discover which scheme, if any, is the safest and the best. Some of these we shall now consider.

I. The theory of Land Nationalisation involves the State resuming the whole land of the country as the property of the Community, and re-arranging it for the general benefit.* Say Henry George and his supporters, "We must make land common property," and the present unjust distribution of wealth with its attendant horrors will immediately cease. Restore to Society, through the State, the land which is the storehouse from which nearly all human wealth

* This doctrine has been advocated, more or less thoroughly, by various writers. "We shall come," says Immanuel Fichte, "to a social organisation of property. It will lose its exclusively private character to become a public institution. Hitherto, the only duty of the State has been to guarantee to every one the quiet enjoyment of his property. Henceforth, the duty of the State will be to put every one in possession of the property to which his wants and his capacities entitle him." Again, John Stuart Mill proposed to nationalise the *unearned* increment of land by fixing the present market value of all lands and appropriating to the State the future increase in value; while Herbert Spencer pronounces Land Nationalisation as quite consistent with the highest state of civilisation.

is drawn, and our present degradation and misery will quickly disappear. He proposes to do this not by direct confiscation of the land, which he would allow to remain in the nominal possession of the owners, but by confiscating *rent* by means of taxation. In that way he would abolish all taxation whatever, save that upon *land values*, exempting only such improvements and buildings as have been made within a limited period.

Another theory advocated by Mr. Wallace and his followers is to the same effect as Mr. George's, but the method of accomplishing it is different. They would have the State become the actual owner of the land, apart from the improvements on it, consisting of the houses, fences, plantations, etc., which would remain the property of the landholder under the name of "tenant right." That tenant right the holder *could sell*, but not the land itself, which would always remain the property of the State. By this scheme the existing landowners would be compensated to the extent of allowing them and their living heirs to reap the revenue during their lifetimes. No living person would be deprived of his income, while, as the several properties fell into the State, the rent received for the same would be applied in reduction of taxation, and the gradual abolition of customs and excise. According to Cliff Leslie, "the requirements of justice and expediency would be satisfied if it were simply enacted, that all land should become public property in twenty-one years." It is part of this latter scheme that the tenants of the State must *occupy* their holdings, and that the tenancy should be secure and permanent, sub-letting being prohibited, and mortgaging limited. It is further urged that arrangements should be made, by which, every subject of a State might be able to acquire a small portion of land, for personal occupation, at its fair agricultural value.

All these theories are strongly objected to on the grounds, that the anticipated benefit to the nation would not justify such violent and unnecessary interference with existing institutions; that the present system of land tenure has grown up in accordance with the natural law of civilisation; that individual property in land is necessary for the fullest production of the soil, and for developing the personal aptitude of the labourer; that the State could not manage the land either economically or advantageously; and, further, that in the present state of Society, especially in all thickly populated countries, any scheme of Land Nationalisation is impracticable if the State is to resume the land, and give, as it ought, just compensation. For, it is asked, if the State became the owner of the whole land, how could it, with fairness to all, sell, or if it let

it, who are to become the favoured tenants and owners, seeing that in such a country as Britain all could not hold land? Besides, the land is, by reason of climate, etc., of different values, and, therefore, to be of equal value must be of unequal size. How are these differences to be adjusted? But again, how is the State rent to be fixed? Is it to be perpetual? If so, will the lucky man who obtains a lot capable of greater improvement than another not obtain an advantage? and if the rent is not to be perpetual, but is to follow the market price, and be adjusted at intervals, what object would be served by the change? Is it not so at present? Besides, is the State likely to prove a capable and beneficial landlord where such a commodity as land is concerned? It must, to be just, be inexorable, unable in bad times to help or even to have mercy. Of course, I only state the objections; I do not say that in all respects they are unanswerable.

II. The theory of Peasant Proprietorship involves the transference of the function of land-holding to the labourers. It is embraced in some systems of Land Nationalisation under the head of Occupying Ownership. It is not necessarily a part of any such scheme, the main idea being that, in some way, the State should, either by becoming owner and subdividing it, or by other means, secure that the soil be held and cultivated by the labouring population in small moderate farms. The advantages claimed for peasant proprietorship are, that the soil would be better cultivated; that the mass of the population, being attached to the soil by self-interest, would become better and more loyal citizens, and that pauperism would then disappear. In short, that the true foundations of democracy would be thereby enlarged, and liberty assured. Norway, Belgium, Germany, and France are adduced as alike testifying to the benefit of such holdings. The objections urged against peasant proprietorship are, mainly, that the sub-division of the soil is bad for agriculture, hindering the use of capital (although that might be partially met by co-operation among the holders), that population increases unduly, and that the social influence and culture of the landed squire and leisured class would be lost. I am not able to say that these objections are, to any great extent, well founded.

Here I may point out that in Java, a system of leasehold prevails. The Government grant leases for seventy-five years, with exemption from taxes during a certain period. I agree with the late M. Lavaleye, that such a system has great advantages over the perpetual feus or grant. The period of lease is long enough to allow the holder to reap the fruits of his labour, while at the end of the lease the land returns to the State, to be again given out for

the general benefit. In Java, the revenue arising from the soil forms the taxation, and is, in fact, an actual illustration of a single tax on land. And I cannot help feeling that it is questionable, whether the Government of new countries, such as America and our own Colonies, did not err in giving off their lands, and particularly their railways, in perpetuity, instead of for a sufficiently long, though definite, period. It will be observed that any system of Land Nationalisation, alike with any large system of Peasant Proprietorship, involves the management and control by the State of the soil of the country, the prevention of large accumulation of lands in one man's hands, and in various degrees, imposes a restriction upon the freedom of the owner of the soil. For these reasons both are equally opposed by the upholders of Free Trade in land, who object as strongly to forced sub-division as to forced accumulation. Their theory, as stated by Mr. Fowler in his Cobden Club Paper, is, that "We have no right to decide that the holding of one size is better in itself than another. It is our place to leave people to find out for themselves what suits them best, provided always that we leave them really free." Besides, it is argued that the nationalising of the land must inevitably raise the further question, whether other portions of the capital of individuals should not be similarly nationalised, if what is aimed at is to hold the balance even between capital and labour.

It cannot be doubted, I think, that the State has the right to regulate the division and use of the land in such a manner as to encourage the maximum of production and the greatest good of the community. Personally, I see no necessity for any sudden change in the present relation of landlord and tenant which might have the effect of withdrawing Capital, yet any *gradual* change, whereby any one possessed of moderate means could become owner and cultivator of the soil, would be a material benefit. I think the balance of evidence shows that nothing is so favourable to production as the fact of the actual owner being also the occupier, and at the same time, not overburdened with debt.

Is it not possible, then, to mitigate existing evils without violent or doubtful remedies?

With this object, I suggest that the law of *private mortgage* on land might be altered; and if a man had not enough capital to cultivate his land without mortgaging it, he should be forced to sell it, and leave others to do it thoroughly. If this be objected to as unduly restrictive, and if borrowing is to be allowed at all, I incline to favour Professor Sidgwick's view, that the Government might, with propriety, intervene, and lend to the industrious and suitable

cultivator on easy terms. In France, Germany, and Britain, as well as India and America, debt, borrowed at onerous interest, is the curse of the small farmer. Again, I would abolish the *law of entail*, and any law tending to maintain a mere life interest in land. I would encourage sub-division by providing for moderate allotments to suitable cultivators, and the making by law the inheritance of land equal among children. This is the rule of intestacy in most of the British Colonies and in the United States. It is worthy of consideration whether it should not be made compulsory, as in France. Then I would also simplify transfers, so as to facilitate land passing freely from one to another at the least possible expense.

In new countries, and indeed in all countries where the State owns land not appropriated, I would advocate its being only given out under lease of suitable duration, or in some such way as to secure its *return* to the State at a fixed period. I think this could be done, and yet offer sufficient inducement to colonisation and enterprise. If the land is sold at all, I do not see how you can say that the future increment is not included in the original price.

I am aware that these suggestions will not appear drastic enough to very many, especially to those who see in the possession of the land by a few, the cause of all our social miseries, and who long for a radical change in the present individualistic organisation of Society. Neither do I say that they will suffice, but they may help. On the other hand, I am convinced, that the supporters of such theories as Land Nationalisation, etc., not only exaggerate the benefits that might ensue from their adoption, but overlook the difficulties and dangers which would follow such adoption in most of the *existing communities at the present time*.

No Christian Church, I take it, could sanction confiscation of the honest value men may have saved and put into land, even if we grant that its present division had its origin largely in injustice; and no State would be wise to act with precipitancy on imperfect or crude economic data. As Professor Simon has pointed out, the discussion of land tenure involves two classes of problems, the economic and the moral. The latter are simple. The economic data are difficult, and complicated, and people may well hesitate before they accept so easy a theory of taxation and so simple a remedy as Mr. George and his friends would have them adopt,—a theory and remedy which I cannot help remarking were in no sense novel, seeing they had been promulgated as early as 1850, by Mr. P. E. Dove, in his *Theory of Human Progression*.

It is by no means clear that all taxation on commodities falls upon labourers, or that there is no way of reaching the unearned

increment except by direct taxation on land; while, as Professor J. B. Clark puts it, it is a cardinal principle in ethics that "value honestly earned and invested in forms that the State, for its own right purposes, prescribes, is a primary subject of the State protection." Besides, to disturb expectations based on ages of orderly possession, merely in order to remedy ancient wrongs, is not defensible on any principles of jurisprudence or morality. But while this is true, it by no means follows that the abuses of our land system, even though legalised and of long standing, are not to be remedied if a process can be found in harmony with the spirit of civilised Governments. Only, let us not act too rashly or run into greater confusion and inflict greater wrongs in seeking a remedy for our social inequalities, which, after all, may only arise, in a limited degree, from the alleged cause.

Meanwhile, we as Christians, can all become more zealous in the fulfilment of our social duties to the lower classes. We can stimulate the extension of industrial education, and try by every means in our power, to make the lives of all more worth living.

New forces are at work in our day, which require to be tempered and controlled by Christian principle and example. It cannot be doubted that the system of free competition, as hitherto practised, has brought, and is bringing, in its train terrible suffering; but with it, there has also been a great increase in the productivity of labour, and a dispelling of many of the illusions of the past. May we not expect that the dissemination of the tenets of our glorious Gospel will bring about a clearer perception of the true relations of mankind, and a wider application of the principles of Christian charity. In that rests my main hope of any permanent or satisfactory improvement of our social difficulties; for, after all has been said and done, is it not God who rules? And His law, rightly discerned and faithfully carried out, must bring about the true solution.

The next Paper on "The Wage Question" was read by Rev. Principal GRANT, Kingston, Ont.

I. There have been three successive stages in the evolution of the working man—*slavery*, *serfage*, and *contract*. Many consider this third stage final. In appearance, the worker is free. Unlike the slave, he is his own master; and unlike the serf, he is not bound to the soil, but can take his labour to any market, and sell it to the highest bidder. Many good people are unable to see why such a relation should not be accepted by all parties. It seems in accord with the fundamental principles of democracy, and to be essentially

just. Especially when the worker is paid good wages, nothing seems to be lacking. Notwithstanding, the contention is that the present system is only a mitigated serfage, or that it is organised injustice, resulting in injustice in all directions. The arraignment of it is fundamental. Thousands of the most intelligent working men claim that under it they are not free; that the necessity to live and to provide for their families puts them, wherever competition is free, at the mercy of the capitalist; hence, that there is continually seen in the labour market, the figure that Mr. Morley says is more tragic than any Hamlet, "the honest, able-bodied man, who can get no work": that even when work is constant and wages are good, a disproportionate share of the profits is taken by the capitalist; and that men, who have by their skill and character, built up, say, a factory, and given its goods a reputation, may be dismissed, or forced to submit to unjust rules, whenever the employer or a middleman thinks fit. Of course, these men are free to go elsewhere. Men have always been free to hang themselves. But, the skilled workman may be anchored to the place; he has put a part of himself into the factory; has invested his savings in a house that can be sold only at a great sacrifice. He may have spent half a lifetime learning to be an expert, and may know of no other place where he is needed. The owner or the middleman has made his "pile," partly out of his own capital, brains, and enterprise, but partly, also, out of his men's labour, brains, enthusiasm, honesty, personal interest, pride in their machinery, and in the finished product of the factory. The men have received the market rate of wages. The law declares that they have received all they were entitled to. Does Equity say so?

The contention, then, is, that the wage system, "the cash *nerus* between man and man," is inadequate, and therefore unjust. Now, Society can be held together only on a basis of justice. Men will put up with any suffering, privation, or inequality, but not with injustice. If wisdom can find no remedy wrath will try to find one. Better, too, that men should revolt than be numbed into callosity; for even should they see no hope in picketing, rattening, and mad violence, they instinctively feel that scenes of wild horror may convince the world of the necessity of finding a remedy, lest tragedies worse than Homestead, and on a far wider scale, befall. As Carlyle put it: "A Cromwell rebellion, a French Revolution, striking on the horologe of time to tell all mortals what o'clock it is, are too expensive, if we could help it." Soldiers before now have thrown themselves into a deep ditch, studded with iron spikes and sprinkled with bombs, simply that over their mangled bodies comrades might rush to the

breach, and the nameless heroes have been judged worthy of honour. Is it wonderful that the ranks of labour should have men of a like spirit?

Now the remarkable fact is, that the economists of France, Germany, Britain, and the States have lately been making open acknowledgment that the contention of the working man cannot be despised. By the economists I do not mean the poets and dreamers, who, despairing of checking the abiding egoism of the individual in any other way, have pictured a future in which a wise, beneficent despot, or a wise, beneficent impersonality called the State, would do the work that the Jewish prophets represented the Messiah as sure to do when He came; break in pieces the enemies of society, and curb and check the steady inrush of selfishness.

But these dreamers are called Socialists, and all that they say is discounted by those to whom Socialism and Atheism are synonymous terms. Many know Proudhon—*e.g.*, only by that word of his, "Private property is robbery." Forgetful, or ignorant that eminent Fathers of the Church said the same thing long before him, and that their Lord uttered the awful warning, "How hardly shall a rich man enter the Kingdom of Heaven,"—they toss Proudhon to the wolves as clamorously as they would have tossed the Christians to the lions eighteen centuries ago. Yet, who of us could offer a more truly Christian prayer than that with which the *Memoire on Property* closes: "O God of Liberty! may my memory perish if humanity may but be free; if I may but see in my obscurity the people finally instructed; if noble instructors but enlighten it, if disinterested hearts but guide it!" When did Sir Gorgias Midas, or that far nobler Mammon worshipper, Plugson of Undershot, offer up such a prayer? The Church allows the former to sleep in a cushioned pew, and it has actually sung the praises of the latter, while excommunicating Proudhon. This will not do. The Church must manage somehow to get better weights and balances, on penalty of having itself weighed and found wanting. St. Simon, too! We may not agree with all his proposals, but let us acknowledge that his version of our duty to our neighbours, that "all should labour for the development, material, moral, and intellectual, of the class the most numerous and the poorest," is simply Christ's teaching adapted to the needs of our day. But, in saying that the working men have gained over the economists, I do not refer to Proudhon and St. Simon, nor to Shelley, whose *Revolt of Islam* is a scream for a new social order, because he felt so keenly the injustice of the old, nor to other English poets like William Blake, whose words thrill thousands of workers—

“ I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England’s green and pleasant land.”

Nor to the German-Jews, Lassalle and Marx, who, assuming Ricardo’s law of value, the so-called “iron and cruel law of wages,” undertake to prove, by calm logic, that the present system is radically unjust, that under it thrift and industry are petty, unavailing moralities, and those who trust to them the slaves of capital, and that the only remedy is a State Socialism far more radical, because adapted to complex modern life, than the Socialism of Moses ; but I refer to accepted authorities in orthodox political economy like Mill, Cairnes, Sidgwick, and Graham. And as to the essence of the wage-system being free contract, Lord Chief Justice Coleridge tells us that “Contracts nominally free might be cruel instruments of tyranny and oppression, to be denounced by moralists, and to be summarily set aside by just and fair laws.”

Note, I am not assuming Henry George’s theory, that because of the private ownership of land, the rich are becoming richer and the poor poorer ; nor Marx’s theory, that the same result is taking place because of Capitalism and Competition. Statistics disprove both theories, and prove that the working classes are steadily getting a better share than they once had of the good things of life. This is well, but it is not enough. We are thankful if the wage-earner is robbed, say, of only one-fourth instead of one-half of the legitimate share of the profits of his labour ; but he has no right to be satisfied so long as he is robbed of one-hundredth part, and we have no right to be satisfied so long as there are unemployed men on an earth waiting to be tilled, and rich men with unemployed wealth, or as long as there are starving men, women, and children in an age in which the great complaint is “Over-Production.” A score of labourers are engaged in fishing, and the average daily catch of each is one pound of fish. A capitalist has nets with which a man can catch one hundred pounds a day, and he offers to hire these to the fishermen, and teach them their use, on condition that they give him ninety-eight out of the hundred pounds of their daily catch. They accept the offer, and are, in consequence, better off than they were. The capitalist is their benefactor, but he can hardly be called their brother. He is creating a condition of things bad for himself and for them. When they have learned how to use the nets, they will be under sore temptation to take possession and bid him begone. How much better had he agreed to pay them two pounds of fish as wages, to pay himself eight pounds as wages of superintendence,

to allow ten pounds as interest on the fixed capital—the nets, and for wear and tear—and to consider the remaining eighty pounds as profits, to be equitably divided; say one-half as a bonus on all wages, his own included, one-fourth as a benefit fund, and one-fourth for purposes of mutual improvement.

II. What remedies have been proposed for the injustice of the wage-system? Working men first tried to improve matters by *Combination*. This was the outcome of that Teutonic spirit of self-government, which has been the mainspring of every rational movement in Western Europe in the direction of liberty and progress. It showed itself when citizens in the Middle Ages formed themselves into town-guilds, to resist mail-clad barons and other robbers. The town-guilds, becoming oppressive, were superseded by craft-guilds, and the life died out of these, when they too became oppressive; though we have curious survivals of them still in endowments, old plate, and annual dinners. Trades Unions have now taken their place. Like their prototypes, they had to fight for the right to exist. The individual self-sacrifice and the class selfishness of the old guilds have been reproduced in the modern Trades Unions, and it is now being felt, that they are only a step in the direction of a remedy. As combinations, to force up wages and force down hours of labour, they have done a little; as benefit societies, they have done more; and as forcing Capital to treat Labour respectfully, they have done most. But the organisation of Labour was met by the organisation of Capital, and a mutually destructive war between the two has been the result. Such war is better than disgrace or subjugation. It was better that Britain should spend millions on the Abyssinian War, though little was brought away from Magdala but King Theodore's umbrella, than that other nations should fancy that they could ill-treat British subjects with impunity.

In the same way, strikes have been needed to teach Capital that Labour is not helpless. But war, civil war in particular, is not an ideal state of things as a permanency. Therefore, in 1864, Karl Marx founded the International Society as a sort of Universal Trades Union. It aimed, first, at "raising wages;" but later on, when the influence of Marx was overridden, at a transformation of Society, if needs were, by "revolution." Marx himself retired into private life to finish *Das Kapital*, that Bible of the German Socialists, in which the argument for Collectivism or State ownership of all the land and all the instruments of production is given with extraordinary detail, knowledge of political economy, and apparently cogent logic. This is not the place to expose the argument. Neither does it seem to me necessary to do so, because a

healthy individualism is far too strong and too generally diffused among English-speaking peoples to allow them to take more than an academic interest in Collectivism, unless they find that there is no other remedy for the inadequacy and injustice of the wage-system.

When *Co-operation* was proposed by Robert Owen as a practical substitute for the relation of employers and employed, it was hailed as a Gospel eminently English. The essence of *Co-operation* is that working men are to engage in trade and manufacture with the money they themselves have saved or borrowed. It is not a joint-stock company employing men, as a single capitalist might employ them, but the use of "joint capital by joint action for joint purposes." In former times, says Mr. Holyoake, "Capitalists hired labour, paid its market price, and took all the profits. Co-operative labour proposes to reverse this process. Its plan is to buy capital, pay for it its market price, and itself take all the profits." A Co-operative workshop is one "in which labour hires capital, devises its own arrangement, and works for its own hand." In 1848, the triumph of *Co-operation* was confidently predicted. Owen had succeeded sufficiently to make others believe that if they rejected his more extravagant views, which had wrecked his best enterprises, his method would succeed. Louis Blanc, as member of the provisional Government of France, was allowed to try it, with the aid of liberal public subsidies. But, while 1848, was the year of faith in a coming millennium, political, social, and industrial, 1849, turned out to be the year of unfulfilled prophecies. The social workshops in Paris aided by the State, all failed; so did the Co-operative efforts in England, aided by enthusiastic philanthropists; so did most of the efforts started on a self-reliant basis, and conducted wholly by working men. The failures discouraged most of those who once preached the Co-operative faith, but Mr. Holyoake still believes, and, unlike Elijah, he does not complain that he is left alone. In his last work, *The Co-operative Movement To-Day*, published in 1891, he explains away the failures, and is confident as ever that, though it should take centuries, the industrial world must come to the new way. But surely the fact, that Trades' Unions, including the best and the best-paid working men, do not invest in Co-operative workshops, is even more suggestive than failures that have to be explained away? If profits are usually so great, why do they not reap them for themselves? A wise instinct deters them, and they prefer to spend their funds on "Benefit Objects" and an occasional strike. They may not be able or willing to state their reasons clearly, but they are too closely in contact with certain facts and laws not

to appreciate their full force. *First*, the solution of economic problems must be economic, on peril of bankruptcy. Economic laws are as absolute in their operation as the law of gravitation. *Second*, inequality of capacity is a fact the range and reach of which is almost incalculable, and its natural consequence is inequality of remuneration. Capital recognises this, but the average man kicks against it or admits it grudgingly. Thus, Co-operators would think a manager well paid if he got a little more than themselves, and would refuse to trust him, but Capital would look out for the right man, pay him almost any salary, and trust him absolutely. When a syndicate agreed with our Government to build the Canadian Pacific Railway, it paid its chief engineer \$50,000. If the Government ventured to pay any man half that sum, it would be denounced at every roadside; yet it spends millions on Public Works, where the difference between a first and second class man would mean the saving of perhaps a million a year. *Third*, Capitalism has so extended and consolidated itself, and business has become so swift, complicated, and extended, that the methods of Co-operation in competition with cornerers, operators, rings, or even with the regular directors of industry that Capital employs and stimulates, would be like the competition of the stage coach with a railway, or of Brown Bess with arms of precision.

There are forms of industry to which the Co-operative principle lends itself, and in these it should be tried. Last summer I visited Lunenburg, Nova Scotia, "the Gloucester of Canada," and found the harbour the home of a hundred white-winged fishing vessels, almost all of them built, owned, and managed by the Co-operative method. So with the "mackerel adventures" of the West of England, described at the Co-operative Congress of 1886. But in these cases a large capital is not needed. Each vessel is managed independently of the others, the methods seldom vary, the product is always the same, and little intellectual capacity is required. In a fog, keen eyes are more useful than the purest genius, and any sober, intelligent, hardy Nova Scotian is a good business man for the business concerned. Cheese production in Canada is also managed on Co-operative principles, but in this business also little capital is needed, and the other conditions of production and sale are equally simple. It has then been proved, that certain industries connected with the production of wealth, and also that shops and stores, can be managed Co-operatively, but the principle cannot be applied generally.

What, then, is the remedy for the imperfection of the Wage-system? I do not believe in any Morrison's pill, but neither do I believe that the resources of Christian civilisation are exhausted.

The evolution of man has been going on, and it will go on. The question for us is, How shall we hasten the good time coming?

Whatever solutions may be proposed, the rights of the Individual must be recognised; that is, the rights of the capitalist, the director of industry, the skilled and unskilled workman, and the casual. But the rights of Society are as sacred as those of the individual, and must also be recognised. Industrial freedom and State interference must be reconciled. So must the laws of economics and the principles of Christianity. We must work along those different lines, which, though contrary, are not contradictory.

First, then, we start from the Wage system as a basis. Except where voluntary Co-operation is practicable, free contract and freedom to combine are the postulates of individualism. The advance upon slavery and serfage that wages indicated must not be lost. But no political economist of repute now holds that workmen cannot possibly get more than the amount in a so-called "Wages Fund." There is no Wages Fund. There are necessary charges connected with all production and distribution of wealth, among which are wages that must be paid at the market rate. But when all charges have been met, justice demands that the profits should be divided equitably between employers and employed. In other words, the employed cannot be regarded only as part of the charges or as mere "hands." They must be regarded as partners, instead of being classed with machinery, interest, horses, fuel, fodder, and other charges. The rights in equity, of every individual connected with the business must be recognised, if the Wage system is to last; and mere advance in wages cannot measure these rights, for the human element in labour is different in kind from every other element, and the more it is interested in the quality of the product the better. The Wage system, then, must be supplemented by PROFIT-SHARING. It is said that in some lines of business there are no profits, and that in others there are losses. In the latter case, the wages cannot be recovered any more than the other charges; and where there are no profits a division cannot be made. How to satisfy the workmen that there are no profits, or even that if the business is to be continued, wages must be reduced, are difficulties; but they are not beyond solution. When the principle of Profit-sharing is conceded and acted on, men will certainly do better work, fewer bosses will be needed, more labour-saving inventions will be made, and the workers will be more ready to submit, when necessary, to a reduction of wages. At the same time, the evils that wrecked Co-operative schemes will be avoided. Capitalists and directors will have their just dues, right of control, remuneration proportioned to capacity and share of profits.

In Profit-sharing I see, then, a bit of solid ground rising out of the unquiet sea in which industrialism is weltering. Labour feels that it has rights in equity as well as in law; and though rights in equity are always indefinite, they can and must be recognised. How, then, shall we secure the general acknowledgment of these rights, and how shall we secure that the workmen shall thereafter not be juggled out of them? To define and enforce them by statute would be full of danger; but whenever an industry accepted the principle and embodied it in a plain form, its books might be inspected by Government officials. The great difficulty, however, will be to induce employers and companies to accept the principle. The progress may be slow, but the rate will depend on the reality of our Christianity, and on the success of the establishments that try the experiment. It is being tried now in different countries, and generally with noteworthy success. Even in railroading, where the difficulties are greatest, and where, if it is not tried, Governments will interfere soonest, and—as they have already done in Australia and two or three European countries—nationalise the roads, as the post-office, the telegraph service, the drink traffic, insurance, and other departments of industry have been nationalised, experts are advocating the plan. See the Annual Report of President M. E. Ingalls, of the Chesapeake and Ohio and Big Four Railroads, just issued. The directors, through him, recommend the stockholders to adopt the plan at once, and testify, “Wherever this has been tried in manufacturing companies it has worked well, and it has also been successfully adopted on one of the French railways.”

Clearly, the only objection will come from capitalists who consider that they are entitled to all the profits. But if the principle is sound, and the only objection to it is from human greed, why should not the Church assert the principle? It is not enough to preach sermons denouncing Nabal. David's men had no legal claim against that ancient capitalist. They had only a claim in equity, and Nabal would not acknowledge that. He would not have been as rich as he was but for them. He ignores that fact, and with all the insolence of wealth and of fancied security, asks, “Shall I take *my* bread and *my* water and *my* flesh, and give it unto men whom I know not whence they be?” Our working men are not interested in Nabals who died three thousand years ago, if we cannot apply the story to the Nabals of to-day. They do not think much of Churches that blow trumpets in honour of men who, three or four hundred years ago, shook Society to its base, saved wars and revolutions, and turned everything upside down, if we only whisper feebly against the entrenched and calesced class selfishness of to-day. The writer of

the Epistle to the Hebrews tells us, that it is but a thewless Christianity, the Christianity of grown babies, that spends its time asserting sound doctrine, enforcing right ritual, and dwelling on the sanctions of a future heaven and hell. Let us leave these things behind, he says; we are all sound enough on them. Let us go on to full growth; that is, let us apply our principles to the making of men and to the reconstruction of Society. A Church may call itself Holy, Catholic, Apostolic, and Presbyterian, but if it cannot apply its principles to the questions of the day, it is dead. The people insist that it shall prove its lineage by its life. It is not to take sides in the strife between Capital and Labour, but it must understand both sides, and be able to mediate, and be willing to assert righteous principles with authority. That Labour has rights in equity as well as in statute law, is one of these principles, and it should be preached until Capital everywhere acts upon it, squarely and generously. The Christian capitalist need not be afraid. His workmen will pull him through against an unrighteous competitor. But, should the worst befall, it is better to lose his capital than to lose himself.

Having thus recognised the rights of the individual by procuring free contract and supplementing it by profit-sharing and by preserving interest, we must also recognise the rights of Society and the principle of State interference. Here we come in contact with the *Laissez-faire* policy of the old Radicals and the Economists they inspired; but of these only Mr. Herbert Spencer abides in the faith. In his view, the essence of Liberalism has always been the struggle for individualism against Governments, and in his recent book, *The Man versus the State*, he lifts up his voice against the growing tendency to State intervention in social and economic matters. He has an inadequate conception of the State, and he argues from the particular to the universal. The State is not an aggregation of individuals but an organic unity, that has to discharge different functions at different times. Because men protested against arbitrary Acts of Government, it does not follow that they should protest against rational or reasoned acts. Because they rigidly limited the interference of a Class Government, must they be equally jealous when the Government is of, by, and for the whole people? Governments must now think of the general welfare. Now, a comparison of Morocco or Turkey with Britain or the States shows how much the production, protection, and enjoyment of wealth is due to Society. Justice demands that Society shall receive its share. This is generally admitted, though there will always be discussion as to the extent and methods of State interference. Measures that the other day were scouted as Utopian are now

accepted by the general reason and conscience. Among these are the protection of workers, and specially of women and children; sanitation; the extension of municipal powers; free common schools, and compulsory attendance, and even free text-books; technical schools and schools of art open to all, and industrial schools and reformatories for waifs; limitation of hours of labour; income tax, with exemption of small incomes, and possibly a graduated scale according to income; a tax on inheritances, with probably an increase of the rate as the amount of the property left increases, and the appropriation of the tax to objects most likely to benefit the residuum of Society. We are face to face with pressing questions, and Mr. Spencer offers no solution. If no solution is attempted, we shall soon be face to face with the very militarism out of which he believes that we are emerging into industrialism.

What should be the attitude of Christianity to all those questions that the principle of State interference raises? Chiefly dynamical. Christianity balances the economic law, that inequality of capacity involves inequality of remuneration, by the spiritual law, that superiority in capacity must prove itself by superiority in service. It alone has the dynamic that delivers man from selfishness, and re-creates him by implanting a new spirit. The Church exists to work miracles of this kind. One reason why it fails, is that now, as in all ages, it is apt to mistake religion, or even religiosity, for the godliness which involves brotherliness. It must beware of this. It must train its members to be noble citizens and noble statesmen. Why should not its courts take cognisance of social questions? Have we no wise men who could confer with organised Labour and organised Capital, and draw up reports that would receive the earnest attention of General Assemblies? The children of the Church should head the voice of the Church, not in tones of childish boasting, and not as an infallible voice to be submitted to on pain of excommunication, but as the utterances of unselfish wisdom, near to God, and apart from strife.

This would seem to me to be wise; for I declare to this Council, that the subjects on which the hearts of the millions in Christianised Europe and America are set, the questions which they passionately crave to have solved, are not those that convulsed Europe in the sixteenth and seventeenth centuries; are not questions of doctrine, ritual, or a future state; are not Home Missions, Foreign Missions, or Missions to the Jews; are not Funds for aged and Inferior Ministers; or for the widows and orphans of ministers only. On all these their minds are made up. They are thinking of things more pressing, more primary and fundamental, and more in accordance

with Old and New Testament ideals. They ask that their labour be not exploited, and that every honest working man shall be sure of a decent home. A society so constituted would be an argument for Christianity that India and China would understand. They demand justice for all and mercy for the weak. They look round, and see such wealth as earth never groaned under before, side by side with poverty, quivering all through life on the brink of starvation; miles of palaces in the same city with hovels and the crowded tenement house; and, as they reflect that without their faithful labour, this wealth and splendour could not have been created, they ask whether the present adjustment is the best that Christian civilisation can make? They do not so understand Christianity, nor do I.

Dr. HOGG: I would like to ask one question, not a question by way of criticism, but one which has given me great difficulty,—the failure of Profit-sharing. There are a great many business enterprises that often run several years at a loss or without a profit, in the hope and expectation of getting in future years profit which will compensate them for losses. If the profits of a single year be divided as if there were never to be losses, how could men be induced to engage in business involving a loss in a single year without some prospect of compensating themselves?

Principal GRANT: If there are no profits there could be no division. The men must be content with the wages; they take the wages, and are willing to wait for the profits.

Dr. HALL: I confess I do not feel very much enthusiasm over the discussion of these questions. They are not so intimately related to the functions of the Church as some other questions that the Council has had before it, and I hope it will not be held by the public that we endorse every view that is presented, no doubt with the best of motives, by the readers of these Papers. There is some reason to be afraid that popular opinion is becoming a little severe and indiscriminating against capitalists, and we have to guard ourselves against entering into what is, to some extent, a prejudice. We have also to keep in mind that the so-called labouring classes are, in many instances, organised and worked upon by persons who are not always disinterested, not always fair-minded, and in many instances inculcating principles that are as unchristian, as they are against the simplest political economy. I have not yet seen any instance of an organisation in the interests of labour, and vindicated on the ground of equity, that has proposed that the working men should also share in the *losses*, but if the principle be

a rational and a right one that the employer and the *employé* should be partners, the working people, as partners, must be prepared to share the losses. One word more. My firm conviction is, that as Churches and minister we shall render the best service on these lines, not by discussion of the question with Henry George and Proudhon and others, but by inculcating on our hearers and making through them a sentiment in favour of integrity, humanity, and rightcousness on the part of those into whose hands God has put money, and on the part of those who are earning their living by their labour.

The following Paper on "The Opium Question in India" was then read by the Rev. Dr. MACDONALD, of Calcutta.

Man measures the whole world, and is greater than the whole material universe; and of men—that is, of members of the human family with souls to be saved and to live for ever—we have some 300,000,000 in India, twice as many as in the whole continent of America, North and South; and all these 300,000,000 are personally interested, and will be individually affected by the solution given to "the Opium Question in India."

For, in dealing with this question, it must not be forgotten, that of the £60,000,000 which constitute the revenue of India, between £6,000,000 and £10,000,000 sterling, is got from Opium alone, a sum equalling the whole revenue of British North America with all its rich provinces.

From *salt* alone, which is one of the necessaries of life, nearly an equal sum is obtained. From the excise—that is, the tax upon intoxicating liquors and deleterious drugs—about £2,500,000 sterling are received, and less than £3,000,000 from stamps, while salt yields £6,500,000 and opium some £7,000,000 or £8,000,000. Of the tax on salt it may be truly said that it is "an impost upon an article of prime necessity"; and, as falling with greater severity upon the lowest and poorest classes, it violates the elementary rules of political economy. And yet, such are the straits in which the Government is placed, that, poor as the people of India are, it cannot face the idea of relaxing its hold on the salt tax.

And the people of India are poor—wretchedly poor. The average wages for a man and his family (and the average native family is large) is 5 cents ($2\frac{1}{2}d.$) a day, and under favourable conditions \$2 a month. They are poorly clad. A small piece of cotton cloth around the loins is the entire costume of many millions; and, in the words of Dr. Hurst, "it is safe to say that 10,000,000 of the people of India never sleep under any other covering than the

open sky." The rich ratepayers of the United Kingdom have been lauded to the sky because they sacrificed £20,000,000 to free the slave ; and it was a sacrifice worthy of all praise. These poor natives of India are asked, by the resolution of Sir Joseph Pease, to sacrifice a sum equivalent to £175,000,000 sterling, a capital which would yield £7,000,000 at 4 per cent. per annum ; and this sacrifice they are asked to make at a time, when the depreciation of the rupee has reduced salaries, from that of the Viceroy's down to the lowest European labourer in the country, 40 per cent., and threatens to disorganise the whole finances of the country.

Another factor in the problem which must not be overlooked is, that unlike drunkenness from alcoholic liquors, the use of opium does not demand a heavy expenditure on police, magistrates, judges, gaols, and penal settlements. The opium consumer is a quiet, peaceable person, who makes no rows, and breaks not the peace. The prohibition of opium would thus effect no saving, while the prevention of smuggling would necessitate a very heavy expenditure, surrounded and intermingled as the British territories are with Native States, in the internal administration of which Britain cannot interfere.

So far, very briefly, in regard to the financial side of the question. To all this we are told the answer is very simple. Justice and righteousness must be done, should the heavens fall. If the raising of the opium income be unrighteous, no financial consideration can be allowed to stand in the way of its abolition. In looking at this principle, it would not be amiss to remember, that India is not a Christian country, and that its laws and their administration do not claim to stand on a much higher moral and religious platform than that of the Christian Republic of the American States. Polygamy and Polyandry, for example, are legal in India. No ; the Indian Government does not set itself up as a model in morality. Yet, the application of the principle stated in the way proposed, would be an exhibition of moral principle which not one of the Christian countries of Europe and America has yet shown to the world.

Let me state it in the words of the non-Christian Maharajah of Travancore, a highly intelligent and well-educated gentleman, but to whom the Englishman was an insoluble problem. He "could not understand the English people. They held a great many meetings, and had a very strong political agitation against the opium traffic. But, if it was wrong to get money out of it in India, it must be equally wrong to get revenue out of intoxicating liquor in India. Why ! is it," asked the Maharajah, "not just as criminal to degrade Hindus as it is to degrade John Chinaman ? Why, is it

not just as wrong to send brandy and whisky to Calcutta as to send opium to Shaughai or Hong-Kong?"

And I would further ask, "Is it not just as wrong to corrupt and debase and degrade Scotchmen, and Englishmen, and Irish, and Canadians, and Americans, Christians as they are, or profess to be, and to raise a revenue from the process, as to degrade and debase the heathen Chinaman? If there be degrees of sin and of crime in the matter, the degradation of our own people, is to my mind, the greater sin. While we are to love all people, we are specially to love those of the household of faith.

Let me remind you, further, that the people of India are a drug-consuming people from prehistoric times. Our earliest knowledge of them is of a people who were mighty in the consumption of intoxicating drinks. Their gods and their goddesses were notorious for their love of strong drink. The Hindus, now, however, pride themselves on their victory over drink, and on their being the most sober people on the face of the earth. But, if only a comparatively small portion drink, the number is increasing under European influence, and almost all take to some form or other of narcotic or intoxicating drug. They believe, rightly or wrongly, that their health, strength, and comfort are greatly dependent on their using these drugs, as much so as on the food they eat. Men, women, and children try to make life less intolerable than it would otherwise be by the consumption of some one or more of the many narcotics sold in the Bazaar. The highest heaven of the Buddhist is annihilation, that of the Hindu absolute unconsciousness; and the nearest approach to these is a state of dreamless sleep. Anything that tends to soothe or compose an agitated mind, or to lead one to "forget his poverty, and to remember his misery no more," is acceptable to Hindu and Buddhist alike.

The use of the drug is also attributed in Bengal, Orissa, and Assam, the parts of India that I know best, to malarial fever, dysentery, diarrhoea, spitting of blood, rheumatism, and elephantiasis. A large number of the inhabitants of Orissa took to it at the time of the great famine of 1866, when upwards of a million people were starved to death from want of food. They believed that a few grains of opium enabled them to live on less food, and mitigated their sufferings; others used it to enable them to undergo fatigue, to make long journeys, and to carry heavy burdens. This is the view taken of it by Sir Charles Elliott, the present Lieutenant-Governor of Bengal, a gentleman who has for many years taken the deepest interest in Mission work and in all benevolent institutions. The practice is also traceable to the prohibition imposed upon

Mahommedans in regard to drink and to tobacco, and to the long fasts to which, by their religion, Buddhists, Hindus, and Mahommedans are subjected. Hence it is, that all betake themselves to some one or more of the many narcotics or intoxicants produced in the country, from rice, hemp, the flower of the mowha tree, etc.; ganja, arrack, and toddy are very common narcotics and intoxicants used by the people. Every Hindu chews the *pawn* or betel-nut after every meal, and as often, at other times, as he can possibly get it. In some parts of the country, distance is measured by the number of *pawns* that are chewed while walking it. All these narcotics are used, either to soothe or intoxicate, to supply the place of food and to help in digesting it. And from almost all of these (the *pawn* and tobacco alone excepted), the British Government in India raises income. The exception of these two is due to the difficulty and expense of preventing smuggling, the intense poverty of the consumers, the universality of the practice, and the belief of the people in the necessity of using them.

Now, when the righteousness of raising an income from opium is discussed, it is felt that the question affects every one of these drugs and drinks. All who look carefully into the matter must see that the question resolves itself into a question of degree, not of kind. The evils complained of are evils common to all these drugs. I believe them all to be unnecessary and pernicious, some of course more than others—alcohol being, in its various forms, the most destructive to the human family. I have no axe to grind in this matter of opium. I look at the question as one who loves India and her people; and I would have them all Christians and all abstainers. But I would hesitate to ban, or brand all who do not see the evils of these drugs as I see them; and still more would I hesitate, to subject 300,000,000 of people to one huge experiment, to which no other nation on the face of the earth has been subjected, as far as I am aware.

The evils resulting from the use of opium being comparable to those resulting from tobacco, ganja, and alcohol, I put the question to myself in all seriousness as to which evils are greatest, and I answer, alcohol carries the palm over opium. In India, as on the European and American Continents, alcohol has inflicted in the past, and is inflicting at the present, incalculably greater mischief than opium, and is less excusable.

I am not apologising for opium. I am utterly opposed to it. But I do say that it is utter *cant* for him who uses the intoxicating cup himself, and approves of his Government's raising revenue from it, to denounce the Indian's use of opium, and the Indian

Government's raising of income from it. For the House of Commons of the United Kingdom, which raises an income of £26,000,000 sterling, from the excise on alcoholic liquors sent to all peoples and all parts of the world, to pass a resolution denouncing as "immoral," the action of the Government of India in raising £10,000,000 from the excise on opium, is to my mind nothing less than cant, and impertinence and pharisaism, unless they denounce the action of their own Home Government in the same language, and see to it that their resolution takes effect in the total prohibition of the manufacture and sale of alcoholic liquors, except to supply the legitimate demand for medical purposes. Our Christian brethren of the United States of America cannot legitimately throw any stone at the British Government of India for its present relation to opium, so long as their own Government is enriched by an annual sum of some £50,000,000 from the use of drugs which are, to say the least, equally deleterious to the human family.

But it will be said by some, The Queen's Government of India is itself the *producer* of the opium. It provides the land, lends the money to the cultivator, receives and stores the whole amount, auctions it at periodical sales in Calcutta, and puts the profits in its own treasury. Yes, all this is true; but there is also a negative side. It does not send it to China or anywhere else. No country and no people are under any obligation to purchase or to receive it within their ports. No Chinaman is tempted by the British Government of India to purchase a grain of it. Further, not a grain of it can be sold in India without a special licence from Government, and no person in India, unless so licensed, is allowed to possess but a very small quantity. To possess more is penal—a regulation much more strict than the Poisons Act of England requires of the purchaser of opium there.

Now, as to the fact that the Government is itself the producer, it may be said that if the object be to restrict the production and consumption of the article within well-defined and practical limits, to diminish smuggling, production, and consumption, compatibly with the largest revenue, this can be more effectively done while it is a Government monopoly, than if it were in the hands of private individuals. And as to the morality of it, I can see no difference between Government authorising other parties to produce and then share in the profits, and the Government doing the whole work itself. In either case Government would be responsible. Our Scandinavian friends, if I remember rightly, were so impressed with the evils resulting from the licensing system, and the frightful demoralisation of the people by drink, that they did exactly what

the British Government did in the matter of opium,—they made the production and sale of alcoholic drinks a Government monopoly, and secured all the profits. The Government official, whose income is altogether independent of the amount of opium produced or sold, is not at all so likely to increase the area of production or to push the sale as is the private person whose whole income is dependent on the quantity sold by him. The private producer is not only sorely tempted to throw on the market the largest quantity, but also the most deleterious. The missionary body and all temperance reformers in India were unanimous in asking Government to abolish the out-still or private distillation system, and re-establish the central or Government distillery system of manufacturing spirits. And the Government of India, at great expense and loss of revenue, have acceded to their wishes. Thus, it will be seen that we do not make much of the mere fact that the Government itself is the producer of the drug.

Further, it is said that Government, as evidenced by the form of licence, is bringing pressure to bear on the retailer of opium to increase his sales. This is a very plausible criticism on the action of Government in this matter, but it is scarcely just. The Government officials in a district, as also the retail sellers themselves, know perfectly well the amount of opium regularly consumed in that district; and it is equally well known, that if that quantity of Government opium is not sold by the retailer, he is either a retailer of smuggled opium himself, or is conniving at the sale of illicit opium by others. The form of licence makes it his interest to help Government in stamping out, as far as possible, all smuggling of illicit opium.

And now, in conclusion, it may be very justly asked of me what would I then recommend. I answer—

1. I recommend the abolition of the liquor traffic in Christian Britain, and especially that all connection with the traffic on the part of Christian Churches and Christian men and women cease and determine. Thus, having taken the beam out of our own eyes, we can see more clearly how to take the mote, or beam, as the case may be, out of the eyes of heathen or non-Christian Britain.

2. I deprecate the using of the 300,000,000 of India as the *corpus vile* on which to make a huge experiment. The opium trade of India may be morally indefensible, as I consider the liquor traffic to be, and as undoubtedly Hindu and Mussulman Polygamy is, still, I would attack the evil piecemeal, and suppress it first in Burmah, and then, if the experiment has any success, I would extend it to Assam, Orissa, and so on, province by province, as the country and her finances may be able to bear it.

3. I would press upon Government the desirability of contracting gradually the area of production, and of reducing the number of licences all over the country as far as possible and practicable.

The Business Committee now proposed the following lists of the Committees of the Council to serve until 1896,—which lists were adopted.

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The Council further, on the recommendation of the Business Committee, resolved, that a sub-section be constituted, to be known as the Australian Sub-Section, and that the details of its organisation be referred to the Eastern Section.

THURSDAY, *September 29th*, 1892.

COOKE'S CHURCH: Thursday afternoon, September 29th, 1892, 2.30 o'clock P.M. The Council resumed its session, the Rev. Dr. EARLE, Boonsboro, Arkansas, in the Chair.

After Devotional Exercises, the Order of the Day was taken up; when the Rev. WILLIAM PARK, M.A., Belfast read the following Paper on "The Recreation Question."

The importance of this subject cannot well be over-estimated. It will not do to dismiss the matter as unworthy of the Churches'

notice, or scornfully to denounce it as the "Devil's Mission of Amusement." The devil doubtless has his Mission of Amusement, and he would be delighted that we should hand over all that region of human life to him. Constituted as we are, we need relaxation from labour and recreation after it. If we try to rise too high—above the influence of our common instincts and the voice of our common needs—we shall meet with the fate of those who have risen in their daring aerial journeys into regions where neither man nor bird can live; sooner or later we shall come down from our proud elevations, sadder and wiser men. Some of us, I do not doubt, would be better men all round, happier in our own spirits, and exercising a wider influence, if we gave more time to relaxation and rest; and it often needs as much will-power to keep an intense and active man from work as to drive a lazy man to it. "To take life breathlessly, is to miss the deepest and richest part of it." Many busy men who are in such a hurry that they have "no time for anything, not even for the work in hand,"—that is, no time to do it as it should be done—would do well to "come aside and rest awhile"; and after repose and recreation, or a week's holiday, would return to their work with a new zest, which would manifest itself in the ease with which they would do it and in its quality when done. But it is especially in the training of the young, that this matter of amusements faces the Church of Christ to-day, and demands its most careful attention. We want to fill the minds of our children with beautiful thoughts, which in after days may work themselves out in beautiful words and acts; we want to awaken their admiration for things which really deserve admiration and interest, so as to make it impossible for them to be attracted or deceived by base and worthless things; we want to teach them habits of self-control, of unselfishness, and of thoughtfulness for others; and in their holidays and amusements abundant opportunities are to be found for such blessed work as this. In training the young we should seek, as a wise Irish prelate said, to cultivate not only the cornfields but the pleasure-grounds of their mind, with the aim of winning all for God and equipping them thoroughly for His service. This splendid territory in human life and experience has been too often left to the devil; it is the Church's duty to arise and take possession of it in the name of Christ our Lord.

If this be so, it might at first sight seem a useful service for the Church to *provide* good and healthy recreations for the people, if only to keep them out of the way of questionable or evil ones. But, in the first place, we should probably find, were we to put this theory to a practical test, that our Churches would not be agreed

among themselves as to the harmless or helpfulness of certain amusements; some with more than Puritanic strictness might be inclined to prohibit what others would freely tolerate or welcome. And even were we all agreed as to the wares we should offer, we might find the customers we wish to attract shy of purchasing. In our day there is a wide choice of amusements, especially in our large cities, and young men and women assert their freedom in these things early. They might resent our well-meant efforts as an attempt at ecclesiastical dictation or an interference with their liberty, and the spirit of opposition being roused, they might be driven into the very things from which we desire to guard them. The Church has much to say as to eating and drinking; but it does not open shops in which the necessities of life are sold. It has a testimony to bear as to business and how it is to be conducted; but it does not, except in very special cases, provide trades and professions for its members, nor prescribe what callings they are to choose. Setting, as it always does, great value on education, the Church has often felt called on to open schools herself. Witness John Knox's work in Scotland, and the work of our Churches in India and China to-day. But the peoples of Europe and America are now demanding, that the education of the young in all branches of useful knowledge shall be provided for and attended to by the State; and the Church has only to stand by and see that that education runs on proper lines, and to supplement it, where necessary, by special religious instruction of its own. So with amusements; human nature seeks for them; and the demand produces a supply. The Church's business is to watch and warn, to encourage and guide, to inform and direct. Let it attempt too much, or undertake what does not lie in its own proper sphere, and the result may be disastrous; to say the least, it seems to me that the experiment would be a very perilous one.

There are two things in regard to this matter of amusements which the Church can do, and which it is clearly bound to do. Public opinion controls our thoughts and actions more than, perhaps, any of us are aware. Statesmen know that the best laws, if not supported by a healthy public opinion, often fail of their effect; indeed it is almost impossible to carry them out. *To form a good and healthy public opinion* in regard both to business and amusements, is surely an aim worthy of the Church of God. And already the Church and the Gospel which it proclaims have done good work in this direction. Slavery would not be tolerated in any professedly Christian land to-day. Cruel amusements—cock-fighting and such-like—are fast becoming things of the past. Unclean literature has

to do its work in secrecy, as if ashamed. There is much more to be done in the direction of shaping public opinion. Surely, the Church of Christ is strong enough, if it only raised itself to the effort, to make its influence on behalf of purity and truth more persistently felt in the newspaper press and the magazine literature of the day. Surely, without leaving its own sphere, or becoming in any sense a political organisation, it might make its voice more distinctly heard with regard to our laws and our law-makers. On the one hand, it seems to me, our Churches should protest against men being sent to represent us and make our laws who do not take the moral law as their own rule of life. On the other hand, they should permit no false shame and no thoughts of worldly interest to keep them silent when measures affecting the moral and religious life of the people are under discussion. But especially, the Church should cultivate its own territory thoroughly, with these ends in view. Its Sabbath Schools, its Young Men's and Young Women's Associations, its pulpits, should give voice continually to teaching which our day requires,—warning against present and pressing dangers in the way of pleasure-seeking and amusements, rousing to noble thoughts and purposes, pointing to ideals, pure and good, and not incapable of attainment. There is a cavern near Naples, it is said, in which if a man were to lie down he would almost instantly die, but if he only walk upright, he can pass through it uninjured. The poisonous gas with which the atmosphere is laden is heavy, and clings to the ground, while the air above is comparatively pure. So with regard to our subject to-day, let us try to rise and lift the world around us into a higher, purer atmosphere of thought and feeling, and when the moral sense of the community is thus cleared and cultivated, dangerous amusements will soon cease to be popular, and many grave spiritual perils now threatening us and our children will altogether disappear.

There is another thing which the Church can do in order to form this healthy public opinion, as well as to give it guidance and help in special cases. *Piercing its way to the great principles which must underlie all effective teaching on such a subject as this*, it can state them clearly,—proving, illustrating, enforcing them, and that continually, until they are universally accepted. When these great principles are recognised, many of the questions as to certain specific amusements which often puzzle good people will probably settle themselves. One or two such principles may be mentioned here.

1. God means us to be happy. The Heavenly Father is not angry when He sees His children enjoying themselves, any more than a kind earthly father grudges his children their happiness.

He does see it necessary, at times, to chasten us and turn joy into sorrow, but His discipline is for the purpose of eliminating elements of evil which would permanently destroy both our holiness and happiness. Dr. Bruce, of Persia, says, that Islam is a religion of weeping, and that it is a usual thing among wealthy Mohammedans to gather their neighbours together for a "weeping festival." The religion of Jesus Christ is one of joy, "Rejoice in the Lord alway; and again I say, rejoice." This truth needs to be iterated and re-iterated, if only to prevent the young being repelled from the Church of God, and to save men from wandering from the fountain of living water to broken cisterns which can hold no water.

2. But happiness is not our chief end in life. Joy is one of the signs of a right relation to God, but mere enjoyment is never to be the aim of a Christian. In fact, happiness is one of those things which, by the ordinance of God, is seldom reached by a man who is perpetually seeking for it. "Why are you so dull? Have you had any misfortune?" said some one to a friend—a man of wealth and rank—one day. "One big misfortune," he replied. "Is it the death of some one?" his friend asked quickly. "Oh no; it is only that I enjoyed all things too early and too completely." Opposite to that, we may put the truth so briefly and well stated in the words,—the short cut to be happy yourself is to try and make others happy. What is the aim in life God sets before us? Not happiness, but holiness and usefulness, perfection of character and earnest work. We need not be ashamed to go even further, and proclaim that the chief end of man is to glorify God, though many an agnostic may sneer at us for doing so; for the glory of God is the glory of honour, and truth, and justice, and purity, and love, which meet in absolute perfection and blessed harmony in His character and working. To aim at the glory of God must therefore lead to the fullest development of manhood; and everything, even amusements, may well be brought to such a test as that. Do they tend towards beautifying and strengthening the character? Do they send us back refreshed and invigorated to the work of life? Can they be looked at and loved and followed in the full light of God's holiness and truth and love, and are they likely to help us to serve Him? "You cannot put in your time more profitably than by sleeping," said Lord Wolsey once, speaking of short pauses in the midst of anxious work and watching; and one cannot put in a portion of one's time better than in such recreations as turn weariness and weakness into hopefulness and strength. But we have no time to waste in amusements which exhaust us, and make it difficult for us to return cheerfully to our daily work.

3. A third principle which may be safely laid down is this, Whatever is not of faith is sin. The Church may not be able to give a dogmatic decision on every point of casuistry submitted to its judgment; much must be left to the individual conscience. But when a man is in doubt about the propriety of a certain course of conduct, the natural and prudent thing is for him to seek light; and he can usually find the light he seeks in the study of God's Word, in observation of the world around him, and in prayer; but, until the light come, let him avoid the path which seems to be doubtful. To such a man, waiting thus on God, light is pretty sure to come soon and abundantly.

4. The last principle I shall mention is this. Every man is responsible, more or less, for the effect of his example on others. Our motto is not that of Cain, "Am I my brother's keeper?" but rather that of Paul, "I am made all things to all men, that I might by all means save some." From the structure of human society, which is such that our lives are interwoven with the lives of hundreds round us, from the position of the Church of Christ, which, as the leaven in the meal, is meant to extend its influence till the whole be leavened, it is absolutely necessary for any man with common sense and Christian charity to think of the effect of his actions on others. We all owe much to others, and to their kindly consideration for us, perhaps for what may seem to them our weakness, and we must not hesitate to repay the debt. This question must be faced in our choice of amusements. We must enter into the position, let us say, of young men and women coming into a great city, and ask ourselves often, Would this act on my part, and that of other professing Christians, be likely to prove a temptation and a stumbling-block in their path? It is for this reason that so many of us abstain from all intoxicating drinks; and this consideration will keep us from many amusements which, without entering into the question whether absolutely they are right or wrong, we know too well are a snare to thousands who engage in them.

Such simple principles as these have been laid down, I do not doubt, again and again in dealing with this question, by almost every one who hears me; but it is necessary to repeat them here, if the question is to be considered at all. Taking them as our guide, there are some amusements which are plainly unlawful for a professed follower of Christ. *Gambling*—need I say? is an evil leaven, eating its way through all grades of society; if not actually and always a dishonest practice, it is constantly leading to dishonesty; it produces false and dangerous excitement, and turns the common round of daily work, which is always welcome to a healthy man, and

is appointed to most of us by God as our portion in life, into an unbearable burden. If this be so, the Church cannot witness against it too loudly, and the further we keep from everything which partakes of the nature of gambling in our home amusements and in our methods of raising money for Church purposes, the better; sometimes, I fear, we go perilously near the edge. *Drinking* can perhaps, scarcely be called an amusement in itself, but rather an accompaniment of, or a preparation for, amusements of a dangerous kind. I need not further refer to it here than to say that, when we look at the effect of the drinking customs of the day in the light of the principles just laid down, they stand condemned. All amusements which are indecent, which involve cruelty to any of the brute creation, which are produced or prepared for by the physical suffering or the mental and moral degradation of men or women or of little children, or which infringe on the quietness and sacredness of the Lord's day, are evidently not for God's glory, and cannot, with a clear conscience, be indulged in by Christian men.

In all papers and addresses on amusements we expect something to be said about *the theatre*; but this is a subject which would need a twenty minutes' paper for its discussion alone. I will, however, venture to express my own opinion on the matter in a sentence. However natural it is to throw our experiences and views of life into a dramatic form when we wish to make them clearly intelligible to others, and awaken their interest in them, and whatever views we may entertain as to the wholesomeness and usefulness of theatrical performances, if carried out on certain lines, taking the theatre as we find it,—and that is the only way we can take it from our point of view to-day,—there are so many perils connected with it, perils to the actors who provide the entertainment, perils from late hours and strong excitement, perils from the character of the plays sometimes performed, and perils from the surroundings and associations of the theatre,—that, to say the least, we would not be justified in recommending it to our young people as a safe and lawful amusement.

We may well give up amusements which are evidently bad or doubtful, and that too without any great feeling of loss, seeing that so many that are undoubtedly healthful and useful remain. Gymnastic exercises of all kinds, travelling amid fine scenery, games of skill, pleasant books, music, pictures,—why, the list is exhaustible. Let me add a word about one set of amusements just mentioned. Gymnastic exercises, cricket, football, cycling, rowing, and the like are a splendid training for all young men—good for their physical, mental, and moral well-being alike; and yet I have a very strong

impression that in some places, at least, they are being abused and overdone. I do not speak of the drinking and gambling which are at times associated with them. Every one can see the danger there. But what I am thinking of is rather this. Every Saturday (not to speak of other days of the week) is devoted by hundreds and thousands of our young men to these games, from noon, perhaps, or shortly after it, till late at night. Such a way of spending the Saturday is a bad preparation for the holy Sabbath; in fact, in many cases, these Saturday performers spend a good part of the Lord's Day in bed. Counsels of moderation are here most necessary; and the principles, already enunciated, that amusements are meant to prepare us for work and duty, not to unfit us for both, must be enforced and repeated again and again. For here, as in many other matters, the saying holds good, that attention is a narrow-necked bottle, and we need to pour in slowly, patiently, drop by drop, if we would fill it.

Some amusements are decidedly bad, and others are greatly abused. This is clear. So far we can safely go, but it is impossible, I think, for even the wisest amongst us to classify all amusements, labelling each one as right or wrong. There must still remain not a few in regard to which the opinions of even Christian men and women will greatly differ. Here we are bound to exercise forbearance and charity towards one another; not pronouncing harsh judgments, remembering that to his own Master each man is accountable. I have noticed some families which have been brought up very strictly, and permitted to participate in few of the amusements which were freely enjoyed around them, but which have been surrounded continually by the atmosphere of love and care and unfeigned piety; and I have seen that the young men and women who went forth from those homes never seemed to miss what to others appeared indispensable, but have held steadily on in the paths of piety and usefulness into which their parents tried to lead them. And I have also noticed that other parents who took a somewhat wider and more liberal view of the amusements which should be permitted or encouraged, but who were as genuinely pious and as earnestly desirous for their children's highest good, have not found the liberty they granted abused, nor the character of their children deteriorated thereby. It is hard to draw the line in this matter. Different people will draw it in different places, according to their own temperament, or training, or experience. Granted that religion rules the life of the parents, and religious principles control their household, a wide discretion in subordinate matters may be safely granted. As we are conscious of our sincerity and our desire to do right in the course

we pursue, we should be ready cheerfully to give credit to our fellow-Christians for the same, even though they do not regard things always from our standpoint, nor draw the dividing line in exactly the same place. In essentials, unity; in things indifferent, liberty; in all things, charity.

This Paper has perhaps started as many difficulties as it has answered; but the solution of these difficulties is really to be found in the elevation of the standard of Christian life. Higher holiness, in the right sense of the term, would not abolish amusements, but would weed out unprofitable and risky ones, and elevate and consecrate all that remained. Rising nearer God, we would get a wider view of things, and see their true proportions and relations more distinctly. A higher Christian life would not make us morose and severe, nor diminish our happiness; it would rather open to us new sources of interest and delight. It would make us less dependent on the sensuous and carnal, and lead us to turn more to the spiritual and eternal. And as we find our purest joy in thoughts of those we love, so thoughts of God and of His Word and service would bring us ever-increasing refreshment and rest. Thus would we approach more and more nearly the state in which the necessity of amusement, in our sense of the word, would disappear with our earthly tabernacle, and perpetual rest and joy would be found in perpetual service. Things dark and difficult to us now will then, in the light of Heaven, seem plain and easy, and we shall almost wonder why they brought us such perplexity and distress in those days of childhood which we call life, before the grandeur of our inheritance as immortal spirits and children of God had been clearly realised—that inheritance which is so plainly set forth in the words of the Apostle, "All things are yours, for ye are Christ's, and Christ is God's."

In the unexpected absence of Rev. JOHN CAMPBELL, Edinburgh, whose Paper on the Drink Question will be found in the *Appender.* p. 170, a discussion on the same subject was opened by the Rev. Dr. HILLS, as follows:—

Fathers and Brethren, it is difficult to make a speech on this question. It is a question of an evil of gigantic proportions, and it touches the interests of the country at almost every possible point. Considering the magnitude of this question, it is not surprising that the writer of this Paper says, "Every Presbyterian Church in Great Britain has formulated deliverances on the subject," and the same has been done in other countries. A committee of my own Church had the matter committed to them, and at the end of two years

they brought in a Report, which has never appeared in print at all. The question for us to deal with is this—On what line should the Church make deliverances? These deliverances should neither be doubtful nor ponderous; they should be sharp, comprehensive, and discreet. They should be on the line, first, that drunkenness is *sin*, and that whatever aids and abets drunkenness is a sin. This is a Scriptural line. But the question is: What remedies for such an evil should the Church direct our people to employ? We know one remedy has been total abstinence, and no one will deny that that is a Scriptural remedy. St. Paul says that, “It is not good to eat or drink whereby my brother shall be caused to stumble.”

Others, again, say that the Church should give countenance to those organisations which bring not only the force of the individual will but the influences of social customs to bear upon it. Others, again, would have the Church favour such legislation upon this subject as would assist the moral sense of the community. Some seem to think that “high licence,” or “Sunday prohibition,” will be sufficient. But in the United States a good many people, of whom I am one, think a good deal more than this is necessary; that the only way of remedying the evil is the absolute prohibition of the manufacture and sale of intoxicating liquors. It is absurd to talk of regulating it; we might as well try to regulate small-pox or the cholera.

Professor LINDSAY: I think that this drink question is one of the most important questions which can engage the attention of the Christian Church. I think that all means, individual, social, and legislative, which can be put into operation ought to be put into operation by the Christian Church. I am for the State interfering as strongly and as fully as the State can, to get rid of the drink traffic. I go with the late Prince Leopold when he said, “We must deal with and conquer this drink question, or it will conquer us.”

The question has two sides, the personal and the social. The second is based upon the first; and while both are important, the personal side of the question is the vital one. We must always begin at home, and remember that our first question should be, how we ourselves stand in this matter. We must remember that God puts His power into a man and into a woman, and we must begin by taking a stand individually. Then we must make our influence felt by moral suasion on our fellow-men; then, and not till then, are we ready for legislation. It is quite possible, indeed, for legislation to go beyond the education of the community, and then the legislation would be fruitless.

Rev. Dr. KERR : I am sorry that this question seems to lag a little, and I would be sorry if this Council gave forth an uncertain sound. It seems to me that we should educate the people on the philanthropic ground—that for the sake of others we should abstain. Mr. Gladstone says it ought to be the aim of the Legislature to make virtue as easy as possible, and vice as difficult as possible. This principle applied, would lead to the shutting up of all the liquor saloons in the world. But still legislation lingers. Christians should hasten it; and the effectual way for the Christian Church to deal with the liquor traffic is for every member to become a total abstainer. If you do this, you will take the very heart out of the drink traffic without total prohibition. Instead of discussing the Bible wine question, ministers should all abstain for their own sakes and for the sake of others. I would say to the parents, Take right steps in this question, for the children are coming after. Take safe steps, ministers and Christian friends. It will be right for yourselves, noble for others, and good will follow your efforts.

Rev. D. J. MACDONNELL : There is no question on which there is so much agreement as on this great question, so that there is little need that the Church should issue deliverances against drunkenness. We are all agreed that the deliverances of the Churches should be Scriptural; but what I object to is, that the deliverances of the Churches are sometimes *extra-*, or *ultra-*, or perhaps *infra-*Scriptural altogether, and so they have made that sin which is not made so in Scripture. Drunkenness is sin—yes, we all say so. But when it is said that drink is the same thing as drunkenness, and that it is sin, then we part company. Drinking is not a sin; Christ did not say so, nor do the Bible say so. It is quite right to say, “Abstain for your brother’s sake,” but it is not right to say, “I do right to abstain, and because you do not abstain as I do, you are wrong.” Yet these two things are getting perpetually mixed up; and so some say that until every member of the Church is a total abstainer, there is no hope of putting drunkenness out of the land.

“Abstain for the sake of others”—yes, certainly. But it is my opinion, and I would like every member of the Council to make this distinction, that it is one thing for a man to make for himself the rule of total abstinence for the sake of a brother, and quite a different thing for another to say, “You are not a Christian, if you do not abstain as I do.”

I would like the brethren to agree with me as to what Paul says. Some have used his words about eating and drinking as if he were speaking about total abstinence. We all know that it was nothing of the kind, but merely in regard to the meat offered to idols. The

principle of St. Paul's teaching is this: Here is a thing which it is perfectly lawful for me to do, but I will abstain because my brother might be misled. I believe that precisely so would Paul do if he were in Canada in regard to wine, provided it was good for him. The Bible tells us nothing about prohibition; and in my opinion, this question should be determined on by the policy and experience of the Government of each particular country.

Rev. JOSEPH EVANS: I should like to ask Brother Macdonnell where the drunkards come from. If we divide the people into three classes—total abstainers, drunkards, and moderate drinkers—the drunkards are dying off, but their ranks are continually recruited. Where do these come from? They cannot come from the class that never taste it. As regards the exposition of “If meat cause thy brother to offend,” we all know that Paul was not speaking on the drink question, but he was laying down a general principle that may serve to guide us in this matter,—a principle which he states elsewhere in other language, “If meat make my brother to offend.” And what was the life of our Lord Jesus Christ but one continual sacrifice for the welfare of those around Him? And with this example, is it for me to say, that if this weak brother cannot deny himself, I will not deny myself for his sake? This is not an evil to be trifled with.

There are two or three things essential if we desire to put an end to this evil, and one is, that we ministers must take our stand firmly, and say we will not have anything to do with it. Our countenance of it goes a long way to make it respectable.

A general discussion was now entered on of all the Papers read to-day.

Rev. Professor SMITH: I think that the Opium question, in its bearing upon Missions in India and China, is one of very great importance. As a missionary, long in the same field with Dr. Macdonald, it is with great pain that I find myself directly in opposition to him in this matter. Dr. Macdonald admitted that the opium traffic was a great evil; but he says that because the drink traffic is licensed in England, it is mere cant to talk of the opium traffic in India. Now the licensing laws in England are, to some extent, restrictive; they are made as high as possible in order to restrict the traffic. In India the Government alone manufactures opium. It is sold to the Chinese traders, and sent to China for the ruin of that people, mentally, spiritually, and morally, and the Government should have no part in it whatever. Our missionaries in China should be able to say that our hands are clean of this traffic. We are told that we should lose £6,000,000

of money annually, by giving up this trade; but how much land is wasted in the cultivation of this, and how many people are compelled to cultivate it? Thousands of rupees are spent in its production, and if the cultivation cease the revenue of the country would increase.

W. C. BAILLIE, Esq. : This is the first time I have appeared on this platform, and I am sorry to be here for the purpose of opposing Dr. Macdonald's Paper; but I could not for a moment sit in this Council and let go unchallenged the statements that have been made. Dr. Macdonald is a missionary, and no man in Calcutta is more respected, and deservedly so, than he; and I am sorry that he has taken the position as an apologist for opium and for the Government of India. Our Home Government is not responsible, for it has declared that the opium traffic is morally indensible. The argument that because the drink traffic is an evil does not allow the fact that the opium traffic should go on. Nor will the argument that there would be a great loss to the revenue were the trade in opium stopped, hold good. The statement that England cannot afford to do what is right may be answered by saying, that England cannot afford to do what is wrong, and what is morally wrong can never be politically right.

Rev. Professor RENTOUL: Four speeches have been given on opium. In some of the other subjects I am greatly interested, and if the Wage or the Land Questions are to have a show, then some one must begin to speak about them. There is one thing in the Paper by Professor Grant to which I would call attention—I mean something better than its ability. There was the fine tone that characterised it, the tone of hearty sympathy with the labouring classes. It seems to me that there are three principles that must be recognised by every one,—the power and right of working men to combine; there must also be recognised the right of the individual to keep aloof from Trades' Unions, and to be a free labourer; and along with these things, there must be recognised the right to participate in the profits of their work. It was the duty of the people, in their own interests, to see that the rights of the individual were not trodden under foot by Trades' Unions; but the neglect of these three things go largely, at least, towards an explanation of the troubles we are having at present, between the employer and the employed. I think we can no longer claim the right to patronise the working men. The right to combine—that is to say, the right to form Trades Unions and the right to strike—is a law of modern economies which has already justified itself. But in the avoidance of wrath between employed and employer, which lead on to disastrous

strikes and peril of social war, we surely can do much by instilling into the public mind the Divine law and spirit of human brotherhood, and so minimising the sway of agitators and wire-pullers. I still have hopes, from my Australian experience, that a good deal could be done by arbitration in preventing strikes and hostility. But I have far more faith in frank and genial conference between employers and employed. I merely wish to state my own conviction, and that of many Australians, that the three disastrous strikes which have desolated the industrial world in Australia during the last three years could have been all anticipated and prevented, if the Employers' Union had early and courteously consented to meet with the men, and discuss the difficulties fearlessly together. Trust men, and they will trust you. Sympathise with men's difficulties, even with their prejudices, and they will the more readily listen to you. He believed the Spirit of Christ had still a great deal to say in the solving of this vexing problem if we would only let it.

Rev. W. A. WILSON, from Malwa, one of the large opium-producing districts of India, described the nature of the connection of the British Government with the growth and manufacture of opium in the native states in Malwa, and the extent of its use in that province. In the British territories, the Indian Government controls its cultivation, and holds it as a monopoly, but in Malwa there are no restrictions as to the area in which it may be grown, save the high rate of rent demanded by the native chiefs for the land suitable to its cultivation. Much of their revenue is derived from the high tax on opium lands. But while the cultivation of the poppy is free, a heavy duty of Rs.4 $\frac{3}{4}$ per pound is levied on all opium which passes through British territories for exportation. The agent, the Governor-General, is the opium agent for Malwa and Rajputana. The opium is weighed and taxed at scales under Government control and inspection at appointed centres. In 1890, the revenue from the export trade showed a falling off of over Rs.6,500,000, and from the provincial trade a gain of over Rs.40,000 as compared with the year 1887. This increase in home consumption is, for the well-wishers of India, a matter for serious reflection. Opium is used by all classes throughout Malwa, though not, as a rule, to excess. It is almost universally given to children under two years of age to still restlessness and crying. In consequence, multitudes fall a ready prey to disease, and are cut off. It is generally resorted to by men and women alike, to alleviate the pains of disease or the pangs of hunger. Opium eating, rather than opium smoking, is indulged in by the people of Malwa; and while there are in most villages a few who are, by the habit, re-

duced to mere living skeletons, the injurious effects are not strikingly manifest.

In the present condition of things it may not be possible absolutely to prohibit the growth and sale of opium, especially in native states; but surely the time has come, when a Christian nation should cease to foster and stimulate a trade which, though so profitable to India, works untold havoc among the people of another nation. It may not be able to prohibit, but it can, at least, strive to restrict by a heavy taxation.

Dr. CHAMBERS expressed his great sympathy with previous speakers in their condemnation of the opium traffic, and while he thanked God for all that England had done for her Indian Empire, and for the priceless blessings she had bestowed on the people of that vast country, he still regarded this traffic as the very worst blot on her fair fame.

EDWARD W. C. HUMPHREY, Esq., Louisville, Ky., said that Dr. Grant's theory of partnership was the most wonderful he had ever heard of. The capitalist put in all he had for the joint benefit of himself and the labouring man, while the labouring man added his work for his own benefit. Dr. Grant had ignored the important element of risk. The scheme was not practicable.

Hon. H. B. SILLIMAN, Cohoes, N. Y., spoke as a practical man, having had to do with workmen all his life. He said that the best thing to regulate the relations between Labour and Capital was the wage-system, which met all the conditions required. When Labour had a right to demand increased remuneration or consideration it always got it. He laughed at the idea of a gulf between the capitalist and the labourer on this continent. There was no such thing. Every labourer might become a capitalist. In fact, in Cohoes, his own town, and, as every one knows, exclusively a manufacturing town, the working men were the true capitalists, for the money they put into the savings banks was in turn loaned to the so-called capitalists to carry on their industries.

Rev. Dr. WATERS said the Church should be careful of interfering in a question of which it knew very little. His observation was that the labouring man, if sober and industrious, could make a competency for himself; could educate his children well, and himself live well. The working man shared in the general prosperity, and his condition all around was, in America, a very comfortable one. He did not deny their right to strike, but he denied their right to prevent others from working or accepting the places they refused to fill.

THURSDAY, *September 29th*, 1892.

COOKE'S CHURCH: Thursday evening, September; 29th, 1892, 8 o'clock P.M., the Council resumed its session, J. D. SMITH, Esq., S.S.C., Edinburgh, in the Chair.

After devotional exercises, the Order of the Day was taken up, when M. le pasteur Choisy, Geneva, read the following Paper, "On Roman Catholicism in Switzerland."

About two-fifths of the whole population in Switzerland profess Roman Catholicism, the Catholics numbering 1,180,000, while Protestants number 1,716,000. This proportion has been the same for the last forty years. Among the 25 states or cantons of which the Swiss Confederation is composed, 11 are largely Catholic, 10 largely Protestant, and 4 mixed. But the people moving from one place to another mix the two religions, and tend to equalise their proportions, while mixed marriages lead to a similar result. In the year 1870, Catholics were but 18,000 in the canton of Zürich, now they are more than 40,000. On the other hand, in the year 1870, Protestants were 12,500 in the canton of Soleure, now they are more than 22,000. We can foresee that owing to this cause, the time is not far distant when Protestants and Catholics will be found all over Switzerland. The Catholics are mostly mountaineers and peasants living near the Lake of Lucerne, in Gruyère and in Italian Switzerland; they are numerous also in certain industrial parts, and in the towns of Bâle, Zürich, and Geneva. In this last-mentioned city most of them are foreigners. Catholics, being united, form a political power, and have great influence in public affairs. For nearly forty years they have been the centre of the opposition in matters of federal politics. Indeed, during this period the Radical party was in power, and had declared war against Roman Catholicism, which, after the proclamation of the Syllabus and papal infallibility, found in it a formidable and irreconcilable adversary. Unfortunately, the State did not content itself with striving for its liberty and putting a limit to the political power of Catholicism. It wished to place the Romish Church in subjection and break its independence. The State interfered with

theology, and founded a new Church, forgetting that in so doing it would hurt the conscience of the faithful members of the Roman Church, and would meet with an obstinate, an invincible resistance. Several States took measures to reform the Catholic Church in a liberal and democratic sense. It is sad to relate, that in the canton of Berne, the *Culturkampf* (which means the strife for civilisation, according to the designation of that movement) developed into a persecution. The churches were confiscated, priests were expelled from several districts of the canton; it was even forbidden to Catholics to worship in private houses. These vexatious measures were resorted to because the priests refused to take the oath of fidelity to the law which was imposed upon them, and also because the Church would not consent to the priests being chosen by the people. In Geneva, the *Culturkampf* was also very violent, but did not go so far as persecution, and the celebration of worship was not hindered. Instead of the priests who had been dismissed, others were put into office, while some Governments endeavoured to organise an Old Catholic Church, independent of the Pope and subject to the State. These succeeded. In some places, particularly in Geneva, a great number of Catholics by birth joined the new Church, which was established in many parishes; but in most cases few were really believers at heart, and the new priests were elected by only a small number of voters. In general, and especially in the rural districts, the people remained faithful to their priests, to their bishops, and to the Pope. The new Church needed such zealous wrestlers for the faith as the reformers of the sixteenth century, like Calvin, Zwingli, Beza, Knox, and others, who would have imparted a religious and Christian character to a movement in which politics formed a considerable part. Among the new priests there were men of a low moral standard, yet there were also men of distinguished character, such as Father Hyacinthe Loison, formerly a Carmelite, and an eloquent preacher at Notre Dame in Paris. By his sincerity and his forcible words he drew forth much sympathy; but, wanting in the talent of directing and organising, he lost courage, and resigned his charge in Geneva. Another distinguished man is the present Old Catholic bishop, Herzog, who fulfils his duties with authority and wisdom. In Berne, there is in the University a theological college of the New Church, of which M. Michaud, formerly vicar of la Madeleine in Paris, is the most eminent professor.

In Geneva, the storm of the violent hostility against the Church of Rome was owing to the irritation called forth by the acts of Mgr. Mermillod, a clever, intriguing, and ambitious man, gifted with a fiery eloquence. He had been named by the Pope suffragan

bishop for the canton of Geneva. It was clear that, notwithstanding the laws which put Geneva Catholics immediately under the supervision of the bishop of Lausanne-Fribourg, that without regard to the feelings of the Protestants, the way was being prepared for the foundation of an independent bishopric. Now the Genevese people, remembering that, before the Reformation, most of the bishops of Geneva had opposed their political liberty, refused to allow the presence of a new bishop within the walls of their city, the city which, for a time, had been a Protestant Rome.

While Catholics admit, more or less, the rights of Protestants, often calling them their brothers, they detest the Old Catholic Church, calling its ministers intruders, reproaching them bitterly for having married, and refusing to acknowledge their wives and children. To a certain extent, we can easily understand this, because the Old Catholics are settled in the churches where Romanists used to worship; indeed, they are supported by the State, whereas those who remain faithful to Rome, very few of whom are rich, are obliged to make great sacrifices to maintain their priests and their worship.

The results produced by these long struggles have not been satisfactory. Religious fanaticism has been stirred up, and antipathy between the two contending parties strengthened. Large sums of money have been spent for the new Church, and yet its progress is weak, and the services are but poorly attended. However, there is some slight development, and we may hope that some day perhaps religious life in the Old Catholic Church may be revived by the operation of the Spirit of God. The only good result is, that the Pope has learned that he must give up governing the Swiss churches contrary to the wishes of the people, and without regard to the laws of the State. People got tired of the strife, and on both sides concessions were made. Thanks to Leo XIII., the present Pope, the question of the bishoprics has been settled. The scheme of creating an independent bishop of Geneva has been put aside, and Mgr. Mermillod having been elected bishop of Lausanne-Fribourg, he was called back from exile. Lastly, the canton of Tessin, formerly attached to an Italian diocese, is now part of the diocese of Bâle, under the direction of a separate apostolical vicar.

So long as the *Culturkampf* lasted, Romanism was energetically opposed to Radicalism as well in the cantonal as in federal politics. It struggled against the extension of the rights and powers of the central Government, and thus, working for cantonal independence has preserved the liberty which the cantons possess, of organising, as they like, compulsory instruction for the people. Now things are about to change. The Catholic party is no longer confined to a

constant and systematic opposition. One of its distinguished men is a member of the federal Government; and certainly this shows how far ideas of justice and fraternity have progressed. Swiss Catholicism is becoming bolder, turning its eyes towards the future, and not merely towards the past. Its attitude is no longer simply defensive; it has become aggressive. The most prominent man in this new school is a young magistrate, Mr. Decurtius (from Dissentis), an earnest Catholic and zealous Socialist, who mingles freely in the higher circles of society in many countries, and is a learned and brilliant orator. He is educating his party in a democratic direction. It is he who contributed much to lead the Federal Council to convene an International Labour Conference. You know the idea was well received, but was finally carried out by the Emperor of Germany, Switzerland having given it up in deference to him. Owing to Mr. Decurtius' authority, an association for Catholic propaganda, the *Piusverein*, was admitted to co-operate with the workmen's associations in organising an office for the study of questions concerning labourers and labour. The fact is important, and may have important effects. This great Catholic Association, this *Piusverein*, has some 15,000 members and some 130 branches. It is intended for home mission work, for oversight of apprentices, of unemployed labourers, and of destitute children. It publishes two monthly papers—one French, the *Bulletin*, published at Fribourg, circulating 1,700 copies; and one German, the *Annalen*, published in Soleure, and circulating 2,500 copies.

Catholics of the new Socialist school meet once a year in council (*Katholikentag*). There are now 33 Catholic workmen's associations (with some 3,000 members), 30 societies called "*Gesellen vereine*" (intended for the care of the apprentices and young workmen), and an association of Swiss social politicians, where cultivated men study social questions in the spirit and for the good of the Catholic Church.

The Catholics in Switzerland, as well as in other countries, are by no means zealous for popular instruction. The cantons where they dominate are far from being the first in this respect, as is shown by the examinations of the young men, who all come at the age of twenty to enlist in the army. While Geneva, Zürich, Berne, Bâle, and Lausanne have flourishing universities, the Swiss Catholics have not one.

There is now at Fribourg a Catholic University, endowed by the Government of the canton with a fund of 2,500,000 francs. At present, this comprises only three departments—theology, law, and literature. The school of theology is entrusted to the Dominicans,

who lecture in Latin, whereas in the two other departments (law and literature) the professors deliver their lectures in French or in German. The University of Fribourg is thus intended to be an International institution. Very little attention is given to modern topics, whereas the Middle Ages are the chief object of study.

Swiss Catholicism, having much life and ardour, will probably have much influence in the future if it continue to be directed by men of talent and conviction like M. Descurtius, and if it throw itself into the cause of social reforms. One of its weak points is, that in the great Swiss centres, where public opinion is very powerful, Romanism does not count among its supporters those who belong to a high class of society. Great efforts have been made in Geneva with the view of establishing a Catholic aristocracy, but without success. Indeed, in Geneva, as well as in Zürich and Bâle, there have been few changes among the old families. The prevailing influence is decidedly Protestant. The most powerful cantons are Protestant, and out of the 15 important towns only 2,—Lucerne and Fribourg—are Catholic, each numbering only about 20,000 inhabitants. On the whole, in the Swiss towns there are 340,000 Protestants, and but 146,000 Catholics.

From a religious point of view, Catholicism is certainly less superstitious, less bigoted than in France, Belgium, Italy, or Spain. This is owing to the diffusion of instruction and the rivalry of Protestantism. It seldom occurs amongst us, that Catholics are surprised to find out that Protestants believe in God and in the Lord Jesus Christ. Certainly, the Catholics are more under discipline than the Protestants; but on the other hand, it is remarked that their conscience is less awakened, especially in regard to truth. This is reasonable, for Catholicism does not require sincere individual convictions and an absolute regard to truth, but all that is required is submission to the Church and to its institutions.

Where the rivalry is great between the two Confessions intercourse between the clergy is difficult. Should a priest have frequent intercourse with a Protestant pastor he would soon be reported. In Geneva it is nearly impossible to meet together, even for charity affairs. This is much to be regretted; but the plan of the Church is to avoid intercourse between Catholics and Protestants, especially amongst young people, in order to avoid, as much as possible, mixed marriages. The number of these has almost trebled during the last twenty years, being in the year 1870, 12,500, and now probably over 35,000. Very often, and especially in Geneva, these turn out to the benefit of Protestantism. I may mention with pleasure a fact which is rather unique. In the town of Glarus there is but one church;

in this Protestants and Catholics come in turns to worship God. A few years ago this church was destroyed by fire, and the question was, Shall we continue having only one church, as in the past, or is it better to separate and to build two? The people did not hesitate in deciding for one place of worship. "When we have the same heavenly Father, must we not treat each other as brethren?"

What is more frequent is to see Old Catholics and Protestants using the same church. I remember having met on a Sunday morning one of my friends. He had preached at nine o'clock at the Free Church of Geneva, and was going to conduct the service of the National Church at a neighbouring village in the church of the Old Catholics, which belonged formerly to Roman Catholics.

The ground on which Co-operation may be possible is that of moral, social, and undenominational work, in the suppression of bad literature, and the better observance of the Lord's day.

And now, finally, we ask: Is the power of Romanism good or bad; must we leave it alone, or must we strive against it? Romanism cannot be judged or condemned unless we mark that it comprises a Church and a State. It is (see Professor Harnack on Protestantism and Catholicism), at the same time, a Christian Church, and a continuation of the old Roman Empire; it is thus a state, whose institutions, although connected with the name of Jesus, are imbued with a pagan spirit.

Catholicism is a Church. Let us never forget that. Let us love and respect the true believers which she has produced, the earnest and sincere Christians who belong to her. Let us even go further. Let us learn from her; let us ask ourselves whether, in some matters, such as adoration and brotherhoods, we ought not to imitate her in order to complete, to enlarge, and to improve our Reformed Church, without in any way effacing or abandoning its distinctive features. But Catholicism, being a State, we may, and we must, take heed that it encroach not on the freedom of Governments in all things which do not concern the religious and moral conscience of believers. We must remember that the Church of Rome does not approve of modern liberties, for her liberty within the State means the possibility of doing her own will. We must defend ourselves with the weapon of liberty, and by keeping hold of justice and charity.

Catholicism, being an institution which keeps souls under guardianship in matters of religion, we must affirm, in the name of the Bible and of Christian conscience, that God calls men to pass from the state of children to that of grown-up men, that they may attain to the perfection of Christ and the glorious liberty of the children of God.

Lastly, Catholicism being an institution for those who wish to enjoy the benefits of the Gospel without being filled with its power, we proclaim that a Church, however old and well organised in its government and doctrine, cannot give salvation by a mere system of sacraments, but that peace, truth, and victory over the world flow from the personal and living faith in Jesus Christ our Lord.

Rev. Dr. JAMES KERR, Glasgow, then read a Paper on "Romanism in Great Britain."

The late Cardinal Manning once said that, "The Catholic Church is either the masterpiece of Satan, or the Kingdom of the Son of God." The history of the Papacy from its beginning till the present day, by ever-increasing testimony, overwhelmingly repels the contention that it is the "Kingdom of the Son of God." If the features of "the Mystery of Iniquity," outlined by Paul to the Thessalonians, were inserted in the *Hue and Cry*, the detectives universally would handcuff the Papacy. It is specially an Anti-Christ in its displacement of the Christ and its transference of His prerogatives to itself. In its two-fold character it robs Christ of His Mediatorial glory. It wears a mitre indeed, but it also wears a crown. It is a Church indeed, but it is a government also. Through the altar of the priest it mounts to the throne of the monarch. Sitting in the chair of Christ as His professed vicegerent, Leo XIII. claims to sit above all chairs in Church and State. But, from his chair, priesthood is transmuted into priestcraft, and Kingdom into Popedom. "The constitution of the Church of Rome," wrote Adam Smith, in his *Wealth of Nations*, "may be considered the most formidable combination that was ever formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind."

Some will assert that, within recent years, the Papacy has undergone a change for the better. These have been Rip Van Winkles for the last twenty years. Modern Papacy has not renounced any of the claims of the Papacy of the past, nor repudiated any of its deeds of blood. Canon law, with all its sweeping demands upon the individual and the State, is still unrepealed, and runs to-day, where Rome has the power, as fully as in mediæval times. The encyclical and syllabus of the late Pope and the encyclical of the present, with his attitude towards King Humbert and a free Italy, prove that the only right granted by the Papacy to the individual and the State is that of self-effacement, and that the spirit of Hildebrand still reigns in the Vatican. Changed, indeed! By the Decree of 1870, the copestone was placed on the Papal Babel; and Leo XIII. sits to-day

in the temple of God, showing himself that he is God. The present Premier of England demonstrated a few years ago, by arguments which even he will never be able to refute, that the Papacy of these days has refurnished its old weapons, that it resists now as defiantly as ever the progress of liberty and civilisation, and demands the submission of the world.

In Great Britain and her Colonies, the subtle agencies and enormous resources of the Papacy are being employed in resolute efforts to secure ascendancy. Wiseman, Manning, Vaughan, and other Romish representatives have boldly published their plan of campaign. Cardinal Manning announced it in these terms: "England is the head of Protestantism, the centre of its movements, and the stronghold of its power. Weakened in England, it is paralysed everywhere. Conquered in England, it is conquered throughout the world. And again, it is ours to subjugate and subdue, to bend and to break the will of an imperial race." His successor at Westminster, flushed with present success, says, "The arch has been turned, the keystone alone is wanting." The one plank in Rome's programme is sovereignty; again must Rome become mistress of the world.

Strenuous exertions are being put forth to elevate Roman Catholics to positions of power. To control legislation is to govern the helm of the ship of State, and trim her sails for the mouths of the Tiber. Romanists fill high places on both sides of the British House of Commons, and so some of them are always in power. Many legislative measures bear the impress of their disloyal hands. So strong have they become that assaults have already been made against the Protestant succession to the crown, and indications are not wanting that the battle will soon rage round the royal supremacy, which Manning described as "the essence of all heresy," and as "the Reformation *in concreto*." Political ascendancy would soon become universal supremacy. Many Presbyterians are parties to the elevation of Roman Catholics to political power, not seeming to realise that they are thereby loosening the blocks at the foundation of the imperial edifice.

In the educational measures in force in Britain and most of her Colonies, the Word of God is excluded from the course of instruction for which national provision has been made. This dishonour to the Word has been consented to through Papal influence. To conciliate the priests of an intolerant faith the Book of books has been made to skulk into a corner. The priests take a place on the School Boards, while they prevent their parishioners countenancing the schools, and they administer the acts they pronounce "godless." In some of these educational acts provision is made for grants from

the public funds toward Romish denominational schools in which, while the observance of a conscience clause is professed, the dogmas of the Romish faith are being constantly taught and Romish rites practised. Thus, Christian Governments are responsible for the support of a system which, as Cook of Boston said, "scoops out the brain of its novitiates," and trains its scholars in idolatry and revolution.

Other public institutions are being steadily Papalised. Roman Catholics are thrusting themselves into seats in city corporations, town councils, parochial boards, and infirmary directorates. They take a lead in popular movements, as the labour movement, and the movement for improvement of the houses of the poor. They are zealous in seeking to control the public press, and are found on the staffs of many of the most influential journals—daily and periodical. In short, they throng the avenues to all offices and power, that they may promote the policy of the very Church which has reduced them to servitude. The more loyal the Roman Catholic, the more dangerous is he in his influence upon the freedom and good order of society.

The Presbyterian world is laid under special obligation to resist all Romish encroachments. It marches in the van of the army of freemen. The Presbyterians of Scotland, in Reformation times, struck the deadliest of blows at the Papacy, cleared it out root and branch. And their sons in every land—in Ireland, the United States, Canada, and elsewhere—should give no quarter to this inveterate foe of man's present and eternal welfare, and of the liberties of empires.

The circulation of the Word of God is a powerful method for resisting Popery. That Word has ever been banned and burned by the Church of Rome. The reading of the Scriptures universally in Wycliffe's time prepared for the overthrow of the Papacy; and in Luther's and Knox's times the reading of the Scriptures completed the overthrow.

Next, Presbyterians must make no compromise with Ritualism. They must have none of what loyal-hearted Rutherford called "Babylon's cursed timber and stones." Knox rightly designated "all inventions in the worship of God by the brain of man, idolatry." Ritualism is a recruiting sergeant for Rome. I heard Gavazzi describe it as "a little pettifogging scoundrel with a waxed nose." New rites in worship are the first risings in the Presbyterian body of the Romish leprosy. Such Ritualism may be at the first considered a helper and handmaid, but it may eventually swell up into a tyrant. If Presbyterians are to avoid being carried to Babylon, they must not put on the purple and scarlet Babylonish attire.

Then, if Presbyterians are to offer an unflinching opposition to Popery, they must hold and propagate that system of doctrine designated Calvinistic. The theological consensus of the Reformed Churches was Calvinistic; and the Calvinistic citizens of the Reformation period framed free Political Constitutions. History amply sustains the propositions that Popery, as a religious system, perishes in the presence of Calvinism, and that where Calvinism is in the ascendant, the State flourishes. All the historians of eminence who discuss the rise of the free nations of modern Christendom, attribute their liberties and strength to the influences of Calvinism. Many of them have had no personal sympathy with that system, yet with one voice they proclaim its paramount force in the formation of free empires. Froude says: "The Calvinists drew the fangs of the Papacy." Hume says: "To the Puritans the English owe the whole freedom of their constitution." Carlyle says that in "the cabin of the *Mayflower* humanity recovered its rights." Bancroft says that, "he, that will not honour the memory and respect the influence of Calvin, knows but little of the origin of American liberty," and that "Calvin made Geneva for the modern world the impregnable fortress of liberty." Motley, in his *History of the Netherlands*, writes that "the fire which had consumed the last vestige of royal and sacerdotal despotism throughout the independent Republic, had been lighted by the hands of Calvinists"; and, again, "To the Calvinists, more than to any other class of men, the political liberties of Holland, England, and America are due." And the late James Russell Lowell has declared that, the "doctrines of Calvinism have produced some of the strongest and noblest characters the world has ever seen, the very fibre and substance of which Commonwealths are made." The atmosphere of a civil constitution, fashioned by Calvinistic influences, is fatal to the Papacy.

Further, if the Papacy is to be resisted, Roman Catholics must be excluded from all political offices. The consensus of the Reformation refused them admission. A free nation would not submit to entrust its crown and throne to a satellite of the Vatican—the mere image of a sovereign. A free nation must have a free man as ruler. Roman Catholics in a Protestant kingdom are not simply believers in another religion, they are subjects of another government. They are members of an *imperium in imperio*, and in their loyalty must labour that their *imperium* become a *super imperium*. To lift them to offices is to provide them with exceptional facilities for completing their destructive designs. This helps them to plant their harpoon in the heart of the Empire. Has not the State the right of self-preservation? And where is the charity of pressing

to the bosom the viper that is draining the life's blood? Sir Walter Scott said justly: "If a gentleman chooses to walk about with a couple of pounds of gunpowder in his pocket, if I give him the shelter of my roof, I may at least be permitted to exclude him from the seat next the fire."

In the present crisis in the great battle with Papacy for the temporal and eternal rights of humanity, the remonstrance of an ancient patriot to a princess, in a great imperial crisis, might be addressed to the Presbyterian world: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"

The following Paper was then read by Rev. JOHN LAING, D.D., Dundas, Ont., on "Romanism in Canada":—

That the Reformed Churches of the Presbyterian order hold and exhibit the doctrines and form of government which were taught by the apostles, as set forth in the New Testament, will be maintained by every member of this Council. The accretions of centuries which overlaid the pure doctrines of Christianity, the corruptions which were introduced from heathenism, the ignorance, rapacity, immorality, and arrogance of the hierarchical despotism, had in the sixteenth century made Reformation a necessity. Thus, the Churches represented in this Council which then separated from Rome, while *Protestant*, because they protest against the false doctrines, practices, and unscriptural claims of the Church of Rome, are more. They are Christ's Church *Reformed*. They have rejected all that is not founded on the Word of God, and have restored the Church to its primitive scriptural purity.

This positive aspect of our Reformed Church we must unhesitatingly contend for against both the Romish claim to be the first and only Church, and the presumption of a half-reformed Anglicanism that repudiates an honest Protestantism, and arrogates to itself the title Catholic. *Semper et ubique eadem* Romanism, is in Canada essentially the same as elsewhere, or at least as in those countries, where it comes in contact with a living Evangelicalism.

There are, however, aspects of Romanism peculiar to Canada which I ought specially to notice. In this country we find the Church of Rome more securely entrenched than in other Protestant countries, and now, thoroughly under the Jesuit, and Ultramontane in type.

The subjects of the Pope of Rome are found in all the Provinces,

massed in our cities and scattered throughout the country. Out of our 5,000,000 almost 2,000,000 are Roman Catholic. The organisation of the Church is thorough and complete. There are 23 diocesan bishops, 2,352 priests, and 1,157 parishes. The Church has under its control, carefully distributed from ocean to ocean, 53 colleges, 338 convents, 166 academies, 32,435 schools, of which 516 are intended chiefly for the daughters of Protestants and largely patronised by them, 69 hospitals, and 48 asylums. The incorporated religious orders are the Trappists, the Redemptorists, the Oblats, the Sulpicians, the Jesuits, the Marist Brothers, the Brothers of the Christian Doctrine and of the Sacred Heart, the Hospitalers, the Grey Nuns, the Ladies of the Coronation of Jesus, Marie, the Good Shepherd, the Dominicans, the Fathers of the Holy Sacrament, and the clergy of Saint Viator, etc.

Theoretically, in all the provinces except Quebec, the Roman Catholic Church has no right or privilege not possessed by other Churches. Practically, however, this is not the case. Ontario is one exception. There, Separate schools were in 1863, forced upon the people by the Roman Catholic majority of Canada East, or Quebec, and at the time of Confederation this privilege was secured by a British Act of Parliament. These schools are taught chiefly by members of the religious orders, and are under the control of the clergy. The education is religious, and the schools are supported by taxation and Government grants in the same way as are the Public schools. But the Public Schools are not Protestant. As about 30,000 Roman Catholic children attend them, and Roman Catholic teachers are in many places employed, the bishops claim their right to see that nothing anti-Papal in Scripture, history, science, or literature is taught in them or in the High Schools, and the claim has been allowed. In localities where the Roman Catholic population largely predominates, Roman Catholic worship and books have been illegally introduced into the Public schools, and the priests have undue influence. All attempts to introduce Separate schools into the Maritime Provinces have been successfully resisted, still, there is reason to fear that in some places, privileges are accorded to Roman Catholic districts which the law does not recognise. In Manitoba, a fierce contest has for some years raged on account of an attempt to extend the Separate school system into that province, which has, let us hope, been ended by the decision of the British Privy Council, in favour of Public undenominational schools. A similar effort is being made to extend the Separate school system into the North-west Territories, but so far, it has been successfully resisted.

In the Province of Quebec, Roman Catholics enjoy special privileges. There the Church is by law established. By the Treaty of Paris, A.D. 1763, "His Britannic Majesty agreed to grant the liberty of the Catholic religion to the inhabitants of Canada, and promised to give the most effectual orders that his new Roman Catholic subjects may profess the worship of their religion according to the rites of the Church of Rome, as far as the laws of Great Britain permit." The privileges thus graciously conferred on a conquered people have, in the course of time, been haughtily insisted on as national rights, and have been pressed far beyond the letter and even the spirit of the treaty. Twenty years before the Conquest, the King of France found it necessary by an *arrêt* of the most sweeping character to prevent the formation of new religious establishments, and to place the right of acquiring additional property by existing establishments, entirely under the control of the civil government. Already, however, much valuable property had been secured by the Church, and after the Conquest, with the exception of the Society of Jesus, the religious orders were allowed to hold or to dispose of their lands. The result of these privileges has been that large tracts of valuable land, held in mortmain and exempt from taxation, are possessed by ecclesiastical corporations. Some of these, as the Seminary of Montreal and the Grey Nuns, are immensely wealthy, and all of them, are constantly adding to their possessions and increasing their value. The estimated value of the real estate belonging to the Church in Quebec is not less than \$150,000,000. Then the tithes, which are exacted by law, cannot be computed under \$4,000,000, other ecclesiastical dues bring in about \$6,000,000 more, giving an annual income of at least \$10,000,000. In 1839, availing themselves of the good impression made on the Government by the loyalty of the French two years before, the hierarchy put in a claim to the right of levying tithes in Upper Canada, now Ontario. This claim was, however, quieted, doubtless by a money consideration, in the following year. Not so with the North-West. There, at an early period, the Church obtained extensive grants of land, and the French Catholics claim even now, the right to extend into these new districts the parish system of Quebec and to use the French language. This claim has been, to some extent, successfully resisted, but the end is not yet.

As the legitimate outcome of this union between Church and State, and the disappearance of Gallican liberties before the advance of an intolerant Ultramontanism, civil liberty in the Province of Quebec has been seriously imperilled. The cardinal, as a prince of the Church, has been honoured by being placed on an equality with

the representative of the Queen; public funds have been used for his service. The privileges of clergy and immunity from civil law have been claimed and recognised. Bills have been introduced in the Legislature, having on their margin the legend, "Decrees amended by our Holy Father, the Pope, which are binding," and they have received the royal assent. Interference in politics and the direction of men in exercising their franchise has been asserted as the duty and right of the priesthood; civil and municipal affairs, such as the erection of parishes, are controlled by the Church; the civil law of marriage has been rendered invalid; and the freedom of the press has vanished before an inquisition and Episcopal index expurgatorious. Worst of all, the claim of the Pope of Rome as owner of the Church lands in Canada has been acknowledged by law. This last feature deserves more full notice. In 1651, the Society of Jesus obtained the right of acquiring property in Canada. In 1774, by the act of Pope Clement XIV., the Jesuits ceased to be a community, and their valuable estates being derelict and vacant, escheated to the Crown. The Pope directed the property to be handed over to the bishops to be held for him. This the British Government did not do, but the Jesuits were allowed to use the property during their life. On the death of the last of the order, the Crown took possession of the estates of the Jesuits, and devoted them to education. After nearly a century, the Government of Quebec wished to sell some of this property situated in the city of Quebec. This was found to be impracticable owing to the opposition of the clergy. The Premier of Quebec went to Rome to arrange the matter with the Pope. There, in conference with the Propaganda, a measure was framed providing for the sale of the Jesuits' estates "with the permission of the Pope." The year before, the Society of Jesus had been incorporated "to be governed by the rules of the community"; the next step was the passing of the Jesuit Estates Act, which acknowledged a moral claim of the Pope to the ownership of the property; gave \$400,000 to him, not to the Jesuits, to be disposed of within the province as he might see fit, as compensation for "the stolen goods" which a hundred years before the King of Britain had unjustly confiscated; gave to the Society of Jesus the Laprairie common, as a memorial of a Concordat between the Church and State, and provided from the public exchequer for a grant for educational purposes to the Protestants of \$60,000. This Act was not vetoed by the Dominion Government; and when the matter was brought before Parliament, in a full House, the action of the Government was sustained, only thirteen members voting in opposition. Both parties, Conservative and Liberal, in the Dominion

House of Commons, thus gave their sanction to a measure which recognised the right of the Bishop of Rome, who is an alien potentate and not subject to British law, to own property in Canada, and ignores the law of escheat out of deference to canon law. In defence of this measure, a most significant statement was made by Sir John Thompson, the law adviser of the Government, to the effect that, under the British North America Act, any province may repeal any existing law to the contrary, and establish any Church with special privileges.

In view of these and other similar doings, is it any wonder that the Pope has declared the city of Quebec to be "the metropolis of the Roman Catholic religion in America?"

Now let me speak, as far as time will permit, of what the Churches are trying to do for our French Roman Catholic brethren. The field to be occupied is large and widespread. The French-Canadians have, within 120 years, increased from 70,000 to 2,250,000. They constitute three-fourths of the population of Quebec, and are fast displacing the Protestant English settlements. They are spreading southward into the New England and Western States. They are following the railroads, and forming new settlements in Northern Ontario and the North-West. They are found in the older provinces, in New York State, in Manitoba, where their half-breed descendants constitute an important part of the population, as well as in the fertile valleys of the Red River, the Assiniboine, and Saskatchewan. Something has been done to evangelise these people, whose religious character is so important in its influence on the future of our Dominion; but the merest outline of the history of that work must here suffice.

The first successful effort was made by three Swiss missionaries from Lausanne, who, in 1834, began what has become the Grand Ligne Mission, under Baptist management. In 1839, an undenominational society, known as the French-Canadian Missionary Society, was formed. It was supported by the Presbyterians of the country generally, and by friends in Great Britain, the United States, and the Continent of Europe. Seven Swiss missionaries from Geneva were at first employed. The work prospered, till in 1881, the society disbanded, and to the Presbyterian Church were transferred in the main its schools and interests. In 1841, the Presbyterian Church in connection with the Church of Scotland did some work and built a church and school in Montreal; this also became merged, in 1875, in the work of the United Church. Knox College Toronto, employed a missionary for a short time. The British Methodist Church in 1815, made an abortive attempt; and in 1850,

transferred their work to the Church in Canada, which, since that time, has kept a good school in Montreal, and has done some mission work. Here also, however briefly, reference should be made to a movement in Kankakee, Illinois, connected with the honoured name of the Rev. Charles Chiniquy, for thirty years an eminent priest in the Church of Rome. He went to Illinois to found a French Catholic colony in 1855. There, he received the light of the Gospel and renounced Romanism, and 405 out of the 500 families in the colony followed their pastor, and formed an evangelical Church. They were in 1860, received into the American Presbyterian Church, and in 1863, into the Canadian Church. There are now there, a self-sustaining congregation and good schools; while the venerable "Father" still continues as in the past, by voice and pen, to help on the good work, not in Canada only, but in far-distant lands.

Colportage from the first has been an important agency in the work. The persecution and obstacles which the colporteurs at first encountered have gradually given place to a more tolerant spirit, and in most places they are favourably received, so that the Word of God has now found entrance into many localities as yet unvisited by the evangelist. Schools have also been established. The Baptists have the Grand Ligne institution and the Methodists theirs in Montreal, while the Presbyterian Church, under a most efficient Board, maintains the schools established by the French-Canadian Missionary Society at Pointe aux Trembles, Montreal. Another school for girls—viz., Coligny College, at Ottawa—has lately been added, and is full of promise. There are other schools, also, of which the Board in its report says: "Besides 10 schools which owe their existence to the fostering care of the Board, and are now self-supporting, there are 24 day schools and 3 night schools carried on, in which 790 scholars have been enrolled, 316 of whom are Roman Catholics." In all these schools the Bible is taught, and thus the leaven is quietly working and finding entrance into many homes. In 1880, the schools at Pointe aux Trembles passed over to the Presbyterian Church. Improvements and additions have since been made, and, under the model administration of the present principal and teachers, the schools have so grown in the favour and confidence of the people generally, that many who apply for admission cannot be received. The attendance last year was 188, all over the age of thirteen. More than 3,500 French-Canadians have been educated there, and "now of these many occupy positions of trust and influence, as ministers, teachers, physicians, lawyers, merchants, etc. Those who desire to enter on the ministry from

these schools go to the Presbyterian College, Montreal, where they are admirably trained by Professor Coussirat."

When, as the result of missionary labour in several localities, a number of converts had become united in fellowship and formed local churches, the French-Canadian Missionary Society found itself face to face with a practical difficulty. However successfully the Society might conduct missionary and educational work, the government of ministers and churches was felt to transcend its functions. Attempts were made to form a French national Church in connection with the society. This having failed, the churches united in an independent Synod, known as "Synod des églises évangéliques." But in 1877, this also was dissolved, and most of the ministers and all the churches were received into the Presbyterian Church. The work in this form has gone on successfully for 15 years, as appears from the following extract from the last report of the Board: "The work of the Board now embraces 36 congregations and mission fields, 95 preaching stations, with 942 Protestant families; 143 were added to the Church, making a total membership of over 1,423; 1,118 scholars attended Sabbath School. The people contributed \$6,255; 1 new field was occupied; 13 colporteurs were employed; 790 scholars, of whom 300 were from Roman Catholic homes, attended the Mission day schools, with an average of 490; 17 French-speaking students attended college, 3 of whom are now licensed; 188 pupils attended the Pointe aux Trembles schools, and 114 Coligny College. The total number of labourers employed, including 24 ministers, 4 licentiates, missionaries, teachers, and colporteurs, is 29. The total receipts were \$56,514."

Fifty years ago there was not a Protestant French-Canadian known on the banks of the St. Lawrence, now in the Province of Quebec there are at least 12,000, while 20,000 have made their homes in the Republic to the south of us. In Montreal there are 3,000 French Protestants and 8 churches. More than 60 other organised congregations, besides mission stations, are found in Canada and the United States, whose pastors are chiefly natives of Canada. These results we give in figures; but it is impossible so to table the indirect and yet all-important effects of their work as shown in the spread of liberal and tolerant principles, the improvement of education, and the general elevation of the people. Nor can we tell where, in secret, the Gospel leaven is working mightily and preparing the way for a grand movement among our French compatriots.

The Rev. Dr. BUSHNELL, Chattanooga, Tenn., then read the following Paper on "Romanism in North and South America."

The historical aspect of Romanism in North and South America is not only of exceeding interest, but holds the approaches to the whole theme. The Columbian Age was one of great events and leaders. Columbus, Luther, Savonarola, Loyola, and many others almost as well known, belong to this age. At the "discovery" Luther was nine years old and Loyola eight years younger. The discovery of America, the Lutheran Reformation, and the rise of the Jesuits, lie close together in the strata of history. All of them are factors in the discussion of the theme in question. The reaction of the Reformation on Spain aroused almost superhuman opposition. The Jesuits came next. By the time the gates of the New World were fairly open the Jesuits were ready to enter. In the very year of the discovery Alexander VI., the "Borgia Pope," succeeded Innocent VIII. as sovereign pontiff, and on May 2nd, 1493, issued his bull, ceding to the Spanish sovereign "the same rights, privileges, and indulgences, in respect to the newly discovered regions as had been accorded to the Portuguese, with regard to African discoveries, under the same condition, of planting and propagating the Catholic faith." Thus almost four centuries ago, not only the territory now known as the United States, but the whole of North and South America, from the Arctic to the Indian Oceans, was conveyed to the King of Spain, to be subdued unto the Church by Ferdinand the Catholic.

For half a century, every voyage of discovery was conducted under Roman Catholic auspices, and became a veritable mission of the Holy Roman Church. Two years after the discovery, the first Roman church was established in America, on the Haytian island of Isabella. From that day to this, the whole of South and Central America has been Roman in religion.

The first North American province to fall under the Romish sceptre was Mexico. Aztec power and glory went down in a sea of blood only twenty-seven years after the discovery. Mexico has been a Romish province of North America for more than three centuries. While Cortez and his Spanish knights swept like a tempest of fire across the old Aztec Empire, the German Reformation was coming to the birth. Columbus added a continent to the Papal Empire; Luther wrested a continent from the Pope.

In 1565, Melendez sailed from Cadiz for Florida. With him came the first of the Jesuits, eight in number. Melendez had been granted that "flowery land" on condition that the priests and Jesuits should accompany him, and that the little Huguenot colony of Ribault, on the St. John's River, should be dispersed. The first work of this profligate prince was to butcher the defenceless little

colony of Christians who would not say the Romish shibboleth. The details of that Jesuit massacre—the first missionary work of the infamous Order of Jesuits in America—are too shocking for recital here. Even Shea, the well-known Roman Catholic historian, admits that “in no point of view can this massacre be justified.” And yet Rome has not condemned it. From Florida across the Gulf coast swept the invaders, “subduing the country to Spain and the Pope.” The sword and the crucifix went together, the terrified natives accepting the one through fear of the other. Balboa, De Soto, and others like them, thus planted Romanism in the south, while French Romanists pushed down from the north and joined hands with the fiery knights of the south, claiming the whole continent for Rome.

The Jesuits were everywhere. Catherine de Medici, in 1611, forced upon the Governor, Pontreicourt, a few Jesuits from France. Like the camel in the fable, the smallest concession was enough. A year later, the Jesuits were granted the whole of North America from Labrador to New Orleans. Thus, twice, was North America ceded to Rome.

From 1492 until 1620, more than six score years, the papal power held practically undisputed possession of the whole American Continent. As a Church, she still holds undisputed possession of South and Central America and Mexico. In the great western section of the United States, the Romish population is nearly 6 to 1 of the communicants of Evangelical Churches. In many of the great cities of the United States, and especially in the manufacturing centres of New England, the Romish population is large and aggressive. According to Sadlier (*Year Book*, 1892) the whole Romish population of the United States is 8,618,185, while in a footnote, the editor claims that the real Roman Catholic population is 10,000,000. On the other hand, the latest Government census puts it at 6,250,045, but these figures do not include baptised persons under nine years of age.

The most significant movement of Rome upon the United States, at present, is the systematic “peaceful invasion” of French Canadian Romanists into New England, preserving language and religion intact. A few years ago, the Church authorities conspired with the Government to discourage this exodus from Quebec across the line, but no discouragement is now offered. They are led by the Jesuits like an army, and menace the liberties of New England. French Catholic authorities place the French-speaking population of the United States at 1,500,000, about one-third of whom are European French, two-thirds, or 1,000,000, being Canadian. The whole Romanist population among this nationality is put at 956,000,

so that the French Romanists would constitute more than one-third of the Roman Catholics of New England. In Portland and Manchester, etc., they have an absolute majority.

Now, to the Romanist population of North America, aggregating, let us say, 15,000,000, including Mexico, add that of the whole of South America, which may be reckoned as Romanist, and we have for Central America 3,000,000; South America 30,000,000; to this we may add nearly 3,000,000 for Protestants and unclassified. Thus we have in North and South America, not including Canada, a grand total of 40,000,000 souls belonging to his "Holiness the Pope." This vast politico-ecclesiastic empire is organised as follows: 13 provinces, 13 archdioceses, 66 dioceses, 5 vicariate apostolic, 1 prefecture apostolic, 10,221 congregations, 8,765 houses of worship, including cathedrals, etc., valued at \$118,381,516.

The purpose of Romanism in America affords another interesting aspect that must be considered. The official titles of the Pope sufficiently indicate the aims of Romanism here as elsewhere. We have seen that the Spanish conquest of America was in the name and for the Church of Rome, and that for 400 years, submission to this "universal sovereign" has been the only condition of peace to Americans where this sovereign was unrestrained by civil power. The purpose of Rome has not been revised. The horrors of the Inquisition and the bloody propaganda of the sword have been retired, not that they were wrong in Roman morals, but unwise in Roman politics.

It is only in Protestant North America that the sovereign pontiff "has been allowed to dictate terms to the political representatives of a sovereign people. Here his power is asserted, chiefly by intrigue. A committee of Boston patriots, representing "the committee of one hundred," went to Washington a few years ago seeking information, and reported on their return that "there does not go out of the capital of the United States any telegraph message over the lines of the Associated Press touching Romish interests, without being submitted to a Roman Catholic official." Vicar-General Preston is quoted as saying, in a New York speech, that "the man is not a true Catholic who does not receive his politics from the Pope." Cardinal Bellarmine says: "If the Pope should err by enjoining vices or forbidding virtues, the Church would be obliged to believe vices to be good and virtues to be bad, unless it would sin against conscience"—the Romish conscience, of course.

There is neither space nor need to multiply citations. It cannot be denied that it is the abiding purpose of the Pontiff to make America Roman Catholic; that is, to compel her to receive her

politics, as well as her religion, from Rome. Rome is in America not to be tolerated, or to tolerate, but to rule. And those who doubt the possibility, or scout the probability of any attempt to secure absolute dominion by force, whenever force promises the best results, have only to be reminded of the thousands of instances of such resort, some of them even against the dictates of policy.

Romanism is a menace to everything distinctively American, the smooth words from Rome and Baltimore, to the contrary,—to free speech, a free press, popular education, and every other form of progress. It is the dictum of Rome that no man has the right to think, or write, or speak except as a Catholic. This aspect of Romanism in the Americas cannot but be alarming. That Rome in all the Americas, is unalterably opposed to popular education and intelligence, is hardly questioned anywhere. If it were questioned proof is overwhelming. Students of the "Problems of the Times" are familiar with Mr. Jenkins' tract entitled "The Judges of Faith v. Godless Schools." The brochure is "addressed to Catholic parents," and bears the endorsements of Cardinals Gibbons and Newman, and of various dignitaries of that Church. It claims to contain "the concilior, or single rulings of no less than 380 of the high and highest Church dignitaries." The sum total of all this ecclesiastical authority condemns the public schools as "mischievous," "baneful to society," "a social plague," "godless," "pestilential." The foremost representatives of Rome have spoken; "the judges of the faith" have handed down the decision. Rome is the irreconcilable foe of the American public school. And yet there are not a few who refuse to see this eternal enmity and the purpose of Rome. The recent incidents at Alleghany, Pa., Stillwater, and Fairbault, Mich., Boston, Chicago, etc., have the deepest meaning to those who can appreciate them.

It has been demonstrated that where Romanism has control absolutely, the masses have not been educated. Ignorance and immorality flourish to the largest relative extent in Papal States. Kiddle & Schem's *Cyclopaedia of Education*, 1887, discussing illiteracy, presents the figures of 30 countries on the subject. Of these, 5 are marked as nearly free from illiteracy, and all of these are Protestant. The highest percentage of illiteracy given for any Protestant country in the world is 33 per cent. In all those countries where 50 per cent. or more is reached, the religion of the people determines the difference. It is Roman Catholic, Greek, or Pagan—namely, Argentine Republic, 82 per cent.; Hungary, 51; India, 95; Italy, 73; Mexico, 93. This contrast is the more striking, ay, startling, if extended to South America. The little

state of Ecuador, the home of Chimborazo and Cotopaxi, the only American State that is absolutely ruled by Jesuits, is genuinely orthodox by Romish standards, receiving her morals, religion, and politics from the Vatican. One Roman Catholic church to every 150 people in Ecuador; 10 per cent. of the population are priests, monks, or nuns; one-quarter of all property belongs to the bishop; 272 days of the year are feast days; 70 per cent. of the children born are illegitimate; and illiteracy is the normal condition. They have no railroads, no amusements but cock and bull fights, and yet their "territory is naturally the richest on the globe."

But there is a brighter aspect; the dark cloud has a silver lining. In South America, where Romanism first planted her wooden cross, the spirit of liberty walks abroad. In all that group of Republics, where once the Pope was sovereign indeed, only the little State of Ecuador remains as the Spaniards left it. Chili and the Argentine Republic have abolished parochial schools, and forbidden the acquisition of property by ecclesiastical orders. They exclude clerical influence from politics, and in some instances elect their own bishops; and if a nuncio, bishop, or archbishop interferes too boldly with their schools, they send him back to Italy. Chili has also expelled the Jesuits, made education compulsory, and put a State tax on such of her citizens as persist in sending their children to priests and nuns to be taught.

The Argentine Republic pays more for State schools than the United States, England, or Germany,—10 dollars and 20 cents *per caput*. Ex-president Sarmiento, in his zeal for the higher education in the Confederation, was instrumental in securing about 40 of our Yankee school "marms" for his State schools. The Papal nuncio recently interfered with the teaching of one of these girls, on the ground that she was proselyting the pupils to Protestantism, when she gave him plainly to understand that she was "running that institution." The envoy appealed to the State, where the spirited little woman defended herself with such ability that the nuncio was given his passports and advised to take the next steamer for Rome. The archbishop interfered, and met a like fate.

In Uruguay, parochial schools have been closed, monks and nuns expelled from the country, and free public schools substituted under a compulsory education law.

Venezuela has proclaimed her declaration of independence of the Vatican, though there was not a Protestant Church in the whole country. The document is justly regarded as remarkable. "I have taken on myself the responsibility," says President Guzman to Congress, "of declaring the Church of Venezuela independent of the

Roman episcopate, and ask that you further order that parish priests shall be elected by the people, the bishops by the rectors of the parishes, and the archbishop by Congress; returning to the uses of the primitive Church, founded by Jesus Christ and His Apostles. Such a law will not only resolve the clerical question, but will be a grand example for the Christian Church of Republican America, hindered in her march toward liberty, order, and progress by the policy, always retrograde, of the Roman Church, and the civilised world will see in this act, the most characteristic and palpable sign of advance in the regeneration of Venezuela."

The Congress saw eye to eye with the President, and the declaration was promulgated. Similar progress is being made in Brazil and other South American States.

These are welcome gleams of light athwart the gloom of a long, long night; we thank God and take courage. Mexico is in transition. Already she refuses to receive her politics from Rome. Parochial schools have been abolished, and free schools, under State control with a compulsory law, take their place. The confessional is public; no priest or bishop is allowed by law to hold real estate, and titles vested in religious orders are worthless. Already there are 119 Protestant churches in Mexico, 1 of which owns and occupies the old Aztec temple in the city of Mexico, once owned by Romanists. The Aztecs are again in authority in Mexico. Romanism is distrusted by the masses.

In the United States, the Public School, in spite of the tireless intrigues of Romanists, is still intact. Illinois has taken a forward step, which has aroused the Roman hosts, as did the Venezuela declaration of independence. Her compulsory education law is nearly as good as that of some of the South American States. In New England, 50,000 French Protestants, mostly recent converts from Rome, are standing heroically against the "Peaceful Invasion" from Quebec. In some localities and in some measure, the patriotic conscience is aroused or awaking. The heroic defenders of our heritage are being heard and heeded. Already significant results appear. The Romanists complain bitterly that the public schools have robbed them of 10,000,000 of their children. Let the good work go on. Rome's loss will be universal gain to those whom she thus loses. A high Romish authority declares: "The parochial school is necessary, because Catholic children cannot be brought up Catholic and attend the public school. This is a recognised fact. At the present moment, the Catholic Church in America depends more on the faith of the Catholic immigrant than on the generation which has received its education in the public schools. We see

no other way of making them Catholics than by the parochial school."

The present aspect of Romanism puts upon us great responsibility. Romanism is losing ground slowly but surely in all the Americas. But the rebound from Romanism is not always to Protestantism. This is true, not only among French and German Romanists, but almost equally true among the liberty-loving Spanish-Americans in Mexico and South America. This aspect of Romanism in America ought to have tremendous significance to all the Reformed Churches holding the Presbyterian system. Here is an open door and effectual. These millions of our neighbours can only be saved by the Gospel of the Christ. Who shall give it then? With the Republican form of government, and her Conservative theology, Presbyterianism has a special call of Providence into this vast field.

More than to any other division of Protestant Christians is this work committed to us. There is crying need for an immediate advance all along the line. "What thou doest do quickly."

"Romanism on the Foreign Mission Fields" was the subject of the next Paper, read by the Rev. Dr. UNDERWOOD, Seoul, Korea.

Protestant Missions on their first arrival in Korea, in 1884, found a perverted Christianity, in the form of Romanism, already strongly entrenched with a full Church organisation: a large body of French priests, most of whom had been long on the field and were well acquainted with the language; a native priesthood, at that time by no means small, and soon to be largely increased from the numerous theological classes for Koreans in both Korea and Japan, while a native Church of more than 10,000 converts, if we are to accept Rome's figures, made a volunteer corps not to be despised in that army which bade fair to win Korea from heathenism—not to Christ, but to Rome.

Thus, at the outset, we found ourselves confronted by an unlooked-for obstacle, and soon saw that Rome and her agents would form no small factor in the forces to be contended with in our efforts to win Korea for Christ. Rome is, in all mission lands where Protestants are to-day, working and pushing her work steadily, and bidding fair to become more potent among the forces that contend against Protestantism the world over. *Never* will she allow an easy victory to be won by Protestantism over heathenism. As surely as we enter a new heathen land, Rome will be found close in our wake, to pull down as fast as we build. It is necessary, then, that we should know what Rome is, what are her objects, what her

methods, and what the means she uses in the accomplishment of her ends.

In the study of the Romish Church, we must not forget that there are many Romanists better than Rome; but no false charity should prevent us from remembering, that Rome herself is no friend to true Christianity or godliness. It has been said, that when God gave to the world Christianity, which is a mystery, the mystery of godliness, the devil saw that, to maintain his power over man, he must invent a similar mystery. And, weaving in some part of the truth, he "changed the truth of God into a lie," and gave to the world "the mystery of iniquity," which is Romanism. So well has he done his work, that he has produced a system calculated to deceive, if possible, the very elect. It is not our province to speak at present of Rome and her worship as a religious system, but rather of that which we do know, and to testify that which we have seen of Rome and Jesuitism in the foreign field.

As with Rome in her conversion of pagan Europe, so, in all her foreign Mission work, there is an attempt to adapt her truths to the form of heathenism that she meets. In India she is Brahmin; in China, Confucian; in Japan and Korea, Buddhistic. This principle is carried out more thoroughly by the Jesuits than by any other Romish sect, and the following quotations from their rules for the guidance of missionaries will show their attitude most plainly.

JESUIT RULES.

1. A Missionary who hopes for success must assume the character of a divine or philosopher of the country in which he preaches. This conduct removes great part of the prejudice usually entertained against foreigners. A Jesuit, therefore, as soon as he enters upon his office in a heathen country, changes his character. In India he becomes a Brahmin; in Siam, a Talapsian; in China, a Bonze, or Confucian and Philosophic; in Africa a Marabout. In this way the Jesuit gains the hearts and the attention of the people.

2. A Missionary must make it his most earnest endeavour to be favoured at court, and to ingratiate himself with those who are at the head of affairs.

3. He must, if possible, insinuate himself so far into the confidence of the great and powerful, that he may be consulted in matters of state and government.

4. He must make use of whatever has the appearance of truth and piety in the religion of the country where he preaches, and endeavour to reconcile it to his own doctrine. It is not material

that this cannot be done without distorting the heathen, as well as the Christian, religion. The *little sin* committed upon such an occasion, is amply atoned for by the benefit it produces.

5. He must not abolish nor prohibit ancient customs and ceremonies to which an ignorant people may be much attached. Let the people retain the customs of their fathers; it is sufficient to "sanctify them."

These rules speak for themselves. The Church of Rome seeks to secure in her converts not an *opus operans*, a subjective change of nature working out into life, but an *opus operatum*, an external work which requires only the recitation of the creed and a few prayers and baptism.

The result of such beliefs and practices as these might easily be inferred, and may be seen in the history of Romish Missions. Look at Africa. Before 1650, the Congo was proclaimed "wholly Catholic." A very heathenish kind of Catholicism, however, accounted for by the fact, as stated by a Romanist, that "the Catholics learn to be very tolerant of such vices as are to be expected of men of their colour." The only trace of this Catholicism that Captain Tucker, who was sent out by the British Government, could find, was a so-called native Romish priest, who had a wife and five concubines, and boasted in it. Turn to India. Look at the work of Francis Xavier, who acknowledged that being unacquainted with the language of the people he was forced, in the absence of an interpreter, to repeat the creed, the commandments, and a few exhortations in a tongue entirely unknown to his hearers, and yet almost immediately afterwards, he baptised his converts by the thousand. These converts were nothing but baptised pagans, and his instructions in the Faith were so meagre, that, as La Croze, himself a Romanist, bitterly observes, "There is near Cape Comorin a statue of Xavier, to which the heathen themselves make pilgrimages."

The story of Robert de Nobili's Mission to the city of Madura is too well known to need repetition. His dressing as a Brahmin, his secret learning of their language, his denial of either French or Portuguese birth, his claim that he was a Brahmin rajah and also a *saniassi*, his production of a book containing the Christian doctrines of God, the Creation, Immortality, and the Atonement, as the long-lost fifth Veda that he had found, his upholding of caste and other heathen practices, soon won to his cause, according to Romish authorities, some 30,000 converts. Separate churches for the high and low caste were established, the Pariahs were forbidden to approach a priest, and even the last sacraments were administered to them at the end of a staff, that the priest might not be defiled. Such

an admixture of heathenism and the Gospel, Rome called Christianity. This same accommodation to the systems of the people among whom they labour is seen in China. Ricci, the first missionary there, is accused by Romanists of carrying this even to the point of marrying a Chinese woman. Speaking of their missionaries in China, a Roman Catholic bishop himself said: "Their missionary character and object are kept a profound secret, and their only avowed pursuits those of physicians or teachers of mathematics or fine arts, in which capacity they find admission among all classes, even into the imperial palace. They have obtained a tolerably large number of adherents among the lower orders and in remote provinces, but only by means of a dishonest compromise, allowing the converts to retain many of their pagan prejudices and idolatrous ceremonies; for they consider their great object gained if they enlarge the number of their nominal followers, however destitute they may be of a real conversion of heart."

The story of their entrance into Korea, their work there, the number of their converts, the persecution, they endured, as written in Father Dallet's history of the Korean Church, reads like a romance; but when we remember their theory that the end justifies the means, their unscrupulousness, and the fact that this same writer in other works has not hesitated to misstate facts, we are forced to rely for our facts concerning Rome's work in Korea upon individual observation.

Entering that land, as she did, almost a century before the first Protestant missionary, it is but natural to expect that the latter would find a Church already established. If we are to accept Dallet's statements, Romanism found a peculiarly ripe field in Korea. Hundreds and thousands of converts were the results of her labours, but all her work was done secretly; the presence of the priests in her land was not known.

The Bishop himself, in a letter to one of his pupils in France, said: "None of the pagans suspect my presence and my real character. The Christians themselves do not know where I reside: I communicate with them through the medium of four catechists, to whom alone my door is open."

Dressing in the garb of mourners, a peculiar garb that allows the whole person, even the face, to be hidden from view, and one that is, in a sense, sacred, priests were able to travel throughout the whole land, and to quietly and secretly carry on their work. Thus the work went on, until tens of thousands of converts, among whom were men in high repute in the Government and members of the royal family, were won to the cause; and it seemed as though of

Korea, the Hermit Nation, it would soon be said, that she was wholly Catholic. Persecutions that had arisen at the start had been stayed, and Romanism, having entered the Palace, had influence at Court. But even this rapid progress was not rapid enough for the adherents of Rome. Her followers became entangled in the political intrigues of the land; and history tells us, that a native convert, with a letter addressed to a Roman Catholic potentate, urging him to come and take Korea for himself and Christ, was captured as he was attempting to leave the country. This was the signal for persecutions to break out afresh against the Romanists. Hundreds, and we are told by the authority quoted above, thousands, suffered martyrdom rather than abjure Christ. Rome was shorn of all power and influence in Korea, so that her adherents, when Protestants arrived, were almost entirely women, and of the lower classes. As to the character of these, a native Romanist, on being questioned, said that, morally, there was no difference between the Romanist and the heathen; an honest heathen, if converted, became an honest Romanist, and that a dishonest heathen, if he gave in his adherence to the tenets of Rome, subscribed to her creed, adhered to her formulas, and offered the prayers of a Romanist, but that his life and practice would be the same as before. There was no change of nature, no conversion. This statement we have ourselves seen verified in Seoul, where the native converts, in closest proximity to the Romish nuns, were so notoriously grasping and dishonest that these very nuns were obliged to carry on nearly all their financial dealings with Koreans through the heathen servants of other foreigners.

The Romish Church has in Korea to-day, as agencies for the propagation of its work, a mission press, where Romish books for sale and distribution are printed; orphanages and schools where children are taken and educated in almost nothing except the doctrines of the Church; homes for widows and old men; and since Protestants have begun medical work, she, too, has started in this line. Meetings are held from time to time when the natives go to mass. The superstitions and prejudices of Rome have, of course, been introduced, and even iniquitous fables, lying wonders, such as might be apt to work upon the heathen mind, have been invented to help on the work.

To-day Rome is there, well equipped and ready for any and every emergency; and since Protestant Missions have entered she has been steadily pushing her work, until the adherents of Rome, both native and foreign, may be found almost everywhere. With their usual astuteness and far-sightedness, *concentration* has been their watch-

world; her adherents have been urged to congregate in companies and villages, until many villages may be found where Romanism has full sway, and where Gospel Christians have little chance of gaining an entrance. Rome realises that it is *now* with her work in Korea.

Although opened by treaty in 1882, it was the autumn of 1884, before the first Protestant missionary, Dr. Allen, reached Korea; while in the spring of 1885, I landed there, the first Protestant minister to do so. One or two others from the Methodist and Presbyterian Churches in the United States (North) soon followed, and the story of their work in that land, and the way in which God has been blessing them, shows most plainly that it is *now* with the work in Korea.

In the winter of 1885, Rev. H. G. Appenzeller, of the Methodist Church, invited all the missionaries in Korea to a watch-night service. The missionaries, medical and clerical, with their wives, numbered only 10. What were we among 12,000,000 of people? We gathered, and when the hour of midnight drew near, as we bent in prayer before our Father's throne, the very first prayer that ascended to Him was for souls—that we might have souls as seals to our ministry. Most of us had been in Korea not a year, and for what were we asking? Was it possible for God to give us an answer to our prayer? Were we not asking too much of God? These were some of the questions that went through our minds even while we were on our knees.

We did not have much faith that night, but oh, how we wrestled in prayer for souls! and on the 11th day of July, 1886, we baptised our first convert.

In the winter of 1886, we had another watch-night service, and at this meeting the first prayer that was offered was that we might have a score of souls during the year upon which we were just entering.

In September 1887, we were permitted to organise the first Protestant Church in Korea, a Presbyterian Church, which before the close of the year consisted of 23 members. Before the close of 1888, our members were more than doubled, and the baptised converts in the 2 Protestant Churches then working in Korea numbered over 100. No Mission field on this whole globe, since apostolic days, has been so wonderfully blessed.

Thus was God signally blessing the work, and showing to the Presbyterian Churches that the field in Korea was ripe, and waiting to be garnered for the Lord. In addition to this, calls have come, and are still coming, to us from various parts of the country for workers.

All these successes seem to have been the result of a special preparation by the Spirit of God of this nation to receive the Gospel, by breaking down their prejudices concerning foreigners, and bringing about a wavering adherence to their old religious beliefs. An upheaval, a sort of mental revolution, seems to be in progress throughout the land; the Koreans are losing faith in their old religions, Buddhism seems to have entered upon its dotage, and the educated Korean will tell you that it has been relegated to women and children. Confucianism, whatever aspect it may wear in China, as found in Korea, has lost almost every vestige of real religion. It does not satisfy the longings of the human soul, and is not much more than a system of morals, which all ought, but few attempt, to follow. Demonism, or Taouism, seems also to be losing its influence upon the life and habits of the people. The educated of the land are beginning to realise that the pounding of tambourines and the offering of incense to the god of small-pox cannot have the same remedial effects as the proper use of medicines; that the tying of ribbons upon the branches of a tree, or the burning of paper prayers before paper gods, will result in little definite good. Thus, throughout the land, has the Spirit of God been preparing the way, and of Korea it may be said, *it is a land without a religion.*

Thus, these immortal souls, with heavenly longings and God-given aspirations after the truth, appeal to you for *Bread*. He who goes about as a roaring lion seeking whom he may devour, has prepared for them a stone in the likeness of bread, the false in the semblance of the true; and thus it is that hundreds and thousands of Koreans, recognising the *little moiety* of truth that there is in it, have been drawn into the Church of Rome. Her agents, with a full and complete hierarchy, are there to push forward the work. They realise that it is *now* with Korea. And when God so plainly, by the successes granted to your workers, by the open doors before you, by the loud calls from all parts of the land, by their wavering adherence to that old faith, and their longings after something better, says so plainly to the Presbyterian Church, "Go, work to-day in My vineyard in Korea," it is for any branch of the Church of Christ to say whether the poor hungry, starving Koreans shall have the Bread of Life that the Master has commissioned us to give, or the stone that has been offered in its place?

The Protestant Church must awake to her duty, or Korea will become a Roman Catholic country; and either the true light of the Gospel will be for ever shut out, or we shall have a Romanist instead of a heathen country to convert. Heathenism is darkness, but Romanism is blindness.

FRIDAY, *September 30th*, 1892.

COOKE'S CHURCH: Friday forenoon, September 30th, 1892, 10.30 A.M. The Council met according to adjournment, Rev. Dr. COCHRANE, Brantford, in the Chair.

After devotional exercises, the Minutes of yesterday's session were read and approved.

The Business Committee, recommended, and the Council agreed, that the Report on the Alliance "Bohemia Fund" be printed in the *Appendix* (see p. 168); that the General Secretary acknowledge the telegram from the Council of the Sons of Temperance; that Dr. Caven's sermon be printed in the volume of Proceedings; that the Committee on Credentials for next Council consist of the Stated and Recording Clerks of the Council, together with the Chairman of the Section of the Executive Committee, within whose territory a given Council may meet; and that the following resolution, offered by Rev. William Stevenson, of Edinburgh, be adopted;—

"That this Council of the Alliance, met in Toronto, being deeply impressed with the extent to which colonists are settling down in scattered groups throughout the newly occupied territories of the North West and of British Columbia, and of the urgent importance of supplying them with Christian ordinances, and further, recognising the arduous task which is thereby thrown upon the Presbyterian Church of Canada by the strenuous efforts which she is making adequately to discharge it, resolves to express its warm sympathy with the Canadian Churches in their efforts, and recommend very earnestly to the Churches of those countries from which colonists chiefly come, as a matter of duty both to their own children and to the Colonial Churches which have to care for them, to extend to the latter not only hearty sympathy but substantial aid."

In submitting this resolution, Dr. CAVEN remarked that it was one which the Canadian delegates could not have presented, but, speaking for his Canadian brethren, he was most grateful for the kindness which had prompted their brethren from across the Atlantic to offer it. The Church in Canada would deeply appreciate the generous words of their colleagues of other lands, and in their name he thanked those who had proposed the inclusion of the resolution in the report, and the Council for so cordially endorsing it.

Rev. JOHN MACEWAN, Edinburgh, desired, as one of those who had watched the work of the Canadian Church from the old land,

and had now had an opportunity of seeing some of its results in Canada itself, to express the sentiment of deep obligation which the men on the other side of the Atlantic felt to the Canadian Church for striving so zealously to provide the ordinances of the Church for those of other lands who came out to this fair Dominion to make their homes. He cordially supported the clause in the report.

The Chairman, Dr. COCHRANE, as Convener of the Home Mission Board of the Presbyterian Church in Canada, asked permission to express his warm thanks and the thanks of the Canadian Church for this action of the Committee. He had been told that morning by a delegate from Scotland, that it was understood in the old lands that Canada wanted neither men nor money to aid in the work she was engaged in. There never was a greater mistake; they wanted money badly, lots of it, and they needed men, too, men of the right sort; and there would always be the warmest welcome for them and plenty of work for them to do. He was very thankful for the kindly action of the Committee.

The report was adopted.

Rev. Dr. CAVEN: I wish to propose a vote of the thanks of this Council to Rev. Dr. Blaikie for his faithful discharge of the duties of President of the Council during the last four years. I well remember the hearty enthusiasm with which at London, Dr. Blaikie's name was received when it was presented for this office. There is no one who has rendered to this Council such service as Dr. Blaikie has done; the only other name that can go with his is that of Rev. Dr. McCosh, whose absence we all regret. During the past years, Dr. Blaikie has shown in every part of his duties the greatest kindness, courtesy, wisdom, and tact. I may refer to this most beautiful and tender address, especially the necrological part of it. The truth is, that Dr. Blaikie has shown all that wisdom and kindness and consideration for the interests of the Council which had been expected from him. I offer this resolution, which I know will be very heartily echoed by this Alliance:—

“That the hearty thanks of this Council be tendered to Dr. Blaikie, the retiring President, for the able, efficient, courteous, and unwearying manner in which he has discharged his duty as President of the Alliance for the last four years.”

Rev. Principal HURROX: It may not be out of place if one coming from Scotland, and a minister of a sister Church, should second this motion. I, for one, am well acquainted with the career of Dr. Blaikie, whom we all hold in the highest admiration and esteem, and I concur most cordially in this vote of thanks. The members of this Alliance know how admirably he has performed

his duties, always with kindness and tact; and it gives me very special pleasure, to second the motion. The motion was then agreed to by a standing vote.

Rev. Dr. CHAMBERS: I would like to add a few words to what has already been said. There are many in this Council who have attended it for the first time, and they need to be informed of the course the Alliance has taken during the various years through which it has passed, and the different Councils which have been held in Edinburgh, Philadelphia, Belfast, and London. Precedents have been established which I think are likely to be continued for an indefinite period, and which have aided the present Council in the solution of difficult questions. When we were asked to deliver an opinion in regard to the inspiration and inerrancy of Scripture, it was aided by the experience of the past in determining that question. After the fullest consideration, although many of us who took part in the discussion were in the warmest sympathy with the author of the resolution, we came to the conclusion which, I believe, is acceptable to the Council. Now that series of precedents, of which this was one, owes its existence and character mainly to the wisdom and the tact of the recent President, who was familiar with the origin, the history, and the object of the Alliance, and the Councils which it has held; and therefore, as having been present at the last four Councils, and knowing their inner history, it is in every way desirable that we should express in the strongest manner our sense of obligation to Dr. Blaikie.

The Chairman, Rev. Dr. COCHRANE, addressing Dr. Blaikie, said: No feeble words of mine can express the feelings of the Council for what you have done in the past years. But for yourself and Dr. McCosh, humanly speaking, there would have been no Presbyterian Alliance. I go back to my boyhood, when your name was known to me as the Minister of Pilrig Church, and I am sure that, when, in retiring from the Presidency of the Alliance, yet agreeing to serve it as Honorary Secretary, you will in the future, as in the past, do your best for its success, and I hope that the closing days of your eminent life may be the best days in the service of Christ.

Rev. Dr. BLAIKIE: I really feel somewhat ashamed that a second time during the sittings of this Council I should be called to occupy this position. It is altogether unexpected that such a tribute should be offered to me again. I feel profoundly grateful for your kindness, and for the considerate way in which you have referred to my connection with this Alliance.

I look upon my connection with this Alliance as one of the most important events of my life. It has brought me into contact with

many brethren in this country and elsewhere, whom it has been a great privilege to meet. For none of these have I more respect than for Dr. Caven, who moved this motion, and for Dr. Talbot Chambers, who succeeds me in the office of President.

I remember what was the genesis of this Alliance. In 1874, Dr. McCosh said to some friends on the other side of the water, that those in the United States were prepared to go on with this movement, provided the Churches in Great Britain would go forward energetically. He asked me to try and get, as soon as possible, a few friends together to talk over the question. We met in my own house, and it was then, so far as we in the East were concerned, decided that we would take this matter up in earnest. In addition to other preparatory movements, it was also resolved that we should hold in London that preparatory Conference, which took place in 1875, at which the Constitution of the Alliance was drawn up.

It fell to me to prepare for the First Council and to have a great deal to do with it. As the Convener of the Committee, I met with many discouragements, and at times, like Elijah, felt like fleeing into the wilderness, and leaving all behind me. We did not soon or easily get a hold upon the general public. They did not know what the Alliance movement was intended for, and had not much faith in its use or purpose. But we persevered; and amid many fears and anxieties that first Council was held, and left behind it a very pleasant impression and a very hopeful feeling in regard to its usefulness. And now I would say, having watched over this movement from its beginning, I think I see that God in His mercy has used these meetings for the advancement of His own kingdom. Council after Council has been held, each attended with marked success, while a blessing has rested on those who have been present.

And now, as this Fifth Council draws to a close, I believe it will well rank with its predecessors, if it does not go, as in some respects I know it does, even beyond them. The public interest, the interest of the Press, the sympathy of other denominations in the proceedings of the Council, the kindly spirit that has been manifested on the part of all, have left, I am sure, a pleasant and profitable impression. And now we may look forward to this Alliance going on from time to time, and having an indefinite number of meetings in the future. But I cannot close without saying, what I have said before, how much I think we are indebted to Dr. Mathews. I look upon him as the greatest benefactor of my life, because he took completely off my shoulders what I felt to be a burden in the work of the Alliance; and knowing his ability and usefulness, I have great hope in looking forward to the future.

When our brethren return to their charges, it will be, I hope, with a double portion of the Spirit of God resting upon them, and with an intenser desire to spend and be spent in the service of Christ and to advance His kingdom. Again I thank you for the motion which has been passed.

The Order of the Day was now taken up, and the Report of the Committee on the Desiderata of Presbyterian History called for (for Report, *see Appendix*, p. 161). In the absence of Rev. Dr. Mitchell, its Convener, this was presented by the Rev. Dr. MATHEWS, who stated that Dr. Mitchell desired to resign his position as Chairman of the Committee. On motion, the Report was accepted, and thanks voted to Dr. Mitchell for the service he has so long rendered in connection with this important subject, and the hope expressed that he might be long spared to do much good work in this department of knowledge.

The following Paper on "The Doctrinal Agreement of the Reformed and Presbyterian Churches," was then read by the Rev. Dr. CHAMBERS, New York :—

A remarkable difference exists between the Lutheran and the Reformed Churches in reference to their doctrinal symbols. The former have one chief standard, the Augsburg Confession and some three or four other statements, which are either defences or explications of the fundamental creed. The latter, on the contrary, have no one common standard. The Church in each nation or province or city, formulated its own faith as circumstances required, and hence, there exist thirty or more different Confessions, of which by far the larger number appeared in the sixteenth century. They were called forth by the aspersions of ignorant or malignant foes, and were intended to exhibit in systematic order, the truths which their authors and advocates held, and thus to furnish a reason for "the hope that was in them." In this way originated, the Helvetic Confession, the French, the Belgic, the English, the Scotch, the Bohemian, the Heidelberg Catechism, and all the rest.

While these varied greatly in length and order and form, they yet showed a remarkable agreement in substance, spirit, and aim. At an early period they were collected and printed together, as different expressions of the same essential faith. As early as 1581, there was issued a *Syntagma* or *Harmony of Confessions*, a distinct outgrowth of the conscious unity of doctrine which underlay the varying utterances of belief. This unity seems always to have been a part of the consciousness of the Reformed Churches. Hence, when the believers in Holland were troubled by what seemed to them

serious errors, they called together a Synod, composed of representatives of all the Reformed bodies in Europe, from Britain to Transylvania, to consider and decide the questions at issue in accordance with the common faith. This Synod met, so far as the delegates were not hindered by the civil authorities (as was the case in France), and after discussion, agreed upon a series of Canons which were set forth as containing, not the views of the Church of Holland, nor those of the individual members of the Synod, but the general sense of the Reformed Churches as a whole. This, then, the deliberate utterance of the only (Ecumenical Synod of the Reformed Churches that was ever held, may justly be taken as the common opinion on the points at issue. Certain it is, that it has never been repudiated or set aside by any subsequent action of the parties concerned.

In like manner, the Assembly of Divines, held at Westminster in 1643, was instructed to draw up Articles of religion which would "bring the Church of England into nearer agreement with the Church of Scotland and the Reformed Churches on the Continent." And the authors of this famous document considered that they furnished what might well be a "Consensus Creed" for their fellows in other lands as well as for themselves. Nor may we doubt that, so far as concerns "the doctrines of grace," the claim is well founded. Dort and Westminster do fairly express the opinions of the entire body of the Reformed of the seventeenth and eighteenth centuries. The latter, the most elaborate and carefully drawn of the entire number, differs from the rest in that it adopts the Federal Theology, arranging the whole system under the Covenants which God saw fit to establish with men.

Of course it is not meant, that all the Reformed now are bound by the *ipsissima verba* of the two latest symbols, but it is meant, that the general system of doctrine contained in them,—that which distinguishes its holders from Pelagians and Arminians, and other like errorists,—is the distinguishing characteristic of all who justly claim the historic name of Reformed. In this we have unity without uniformity. Expressions and phrases vary, but the sense and import is always that of the masculine faith, which heartily recognises the Sovereignty of God in His own universe, sets His glory as the highest of all possible aims, and reverently says with the chiefest of the apostles, "Lo, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

But in the progress of time new topics have come to the surface, and points which have never before been questioned are now

seriously assailed, especially, at a period like the present, when philosophy comes in to modify theology, and there is a disposition to pare down points of doctrine to meet what is called the spirit of the age. Yet amid all these movements the existing formularies, the well-known standards which for centuries have been the battle-flag of the Reformed, furnish what is needed. Like the Scriptures which they represent, they are "profitable for teaching, for reproof, for correction, for instruction which is in righteousness." They of course do not specify and reject errors which appeared after their time, but they do set forth the truths which stand in opposition to these errors, and lay the basis for their refutation. Their summation of Christian doctrine is so clear and complete, that whoso receives it *ex animo*, is forewarned and guarded against the fond inventions of later errorists.

Some points may be specified:—

I. *The Authority of Scripture.* All the Confessions declare that the Scripture is inspired, but none of them gives a definition of inspiration. Yet they agree as to its chief result, which is to make the written Word the sole and absolute rule of faith. It is infallible. Nothing else is to be compared with it, much less set up as a rival. No one (save the Helvetic Consensus Formula, which being of comparatively late date—1575—never attained general acceptance) affirms in so many words the inerrancy of Scripture, but all their utterances fairly imply this. For they consider a "Thus saith the Lord" as final and conclusive, saying with the Master, "The Scripture cannot be broken" (John x. 35). How could the Word be an infallible rule if it contained an element of error? Who could define the limits, and say where the truth ended and error began? The whole tone of the Confessions, their reverence for Scripture, their unreserved submission to its authority, indicate that they made no exception to any of its contents as merely human, but accepted all as at once human and Divine, human in the method of communication, but Divine in origin and character.

II. *The Creation of the World.* The Confessions agree in recognising God as the Creator of the world, using for this purpose the familiar phraseology of the Scriptures. They make a constant distinction between the Creator and the creation as being, respectively, cause and effect. God governs the world, and is present in every part of it, yet is in no sense or degree identified with it. These symbols are entire strangers to the view which makes the world the eternal self-revelation of God, the living tissue which the Divine Spirit is ever weaving. Their entire system depends upon the distinction of the Divine Being from all other beings, who, because of

their derived existence, are under His control, and are governed by Him in accordance with their nature. God is transcendently above the world; and although He is, at the same time, imminent in every part of it, yet He is not confounded with it, so that there is but one substance. No shape which the apparently Pantheistic hypothesis may take, can be reconciled with the fundamental principles of the Reformed.

III. *The Fall of Man.* There is a very marked agreement as to the sin of the first man, its character and its consequences. So far from that sin being an indispensable step to a greater good, it was a wilful and deplorable fault, which involved the whole race in ruin. Nowhere is it even hinted, that actual transgression is necessary in order to the formation of a truly elevated and disciplined character, any more than that it was required to complete the holiness of the elect angels. Sin is evil, and only evil, and that continually, even though it may be, and is, overruled to the promotion of God's glory. The Fall of the first pair was a tremendous loss, as is clearly shown by the wondrous system devised to repair its damages and reconstruct the defaced image of God. It does not need actual sin to discipline the human soul. All that is required can be gained by the struggle with temptation, in which even the conqueror often has his faculties tested to the utmost.

IV. *The Incarnation.* Great stress is laid upon the entrance of God into humanity, but the astounding fact is ascribed not to any original purpose of communicating the Divine nature to man, so that the Gospel is "an extension of the Incarnation," but to the great scheme of redemption by sacrifices, of which it was the preliminary step. God was in Christ for the purpose of "reconciling the world to Himself." The symbols here adhere closely to the language of Scripture, which everywhere represents the Incarnate Son as the wondrous gift of God's love sent to be a Saviour, and wrapping around His Divine Person the robe of flesh, in order thus to accomplish His redemptive work. To substitute an earlier reason and a different aim for this wondrous act of condescension takes away from the glory of the Cross, and relegates the passion and death of our Lord into an inferior and incidental relation, one wholly at war with the tenor of the Pauline Epistles, the jubilant songs of the Apocalypse, and the experience of earnest believers.

V. *The Atonement.* The contention in our day is not so much as to the extent of Christ's redemptive work as it is in regard to its nature, some ascribing to it only a moral influence, or regarding it as a dramatic exhibition or a Governmental scheme. With one consent, the symbols of the Reformed insist upon the view which

makes it a Vicarious Sacrifice, a real ransom for the bondslaves of sin and guilt. They always represent Christ's sacrificial work in accordance with Peter's reference to Him as one who "His own self bare our sins in His body upon the tree" (1 Peter ii. 24). They vary in the terms in which they set forth this truth, but not at all as to its vital distinguishing substance. Believers are "bought with a price," and saved with a great salvation; since for them the Lord Christ "humbled Himself, and became obedient even unto death, yea, the death of the cross," thus "appeasing wrath" (as the Belgic Confession says) "by a full satisfaction," and "feeling in body and soul the terrible penalties due to our sins."

VI. *Believers are the children of God.* This blessed truth is acknowledged by all the Reformed. They hold that all men are indeed sons of God by nature, as having been created in His image. But alas! this image has been sadly defaced by sin, and men are now born children of the evil one; nor can they regain their original sonship except by adoption into the household of faith, the family of God. This, so far from being a natural birthright, is a privilege conferred through God's unspeakable grace. It belongs alone to believers, who, becoming united to Christ, God's own Son, are enabled to look up to Him as their elder Brother, and through Him to God as their gracious and loving Father. It is not a mere name but a joyful reality, covering the future as well as the present; for believers, as children, are "heirs of God and joint-heirs with Christ." It is solely through faith men receive the adoption of sons. And nowhere, is this exalted gift confounded with the figurative designation of men as "the offspring" of the Most High. The two things are as far apart as the east and the west.

VII. *Salvation is All of Grace.* The Scripture is a record of redemption. It presupposes the lost condition of men as a sinful race, of whom God means to save, and does save, "a multitude that no man can number." This salvation is entirely of grace in its origin, its execution, and its application. Men have no claim to it, and might justly be left to the due recompense of their evil deeds, as they would be but for God's great love, which led Him to send His Son to be "the propitiation for our sins." It follows, then, that He cannot be put under obligation by any of His creatures, so that they have a right to complain if the means of grace are, in His inscrutable Providence, denied to them. Nothing in the Consensus of the creeds of the Reformed Churches gives any warrant to the idea of a future probation for those who live and die without the Gospel. God owes them nothing, and the moment it is conceded that He does, "grace is no more grace."

VIII. *The Eternal Sanctions of the Law.* The Reformed accept the obvious teaching of Revelation, that this life is a season of grace and forbearance, which is followed by retributions that are final and unchangeable. All promises and precepts are limited to earth and time, after which there is no possibility of change. Men, in general, are quite willing to accept this view as to heavenly blessedness, but the quarrel of the world with the Bible comes to its issue, in the matter of eternal perdition. And sometimes, even the godly are troubled, and seek to evade the matter. Yet the doom of the impenitent, fearful as it is, is stated by the blessed Saviour Himself more frequently and more distinctly than by any of the apostles; and hence the Reformed, refusing to be wise above what is written, accept the painful conclusion. In this they follow what has been the faith of the historic Church from the beginning; for variant opinions have always been those of individuals, never the creed of a party or of any considerable body.

IX. *The Difference between the Church and the World.* All the Reformed have built their confessions upon the Word of God as containing the full revelation of truth. They never supposed that this could be supplemented by any heathen religions. The scattered rays of light, distributed under God's general providence among the outside nations, could add nothing to the full-orbed "Sun of righteousness" shining amid the chosen people. As Christ said, "Salvation is of the Jews." Ethnic peoples have enough in the light of nature, and in the workings of their own minds, to render them responsible and without excuse, but they have nothing to impart to the children of the kingdom. The study of comparative religions is interesting and in many ways useful, but not in the way of adding anything to the teaching of the living oracles. Hence all these religions are ignored, except in the sense of contrast with the immediate disclosures God makes of Himself in the Old Testament and in the New."

Rev. Dr. ROBERTS, Cincinnati: "The Paper presented by Dr. Chambers, it is hardly necessary to state, is one of great ability, interest, and value. As a Paper, it may be regarded as a step in the direction of a Consensus Creed. It is well known to the Council that efforts towards the formation of such a Creed have been made by the Alliance in the past, but without definite result. In these circumstances, feeling that the work laid down by the Alliance should nevertheless be carried forward, the General Assembly of the Presbyterian Church in the United States of America, constituted a Committee, of which I have the honour to be the Secretary, authoris-

ing it to prepare a brief Creed, and to bring the general subject of a Consensus of doctrine before the Supreme Judicatories of all other Presbyterian Churches, whether connected with this Alliance or not. This movement, it is therefore to be clearly understood, was not antagonistic to the Council, and further, was not intended in any way to favour any particular type of Calvinism. But it was felt that for one of the important Churches of the Alliance to move in the matter, in the way of suggestion, might lead to larger and more enduring results than would follow the efforts put forth by a Body, like the Alliance, possessed only of advisory powers. A Consensus Creed, to have general acceptance and obligation, must be adopted by each of the Churches bearing the Presbyterian name in accordance with the Constitutional methods of adoption prevalent in each denomination; and it is therefore only by denominational action that a short Creed can secure general acceptance as a positive statement of essential Presbyterian principles. The Council cannot determine what is essential to the Presbyterian System, but the Churches can.

In connection with this movement it is proper also to state that the "Presbyterian Church in the United States of America," realises that the Apostles' Creed, while an approved statement of doctrine, is insufficient to express the needs and views of the present age. Its use as a liturgical Creed is highly commendable, but it is not a Creed which can appropriately be used in the nineteenth century as an interdenominational Creed. It is also felt that no one of the great existing Confessions or Doctrinal Standards is sufficiently popular for general use, and that the history and sentiment connected with each will prevent any one of them from being accepted by all our Presbyterian Churches. A Consensus Creed, therefore, should be new in part in its phraseology, should deal with essentials only, should deal with all essentials, as well as be true to the Calvinistic System.

With this aim in view, the Committee of the Presbyterian Church in the United States of America, instituted a correspondence on the subject of a Consensus Creed with other Churches, and already nine Churches have appointed co-operating Committees. With the assent of these Committees the American Committee has prepared a brief tentative Creed statement, simply as a basis for correspondence as between the Committees. Some copies of this Creed came, in some manner, into the possession of reporters last spring, when it was published, but without authority. It is therefore necessary to state clearly, that this tentative Creed has not received the final approval even of the Committee which prepared it, that it is simply a basis for correspondence with a view to Church action some time in the future. It is to be sincerely hoped that this tentative effort of one of the

largest of our Presbyterian Churches towards the statement, in a brief and popular form, of the essentials of the Calvinistic theology and the Presbyterian polity, will meet with sympathy in our widespread Communion, and that as a result of the co-operation of our Churches in the work, we may, after a few years, find ourselves as Presbyterians in the possession of an acceptable and authoritative Consensus Creed."

Rev. J. MACEWEN: I would give expression in a second or two to my great satisfaction with the Paper which Dr. Chambers has read, and the delight I have in seeing a minister holding such views as Dr. Chambers holds being appointed to the place vacated by our revered friend Dr. Blaikie. As far as this Council is concerned, there is no desire to depart from the great substance of the Reformed faith as represented by the different Creeds of the Churches. Dr. Chambers made a statement referring to departures from the doctrines of the Reformed Churches in many lands, and by various parties, but he called attention to the fact that no one of the Churches represented in this Alliance has formulated anything in opposition to the great fundamental truths. While some of the Churches have to pass, and some of them have been passing, through testing times, when new questions have been raised, yet we have a sure conviction that our creed is so well founded on scriptural grounds, that after a little while, all these tendencies will pass away, and men will come back again, and find that what they regarded as old-fashioned, was the living truth of the living God. We are approaching better times, and we need have no fear of the work of God. Some think we are afraid that the truth of God will fail in these critical times. We are not afraid of that, but we are afraid that many precious souls may be carried away by these false doctrines.

On motion of Dr. MATHEWS, it was agreed, that the members of this Council residing in Glasgow be a local Committee of Arrangements for the Council to be held in that city, with power to add to their number, the Rev. Dr. LINDSAY, Convener.

Rev. Dr. COCHRANE, as Chairman, tendered the thanks of the Council to Rev. Dr. Mathews, General Secretary; Rev. W. H. Roberts, D.D., Cincinnati, O., Recording Clerk; with Rev. David WATERS, D.D., Newark, N.J., and Rev. Arch. HENDERSON, D.D., Crieff, Temporary Clerks, for their services rendered during the sessions of the Council.

Friday, Sept. 12th 3.15, 1892.

On **FRIDAY** evening, September 30th, 1892, 8 o'clock P.M. the Council resumed its session. Rev. Dr. CHAMBERS, President of the Alliance, in the Chair.

After devotional exercises, the Rev. Dr. Chambers addressed the meeting. He spoke of the satisfaction which the delegates could not but experience with regard to the reception extended to them by the citizens of this beautiful city, at this, the Fifth General Council of the Alliance. He expressed gratitude to the citizens of Toronto for the magnificent hospitality which had been extended to the visitors. This meeting had been a great success. Difference of views existed among the delegates, yet there had been perfect unity of feeling between them all. He then paid a tribute of gratitude to the leading officers of the Alliance, and expressed the confidence that the Alliance, now an accomplished fact, would year by year increase in influence and in its ability to further worthy ends.

Rev. WILLIAM PARK, M.A., B. Div., then moved the following vote of thanks:—

Resolved That the Council officers convey thanks to the local Committee for the admirable arrangements made by it for the transaction of its business and the comfort of its members. It most cordially acknowledges the hospitality which has been shown so abundantly, especially on the part of those who have given public receptions, and of the families who have received the delegates into their homes and treated them with unvarying kindness. It will mention also the lady Landlady of the Pavilion, and the Saturday night 11. Nineteen, as proofs of the generous thoughts of the Presbyterians of Toronto, and as matters which added greatly to the enjoyment of the delegates.

That Council has also to thank the managers and session of the St. James Square Church of Knox Church, and especially of Locke's Church, for the use of their church edifices. It has also to thank the choir and its leader for the utmost manner in which they have conducted the service of Praise and the stewards and the ushers for their valuable services at all its meetings.

That the railway and steamboat companies that have granted favorable terms to the delegates traveling over their lines, the Council would express its gratitude, and lastly and in a very special manner to the Newspaper Press of Toronto for the fine reports printed of all the meetings.

In moving the resolution Mr. Park said, that before this Council

was held. Toronto, to many of the delegates, was nothing but a name, but now all that was changed. They would now ever remember this beautiful city of Toronto as a queen upon her throne, sitting by the side of her pure lake of Euphrat blue, with her magnificent streets, her public buildings and residences, her peaceful Sabbaths, and her warm-hearted citizens. The vast crowds which had daily and nightly filled this spacious edifice of Cooke's Church, which is a credit alike to pastor and to people, had shown the great interest taken in the proceedings of the Council. Least of all would they forget the kindness and hospitality of the citizens of Toronto, which, like her streets, could not be measured, and the farther they were traversed the more delightful they were. He would always look back upon the fortnight that was gone as the happiest holiday of his life, and it was only right and fitting thus to express the gratitude they all felt. The result of the Council had been twofold: first, to remove the narrowness which might otherwise exist in their minds; and second, to show that though they met as Presbyterians, they had no antipathy to the members of other Churches. They would be sent home with fresh impulse to the work that lay before them, and from their personal contact with Canadians they would be able to sympathise with their struggles. He hoped that the outcome of the Council would be that the Canadians would think more kindly of Ireland, and that the Irish would be wisely counselled as to the government of their fellow-brethren. As Presbyterians, they wished all the Churches of Christ.—God-speed, and they would roll manure and more attached to Presbyterianism, but most of all to the central figure of Christ. In conclusion he said, that the best thing he could say was, in the words of the hymn, "God be with you all, we meet again."

Rev. Dr. PUTNAM, Lugansport, Ind.: I do not know that I ever had so large a text in my life to preach from, and yet I never had a more acceptable text than that Mr. Park has given us, and I am most happy to see it the motion for adoption.

I have never been in Canada before, and some things that have happened to me in my lifetime, made me not sure that I cared ever to come. But now that I have come, I wish to come again. I have learnt some things since I have been here, and I think you Canadian Presbyterians have set us an example over in the United States. I asked Principal Caven how many different Presbyterian bodies you have here. I didn't quite catch what he said, but I think it was four or five; and then I took out the roll of members, and found that we have about ten different denominations, and I said, "How's that?" If we are all one in this Council, why not be

one in reality? Now, I know it is better to have unity of spirit than to have a mere form of unity.

For seven years of my ministry I lived on the border-land, and I had really rather come over here right away than live on any border-land between two Churches. But when we remember our Lord's prayer, that "they all may be one, as thou Father art in me," my heart goes out to all these other denominations, and I pray that the time may soon come, when all God's people may be one in Christ Jesus, one in the Spirit. The example you have given us of Presbyterian Church union is a good thing for us to follow.

Another thing—I never in my life, until I came here, heard these psalms of David sung in the churches. In our American churches we do not use them; some of them I have quite fallen in love with, and it is my intention when I go back to bring some of them into use in my own congregation.

Rev. P. McADAM MUIR, of Edinburgh, said that Toronto in its own beauty as a city to dwell in, and in the kindness that had been shown to the delegates and the Council, had far exceeded his expectation. He knew that Toronto was called the Queen City, and he thought the Queen after whom she was named must have been the Queen of Sheba, because "the half had not been told." It had been said that there were two very sad things—viz., a great multitude, and saying good-bye. They had had both a great multitude and were saying good-bye to-night, yet he felt that no one was sad. Their visit to Toronto had been exceedingly pleasant; and now, in saying good-bye, he would convey to the audience the good wishes of his fellow-delegates, and the assurance that wherever they went they would never forget so pleasant a Council, weather so glorious, clergy so devoted, congregations so generous, and people so honourable.

Rev. Dr. HOGE, Wilmington, N. C.: I suppose the Committee of Arrangements desire "representative men" upon this programme, for I have the honour to figure as the representative of more than one State. I have some claim to represent Virginia as the place of my birth and education, and North Carolina as the scene of my ministry; but I must leave to Professor Beattie, whom, after severe struggles with the Custom House, we have succeeded in importing there, the honour of representing South Carolina. A friend of mine once told me that he had found a place which would suit me exactly, a place where there were no Sunday newspapers, no Sunday street cars, no Sunday mails, and so on; and when I asked where this wonderful place was, he said "Toronto." So it came to pass that, after a few days' wandering in the province of Quebec, feeling myself a stranger in a strange land, I at last set foot

here; and though I had never been in this city, in a moment, I felt at home again, and have continued to feel that it is a blessed and a happy home for me.

I suppose that many of the delegates have felt a glow of satisfaction on arriving here. Thinking themselves unknown and unnoticed, they have wondered at the divinement of these people in finding out that they were some of the great men, and so, that they had provided them with the very best home in the whole city; but I must tell them that they are all mistaken,—I had that honour myself, and this is proved by the fact that, while some of the delegates have gone, I still remain. . . . The hospitality extended to us has been universal, from State and Church and Press and People and Preachers, it has been as inexhaustible as Niagara, and as broad and beautiful as your beautiful lake when unruffled by storms.

Let me glance for a moment at some of the benefits of this Council. It was my privilege a few months ago to deliver to my people a series of lectures upon the Martyrs of history; and when I had spoken of Swiss and Huguenot, of Puritan and Scotch, it seemed incomplete, and I finished up by giving a lecture on the "Making up of America," for here, we have reaped the benefit of the Reformation, and here, its doctrines have free and untrammelled development. Why, what had we in my own State? We once had a great immigration for conscience' sake, and from the midst of these sturdy patriots, came that immortal document which we call the "Mecklinburgh Declaration of Independence," which secured that liberal policy of Great Britain to all her colonies that has made their people free. We have had refugees from Scotland and from Ireland. You still find Maes as plentiful with us as in the Highlands of Scotland, and their hearts just as warm and generous as in the days when they came from the old land. We have also had the gentle and refining influence of the French Huguenots.

We have always been recognised by all Presbyterians as sound in the faith, and we are trying to put from us the imputation that "we are very sound, but it is sound,—asleep." The Southern Presbyterian Church welcomes all earnest scientific criticism that studies scientifically the Word of God as the Word of God; and from the very moment that we became a separate institution, we recognised our duty to play a part in the evangelisation of the world. And wherever you find Presbyterians at work in the United States, you will find them working shoulder to shoulder with each other. Therefore I ask you to remember, this little member of the Presbyterian family, a member which, we claim, shares with you in all loyalty to Presbyterianism; but, better than loyalty to Presbyterian-

ism is loyalty to the threefold cord of truth, righteousness and loyalty to Christ.

Rev. Dr. HENDERSON, of Crieff, gave expression to his great pleasure at being able to visit Toronto. It had long been his desire to do so, and now he had been enabled to be present under circumstances the most gratifying possible. It was with the desire, that was in their breasts, to be the better able to serve the Almighty, that so many delegates had come to the Council. It was not to hear the excellent papers or to listen to the wisdom of the Council's Solomons. There had been no blowing of sectarian trumpets in the meetings. There had been manifested a feeling of brotherly kindness towards other denominations, so that the Council would undoubtedly lead to much good, to a kindlier, more brotherly, more Christian feeling of the members of the different Churches one to another, a greater willingness to work together for the Master's kingdom; and now all the delegates would return to their homes, strengthened and encouraged for new efforts and new activity in many lines of Christian work.

Rev. JOHN B. DRURY, D.D., of New York: Dr. Hoge has said, that the speakers seem to have been selected as representative men, and so, I suppose, I might appear before you as a very unworthy representative of the great metropolis of the United States, delegated to speak a few friendly words of greeting to the people of the metropolis (at least in prospect) of Canada. A citizen has told me that it was pretty certain that Toronto would soon have a million of inhabitants. I am very sure it is laid out on that scale, and if it will only keep up the rate of growth that it has had for the last ten years, it will reach that figure in time.

But I prefer to appear before you as a representative of the Reformed Churches of the European Continent, transplanted to America. I stand, representing the oldest Reformed Church on the American continent. Before coming here, I anticipated visiting this city with exceeding interest, because of the fact that our Church, the Reformed Church in America, known better as the Reformed Dutch Church, had the honour of planting the Reformed faith of the Presbyterian system on this very spot. It was our Missionary, the Rev. Mr. McDowall, who came here and started the first Reformed church, on the very site of this city of Toronto. Soon after the Revolutionary War, when our Church had begun to break from the shackles of a foreign speech, we sent forth our Missionaries both south and north. A good Presbyterian brother was sent to this province of Ontario, and he gathered a number of churches for our Synod. Among other ministerial services he took part in, was the ordination of the Rev. Dr. Reid of this city, the honoured

Clerk of your Presbyterian General Assembly and a delegate to this Council. Our Mission work went on, until we found that the supply of ministers was inadequate for the needs of our own congregations, and this led to the transfer of these Canadian churches to the Presbyterian bodies in Canada. As I have seen these churches in this city now, I have felt thankful, that that little seed planted so long ago, has borne so rich and splendid a fruit.

And so, it is not without satisfaction, that I have found myself in this city a representative of my Church. This whole city and its city life has been to me an object lesson, which we from the United States may well take to heart, and we can only congratulate you, that the Christian Churches planted here, Presbyterian, Baptist, Methodist, or whatever be their form, have had wisdom to stand together and to maintain those great virtues and principles which are the glory and strength of any community. There must be in this community a great deal of truthfulness, for the Street Railway Company are willing to take the word of the passengers as to their fares; they have no fear that they will be defrauded, so that there must be a great deal of honesty here. Then I have looked at your public buildings, your Osgood Hall, your Parliament Buildings,—and it has been to me something of a marvel, that your Parliament House is expected to cost only a little over a million dollars. You must have honest administrators of public affairs.

I need not speak of your observance of the Sabbath, I can only beseech you, that you let nothing rob you of this heritage, for should you live in a city where there is not this strict observance of the Sabbath, you would find that the failure to observe God's day brings many other evils in its train. The fact that your churches are scattered all over the town for the citizens is a good sign; there is no *up-town* and no *down-town* in Toronto.

I need not speak of these resolutions which have been offered to-night,—perhaps, enough has been said: I can only express my wonder at the amount of thought and labour and care that must have been given by some one or some ones for our convenience, and at the abundant hospitality that has been given me. I wish to say a word as to how this Council has impressed us. It has rejoiced me greatly, that its Session have kept the key-note that was so admirably struck by the opening sermon; there has been the continual looking to the Divine power and strength of the Holy Spirit; there has been comparatively little self-congratulation, and there has been a continual seeking as to how our weaknesses may be overcome, how the undeveloped resources of the Church might be multiplied and increased. Last time that I came here, I stopped to see Niagara

Falls; this time, I visited something that impressed me almost as much as the Falls themselves: it was the pains and labour and engineering skill which is taking some of that power to make use of for the convenience of man. By taking $1\frac{3}{4}$ inch from the height of the Falls, a force equal to 100,000 horse power may be used and applied by human industry, and that will light the streets not only of Niagara but of Buffalo. But what resources are there not, yet undeveloped, in this Church of the Lord Jesus Christ? What resources that we have scarcely touched are there in the membership of those organisations represented at this Alliance? It has been pleasing to me to see that throughout all the deliberations, of the Council, the earnest endeavour has been to learn, how can we insure more efficiency in developing the work of our Lord? At the beginning it was said, that the Reformed Churches were born out of the revival of religion. A continuance of such is the secret of all further advance; just in proportion as that Spirit of God continues to descend upon us, shall we be able and willing to do His work.

Rev. Dr. BLAIKIE: The previous speakers have occupied their time in returning thanks on behalf of their respective Churches, but as the Free Church has been already represented, there is no reason why I should follow the example of my brethren. I would rather occupy the few minutes I have, in speaking for some of the Churches which are not represented in this Council, and which, I think, ought to be remembered at this time; I refer, to some of the old Churches on the continent of Europe. But you might ask me, what right have I to represent these Churches, or speak in their name? To that I would answer, that among the duties allotted to me previous to the meeting in Edinburgh, was that of visiting these countries, explaining our movement to them, and inviting them to join in this Alliance.

In 1876, I performed a pilgrimage among six or eight of the Churches on the Continent of Europe that were fashioned on the Presbyterian system. It was an extremely interesting journey. Among others I visited the Church in the Waldensian valleys. I remember I was met there by an unexpected objection: after I had very earnestly explained my scheme, one of the pastors spoke up and said, he didn't see how it was possible for the Waldensian Church to be Reformed, for their Church had never been *de*-formed. However, I told him we must not quarrel over the etymology of the word, but they must come and join us. This they did, and have always been our faithful friends. And a very thrilling thing it is, I assure you, to go to those valleys, and call to mind some of the scenes that have been enacted there. Just behind the little town of La Tour itself, which may be called the capital of the valleys, is a high

cliff called the Vandolin ; and over that very cliff, in the persecution days, many Protestants have been thrown ; indeed, there is hardly a spot among those valleys which is not associated with some deed of fidelity to the truth. The Waldenses never had a better friend or truer benefactor than John Beckwith ; but when asked by him to become Episcopalians and choose a bishop, they stood firm against it, and are Presbyterian to the present day. Another very interesting country and very interesting Church is that of Bohemia ; a land that is full of thrilling memories of the struggles of Protestants. There, in Kuttenberg, the second city of Bohemia, you can see the old silver mines into which there were precipitated 4,000 Protestants in a single year ; and when you go into Prague itself, the capital of Bohemia, you see the place where the scaffold was erected on which twenty-five most distinguished knights and gentlemen gave up their lives, sealing their testimony with their blood. About ten years ago, some Bohemian students who were studying in our college in Edinburgh, passed a shop which contained pieces of armour ; there, among other things, they found an executioner's sword, and upon it were the names of those who had been beheaded on that memorable occasion. A little money was collected to purchase the sword, which was then sent back to Bohemia, and is now, I believe, in the safe keeping of Pastor Dusek of Kolin.

Another country which I visited was Hungary. There is no more interesting city in Hungary than Debreczin, which possesses a very large university. A friend of mine, an old Scotch minister, went there with me ; we were received with open arms, and the hospitality accorded to us was like the hospitality of Toronto. Our host was most lavish in his kindness ; he understood our mission, and promised us all help in carrying our work into effect ; when we were leaving, as a mark of special honour, he accompanied us to the railway station, and at parting, kissed me on each cheek—an honour and compliment which I have never since received in connection with this Alliance.

I think this Council is one of the most successful we have ever held ; I am very sure that the memory of it will remain in our hearts as long as we can remember anything, and that it will be a good thing for our friends in Glasgow, when the Council meets there four years hence, to copy the arrangements made in Toronto. We have been able to sing in spirit,—

“ Behold how good a thing it is,
And how becoming well,
Together such as brethren are,
In unity to dwell.”

The sympathy accorded to us by other denominations has been a very pleasing feature of this meeting; and above all, the desire of this Council to exalt the name of the Lord Jesus Christ, and devote all its energies to the extending of His kingdom, has been made very plain to every one attending its sessions. And now I am sure you will all join with me, as I repeat the encouraging assurance, "His name shall endure for ever; all nations shall be blessed in Him, yea, all nations shall call Him blessed."

Principal CAVEN said, he could have wished that the duty of responding to the kind words of gratitude and thanks from the visiting delegates of this great Council had devolved on some other; not that he was unwilling to speak, but because he was afraid his voice would not reach every one in the audience. On behalf of the Presbyterian Church in Canada, he was glad to say that they were exceedingly gratified by the kind words spoken by all the brethren. The exceeding kindness of the Council had over-estimated what they had tried to do to make its visit both pleasant and profitable. The Presbyterian churches here were anxious that the General Council of the Alliance should have its Fifth meeting in Toronto. They had been afraid that there was some ambition in a small city like this making the request; but they were thankful, glad, and delighted that it had come. The obligation was greater to Canadians than to the visitors, and they would never forget this visit. He could confidently say, that it was the greatest ecclesiastical event that had ever taken place in Toronto or the Dominion. They had had a delightful intercourse with brethren of many lands and tongues, and words were altogether inadequate to express the pleasure they had enjoyed. The debates of the Council had been characterised, not only by great ability, but excellent spirit. Scarcely a word had been spoken that a brother would earnestly care to have had unsaid, and that, too, when the discussions had been on very broad lines. In regard to the great truth of God's own Word, there had been the most perfect unanimity. That was the great feature of the Council. The design of all their meetings and work was to bring souls nearer to Christ. He felt sure that the religious power of this Council had been felt in Toronto. No political party, however noted their speakers or subject, could have filled that vast edifice, day after day and night after night, as had been done during the sessions of the Council. There was only one theme and one interest under heaven that could cause such large crowds. The meetings of the Council had helped the religious life of Toronto and Canada, and they would not regret having come to this city. It was safe to say, that this was the last meeting of some of them, as they would never all meet

again. They were now separating, and by God's grace he trusted they would labour all the more earnestly because of this great meeting. All might look forward to that time, if they were faithful in the Lord, when they would meet in a still greater assembly. And now, we bid you an affectionate farewell, and, though it may be that this Council will not come to Toronto again, should any of you as individuals come here, you can count on us having claims upon you.

W. MORTIMER CLARK, Esq., Q.C. : Mr. Chairman, I can assure you that I feel most deeply the honour which has been conferred upon me in being called upon to speak the last words in this Council ; to do this suitably, is totally beyond my power. I may explain to this Council, that the invitation to meet in this city did not proceed from only one or two individuals or congregations, but from the whole body of the Presbyterians of this city, from the whole of the congregations in Toronto. We extended the invitation rather doubtfully, feeling that it might be a little pride on our part to expect that these gentlemen would come from all over the world to a small city like ours, and now, it is with the greatest regret that it is necessary to say—Farewell.

The interest in this great Council meeting has been increasing, and when we look at this vast audience gathered to bid you farewell, I am sure that if the Council had continued much longer, we should not have been able to obtain accommodation for the audiences. If anything is needed to assure you of the deep and profound interest that is taken in this Alliance, I need only point to the large number of ladies and gentlemen occupying that large area and those galleries to-night, and to remember how they have done that at every session of the Council.

I trust that no delegate will leave us under the impression that any trouble has been occasioned to the citizens of Toronto. We are the parties under obligation, for the privilege of having entertained the delegates ; not the Council, for having accepted our invitation. Every one associated with the different committees has worked with willing hand and willing heart, and the service has been a labour of love. The recollection of your presence, here will be treasured in the innermost sanctuary of our hearts. I can only hope, that each of you will be carried in peace and safety to your homes, and that (to use an old saying) you will find there the bouquet of the whole journey. I hope that upon every family represented here the defence of the God of Israel will rest.

Rev. Dr. CAVEN stated, that on behalf of the pastors and congregations of the city, he begged to move a vote of thanks to the

delegates who had supplied the city pulpits on Sunday last. He understood that seventy-five ministers were engaged on that day alone, not to speak of services conducted on previous occasions, or that might yet be rendered. He also moved a very sincere vote of thanks to Rev. WM. BURNS, the secretary of the Reception Committee, for his manifold services in connection with preparing for the Council and for the comfort of its members.

The Rev. Dr. CHAMBERS now rose, and said that, as the business of the evening was concluded, he would now, in the name and by the authority of the Lord Jesus, declare, this Council to be dissolved, and announce, that the Sixth General Council of the Alliance of Reformed Churches holding the Presbyterian System will be held in the city of Glasgow, Scotland, at such period of the year as the Executive Commission may determine.

Prayer was then offered, a portion of the 72nd Psalm was sung, and the proceedings were brought to a close, the Rev. Dr. SANDERS pronouncing the Benediction.

INDEX.

(Figures in **Clarendon** refer to the Appendix.)

- ACKNOWLEDGMENTS, 34, 96, 157, 255, 416, 417.
- Aggressive movements of our Churches, 327, 332.
- Alliance, work of the. 29.
— meeting of, on European Continent, 242.
- Americanisation of immigrants, 185.
- Amoy Mission, 97, 103.
- Anabaptists, 41, 49, 52.
- Apologetics, 243, 299, 307.
- Apple, Rev. Dr., 38, 45.
- Arbitration, 158.
- Architecture, Church, 118, 185.
- Asiatics, work among, 195.
- Associated Communities, 12, 159.
- Australia, Church life and work in, 213, 217, 219.
- Australian Federal Assembly, 12, 160.
— section, 39, 371.
- Austria, Churches "recognised" in, 120.
- Avoidance, doctrine of, 52, 54.
- BACHMAN**, Rev. Dr., 204, 279, 319.
- Bailey, W. C., Esq., 383.
- Baird, Rev. Prof., 60.
- Baker, Rev. Dr., 195.
- Baptist deputation, 339.
— immigrants into U.S.A., 191.
- Barcelona, 140.
- Bavinck, Rev. Prof., 48.
- Belgian Mission Church, 226, 233.
- Belgium, Church work in, 103.
- Bible an educator, the, 59, 67.
- Biddle University, U.S.A., 161.
- Biology, 88, 300.
- Bishops or presbyters, 281.
- Black, Rev. Dr., 159, 160.
- Black, Rev. Prin., 311.
- Blaikie, Rev. Dr., 24, 31, 225, 281, 418, 434.
- Bloomfield Seminary, U.S.A., 193.
- Bohemia, 435.
— Church government in, 19.
— Church work in, 116.
— Free Reformed Church in, 122.
— Alliance Fund, 116, 117, 150, 168.
- Bohemian churches in U.S.A., 193.
- Brandes, Rev. Dr., 227.
- Brazil, Church Union in, 100, 2.
- Brocher, Rev. Albert, 233.
- Brownson, Rev. Dr., 223.
- Brussels Agreement, 72, 81.
- Burrell, Rev. Dr., 255, 276.
- Bushnell, Rev. Dr., 402.
- Business Committee of Council, 96, 224, 312.
- CALVIN**, John, 42, 46.
— College, U.S.A., 191.
- Calvinism, 50, 51, 54, 62, 190.
- Campbell, Rev. John, 379, 170.
- Canada, Church life and work in, 206.
— Church growth of, 209.
- Canadian Churches, sympathy with, 416.
- Capital and labour, 86, 351.
- Carey, William, 129.
- Carman, Rev. Dr., 281.
- Caste in Christian Churches, 85.
- Caven, Rev. Dr., 1, 96, 205, 222, 221, 340, 417, 436, 437.
- Century of missions, 127.
- Chambers, Rev. Dr., 39, 45, 103, 105, 339, 385, 418, 420, 428, 438.
- Charlton, John, Esq., 224, 342.
- Chicago, population of, 189.
- China, Church union in, 100, 71.

- China, Higher education in, 151.
 Chinese in Australia, 202, 219.
 — in Canada, 196.
 — in U.S.A., 196, 198.
 — protest against treatment of, 204, 279.
 Choisy, Rev. Eug., 228, 386.
 Christian work, methods of, 334.
 Church in the future, 259.
 — of Scotland in Canada, 12, 159.
 — Reformed, conception of the, 4.
 City sessions, 334.
 Clark, W. Mortimer, Esq., 437.
 Clerks of Council, 34, 96.
 Cochrane, Rev. Dr., 201, 204, 321, 417, 418.
 Combinations, 354.
 Comenium Society, 118.
 Comenius Society, 118.
 Commission, Executive, amended, 205, 255.
 Committees of the Council for 1892-6, 369.
 — on Business, 33, 34, 96, 157, 255, 280, 319, 340, 1, 2.
 — on Co-operation in Foreign Missions, 96, 79.
 — on Co-operation in Home Missions, 34, 278.
 — on Credentials, 12, 416.
 — on Desiderata, 420, 161.
 — on New Hebrides, 105, 279, 319, 342.
 — on powers of Business Committee, 224, 343.
 — on reception of Churches, 34, 159.
 — on Sabbath Schools, 321, 154.
 — on work on European Continent, 225, 226, 180.
 Commune, the, 344.
 Communion service, 47.
 Comparative religion, 303.
 Confederation of Lower Saxony, 47.
 Confirmation in Presbyterian Churches, 193.
 Congo, mission on the, 99.
 Congratulations to Dr. Blaikie, 34.
 Congregational Council, 28.
 — missions, 126.
 Consecration, 31, 120.
 Consensus Creed, 421.
 Consistorial system, 4, 39, 133.
 Co-operation in work, 256.
 — on mission fields, 99, 278.
 Corresponding members, 23, 159, 160, 278.
 Cort, Rev. Dr., 293.
 Cowan, Hugh, Esq., 47, 342.
 Criticism, destructive, 88.
 — higher, 304, 320, 1.
 Culturkampf, the, 387.
 DARK Continent, the, 135.
 Deacons, 284, 297.
 De Baum, Rev. Dr., 34, 278.
 De Beer, Rev. Z. J., 278.
 Delegates, names of, 13.
 Dennis, Rev. Dr., 106.
 Desiderata of Presbyterianism, Historical Report on, 420, 161.
 Despotism, 63.
 Development, Doctrine of, 300.
 Discontent, 88, 332.
 Divine Sovereignty, 75.
 Dixon, Rev. Dr., 332.
 Doctrinal Agreement between Reformed and Presbyterian Churches, 420.
 — preaching, 290.
 Drink Habit, the, 89, 379, 170.
 Drummond, Rev. Dr., 323.
 Drury, Rev. Dr., 226, 432.
 Dubuque Seminary, U.S.A., 193.
 Dutch Reformed Church, 187, 192.
 EDGAR, Rev. R. McCh., 261.
 Educational Institutions, 3.
 — Missions in China, 151.
 — Missions in India, 104.
 Education in Roman Catholic countries, 57.
 Eldership, 74, 91, 93, 125, 284, 296.
 Ellinwood, Rev. Dr., 98, 178, 279.
 Ellis, Rev. Griffith, 121.
 Endeavour, Society of Christian, 257.
 English church services on the Continent, 239, 101, 106.
 Eschbach, Rev. Dr., 92.
 European Continent, work on, 225, 100.
 Europeanising converts, 119.
 Evangelists, Free Lance, 264.
 Evangelistic preaching, 290, 336.

- Evans, Rev. Joseph, 382.
 Evolution, 301.
 Executive Commission, 33, 255, 369,
69, 74.
- FAMILY Worship, 249.
 Feudalism, 344.
 Financial Systems, 255.
 Foreign Mission Reports, **79, 86.**
 — Mission stations, **3.**
 Foreign Voters in U.S.A., 189.
 France, Church Government in, **24.**
 France, Independent Presbyterian
 churches, 33.
 — Union of Evangelical churches,
 31.
 French Protestant churches in Canada.
 — Protestant churches in U.S.A.,
 193.
 Fronde, J. A., 66.
- GEORGE, Rev. Dr., 127, 202, 223.
 Gerhart, Rev. Dr., 253.
 German churches in U.S.A., 186.
 — Colleges in U.S.A., 193.
 — ministers in U.S.A., 186.
 — Reformed Church in U.S.A., 187,
 191.
 Germany, Emperor of, 62.
 Gibson, Rev. Dr., 35, 77.
 Giving, Christian, 297.
 Glasgow, Invitation from, 160.
 Goebel Consistorialrath, 228.
 Good, Rev. Dr., 201, 212, **149.**
 Grant, Rev. Principal, 321, 351, 362.
 Grant, Rev. Charles M., 115.
 Greek Evangelical Church, **71.**
 Grilli, Rev. F., 233.
 Growth on the Mission Field, 102, 131.
 Gustavus Adolphus Verein, **113.**
- HALL, Rev. Dr., 16, 158, 200, 241, 276,
 362.
 Hanover, Church Government in, **50.**
 — Church and the Alliance, 13, 159.
 Harbour Missionaries, 183, 194.
 Heathenism, civilised and barbarous,
 116.
 Heidelberg Catechism, 73, 76.
 Henderson, Rev. And., D.D., 242.
 — Rev. Arch., D.D., 96, 432.
- Higher Criticism, the, 303, 320.
 Hill, Rev. Dr., 379.
 Hindoos, Among the, 145.
 Hodge, Rev. Dr., 203, 211.
 Hoge, Rev. Dr., 123, 319, 362, 430.
 Holland, 189, **2, 61.**
 Humphreys, E. W. C., Esq., 385.
 Hungarian Synod, **10.**
 Hungarians in U.S.A., 191.
 Hungary, 435.
 Hutton, Rev. Dr., 307, 417
 Hymnology, early, 13.
- ILLITERATES in Ireland, 58.
 Immigrants, European, into U.S.A.,
 183, 188.
 Inactivity of Christians, 91.
 India, Mission Union in, 100, **77.**
 — Presbyterian Alliance in, **71.**
 — Welsh Missions in, 122.
 — Poverty of its people, 363.
 Indians in Canada, 175.
 — Treaties with, 179.
 — in U.S.A., 178.
 Ireland, 57, 58, 225.
 Italian churches in U.S.A., 193.
 Italy, 56.
- JANVIER, Rev. C. R., 104.
 Japan, Church of Christ in, 13, 159.
 — Mission Union in, 100.
 — Liberality of Christians in, 100.
 Japanese in U.S.A., 195, 198.
 Jesuit rules, 410.
- KANAKA Labour Traffic, 144.
 Kenosis, Doctrine of, 305, 337.
 Kerr, Rev. Dr., 39, 68, 221, 381, 392.
 Kerr, Rev. A. J., 195.
 King, Rev. Dr., 201.
 King's Daughters, Society of, 258.
 Knoxville College, U.S.A., 165.
 Korea, Missions in, 99, 100, 218, 409.
 Krabschitz School, **118.**
- LAING, Rev. Dr., 396.
 Land Nationalisation, 346, 351.
 — Question, the, 343.
 Laveleye, Prof., 61, 66, 67.
 Laws, Rev. Dr., 135.
 Leitch, Rev. Dr., 55.

- Liberality, Christian, 331.
 Lincoln University, U.S.A., 164.
 Lindsay, Rev. Dr., 39, 338, 380.
 Lippe, Emigration from, 189.
 Livingstonia, 136.
 Low, Rev. W. F., 158, 222.
 Luther, 42, 46, 49, 63.
 Lutheranism, 49, 52.
 Lutherans in U.S.A., 190.

MACDONALD, Rev. Dr., 363.
 Macdonnell, Rev. D. J., 47, 159, 381.
 MacEwan, Rev. J., 318, 416, 427.
 MacVicar, Rev. Dr., 247, 282.
 Madrid, Orphanage in, 138.
 Magna Charta, 63.
 Malwa, 146.
 Manitoba College, Man., 210.
 Marburg Conference, 71.
 Marriage, Resolution on, 293.
 Marx, Karl, 355.
 Mateer, Rev. Dr., 151.
 Materialism, 89.
 Mathews, Rev. Dr., 30, 36, 225, 255, 420, 427.
 McCosh, Rev. Dr., 157, 419, 168.
 McClymont, Rev. A. J., 222, 225, 255.
 McKay, Rev. Hugh, 173.
 McKibbin, Rev. Dr., 202, 266, 276, 336.
 McKichan, Rev. Dr., 127.
 Megaw, Rev. James, 202, 217.
 Memorial on Co-operation in Home Mission Work, 34.
 Mennonites, 190.
 Message from Church of England in Canada, 70.
 — in reply to Church of England in Canada, 105.
 Methodist Deputation to Council, 280.
 — Immigrants in U.S.A., 191.
 — Ecumenical Conference, 28, 33, 77.
 Minister as a Teacher, 287.
 — as an Organiser, 294.
 Ministerial Efficiency, 315.
 Ministry, Biblical idea of, 282.
 — and Presbyterian Day Activities, 307.
 Mission Boards to send representative, 280.
 — House, Wisconsin, 194.

 Mission Literature, 125.
 Missions, Century of, 127.
 Missions, Foreign, in eighteenth Century, 112.
 — Place of, in Presbyterianism, 136.
 Missionary Societies, 262.
 Mitchell, Rev. Dr., thanks to, 420.
 Moerdyke, Rev. Dr., 248.
 Moore, Rev. Dr., 299.
 Moore, Rev. Dr. Wm., 139.
 Moravia, Church Government in, 19.
 — Church work in, 116.
 Muir, Rev. P. McAdam, 222, 271, 430.

NATIVE Agents and their training, 106, 117.
 — Churches and self-support, 116.
 — Churches and contributions, 81.
 — Churches and Home Churches, their relations, 121.
 Necrology, 24, 78.
 Negro churches, statistics of, 166, 170.
 Negroes, work among the, 169.
 New Hebrides, 105, 141, 204, 279, 319, 342, 83.

OCEANIA, Reformed Church in, 34.
 "Ogden Purchases," 180.
 Old Catholic Church, 387.
 Oliver, Rev. Dr., 287.
 Opium Question, the, 146, 363, 382, 383, 4.
 Ordination, 286-7.
 Outside societies doing Christian work, 255, 261, 266, 271.

PARK, Rev. William, 23, 69, 371, 428.
 Paton, Rev. Dr., 141, 204.
 Peasants' war, 49, 63.
 Peasant proprietorship of land, 348.
 Persia, report of Church work, 173.
 Philanthropic societies, 264.
 Phillips, Rev. A. L., 169, 248.
 Phrancer, Rev. Dr., 103.
 Piusverein, 389.
 Pitzer, Rev. Dr., 162, 341.
 Poland, Reformed Church in, 13, 160, 130.
 Preaching, 67, 93, 290.
 Presbyterian churches on the Continent, 241, 150.

- Presbyterian Church government in Germany, 231.
- Presbyterian explorers, 211.
- Union in China, 80.
- Presbyters or bishops, 284.
- Proceedings to be printed, 157.
- Profit-sharing, 358.
- Programme adopted, 33.
- of 1896, 225, 255, 342.
- Prohibition, 90, 91.
- in Manitoba, 211.
- Prophetic office of Christ, 338.
- Protestant disunion, sources of, 49.
- Protestantism, vital principles of, 59.
- Prussian Union, The, 228, 229, 36.
- Puritanism, 53.
- Putnam, Rev. Dr., 429.
- RAMSAY**, Rev. John, 157, 158.
- Recreation Question, the, 371.
- Reformation, spiritual character of, 39.
- religio-ethical influence of, 50.
- and intellectual progress, 55.
- and Civil Liberty, 60.
- and the Renaissance, 41.
- Reformed seminaries in Germany, 233.
- Reformirte Bund*, 13, 159, 227, 233.
- Renan and Calvin, 43.
- Rentoul, Rev. Prof., 68, 213, 223, 319, 343, 383.
- Report of Committee on Home Mission Co-operation, 278.
- of Committee on Reception of Churches, 34, 159.
- of Committee on statistics, 36, 1.
- of Committee on the *Desiderata*, 420, 161.
- of Committee on work on European Continent, 225, 226, 100, 149.
- on *Powers of Business Committee*, 343.
- of Eastern Section Executive Commission, 33, 69.
- of Eastern Section Foreign Mission Committee, 96, 221, 79.
- of General Treasurer, 33, 34.
- of Western Section Executive Commission, 33, 74.
- of Western Section Foreign Mission Commission, 98, 221, 86.
- Report of Sabbath School Committee, 321, 154.
- on Credentials, 12.
- Reports to be printed in advance, 255.
- Resolutions adopted, 13, 23, 33, 34, 96, 105, 127, 157, 159, 162, 221, 224, 226, 241, 242, 255, 278, 279, 280, 293, 341, 2, 3, 371, 416, 417, 420, 427, 85, 104, 152, 160.
- Roberts, Rev. Dr., 34, 203, 293, 369, 425.
- Robertson, Rev. Dr., 206.
- Ross, Rev. William, 226, 254.
- Roman Catholic immigrants into U.S.A., 190.
- Romanism in Canada, 396.
- in Great Britain, 392.
- in North and South America, 406.
- on the Foreign Mission Fields, 407.
- Ruetenik, Rev. Dr., 188, 227.
- Russia, Reformed Church in, 127.
- immigrants from, 190.
- SABBATH** observance, 39, 221, 342.
- Sacerdotalism, 285.
- Sanders, Rev. Dr., 162, 438.
- San Sebastian, school in, 138.
- Saxony, Confederation of Lower, 47.
- Reformed Church in, 54.
- Lutheran Church in, 55.
- Scandinavians in U.S.A., 190.
- Septicism, sources of, 88.
- Schaff, Rev. Dr., 293.
- Schmidt, Rev. A., 226.
- Scotia seminary, U.S.A., 165.
- Scotland, 57.
- Scottish congregation in Poland, 130.
- Scriptures, authority of, 51, 72, 79, 162, 337, 341.
- Secretary, Duties of American, 96, 280.
- General, 12, 34, 96, 157, 160, 255, 280, 341, 70.
- Sermon, Dr. Caven's, 416.
- Silliman, Hon. H. B., 385.
- Sin, as viewed by the Calvinists, 49, 51.
- Smith, Rev. Dr., 126, 223, 382.
- Sommerville, Rev. Dr., 248.
- Sovereignty of God, 51, 75.
- Spain, Church work in, 135.

- Spanish Christian Church, **136**.
 — Christian College, **139**.
 Speeches not to exceed five minutes,
 96.
 Statistics, Report of, 36, **1**.
 Steffens, Rev. Dr., 183.
 Swanson, Rev. Dr., 96.
 Swiss Evangelical Union, 13, 160, 228.
 Switzerland, Romanism in, 386.
 Syrians in U.S.A., 195, 198.
- TAYLOR, Rev. Dr. W. R., 161, 294.
 Temperance Societies, 416.
 Thomas, Rev. Dr., 339.
 Thomson, Rev. Dr., 203.
 Trades Unions, 355.
 Training for work, 296.
 Treaties with Indians, 180.
 Turkey, Missions in, 72, **77**.
 Tuscaloosa Institute, U.S.A., 165.
- UNDERWOOD, Rev. Dr., 409.
 Unemployed resources of the Church,
 92.
 Union of Evangelical Churches in
 Belgium, **111**.
 Union on Foreign Mission fields, 101.
 United Presbyterian Church U.S.A.,
 157.
 Unsolved Problems of the Church, 85.
- VAN HORNE, Rev. Dr., 71.
 Van Slyke, Rev. Dr., 85.
 Victoria, Church in, 141, 217.
 Voters in Ireland, 57.
- WAGE Question, the, 351, 383, 385
 Waldenses in U.S.A., 237.
 Waldensian Church, 235, 434, **67**
 Wales, Robert, Esq., 104, 253.
 Wardrope, Rev. Dr., 247.
 Waters, Rev. Dr., 34, 96, 203, 385.
 Watt, Alexander, Esq., 343.
 Welsh Church Mission in India,
 121.
 Whittier, Rev. W. S., 219.
 Whyte, Rev. A. W., 254.
 Whyte, Wm., Esq., 32.
 Wilson, Rev. Dr., 327.
 — Rev. W. A., 145, 384.
 Women, Christian agents, 283.
 Woods, Jas., Esq., 239.
 Work and life, 323.
 Worship, Forms of Presbyterian, 72.
 Wurtemberg, education in, 58.
- YOUNG Men's Christian Association,
 257, 272.
- ZÜRICH Conference, 72.
 Zwingli, 46, 52, 71.

Fifth General Council.

REPORT

OF

COMMITTEE ON STATISTICS.

To the Fifth General Council of the Alliance of Reformed Churches holding the Presbyterian System, your Committee on Statistics reports as follows:—

Your Committee at the outset of its Report, would gratefully recognize the manifold goodness which the Head of the Church has hitherto been vouchsafing to our Alliance. Many of the brethren who took part in its organization nearly twenty years ago, have long ere now joined the great Reunion Assembly before the Throne, while an unusually large proportion of those who were present at the London Council have also gone up higher. The Master continues, however, to lead an ever-increasing number to take the places and to carry on the work of those who are no longer with us. He has kept our Brotherhood of Churches unbroken. No root of bitterness has appeared amongst us. He has enabled us to encourage and to assist many when in difficult positions, and is using us for the manifesting of the spiritual unity of His people and the drawing nearer to each other the hearts of the members of our several Churches. Our Council gatherings are now recognized as a central place, at which all our scattered Churches can meet as brethren, while four years ago, there was appointed a permanent Executive officer, through which the Alliance movement entered on a new phase of its existence. All these things denote continuance, development, consolidation, and deepen the conviction that this, our Alliance of Presbyterian Reformed Churches, is in the line of the general progress of the Church of Christ, and is destined to serve important purposes in connection therewith.

In the history of our Churches during the last four years, there are some things that may well be mentioned. For the first time on the European continent there has been an eccles-

istical Union between two independent Churches. "The Christian Reformed Church in Holland" and the "Reformed Churches" in the same country finding themselves on common ground, doctrinal and ecclesiastical, entered, on June 17th, 1892, into union with each other, taking the name of "The Reformed Churches in the Netherlands." By this step two Churches, whose evangelical and Calvinistic sentiments are well known, have united their strength that they may witness and work for Christ's Church and Truth in a land that has been drenched with the blood of the saints.

In the United States there are two Churches, "The (Dutch) Reformed Church in America," and "The (German) Reformed Church in the United States." These Churches are in many respects very near akin, so that a proposal has been made for a federal union between them. The Plan of Union proposes that there should be joint committees for the oversight and conducting of specified items of business of common interest, all other matters being reserved to the Synod of each Church. The proposal is still under consideration, but has been received in so friendly a manner as to warrant the belief, that at the next meeting of the Synods, it will be heartily agreed to by both parties.

On the Foreign field there has also been a drawing together by brethren working in the same localities. On August 28th, 1888, the two mission agencies in the Empire (now the Republic) of Brazil formed an incorporative union, taking the name of "The Presbyterian Church in Brazil." In this new organization are included, not only the native pastors and converts, but also the Foreign missionaries of the two great Presbyterian Churches in the United States. For this purpose, these latter severed their ecclesiastical connection with their respective Home Churches, of which, however, they still continue to be the mission agents.

A similar Union has taken place in Japan, where the agents of all the Presbyterian and Reformed missions have united along with the native pastors and converts, in forming a strong native Presbyterian Church. On December 3rd, 1890, this historic event took place in the city of Tokio, when one of the first acts of the new Synod was to apply for admission into our Alliance.

When we look at what may be called the Inner Life of our Churches, there are also some movements deserving to be noticed. If in some quarters there has been manifested more or less of a desire for the recasting of certain Confessional statements, respecting whose substances there is yet little, if any, difference of opinion, there has been in every quarter, a stimulating recognition of the obligation on professing Christians, to seek the welfare, temporal and spiritual, of their fellow men. Never before in the history of the Church has there been such an interest taken in works of Christian philanthropy and benevolence, so that human ingenuity is being taxed to devise new forms of Christian work and new methods of conducting it.

So also in reference to the Foreign field. The century which has just closed has witnessed a marvellous change in the attitude of the Church towards Christian missions, and in this new life our Presbyterian Churches have largely shared. Not in any spirit of sectarian rivalry, but rather in one of loving obedience to the command of Christ, these are being represented on every heathen field, seeking by all means to save souls. While there is the profoundest reason for thankfulness in view of this wonderful activity that is leading to individual effort on a scale never before seen and that forbids all calculation, there is also the loudest of calls coming to our Churches to be up and doing in the Master's cause, to close up the ranks and to stand side by side and shoulder to shoulder in their appointed work of recovering this apostate world for Him "whose right it is to reign."

The Report now submitted, consists largely of numerical returns from the Reformed Churches that hold the Presbyterian system. At the Belfast Council a full account was given of the Educational Institutions of these different Churches, and as in such a feature there can seldom be any considerable change within a limited period, it has not been thought necessary to swell the size of this Report by reprinting what is already in the hands of our Churches. The Report laid before the London Council contained as its special feature, a series of sketches of Foreign Mission work that has been, or which is to-day, sustained by any of our Reformed or Presbyterian Churches, with detailed statements as to Church organization on the Foreign fields. As those sketches give that general information which the ordinary reader may desire respecting our mission fields, and as detailed information can be obtained without difficulty, it was needless to reprint or to enlarge the reports already given.

The Statistical Report then, laid before this Council, exhibits many important facts in the history and progress of our common Church or Denomination,—facts of interest, not only to every lover of the Presbyterian Reformed Church, but to every lover of our common Christianity. These facts show *Organization* and *Oversight*. They show that, as in an army, the proper officers know not only the number of their men, but are able to say exactly, where each man stands and in what duty he is engaged, so, by means of statistical reports, our Churches are able to show their organization into synods, presbyteries, sessions, with ministers, elders and deacons, and an approximation to the number of active members and of children under religious instruction. The returns now laid before the Council, we are glad to say, show growth and enlargement, but yet, we believe, not as fully as the actual facts would justify. Every effort has been made to secure full returns, but the result has not been as complete as could be desired. Some Churches, it will be heard with surprise, do not collect statistical information from their several congregations, or if they do so, do not in any way publish it. Some construct their returns on principles that render it diffi-

cult, if not impossible, to unite them with those from other Churches in a common report,* while yet others report on a few of the items on which information is asked, but not on all, so that any general summation is only an approximation showing the minimum, not the maximum.

To the present Statistical Report there have been added some sketches of those Church-constitutions under which several of our Continental brethren are living. These, we think, are of sufficient novelty and importance to justify us in presenting them at considerable length. They show the substantial unity as to polity that exists between all our Churches, yet they also show important differences in practice.

According to the highest Reformed conception, Scriptural Church-government is of a purely ecclesiastical character, such as we find in the Reformed Churches of France or in the Church of Scotland, from which latter country it has spread through all the English speaking Churches. In this view, the Church of Christ is a spiritual organization, existing independently of and apart from all civil or outside authorities whatever. Holding directly of her Head and King, and owning subjection to no other, the Church is a kingdom, whose officers are elected by itself and from its own members, having for its laws the inspired Word, and with power and obligation to exercise a spiritual discipline over unworthy members.

This Reformed conception of the Church and its Government was not acceptable to the German princes. In many cases, it was rejected in whole or in part, in favour of that Lutheran system now so widely prevalent in Central Europe. According to this, the Consistorial system, the supreme government of the Church is vested not in the Church itself but in the monarch, represented by a Consistory or Board of Directors, which he appoints for the supervising the affairs of the Church. The members of this Consistory are usually laymen, or ministers and laymen. The Consistory may be a mixed body in the sense of having charge of both Reformed and Lutheran Churches, or, as it is in almost every country where it exists, in the sense of consisting of persons of different religious profession. In either case, whatever liberty of action in any direction the Church may possess, she has it simply by the grace and favour of the members of the Consistory, and not through any acknowledgment by the

* On the European Continent, for instance, the phrase "church-member" simply denotes that a person is, for civil purposes, attached to a particular Church. Baptized or Confirmed by one of its pastors, his religious qualifications for civil rights reach him through his enrolment on the civil register as a member of that Church. "Church-member," therefore, in no sense corresponds to our Anglo-Saxon "communicant," which means a taking part in the Lord's Supper on the ground of a profession of personal faith in our Atoning and Risen Saviour. The lists of communicants kept in some of the Continental Churches, simply show the total number of "communicatings," during a given time, by persons thus entitled to be at the Lord's Table.

State of her inherent authority. These members are selected for other reasons than their church standing, and they administer the affairs of the Church as though it were simply a department of the State. Under such a system the Church has no independent authority. She is no longer an *imperium in imperio*, and is unable to exercise over her members that godly discipline which is so needful for her purity.

All the Lutheran Churches of the Continent have been placed under this Consistorial system, while in many cases not a few of our Reformed brethren have been similarly treated. Those powers of self-government which we regard as the birthright of the Church, have been taken from her, and she is hindered from realizing her own lofty conception of the Church of the Living God. And this hindering affects her in a variety of ways. It involves even their Statistical Returns. These they are compelled to base rather on the enactments of the State than on those spiritual principles which belong to that Presbyterian system which we claim to represent, and not unworthily, the Church of the New Testament.

All which is respectfully submitted.

G. D. MATHEWS,
General Secretary.

I.—STATISTICAL RETURNS FROM ORGANIZED CHURCHES.

An Asterisk denotes that the Church to whose name it is prefixed is not at present a member of the Alliance.
 Figures in italics are taken from returns of 1886, or are Estimates based on information.

CHURCHES.	Presbyteries or Classes.	Provincial Synods.	Pastoral Charges.	Separate Con- gregations.	Ministers.	Elders.	Deacons.	Licentiate.	Theological Students.	Communi- cants.	Sabbath Schools.	Sabbath School Teachers and Officers.	Sabbath School Attendance.
(A) THE EUROPEAN CONTINENT.													
"EVANGELICAL CHURCH OF THE AUGSBURG AND HEL- VETIC CONFESSIONS IN AUSTRIA." CHURCH OF THE HELVETIC CONFESSION.													
I.—Reformed Church in Austria	1	1	4	6	5	49	12	1	3	2,280	4	24	700
Superintendency of the													<i>3,300</i>
II.—Reformed Church in Bohemia	4	1	53	61	57	709	122	8	8	42,891	90	280	
Superintendency of the													
III.—Reformed Church in Galicia	1	1	4	..	4	37	..	..	..	3,070	14	14	815
Superintendency of the													
IV.—Reformed Church in Moravia	2	1	25	..	30	384	53	3	4	24,381	16	60	<i>1,500</i>
Superintendency of the													
Carry forward	8	4	86	67	96	1,179	187	12	15	72,622	124	378	6,315

ORGANIZED CHURCHES.—Continued.

CHURCHES.	Presbyteries or Classes.	Provincial Synods.	Pastoral Charges.	Separate Con- gregations.	Ministers.	Elders.	Deacons.	Licentiates.	Theological Students.	Communi- cants.	Sabbath Schools.	Sabbath-School Teachers and Officers.	Sabbath-School Attendance.
(A)—EUROPEAN CONTINENT—Brought forward.....	173	32	2,654	3,388	2,072	20,088	4,262	387	116	363,539	809	4,805	215,424
<i>Synod of the</i> XIII.—Union of the Free Evangelical Churches of France.....	4	1	55	113	51	140	..	6	8	4,456	60	..	2,200
<i>Presbytery of the</i> XIV.—Free Evangelical Church of Germany.....	1	..	3	15	5	10	..	..	..	440	9	90	100
* <i>Synodal Union of the</i> XV.—Reformed Churches of the East Rhine, Germany.....	..	1	7	9	7	38	..	..	..	2,563	7	50	500
<i>Synod of the</i> XVI.—United Hanoverian Reformed Church.....	9	1	163	..	122	..	..	..	..	25,000	..	..	..
* <i>Reformed Church</i> XVII.—Alsace-Lorraine Provinces.....	5	..	40	74	80	160	..	3	..	17,700	30	..	..
<i>Presbytery of the</i> XVIII.—Evangelical Church in Greece.....	1	..	3	6	3	3	4	1	1	40	2	..	..
<i>Synod of the</i> XIX.—Waldensian Evangelical Church, Italy.....	8	1	35	65	79	182	110	9	11	18,361	138	460	7,505
<i>General Assembly of the</i> XX.—Evangelical Church in Italy.....	..	1	28	42	19	33	91	11	4	1,631	34	89	1,218
* <i>General Synod of the</i> XXI.—Reformed Church of the Netherlands.....	44	10	1,347	..	1,604	..	..	..	..	200,000	1,500	3,694	56,000
* <i>Revision of the</i> XXII.—Walloon Churches.....	..	1	17	..	24	90	90	1	3	..	..	..	..
Carry forward.....	145	48	4,292	3,712	4,666	20,744	4,557	418	143	633,760	2,589	9,118	282,947

ORGANIZED CHURCHES.—Continued.

CHURCHES.	Presbyteries or Classes.	Provincial Synods.	Pastoral Charges.	Separate Con- gregations.	Ministers.	Elders.	Deacons.	Licentiates.	Theological Students.	Communi- cants.	Sabbath Schools.	Sabbath School Teachers and Officers.	Sabbath School Attendance.
(A)—EUROPEAN CONTINENT—Brought forward.....	145	48	4,292	3,712	4,666	20,744	4,557	418	143	633,760	2,589	9,118	282,947
<i>General Synod of the</i>													
XXIII.—Christian Reformed Church of the Nether- lands	39	10	392	303	321	1,599	1,600	..	64	70,000	328	1,000	41,143
* <i>Synod of the</i>													
XXIV.—Reformed Churches.....	19	2	315	..	120	750	1,800	4	60	..	200	1,000	10,000
<i>Classis of the</i>													
XXV.—Old Reformed Church of Bentheim and East Friesland.....	1	..	11	..	8	34	18	..	..	2,690	10	..	..
XXVI.—•Reformed Churches in Russia.....	6	..	37	..	20	..	..	..	..	18,000	..	..	..
<i>General Assembly of the</i>													
XXVII.—Spanish Christian Church.....	2	..	13	23	14	34	18	1	8	300	15	45	1,160
<i>Synod of the</i>													
XXVIII.—Evangelical Church of Neuchâtel, inde- pendent of the State.....	..	1	27	..	92	226	146	..	22	8,628	..	..	2,126
<i>Synod of the</i>													
XXIX.—National Evangelical Reformed Church of the Canton de Vaud	8	1	151	..	219	923	..	..	..	15,000	..	..	10,000
<i>Synod or General Assembly of the</i>													
XXX.—Free Evangelical Church of the Canton de Vaud .....	..	1	48	41	15	175	..	6	28	4,000	10	250	5,000
<i>Presbytery of the</i>													
XXXI.—Free Evangelical Church of Geneva	1	..	3	..	5	12	7	..	..	523	4	10	1,300
Total Continental Churches.....	221	63	5,289	4,079	5,602	24,458	8,146	429	327	752,901	3,236	11,303	353,676

ORGANIZED CHURCHES.—Continued.

CHURCHES.	Presbyteries or Classes.	Provincial Synods.	Pastoral Charges.	Separate Con- gregations.	Ministers.	Elders.	Deacons.	Licentiates.	Theological Students.	Communi- cants.	Sabbath Schools.	Sabbath School Teachers and Officers.	Sabbath School Attendance.
(B).—UNITED KINGDOM.													
<i>Synod of the</i>													
XXXII.—Presbyterian Church of England	11	1	290	385	..	1,900	3,421	..	23	65,841	449	7,438	79,697
<i>Synod of the</i>													
XXXIII.—Church of Scotland in England	4	1	14	14	15	90	78	..	..	3,800	14	190	2,250
<i>General Assembly of the</i>													
XXXIV.—Presbyterian Church in Ireland	36	5	555	557	637	2,089	7,697	45	45	102,755	1,088	8,909	103,255
<i>General Synod of the</i>													
XXXV.—Reformed Pres. Church of Ireland...	4	1	35	35	29	174	223	..	4	4,024	34	300	2,000
<i>* Synod of the</i>													
XXXVI.—Eastern Reformed Pres. Ch. of Ireland	2	8	..	..	..	..	..	..	..	..	..	..	..
<i>Synod of the</i>													
XXXVII.—Secession Church of Ireland	2	1	10	..	7	45	70	..	2	1,250	11	60	700
<i>General Assembly of the</i>													
XXXVIII.—Church of Scotland	84	16	1,333	1,685	1,500	8,811	726	376	355	593,393	2,115	20,561	257,110
<i>General Assembly of the</i>													
XXXIX.—Free Church of Scotland	74	16	1,043	1,092	1,142	8,889	9,120	118	304	338,978	1,878	18,945	216,840
<i>Synod of the</i>													
XL.—United Pres. Church, Scotland	29	1	571	617	606	5,151	..	46	95	185,298	854	12,134	137,244
<i>Synod of the</i>													
XLI.—Reformed Pres. Church of Scotland	2	1	9	13	8	69	80	..	2	1,185	8	100	873
<i>Synod of the</i>													
XLII.—United Original Secession Ch. of Scotland	4	1	29	29	26	215	180	2	5	3,617	24	262	2,979
<i>General Assembly of the</i>													
XLIII.—Calvinistic Methodist Church in Wales .	24	2	1,262	1,446	672	4,870	..	370	131	136,051	1,526	2,3409	192,806
<i>General Assembly of the</i>													
Total British Churches	276	54	5,149	5,874	4,642	32,303	21,565	957	966	1,436,152	7,994	92,308	995,754

ORGANIZED CHURCHES.—Continued.

CHURCHES.	Presbyteries or Classes.	Provincial Synods.	Pastoral Charges.	Separate Con- gregations.	Ministers.	Elders.	Deacons.	Licentiate.	Theological Students.	Communi- cants.	Sabbath Schools.	Sabbath-School Teachers and Officers.	Sabbath-School Attendance.
(C).—ASIA.													
<i>General Assembly of the</i>													
XLIV.—Evangelical Syrian Church of Persia	5	1	59	107	43	109	..	51	15	2,344	87	165	4,550
<i>Presbytery of</i>													
XLV.—Fie-Chow (Swatow)	1	..	9	29	..	..	..	29	6	1,070	..	..	..
<i>Presbytery of</i>													
XLVI.—Chiang-Ching-Chin-Chew (Amoy)	1	..	9	49	..	..	..	35	14	1,059	..	..	..
<i>Presbytery of</i>													
XLVII.—Manchuria .....	..	..	..	19	..	..	..	..	..	2,000	..	..	..
XLVIII.—United Church of Christ in Japan (Nihon Itchi Kirisuto Kyokwai)	6	1	73	..	58	..	..	87	..	9,751	..	..	..
<i>Presbytery of</i>													
XLIX.—Ceylon	1	..	10	16	7	13	8	4	..	1,120	9	51	567
Total Asiatic Churches													
	14	2	160	220	108	122	8	206	35	20,344	90	216	5,115
(D).—AFRICA.													
<i>Synod of the</i>													
L.—Dutch Reformed Ch. S. Africa (Cape Colony)	10	1	166	1	109	439	711	3	36	82,788	101	510	103,000
<i>Synod of the</i>													
L.I.—Dutch Reformed Mission Ch. in S. Africa	..	1	22	..	..	100	100	..	..	5,820	30	..	200
<i>General Synod of the</i>													
L.II.—Dutch Reformed Church in Natal .....	..	1	5	15	3	14	28	..	..	1,700	5	..	500
Carry forward													
	10	3	133	16	112	553	839	3	56	90,308	126	510	10,700

ORGANIZED CHURCHES.—Continued.

CHURCHES.	Presbyteries or Classes.	Provincial Syn- ods.	Pastoral Charges.	Separate Con- gregations.	Ministers.	Elders.	Deacons.	Licentiates.	Theological Students.	Communi- cants.	Sabbath Schools.	Sabbath School Teachers and Officers.	Sabbath School Attendance.
AFRICA —Brought forward.....	10	3	133	16	112	553	839	3	36	90,308	126	510	10,700
<i>General Synod of the Dutch Reformed Church in Transvaal</i> .....	..	1	69	..	14	112	169	..	..	18,085	90	50	2,000
<i>Synod of the Dutch Reformed Church, Orange Free State.</i>	4	1	30	27	25	130	250	..	..	19,543	25	..	3,000
<i>Synod of the Christian Reformed Church in South Africa.</i>	..	1	28	34	16	132	135	..	3	6,005	27	..	2,000
<i>Presbytery of the Kaffrarian Presbyterian Church.</i>	1	..	..	..	..	..	..	..	..	..	..	..	..
<i>Presbytery of the Presbyterian Church of Adelaide</i>	1	..	..	..	..	..	..	..	..	..	..	..	..
<i>Presbytery of the Presbyterian Church of Natal.</i>	1	..	9	9	7	30	60	..	..	900	8	120	900
<i>Presbytery of the Presbyterian Church of the Transvaal</i>	1	..	..	..	..	..	..	..	..	..	..	..	..
Total African Churches	18	6	228	86	174	957	1,453	3	39	134,931	206	080	18,600
(E).—NORTH AMERICA.													
<i>General Assembly of the Presbyterian Church in Canada</i>	46	5	950	1,000	914	5,786	8,858	75	232	100,102	1,890	17,000	143,000
<i>Synod of the Presbyterian Church of Canada in connection with the Church of Scotland.</i>.....	..	1	10	..	9	..	..	..	..	1,000	10	50	500
Carry forward.....	46	6	960	100	923	5,786	8,858	75	232	101,102	2,000	17,050	143,500

ORGANIZED CHURCHES.—Continued.

CHURCHES.	Presbyteries or Classes.	Provincial Synods.	Pastoral Charges.	Separate Con- gregations.	Ministers.	Elders.	Deacons.	Licentiates.	Theological Students.	Communi- cants.	Sabbath Schools.	Sabbath School Teachers and Officers.	Sabbath School Attendance.
NORTH AMERICA —Brought forward.....	46	6	960	100	923	5,786	8,858	75	232	101,102	2,000	17,050	143,500
<i>Synod of the</i>													
L.XII.—Maritime Provinces in connection with the Church in Scotland.....	2	1	12	..	8	100	100	1	..	1,000	12	50	500
<i>General Assembly of the</i>													
L.XIII.—Presbyterian Church, U.S.A.....	217	30	7,070	..	6,223	24,475	7,870	374	1,317	806,796	6,870	97,415	808,644
<i>General Assembly of the</i>													
L.XIV.—Presbyterian Church, U.S.....	71	13	2,453	..	1,186	7,697	5,868	8	371	174,065	..	13,972	117,419
<i>General Assembly of the</i>													
L.XV.—Cumberland Presbyterian Church.....	121	15	..	2,844	1,639	10,529	3,974	236	256	165,472	..	..	92,947
<i>General Assembly of the</i>													
L.XVI.—Cumberland Presbyterian Church (coloured)	22	5	285	..	200	1,000	..	180	200	15,000	250	1,200	10,000
<i>General Assembly of the</i>													
L.XVII.—Welsh Calvinistic Methodist or Presbyterian Church in the United States.....	19	6	184	186	115	387	..	15	..	12,000	200	1,476	13,000
<i>General Assembly of the</i>													
L.XVIII.—United Presbyterian Church of North America.....	59	10	..	902	782	3,578	..	56	73	106,385	1,027	10,408	93,843
<i>Synod of the</i>													
L.XIX.—Associate Reformed Presbyterian Church of the South.....	8	1	130	130	87	400	350	8	6	7,282	83	47	1,200
<i>Synod of the</i>													
L.XX.—Associate Reformed Presbyterian Church of North America.....	..	..	..	..	..	..	..	..	..	..	..	..	..
<i>General Synod of the</i>													
L.XXI.—Reformed Presbyterian Church in America	6	1	39	..	20	113	133	7	5	4,031	47	500	2,810
Carry forward.....	551	88	11,133	4,162	11,183	54,005	27,153	960	2,460	1,393,133	10,487	142,178	1,290,923

CHURCHES.	Presbyteries or Classes.	Provincial Synods.	Pastoral Charges.	Separate Con- gregations.	Ministers.	Elders.	Deacons.	Licentiates.	Theological Students.	Communi- cants.	Sabbath Schools.	Sabbath School Teachers and Officers.	Sabbath School Attendance.
NORTH AMERICA —Brought forward	551	88	11,133	4,162	11,183	54,065	27,153	960	2,460	1,393,133	10,487	142,178	1,290,923
<i>Synod of the</i>													
LXXII.—Reformed Pres. Church in America.	11	1	127	..	123	563	347	..	..	11,272	104	1,180	13,011
<i>General Synod of the</i>													
LXXIII.—Reformed Church in America	34	4	570	..	582	3,000	2,000	16	30	94,323	815	3,940	108,691
<i>Synod of the</i>													
LXXIV.—Christian Reformed Church in America .	6	1	79	..	49	280	300	3	..	9,000	39	380	5,244
<i>Synod of the</i>													
LXXV.—Free Reformed Protestant Dutch Church	..	1	13	..	10	50	50	..	..	37	8	75	500
<i>General Synod of the</i>													
LXXVI.—Reformed Church in the U. S.	56	8	..	1,554	835	4,000	4,000	15	285	200,498	1,513	3,967	138,616
Total North American Churches	658	103	11,921	5,716	12,782	60,898	33,810	994	2,775	1,708,543	12,966	151,729	1,556,985
<hr/>													
(F).—SOUTH AMERICA.													
* <i>Synod of the</i>													
LXXVII.—Presbyterian Church of Brazil	4	..	40	..	31	..	..	7	..	2,305	..	..	..
* <i>Presbytery of</i>													
LXXVIII.—British Guiana	1	..	6	..	..	..	..	..	..	..	..	..	..
* <i>Glassis of the</i>													
LXXIX.—Dutch Reformed Church, Surinam . . . . .	..	..	6	6	6	8	8	..	..	1,120	..	..	..
Total South American Churches	5	..	52	6	37	8	8	7	..	3,425	..	..	..

ORGANIZED CHURCHES.—Continued.

	Presbyteries or Classes.	Provincial Synods.	Pastoral Charges.	Separate Con- gregations.	Ministers.	Elders.	Deacons.	Licentiate.	Theological Students.	Communi- cants.	Sabbath Schools.	Sabbath School Teachers and Officers.	Sabbath School Attendance.
CHURCHES.													
(c).—WEST INDIA ISLANDS.													
	1	..	..	..	10	..	..	1	..	747	..	..	..
LXXX.—Trinidad.....													
	5	1	32	53	31	312	..	..	2	10,069	62	829	5,210
LXXXI.—Presbyterian Church of Jamaica.....													
	..	..	3	..	..	..	..	..	..	55	..	..	..
Jamaica.....													
	..	..	1	..	..	..	..	..	..	..	..	..	..
Grenada.....													
	..	..	2	..	..	..	..	..	..	..	..	..	..
Bermuda.....													
	..	..	1	..	..	..	..	..	..	..	..	..	..
St. Thomas.....													
Total West India Island Churches ..	6	1	39	53	41	312	..	1	2	10,869	62	829	5,210
(H).—AUSTRALIA.													
	4	1	11	20	10	22	6	..	..	273	10	80	500
LXXXII.—Squad of the Pres. Church of E. Australia, N.S.W.....													
	13	..	141	773	116	414	1,626	..	3	9,444	215	1,427	13,830
LXXXIII.—General Assembly of the Pres. Church of New South Wales.....													
	3	..	23	58	17	66	173	..	..	1,430	38	237	1,105
LXXXIV.—General Assembly of the Presbyterians Church of South Australia.....													
Carry forward.....	20	1	175	831	143	502	1,805	..	3	11,147	262	1,714	15,435

SUMMARY OF STATISTICAL RESULTS.

	Churches.	Presbyteries.	Synods.	Pastoral Charges.	Ministers.	Elders.	Deacons.	Licentiates.	Theological Students.	Communi-cants.	Sabbath Schools.	SabbathSchool Teachers and Officers.	SabbathSchool Attendance.
A. Churches of the European Continent.....	31	221	63	5,289	5,602	24,458	8,146	429	327	752,901	3,236	11,503	353,676
B. " " the United Kingdom.....	12	276	54	5,149	4,642	32,303	21,595	957	965	1,436,152	7,994	92,308	995,754
C. " " Asia.....	6	14	2	160	108	122	8	205	35	20,344	90	216	5,115
D. " " Africa.....	10	18	6	298	174	957	1,453	3	39	134,931	205	680	18,660
E. " " N. America.....	17	658	103	11,921	12,782	60,808	33,810	994	2,775	1,708,543	12,966	151,729	1,556,985
F. " " S. America.....	32	5	1	52	37	8	7	..	..	3,425	..	..	..
G. " " Western Islands.....	25	6	1	39	41	312	1	1	2	10,899	62	829	5,210
H. " " Australia.....	8	43	4	463	405	1,305	3	10	18	39,599	773	6,135	55,685
I. " " New Zealand.....	2	14	2	194	166	679	1,608	8	9	19,149	361	2,585	29,750
Grand Total for 1892.....	91	1,249	236	23,495	23,951	120,933	69,805	2,608	4,171	4,125,901	25,708	405,985	3,020,765
Totals for 1888.....	..	1,406	219	25,787	23,077	117,845	66,225	2,472	2,954	3,721,680	28,216	231,113	2,846,517

NOTES ON THE CHURCH GOVERNMENTS.

1. THE REFORMED CHURCHES IN BOHEMIA AND MORAVIA.*

THE Toleration Edict of 1781, sanctioned the existence in Austria of only three non-Roman Catholic communities, the Reformed, the Lutheran, and the Greek, so that at that date to one or other of these, all non-Romanist Christians must, legally speaking, belong. In that year, the Protestant population was placed for Church purposes under a Lutheran Consistory, located at Teschen in Silesia. In 1783, the members of this Consistory were appointed to act as Superintendents in the different Provinces, while in 1784, the Bureau was removed to Vienna, and the Consistory enlarged by the addition of certain new members. In 1785, the Emperor appointed two Consistories, one for the Lutheran and one for the Reformed Church, but with a common President taken from the Roman Catholic community, and under this arrangement, with some regulations for the conduct of the Superintendents, the Reformed Church remained until 1849. The Superintendents, who were appointed by the Monarch, acted for a time as assessors or corresponding members of the Consistory, and practically had charge of all Church affairs, receiving assistance in their work of supervision from officials called Seniors, one of these being appointed by the Government over every ten congregations, and being moderately remunerated by it for his labour. The congregations had the liberty of electing their own ministers and elders, with the privilege also of paying their expenses, while the Emperor had the right of controlling them and of directing all their Church work.

The revolutionary troubles of 1848, shook the Austrian throne, and led the Emperor to make some concessions to his Protestant subjects. Within a few years these came to realize the neces-

* The legal age of these Churches dates only from 1781, the State refusing to acknowledge them as the descendants or successors of the Church of the Cup. For other details of their organization see "Proceedings of Belfast Council," Appendix, p. 34-6.

sity for some consistent system of government for their Church. On the 8th of April, 1861, there was issued the Decree under which substantially, the Protestant Churches in Bohemia and Moravia exist to day. There was provided for the Church a framework of presbyterial, synodical and General Synodical meetings or assemblies. But into this there have been interwoven the Seniors and the Superintendents, officials that have no permanent place in a true Presbyterian system, while a General Synod composed largely of *ex-officio* members, is not in keeping with the idea of a self governing Church. The natural head of a Church Constitution such as is that of Bohemia and Moravia, is a Consistory or an Oberkirchenrath, as exists to-day in Vienna, and with which rests the final direction of Church interests. In 1866, there was issued a revision of this Constitution with several details altered, but the general features of the system were left unchanged. In 1888, a vigorous effort was made by a portion of the Bohemian Church to modify the system considerably. It was proposed, for instance, that presbyteries should manage their own affairs and elect their own deputies to the General Synod; that Seniors and Superintendents should be elected, not for life, but for a term of years, by their respective presbyteries and synods and be responsible to these bodies; that there should be no longer any *ex-officio* members of the Church assemblies; that the President of the Oberkirchenrath should be a minister and be elected by the General Synod; that the Provincial synods should meet every year, and the General Synod every third year, and that the minutes of Church courts should not require the approval of the Government. Through lack of harmony among the members of the Synod, these efforts were successful only in part. The modifications then made and since sanctioned by the Emperor are found in the following summary of the whole Church-government.

“The Evangelical Church of the Augsburg and Helvetic Confessions” consists, then, of all the adherents of either Confession within the monarchy. The royal Constitution, under which this Church has been organized as modified in 1888, recognises four classes of administration—the Parish Congregation, the Seniorate, the Superintendency, and the General Synod which embraces the two Confessions.

I. THE PARISH CONGREGATION.—Parish boundaries are fixed by law. Additional congregations may be formed with the approval of the Oberkirchenrath, when provision has been made for the expense of services without endangering those already existing. Preaching stations for the convenience of church members may be opened after notice has been given to the civil authorities by the Senior and to the Oberkirchenrath by the Superintendent. Ministers or elders adhering to one Confession may belong to the Seniorate and Superintendential

assemblies of those of the other Confession, but not to their respective Committees.

Church Membership.—Every “Evangelical” belongs to the church or congregation of his own Confession situated at his ordinary place of residence. To be a church member a person must be free from scandal, attend the church services, follow peace with those of another religious belief, obey the laws, be faithful to the king and be subject to the Church Constitutions. He must also contribute for church and school expenses, and can claim the aid of the State when collecting church dues and fees.

Those members, who are in good church standing, are over 24 years of age and for two years have paid all church dues, are called “electors,” and are entitled to vote at church meetings.

The Representation or Executive Committee.—This consists of a certain number of electors chosen for six years by other church electors. The Representation elects the members of session and the schoolmaster. It fixes the salaries and decides all matters involving outlay of money.

The Presbyterium or Session.—Each congregation has its own session, consisting of the minister or ministers of the Parish, the vicar or assistant, and a certain number of elders chosen for six years by the Representation. The session’s duty is to assist the minister, to maintain Church order, and generally to promote the objects for which the Church exists. It appoints or dismisses the schoolmaster, the organist, the precentor and the church officer, and has charge of all the financial interests of the congregation. For these purposes it appoints a Curator, who is personally responsible for all losses however incurred.

An elder wilfully absent from three successive meetings of the session can be removed from his office by a three-fourths vote of its members.

Minutes of all meetings must be carefully kept for presentation to the Senior or Superintendent.

*The Parish Minister.**—Ministers must be over twenty-four years of age, and be approved by the Oberkirchenrath and the civil authorities. The sanction of the local civil authorities is required for the installation of native pastors, and that of the *Ministerium* for the installation of foreigners.

All ordained ministers are of equal rank and must teach and preach in accordance with the Church’s Confession.

The Parish Minister is the legal minister of every person of his Confession within the Parish, and is responsible for the proper ordering of all public services.

2. THE SENIORITY OR PRESBYTERY.—This consists of the ministers of the Seniorate district, having an equal number of

* For course of study see “Proceedings of London Council,” Appendix p. 37-38.

lay delegates from the sessions, with one delegate from the schoolmasters of the district, and meets at least once every year.

This meeting has a general charge of the interests of all the congregations within its bounds ; it considers papers and reports sent down from the higher Church authorities ; hears complaints against the Senior or the Seniorate Committee ; examines accounts ; elects delegates to the Superintendential Conventus, etc., etc. Its minutes must be approved by the Superintendent, while copies must be sent to the Oberkirchenrath.

The Senior.—The Senior is the permanent moderator of the Seniorate or presbytery meeting ; he is elected for six years by the ministers of the Seniorate and must be approved by the Oberkirchenrath. He has the general oversight of the work of all the ministers and Churches within his district. Every third year he visits each congregation, enquiring into its condition and reporting fully to the Superintendent. Ministers wishing to be absent from their parishes for any period between three and fourteen days must obtain leave from the Senior, who reports the request to the Superintendent.

The Seniorate Committee.—This is the Executive Committee of the Seniorate Meeting and consists of the Senior, the Consenior and the Seniorate curator who also is elected for six years. To this Committee the first appeal is made from the decisions of sessions. The properties of the different congregations are under its care and respecting these it reports to the Oberkirchenrath.

3. THE SUPERINTENDENCY, or Provincial Synod, consists of the Superintendent, the Committee, the Seniors and the Senior Curators of the district, and of two ministers and two laymen from each Seniorate Meeting. If there are more than ten parishes in the Seniorate, then six delegates are sent. It also includes one professor from the Theological Faculty within bounds, a delegate from each Teachers' Training school, one delegate representing the ordinary male teachers, and a minister and elder from the congregation in Vienna, making in all about thirty-five or forty members. The Synod meets every third year, and its minutes must be confirmed by the Oberkirchenrath.

The Superintendent.—This official is elected for life by the ministers and Seniors of the Superintendency and must be approved by the Emperor. He is expected to know personally the condition of each congregation ; must visit each one every third year, that he may report thereon to the Oberkirchenrath to whom he is entirely subordinate. There is but one Superintendent for Bohemia, with another for Moravia, the Provincial synod, over which each is *ex-officio* Moderator or President, being called the *Superintendential Conventus*.

The Superintendential Committee consists of the Superintendent, his alternate, and the Curator, the two latter holding office for six years. Its duties resemble those of the Seniorate Committee.

4. THE GENERAL SYNOD meets every sixth year and, as a rule in Vienna. It consists of the Superintendents and their Curators, the Senior and one lay delegate from each Seniorate, one representative of the Theological Faculty of Vienna, the director of each Teachers' Training school, with two delegates elected from their own number by the schoolmasters. Every delegate must be over thirty years of age.

At the General Synod each of the two Churches transacts its business by itself, while even in joint committees the members vote separately, so that a majority of both Confessions is required for the adoption of any resolution.

No Royal Commissioner attends the Synod, admission to whose meetings can be obtained only from the president.

The Synod considers the general interests of the Church ; it examines hymn books, catechisms, etc. It cannot change the Confession of the Church, and all resolutions looking towards legislation require the imperial sanction and patent and must, therefore, be sent to the *Ministerium für Cultus*.

The *Synodical Committee* consists of two ministers and two elders, and holds office till next Synod, for the purpose of carrying out the printing of the minutes, etc., and of serving as an advisory board to the Oberkirchenrath.

THE OBERKIRCHENRATH is the administrator of the whole Church, and is a Committee of "Upper Church Councillors" acting alike for the Reformed and the Lutheran Churches.

For Confessional purposes, this Committee is divided into two sections, but in matters of common concern it acts as a unit. It is the highest Church authority and is the medium of communication between the two Churches and the *Ministerium*, and between them and the General Synod. It is responsible for the conformity of the Church in all things to both Church and civil law, the final supervision of every official and of every undertaking being in its hands. Its members, appointed by the Emperor, hold office for life and are salaried by the State.

2. THE REFORMED CHURCH OF FRANCE,

At the first National Synod of the French Churches held at Paris in 1559, there was adopted a Confession in forty Articles, drafted by Calvin himself, and afterwards known as the Gallican Confession. There was also accepted a Discipline or Form of Church-government that provided for consistories or sessions, colloques or classes, sixteen provincial synods and one National Synod. Experience of the working both of the Confession and of the Discipline gradually led to several modifications so that not until 1571, were these two Documents finally revised and published in their perfected form by the Synod which met that year in Rochelle.

On the 18th of October, 1685, Louis the Fourteenth issued his Revocation of the Edict of Nantes. By this measure the public profession in France of the Reformed Faith was declared to be illegal, the exercise of its worship prohibited, and all Protestant pastors ordered to leave the Kingdom within fifteen days.

The adherents of the Reformed Church were thus put under the ban and, except for purposes of persecution, became henceforth, unknown before the law. Those who could do so fled the country, leaving behind but a broken and scattered remnant of the once powerful Huguenots. This remnant, a handful of outlawed men and women, without leaders, without organization, soon had its steadfastness sorely tried. Many yielded to the blandishments and promises of the priests and conformed to the Church of Rome, while during the pitiless dragonades many perished rather than deny their faith. So successful were these methods of delivering the country from the presence of heretical enemies of the king, that before the century closed it seemed more than probable, that the Reformed Churches of France would in the future, like those of Asia and of Africa, be known only, in the pages of history.

Better days however were in store for this "Church in the Desert." In 1715, God raised up Antoine Court, a peasant and a peasant's son, to be its restorer. Realizing that the immediate lack of the Church was that of organization, Court set himself to the task of establishing regular religious services, of suppressing disorders, of restoring Church-government, and of training and educating men for the ministry. In all these directions he was wonderfully successful, so that long before the middle of the 18th century, the Church, though still "In the Desert," became a well-organized community with the Synodal regime of 1559 restored, and enjoying a high degree of spiritual life and energy.

Unhappily, these "better days" did not continue long. Spiritual declension soon appeared, and while still "In the Desert," the Reformed Church of France became a Church of Christ almost only in name, the vital doctrines of the Gospel being either neglected or denied. In this fallen state the Church remained for well-nigh fifty years, when, sharing in the great revival of the early part of the present century, she awoke from her slumber and entered on that course of activity and progress by which she is now distinguished.

Louis XIV. had succeeded in driving what remained of the French Church into "the Desert," and not until near the close of the 18th century was there any change in the persecuting attitude of the State. In 1782, Louis XVI. prohibited the priests, when recording the baptisms of children of members of "the pretended Reformed Religion," from adding to the entry any of the oft used phrases that were so offensive to the Protestants. In 1787, a Royal Edict allowed persons who might profess "another religion than the Catholic, Apostolic and Roman" to own and inherit landed property and to engage in trades or professions. No church societies, however, would be allowed, nor should the Protestant pastors wear any distinctive dress, issue marriage or baptismal certificates, or be exempt from paying the usual taxes for the support of the Roman Catholic Church.

But after that date events began to move quickly. In 1789, the Constituent Assembly issued its Declaration of the Rights of Man, including the free and open exercise of every form of religion that was not subversive of civil order. Political troubles now followed one another so rapidly, that in 1793-4, there came the Reign of Terror, with its abolition of all existing religious worship, to make room for that of the Goddess of Reason! Protestants and Catholic Churches were alike swept aside, men of both creeds in too many cases accepting the new order of things and "denying the Lord that bought them." The whirlwind, however, soon passed away. In 1802 (year X. of the Republic), Napoleon restored Christian worship and established certain relations between the State on the one hand and the Protestants and the Roman Catholics on the other. To neither of the Churches were their confiscated properties restored, but the Government, regarding priest and pastor alike, simply as State Officials appointed to render certain social and religious services to respective sections of the community, granted to each a moderate support. Even this was not unaccompanied with serious changes in the Discipline of both Communities. In the case of the Reformed Church, that Discipline, *the synodal-presbyteral*, it had developed with such care in 1559-71, and which Court had rebuilt with the labour of a lifetime, Napoleon by a stroke of his pen, well-nigh overthrew. In place of separate, independent congregations with their respective sessions elected by the church members, five or six congregations were grouped

together so as to form a Collegiate Church, having for its parish or territory, a district among whose population there were at least 6,000 Protestants. The congregational consistories or sessions elected by the church members were replaced by a General Consistory having the oversight of all the congregations within the district, whose members were to be elected by the largest contributors among the heads of families and were to be chosen from among the most prominent persons in the community! The Provincial Synods, previously consisting of thirty or forty members, or of a minister and elder from each congregation, were replaced by *synodes d'arrondissement*, each representing five Consistories. These *synodes* were not to consist of more than ten members, nor were their annual meetings to extend over more than six days. They could meet only when the Government permitted, consider only such matters as it sanctioned, transact business only in the presence of a Government official, and must even then, submit their minutes to the Government for its approval! As for the National or General Synod, no provision was made for its existence, and for fifty years, no such Assembly was ever held.

In this legislation the Reformed Church acquiesced for nearly half a century, not merely because of the iron hand of Ultramontane ascendancy, but also because of the feebleness of its own spiritual life. It knew no better and it desired no better.

In 1820, however, there had been a great awakening in Switzerland, following the evangelistic labours of some Moravian brethren and of the Scottish Haldanes. The influence of this movement was soon felt in France, and many of the pastors and of the people were led to seek, not only for a return to biblical doctrines, but for more autonomy for their Church than the Napoleonic Concordat had permitted.

During the Revolutionary period of 1848, therefore, a Conference of delegates from many of the churches met in Paris, when the refusal of the meeting to adopt any Doctrinal Confession led to the withdrawal from the National Church of a number of its members. These subsequently formed the *Union des Eglises évangéliques de France*. Despite the desires of a large majority of the congregations, the question of the organization of the Church was still untouched by the Government, and the Discipline remained substantially, as the First Napoleon had appointed.

In 1852, Napoleon the Third dealt with the existing Church arrangements with a free hand. The ecclesiastical commune or parish was restored and each congregation, whose pastor or pastors received a stipend from the State, was declared to be a Parish. Each congregation was to have its own independent session or *conseil presbytéral*, whose members should be elected for three years. Napoleon also restored the consistories or presbyteries, enacting that these should consist of a specified number of persons, chosen from among the pastors within bounds, of

the elders from the county towns (*chefs-lieux*) of the district, with a definite number of lay delegates to represent the parishes, who should be elected for three years by the vote of the parish. To these consistories was given the right of corresponding with the Government, of directing all the worship and discipline of the congregations, and of selecting the pastors for vacant charges, out of a list of three submitted by the sessions. Along with these restorations were two important innovations. One was the establishing of the *parochial suffrage*, conferring on the parishioners, under certain reasonable conditions, the right of electing their own church officers. The other was the establishing at Paris of a *Conseil central* or Permanent Ecclesiastical Commission, to be the organ of the churches to the State, and of the State to the churches. This Commission was to consist of persons nominated by the Government and of the two oldest pastors in Paris.

The new institution soon occasioned considerable discussion, for the *Conseil* quickly assumed certain legislative as well as administrative functions. In so doing, however, it was speedily checked by the Government, which took advantage of the position of some consistories to put strict limitations on the powers of the *Conseil*. Among its miscellaneous regulations, the Government assigned to the care of the nearest parishes those Protestant communities which were too small to be organized into independent parishes. It also increased the number of consistories to 105, the figure at which it now stands.

As the spiritual life of the Church became more vigorous there came on the one hand, a stronger desire for a distinct avowal of an evangelical faith, with, on the other hand, a deeper opposition to any formulation on this subject by such as were attached to what was called the "liberal tendency." This divergence rapidly advanced into open antagonism, yet while the State proclaimed that the consideration of such a question did not belong to its sphere, the Church to which it admittedly belonged, could not deal with it except through a Synod, and this could not be held without State permission. The demand for a General Synod now became daily more urgent, until at length the Government, recognising the voice of the Church, resolved on summoning such a body. The decree calling one was said to have been even signed, but, owing to the breaking out of the Franco-Prussian war of 1870, no meeting of the Synod could be held. Shortly after the establishment of the Republic, M. Thiers, then President, agreed that a General Synod should be held, and accordingly such was summoned to meet in June, 1872. At this meeting there were many stormy discussions as to the legality of the Synod itself, as to the Declaration of Faith, and as to the Discipline or Form of Government. On each of these points the Evangelical party had a large majority. The Government itself maintained the legality of the Synod, but at first refused to sanction the

publication of the Declaration of Faith, doing so, however, in 1874, since which period, this document has been the Confessional Symbol of the Reformed Church, and, practically, its only one.

This great Synod, so important in the history of the Reformed Church of France, not only placed itself on a Bible Creed, but recast the Discipline of 1559 into the form in which it exists to-day, that is, a *regime presbytérien-synodal*, having pastors, sessions, presbyteries, particular synods, and a General Synod. Of this Discipline the following is an outline:—

THE PARISH OR LOCAL CHURCH.—Every reformed community that has one or more pastors salaried by the State, forms a parish or congregation of the Reformed Church. Each parish has its own consistory or session, consisting of at least four elders and the pastor.

MEMBERSHIP IN THE CHURCH.—The *religious* qualifications for this, as prescribed by the *Conseil central* in 1852, are simply that the individual has been admitted into the Church in accordance with the established regulations, that he participates in its services and requirements of worship, and, if married, that he has been married by a reformed pastor. The claim of the Church in 1871 to demand from applicants for admission a profession of sincere attachment to the Reformed Church and to the Divine Revelation as contained in the Old and New Testament, has been refused by the State, on the ground that no section or portion of the Church can set aside the regulations adopted in 1852.

PAROCHIAL ELECTORS.—Of the above described members those are known as “electors,” who possess the following *civil* qualifications: They must have completed their thirtieth year, be in possession of political electoral rights, and, being Protestant for one year, have resided within the parish for that length of time. They must also have satisfied the *conseil presbytéral* that they possess the qualifications required by the *Conseil central*, and, by personal application, have had their names inscribed on the parochial register.

The *Conseil presbytéral* keeps the list of these persons, a copy being also in the hands of the consistory. If the *Conseil* refuse to enter a person's name on this list the applicant can appeal to the consistory, and from there, if its refusal be on civil grounds, to the Civil Tribunal; if on religious grounds, to the Minister of Worship.

THE PASTOR.—He can always *proprio motu*, retire from the ranks of the ministry and enter those of the laity, and then, as a layman, be elected to a seat in the Church Courts. If, however, he retains his ministerial character, he cannot have a seat in the courts as a layman.

To become a pastor, one must be of French birth, have com-

pleted twenty-five years of age, possess the Degree of Bachelor of Theology from a French faculty, and have been ordained by seven pastors of the French Reformed Church. Previous to ordination, each pastor must intimate his adhesion to the Declaration of Faith, adopted by the General Synod of 1872, and which is as follows :—

“DECLARATION OF FAITH, 1872.—At the moment when it resumes the succession of its Synods, interrupted for so many years, the Reformed Church of France most devoutly acknowledges the obligation of rendering thanks to God, and of testifying its love to Jesus Christ its Divine Chief, who has sustained and comforted it during the course of its trials.

“It declares, by the medium of its representatives, that it remains faithful to the principles of faith and of freedom, on which it has been founded.

“With its fathers and its martyrs in the Confession of Rochelle, with all the Churches of the Reformation in their Confessions, it proclaims the Sovereign Authority of the Holy Scriptures in matters of faith and salvation, through faith in Jesus Christ, the only begotten Son of God, ‘who died for our offences and was raised for our justification.’”

“It preserves, then, and it maintains at the base of its teaching, of its worship and of its Discipline, the great Christian facts symbolized in its sacraments, made prominent in its religious services, and expressed in its Liturgies, specially in the Confession of sins, in the Apostles’ Creed and in the Liturgy of the Holy Supper.”

CONSEIL PRESBYTÉRAL OR SESSION.—The session consists of the pastor or pastors ministering within the parish, with elders, who must be parish electors and thirty years of age, proportional in number to that of the Protestant population. Its members are chosen by the parochial electors, and serve for three years. The session, presided over by the pastor, or in his absence by the oldest elder, administers the affairs of the parish and nominates the pastor, notifying the consistory of its procedure. This latter may disapprove of the nomination, when an appeal can be taken to the Provincial, and finally to the General Synod. Assistant pastors, chaplains, etc., can be chosen as Corresponding members of the *Conseil* to which they belong.

THE CONSISTOIRE OR PRESBYTERY.—The consistory consists of all the actual and collegiate pastors of the *Circonscription* or district, with double that number of lay members, these latter being selected from the respective sessions. The members of the Consistory are elected for three years. Should there be but one parish in the *Circonscription*, the *conseil presbytéral* has then the powers of a Presbytery. The Consistory meets every three months ; it ordains and installs pastors, fixes parochial bounds, and secures the formation of new parishes.

THE PROVINCIAL OR PARTICULAR SYNOD.—The particular synod has as many members as there are pastors in the *Circonscription* or district, one-half consisting of pastors, and one half of laymen appointed by the sessions. Each session sends one lay delegate, chosen either from its own number or from some other session of the *Circonscription*.

THE GENERAL SYNOD.—Before electing delegates to the General Synod, each Particular synod associates with itself all the pastors of the *Circonscription* with as many lay members as there are parish ministers. These elect delegates—pastors and laymen—in equal number, in the proportion of one delegate to each six pastors in each *Circonscription*, while each theological faculty, whose professors have been appointed by the State, sends one professor as its delegate.

This General Synod is the Supreme and final Court of Appeal. It can suspend, depose or restore pastors, and issue general regulations as to the worship, discipline, doctrinal teaching, organization and administration of the Church. It meets annually on its own adjournment, but conditionally, on receiving permission from the State. Such permission has been steadily refused since 1872, on the ground of the present divided state of the Church itself.

The adherents of the “Liberal Tendency” in the Reformed Church have resolutely opposed the calling by the State of a General Synod, lest the Evangelical majority should introduce some doctrinal test. The Evangelicals have found themselves in consequence, in a very disadvantageous position, for without a Synod a Church is a handful of atoms, and is in peril from many sources. As the State refused to call such a Synod, it was decided by the Evangelicals to come together in an informal, unofficial manner as a *Synode officieux*, through which cohesion would be secured, joint action in important matters obtained, and that regime, *Synodal-presbytéral*, which the French Churches have prized so highly, be protected. In 1879, the first of these Synods was held, and attended by an unexpectedly large number of pastors and elders. The value of the expedient for the conservation of both Doctrine and Discipline was at once recognized, so that these Triennial Synods, though possessing no legal character or authority, may now be viewed as really the General Synods of the historic Reformed Church of France.

THE UNION OF EVANGELICAL CHURCHES OF FRANCE.

The Union dates its birth from the memorable refusal of the Synod of 1848, to take any action in reference to the doctrinal divergences in the Reformed Church. The Minority, zealous for evangelical truth, not only protested against the silence of the Synod, but withdrew altogether from the Church and organised themselves under a specific name. But while a unit in their views of evangelical truth, the Secession was not one in reference to Church Polity. Some of its members inclined to Presbyterianism, others to Congregationalism, the existence of the difference being shown in the very name adopted, "Union of Evangelical Churches." As agreement in Doctrine was, however, more important than one in Polity, diversity of practice in some minor matters prevailed at first, but co-operation, the lessons of experience, the practical necessities of the position, and the pressure of surroundings have gradually led members of the Union to adhere more closely than they did at first, to that *Synodal-presbytéral* regime, which is the hereditary Church government of the Reformed community in France. The relations of the Union to the Evangelical section of the National Church are so intimate and friendly, that practically, the two Churches are separated only by difference on the question of State Endowments. Against these the Union has always protested, on the ground that they entitle the State to exercise more or less control over the Church. And this has almost been the position of the Reformed Church itself. During the General Synod of 1872, motions were frequently presented and discussed, requesting the National Assembly to declare the separation of Church and State. More than once the Synod seemed disposed to adopt some one of these proposals, but was kept back from any actual step in that direction by the desire to have the Roman Catholic as well as the Protestant Churches included in the proposed separation, and by the fear that the Assembly was not prepared to deal with both Communities in a similar manner. Since then, the drift of public opinion in France seems to be in the direction of such separation, and, doubtless, the day on which the State abolishes the existing Concordat, the evangelical Reformed Church and the Union of Reformed Churches will enter into an incorporated Union with each other.

At the meeting of the first Synod in Paris, August 20th, 1849, the Union adopted a Constitution requiring of all its members the profession of a personal faith in and submission to the Lord Jesus Christ as the only and Sovereign Head of the Church, with the acceptance of the following Doctrinal statement :—

"We believe that all the Scripture of the Old and of the New Testament (to the rejection of what is called the Apocrypha) is inspired of God, and, therefore, forms the only and infallible

rule of faith and life. We adore the one God, Father, Son and Holy Spirit, Creator of heaven and earth.

“The Father, in His infinite and eternal compassion, when we were altogether lost in consequence of the disobedience of Adam, and justly condemned because of our sins, has so loved the world that He has given His only begotten Son.

“The Son, the Word which was in the beginning with God, and who was truly ‘God over all blessed for ever,’ has become veritable man, ‘God manifest in the flesh.’ The one only mediator between God and men is the Lord Jesus Christ. Through His expiatory sacrifice He has redeemed us altogether from eternal condemnation, having ‘offered himself to God for us as an oblation and a sacrifice of a sweet smelling savour.’ ‘Delivered for our offences,’ He has risen for our justification. He has ascended into Heaven, and is seated at the right hand of God, where He intercedes on our behalf.

“The Holy Spirit, whom the Son has sent from the Father, regenerates the Redeemed, ‘elect according to the foreknowledge of God.’ In these He makes His abode; He makes them advance in knowledge of the Scriptures, and in sanctification, without which ‘no man shall see the Lord.’ He is granted to all that desire Him. It is by Him that Jesus Christ directs and governs the Church, which is His Bride and His Body.

“Jesus Christ calls all men to repentance, saving fully, freely, and without any personal merit, all those who believe on His name and draw near to God through Him.

“We expect from the heavens, the Lord Jesus who is to return that He may bring us to glory. He will raise the dead, judge the world with justice, and ‘render to every one according to his works.’”

A Discipline was adopted at the same date, which is, substantially, as follows:—

CHURCH MEMBERSHIP.—This is based on personal profession of faith in the Lord Jesus, a consistent life and an acceptance of the Constitution and Doctrinal Creed of the Church.

THE PASTOR.—No one can be a pastor, unless he have attended a full course of theological study, either in France or elsewhere, and obtained the degree of Bachelor in Theology. He must declare his acceptance of the Doctrinal Basis, by which alone his doctrinal teachings will be tested.

THE SYNOD.—This consists of delegates—pastors and elders in equal numbers—appointed by the congregations, which number about forty, in proportion to their numerical size. It meets every second year according to its own adjournment and considers the general interests of the churches. It has all disciplinary power, receives a written report from each congregation as to its position and progress, and administers affairs by means

of committees or commissions, which present annually to the Synodal Commission a report to be laid before the Synod.

THE COMMISSION SYNODALE.—This consists of five members, three laymen and two pastors. Each member is elected for two years, and two only are eligible for re-election. This is the Executive of the Synod, carrying out its decisions, serving as a connecting link between the several congregations, providing for necessary expenses, arranging for meetings of Synod, and presenting to each Synod a report of its special work.

THE CONFERENCE.—This is a Presbytery in all but the authority. It consists of a group of neighbouring congregations, and meets at least once in six months. Each group determines the number of its own members.

The aim of the Conference is to promote mutual edification, to take a brotherly interest in each other's welfare, and to consider matters which may come before the Synod. No group has any right of intermeddling with the congregations of any other group. Some of the meetings of the Conference are private and others public, business which is connected with the Synod being considered in the former.

THE CHURCH VISITATION.—Each Synod appoints a number of visitors or Evangelistic Deputies to visit the congregations, that their spiritual life may be stimulated, and the sense of unity among the brethren be fostered.

Subsequently, the Union resolved on engaging in active, aggressive evangelistic work. It organized, therefore, its Home Mission agency, known as the Committee on Evangelization. The work of this Committee is to aid the different congregations in their own evangelistic efforts, to assist in supporting mission stations and preaching places, and to further the formation of new congregations, especially in districts where the population is mainly Roman Catholic, or where no other evangelical agency is working.

INDEPENDENT PRESBYTERIAN ORGANIZATIONS.

In not a few of the congregations now openly "Liberal," there were formerly large evangelical minorities, while in some districts there were congregations resolutely evangelical, though the Consistory was Liberal.

In the former cases, the entrance on his ministerial work of a pastor of the "New Liberalism" led frequently to a withdrawal from the congregation of the evangelical minority, which soon became a self-supporting Reformed congregation, but outside of the National Church.

In the latter case, the Consistory occasionally so abused its position as to appoint a Liberal pastor over an evangelical congregation, when a similar result generally followed.

Of these churches there are perhaps a dozen, chiefly in the south of France. It is impossible for them to form part of the National Church, but their relations to its evangelical section are very close. In Montauban, for instance, the Independent Reformed church worships in the chapel of the Reformed Theological Seminary; at Laforce, service is held in the Institution of M. Bost, and so on. With one exception, all these congregations are connected with the *Synode officieux* of the Reformed Church, waiting till the day when, through its separation from the State, this great Church will be able to separate itself from the Liberal element which now has a footing within it, and then, as the one element would pass out, the other would pass in, and thus contribute to the formation of a United French Reformed Church.

THE FRENCH REFORMED CHURCH IN OCEANIA.

In 1884, the French Government placed the Protestants of Tahiti under the care of the Reformed Church of France, and, at the same time, gave them an ecclesiastical organization, of which the following are the principal features:—

Each district of Tahiti and Moorea is to possess a church or parish placed under the care of a French or of a native pastor. All the Protestant inhabitants of the district over twenty-one years of age, and enjoying their civil and political rights, are enrolled on the parish register—those of French birth at once, Oceanians after two years', and other persons after three years' residence under the French flag. This enrolling is authorized by the Upper Council, on the request of the Parish Council, and on the favourable report of the Council of the Arrondissement.

The Parish is under the care of a Council, composed of a pastor and four or more deacons. These deacons are elected by the parishioners, and must have been connected with the Church for at least three years. If the deacon be married, then his wife must also be a member of the Church, and their children be brought up in the Christian faith.

The Parish Council (or session) takes charge of the order and discipline of the parish; cares for the church buildings; administers the property of the congregations of the parish, etc., etc. Its actions on important matters are communicated by the pastor from the pulpit.

Tahiti and Moorea are divided into three Arrondissements or Presbyterial districts, the general ecclesiastical affairs of each being under the care of a Council composed of delegates from each congregational district, the pastor and two delegates

being elected by each session, with one alternate to be named by the session.

The Council of the Arrondissement has charge of the church buildings, takes the oversight of the different parishes, receives and decides appeals from sessions, sustains calls to pastors and transmits them to the Governor for his confirmation, and presents an annual report to the Upper Council.

Above the local Councils is an Upper Council, having a general oversight of the affairs of all the congregations or parishes on the Islands. This Council consists of all the French pastors in charge, or at the head of native Schools in Oceania, and five delegates elected by each presbytery. This body is the official representative of the churches before the Government. It meets once a year, and at the close of its session its minutes are sent to the Government, if desired. It takes charge of the discipline of the Church, keeps all parties within the limits of their sphere, controls the conduct of the presbyteries, and is the Court of Final Appeal. It alone has power to ordain candidates to the Ministry. It submits to the Governor all suspensions or depositions of pastors. Changes in the established Discipline are made by the Upper Council with the approval of the churches and consent of the Government.

It possesses a Permanent Commission, consisting of its own officials and of two natives elected by the Council.

In all cases the results of elections are reported to the Government. If the Government disapprove of any action of the Upper Council, the matter in dispute is submitted to a Committee consisting of officials of the Government, whose decision is final.

The pastors must either be of French nationality, and ordained in France, or natives between 25 and 55 years of age, or, if naturalized French citizens, of at least 25 years of age, who have been members of the Church for at least four years, and who fulfil the requirements of the Upper Council. They are chosen by vote of the congregation, subject to the approval of the presbytery.

3. GERMANY; THE PRUSSIAN UNION OR EVANGELICAL CHURCH.

On the Jubilee of the Augsburg Confession, June 25th, 1580, the Elector Augustus of Saxony published at Dresden that *Formula Concordiæ* which had been prepared at his expense in 1577, at Berg, near Magdeburg, and sought at once to impose it on his subjects. To that theological manifesto of extreme Lutheranism—the Formula—opposition, however, soon arose in different countries, and with such vigour in Brandenburg that its Elector, John George, required to employ military force to secure its acceptance. The Elector's successor, Joachim Frederick, did not hold Lutheranism in as high esteem as his predecessor had done, while the grandson, John Sigismund, soon made it plain that his personal sympathies were with the doctrines of Calvin rather than with those of Luther. On December 25th, 1613, Sigismund observed the Lord's Supper according to the Reformed manner, and in the *Confessio Sigismundi* avowed his adhesion to the Reformed doctrine. This change in the ruler was soon followed by a great improvement in the position of the Reformed Church in Brandenburg. Nothing was asked for by the latter but religious equality with the Lutherans and freedom of conscience in reference to a religious Confession. This, of course, the Elector granted, when shortly afterwards, owing to the overthrow of the Palatinate Elector at the battle of the White Mountain in Bohemia in 1621, the Brandenburg Elector became the leading Reformed sovereign in Northern Europe. The position he now occupied as the Reformed monarch of a Lutheran people was the more remarkable because the principle laid down by the princes and sovereigns at the diet of Speyer, and afterwards sanctioned by the Empire, had been *cujus regio ejus religio*. The faith was to follow the flag. The conduct of the Brandenburg Elector was exceedingly obnoxious to the Lutheran clergy of his territory and to the Lutheran princes around him, who sought, as best they could, to thwart his great scheme of comprehension for the two Churches, on the ground of their close inner relationship. Owing to circumstances, the Elector was, however, the natural leader of the Reform party, and as such he readily welcomed the Huguenot refugees into his own dominion, as afterwards his descendants welcomed the refugees from Salzburg and those from Zillertal.

The Reformed faith of the rulers of Brandenburg never led them into any persecution of Lutheranism. They always held that the Reformation Church-tree had, through the unwise

conduct and writings of over-zealous partizans on both sides, been split, but that the scission had not been complete nor the sections torn apart. The root remained unaffected, and the life-giving sap continued to flow from a common source into sections parted but not sundered, enabling each separate portion to maintain its vitality and to bring forth leaves, blossoms and fruit. That root they held to be the Evangelical Protestant principle, that the Canonical Scriptures are the only rule of faith and practice. The Reformed held that acceptance of that basis kept the two Churches practically united, so that religious fellowship between them became warranted. This position, however, the Lutherans would not accept, because of the stress they laid on particular doctrinal tenets and on certain accessories of worship.

For nearly two centuries the Brandenburg family has adhered to this position, which at last found its logical result in the formation, in 1817, of the Prussian Union or Evangelical Church, by which the Lutheran and Reformed Churches were by a Royal Decree brought into an ecclesiastical union with each other. The arrangements then made professed to secure to each Church its Confessional position, but no precaution could prevent the absorption of the Reformed minority by the Lutheran majority. It was scarcely possible that stipulations, prepared for the purpose of uniting two communions into one Church, could yet be so framed as to secure that each community would remain for ever separate and apart from the other ! The process of blending and of intermerging that began at the very formation of the Union, has since led to the gradual disappearing of the Reformed Church. Her pulpits have become occupied by Lutheran pastors ; her people, trained by these pastors, have set aside the old Reformed Catechisms and Confessions, and have accepted those of the Lutheran Church ; while the absence of Reformed students has led naturally to the appointment of Lutheran professors in Reformed Institutions. Of late years, ministers and members of the Reformed Church have come to see their peril, and hence the formation of the Reformed Bund, for the purpose of reviving ecclesiastical and spiritual life within the old German Reformed congregations. As almost all of these congregations are included now within the Prussian Union, though striving to retain their Reformed character, it has been considered not unsuitable to give an account of the government of that organization.

By his Royal Decree, in 1817, Frederick William III., King of Prussia, united the Lutheran and the Reformed Churches throughout his dominion. To the united body the King gave the name of the Prussian Evangelical Church, as well as a peculiar but specially prepared form of Government, each Church retaining its Confessional symbols. A portion of the Lutheran Church refused to submit to these arrangements and, declining to form part of this Union, withdrew from its connection with

the State, and has remained to the present, an independent, self-supporting Synod. In the eight old provinces of the Monarchy, however, Prussia (East and West), Pomerania, Posen, Brandenburg, Silesia, Saxony, Rhenish Prussia and Westphalia, the National Church is *Evangelical*, and in 1885 was arranged as follows:—

PROVINCES.	Adherents of Evangel. Ch.	Parishes.	Adherents of the Reform'd Church.
Prussia, East.....	1,677,711	385 }	18,283
" West.....	668,255	194 }	
Pomerania.....	1,465,477	678	2,320
Posen.....	531,722	192	5,000
Brandenburg.....	3,408,950	1,140	12,766
Silesia.....	1,897,002	713	7,071
Saxony.....	2,258,446	1,481	20,388
Rhenish Prussia.....	1,173,738	472	293,781
Westphalia.....	1,035,895	354	137,283
Totals.....	14,117,196	5,609	476,504

As the Royal Constitution provided for the relations between the State and the Church, as well as for the Church Government properly so called, a summary of the State regulations on both matters may be useful.

I.—THE STATE AND THE CHURCH.

The government of the Church is vested in the King, while the administration of its affairs is in the hands of a number of State-appointed officials and of certain Church Courts or Committees called Synods.

THE KING.—To the King as *summus episcopus*, belongs absolute authority over all Church affairs. All legislation is at his pleasure and all the administration is carried on in his name. He appoints and controls the higher officials, receiving their reports; while in all cases of dispute, he alone is the ultimate judge.

THE EVANGELICAL OBERKIRCHENRATH.—Among the State-appointed Institutions, this, which dates only from 1850, is the highest. It forms a kind of Ecclesiastical Privy Council, having a certain amount of jurisdiction, and is charged with the supreme oversight of all Church interests. Its members are appointed by the King, and belong, some to the Lutheran and some to the Reformed Confession. Among the matters for which it is responsible are such as: the due observance of public worship; the doctrinal views of candidates for professorial chairs and of parish ministers; the examination of candidates; the ordination of ministers; the oversight of Evangelical congregations in foreign lands; the care of the three Seminaries, and the

charge of all Church funds or collections. In some matters, the Oberkirchenrath acts along with the Minister of Public Worship, and in others, along with the Moderamen of the General Synod.

THE PROVINCIAL CONSISTORY.—Next in rank and authority to the Oberkirchenrath comes the Consistory, of which there is one in every Province, its members being also appointed by the King. The chief business of the Consistory is connected with the Provincial Synod and its work. It convenes the meeting and is represented there ; it approves or rejects whatever resolutions may be adopted, and supplements its work in a variety of ways. It is responsible for the orderliness of the worship and the doctrinal teaching in the several congregations ; all books for religious instruction, such as hymn books, catechisms, etc., must receive its sanction before they can be used ; the theological students within its bounds are under its care ; it has authority to rebuke or to censure all church officers, including ministers ; it confirms or disallows the elections of elders ; church buildings and institutions are in its immediate charge, while, in many matters, it acts in concert with the Moderamen of the Provincial Synod.

THE SUPERINTENDENT.—Of this high office there are two grades or classes, the *District* and the *General*. Every Diocese or Presbyterial-district is under the oversight of a *District* Superintendent, who is appointed by the King. This person is a public officer, and is the executive of the Provincial Consistory. His duties are in general : to carry out the instructions of the higher authorities, to hold visitations, and to take direct oversight of each minister and of each congregation ; to see that the children and young people are efficiently instructed ; to hold special meetings with the different classes of church members, and to make reports to the Church authority. He has also charge of all vacant congregations ; he can sanction private baptism, and give leave for ministers to be absent from their parishes for the space of not more than 24 hours.

The *General* Superintendents are so called because they are over a group of several Districts and their Superintendents. Of these higher officials, there are three for Brandenburg, two for Saxony, two for Prussia, and one for Pomerania, Posen and Silesia. They are appointed by the King, and rank as State Councillors. They act as vice-presidents of the Provincial Consistory, and are members of the General Synod. All their official journeys must be notified to the president of the Consistory. If any of these require an absence of not less than three or of more than eight days, the Oberkirchenrath must be notified, while if for a longer period, the consent of the latter must be obtained.

The General Superintendent is personally responsible for the peace and welfare of the congregations within his district, for the doctrine and morals of their ministers, and for the religious conditions of the community in general. He inspects the

Elementary Schools, and must be satisfied with the religious instruction given in the higher schools and academies. About once in five years, he officially visits each District Superintendent to learn about the spiritual conditions of the congregations, to enquire as to the efficiency of the ministers and the necessities of the schools, that he may report to the Consistory. The General Superintendent may also, with the consent of the Oberkirchenrath, hold public or private religious conference with the ministers of his district. It is his duty to ordain candidates of the ministry; to examine students; to "consecrate" new church buildings, reporting to the Consistory on these matters every year, etc., etc.

II.—THE CHURCH GOVERNMENT.

CHURCH MEMBERSHIP.—Into this Evangelical Church, a person is admitted by baptism followed by confirmation, or by certificate, if coming from another congregation, or by examination, if coming from another evangelical denomination.

Baptism is administered to the children of members of the Evangelical Church, as a rule, by ordained ministers, but, if necessary, by lay people. If a child be legitimate, it is baptized by the minister of the father; if illegitimate, by the minister of the mother.

To be confirmed, a person must not be younger than fourteen, and should have received religious instruction twice each week for one year. This instruction is given by the minister, the catechist or the school teacher, and consists of a series of lessons on the chief doctrines of Christianity and in the Catechism.

If a person declines to accept the doctrines of the Church, he may be excused from further attendance on the "instruction"; but in such case he cannot be confirmed nor admitted to the Communion.

Confirmation takes place generally between the fourteenth and the seventeenth year of age.

Every male member who is independent—that is, self supporting, in good church standing, has paid all his church fees and dues, resided for a year within the parish, and been inscribed on the roll—becomes, on attaining the age of 24 years, a church elector, and can vote for members of the Committee and of the Representation.

THE CONGREGATION.—This consists of all persons connected with the Evangelical Church living within a certain district whose limits are fixed by law and which is called the Parish. For the management of church affairs, the electors appoint a Committee of Managers or session, whose members must have reached the age of thirty, with duties, partly spiritual and partly secular. If there be several congregations within the same parish, as in large towns, the committees of the several congregations often unite in considering subjects that are of common

interest. This Committee, whose chairman is a minister, consists of all the ministers in the parish (assistant ministers are corresponding members) and of lay members, some of whom are elected by the congregation for three years, while others are nominated by the Patron. Congregations have never fewer than four nor more than twelve committeemen or elders. The number of these is fixed at first by the Consistory, but subsequently by the District Synod. The Patron has always the right of appointing one of the elders.

The special work of this Committee is to aid the minister in promoting the general religious Life and Work of the congregation. In his spiritual work the minister is independent of this Committee, but all cases of proposed discipline or of its removal must be reported to it for concurrence. If the Committee agree with the minister on such occasions, the other party concerned may appeal; if the Committee do not agree, the minister may appeal, in either case, to the District Synod or its Moderamen, whose decision is final. Proceedings against a minister may originate in the Committee, but must then be transferred to the higher Courts.

THE REPRESENTATION OR MANAGERS.—If the parish contain more than five hundred souls, a Committee called the Representation is chosen by the electors from among themselves, but persons over sixty years of age, or who have served as elders for six years, may decline to serve. The Representation has three times as many members as the Committee of Management, and deals mainly with financial matters, fixing in conjunction with the Committee of Managers, expenses, salaries, fees, etc., and taking part in the election of a minister. If the parish contain fewer than five hundred souls, the powers of what is known as the Representation belong to the whole body of the electors.

These general rules for the managing of the affairs of the congregation may, in any locality, be modified by leave of the Representation with consent of the District Synod, of the Provincial Synod and of the Consistory.

THE DIOCESE AND DISTRICT SYNOD.—The Diocese is a District that includes a number of parishes, the congregations within its bounds forming the District Synod or presbytery. Changes in the boundaries of the Synod must be sanctioned by the Consistory.

The District Synod consists of:—

1st. The Superintendent of the Diocese, who presides.

2nd. All parochial ministers within its bounds; other ministers living within its bounds are corresponding members.

3rd. Laymen elected for three years, twice as many as there are ministers. Each congregation has to send one layman for each minister. The other laymen are sent by the larger congregations, to which this liberty has been given by the Consistory and by the Provincial Synod. All the laymen must be at

least thirty years of age, and must be elders. This Synod is an administrative body, and meets once a year. Its meetings may or may not be open to the public, but its sessions must not extend beyond two days. The Superintendent, with the assistance of the Moderamen or Commission of Synod, and others, is bound to make the arrangements for the meeting. The sessions are opened and the last one closed, with prayer by the Superintendent. Its business is, to consider all matters sent down to the Synod and to the lower Courts by the Consistory, or sent up to that Consistory by members or church Managers from the bodies below; to receive and consider the report from the Superintendent as to the condition of each congregation; to receive complaints respecting any of the ministers (these it transmits to the Church authorities); to deal with disciplinary cases transmitted by church Managers; to consider the benevolent work carried on by the congregations in the Diocese; to elect deputies to the Provincial Synod, and to appoint its own Moderamen or Commission, etc., etc.

This Moderamen consists of the Superintendent and four assessors (chosen for three years), one of whom must be a minister, and, in the absence of the Superintendent, acts as Vice-Superintendent. Its business is to assist the President generally, and to act as an Executive of the Synod,—with power. In cases affecting the teaching of a minister, the final decision rests with the Consistory, after conference with the Moderamen.

THE PROVINCIAL SYNOD.—The Provincial Synod meets every third year on the call of the Consistory, and includes all the District Synods within the Province. It is composed: 1st. Of Deputies elected by the District Synods. The District Synods of each Province are to be grouped so as to form, in Brandenburg not more than 35 election circuits, and in Saxony 40, with three Deputies from each Circuit. One of these three must be a minister; one a lay member of a District Synod, an elder or Representative of a congregation; and one, a layman, chosen by some of the larger District Synods, without restrictions. 2nd. A member of the Provincial Theological Faculty; and, 3rd. Deputies appointed by the King, not exceeding in number one-sixth of the other Deputies.

The lay Deputies must be thirty years of age and are elected for three years. There is also present, the General Superintendent of the Province, and a Royal Commissioner, who has power to close the Synod at any time, if he thinks it called for, while even without his leave, the Synod must close at the time appointed.

The Provincial Synod is an administrative body, so that its duties are to care for the religious welfare of the whole Province, and to consider proposals received from the Oberkirchenrath, while no legislation affecting the churches of that Province can be passed by the Oberkirchenrath without its consent. No regular church collections can be made without its leave; it has to approve of the resolutions adopted by the District Synods,

before these can be confirmed by the Consistory ; it supervises the benevolent funds of the Synod, and must sanction new church expenses ; it can order an annual collection for weak congregations ; it sends several delegates to join in the examination by the Consistory of the theological candidates ; it elects delegates to the General Synod and appoints its own Moderamen. This latter consists of the President, who is practically the Moderamen, and not more than six assessors, three lay and three clerical, the number being fixed by the Synod itself, and approved by the Oberkirchenrath. This Moderamen is the Executive of the Synod, and on all important occasions joins with the Consistory in its deliberations and votes. The meetings of the Synod, as a rule, are open to the public. Every session is opened with prayer, and the last meeting is closed with prayer.

THE GENERAL SYNOD.—The General Synod represents the churches in the eight older Provinces of the Monarchy.

It consists of:—First, 150 members elected by the Provincial Synods, as follows: The Province of Prussia, 24 ; of Brandenburg, 27 ; of Pomerania, 18 ; of Posen, 9 ; of Silesia, 21 ; of Saxony, 24 ; of Westphalia, 12 ; and of Rhenish Prussia, 15.

Second, six members, representing the Theological Faculties of Königsberg, Berlin, Greifswald, Breslau, Halle and Bonn.

Third, the General Superintendent of each Province in connection with the General Synod, and

Fourth, 30 members appointed by the King, making in all 194 persons.

The 150 elected members are classified like the members of the Provincial Synod ; one-third being ministers, one-third elders of the Province, and one-third laymen, chosen without limitation.

Owing to special reasons, the city of Berlin is regarded as forming a Provincial Synod, and the Delegates assigned to Brandenburg are divided between the Province and the City, according to the number of the Protestant population.

The duties of the General Synod are to protect, build up and enlarge the National Church, to maintain its constitution, to restrain efforts for Provincial Church autonomy, and generally to help the Church in every direction. The General Synod is a legislative body, its decisions, however, needing the sanction of the King as *summus episcopus*, and which, before being presented to him for approval, must be sanctioned by the Minister of State. As a rule, its legislation refers to the liberty of teaching, to the binding of ministers by their oath of office, and to the agenda for the worship of the Church.

Books for religious instruction and worship can be introduced into the National Church only when the General Synod has given its approval. Leave to use such in the Provincial churches must be given by the Provincial Synod, while for use in a particular congregation the members of such must consent. All legislation affecting particular Provinces must be sanctioned

by their respective Provincial Synods before presentation to the General Synod. If originating in the latter, it must be accepted by the Provincial Synod before the sanction of the King is sought. If the Synod rejects the proposals, then these fall to the ground. The General Synod has power in reference to the administration of church funds by the Oberkirchenrath, and of all moneys paid over by the State into his hands. It must sanction the abolition or appointment of regular collections and of all assessments on congregations or on their funds for general Church purposes. Before, however, these can be legal the income of the congregation must either exceed its own expenditure by 300 marks a year, or the whole income must exceed 6,000 marks a year, exclusive of the Manse, nor even then may the assessment exceed ten per cent. of the yearly surplus.

The General Synod can act on the Church only through the Oberkirchenrath—the executive of the *Ministerium für cultus*, and so, in the last resort, only through the Government. The proceedings of the Provincial Synods are subject to the review of the General Synod, which must refuse its sanction to all measures inconsistent with the Unity of the National Church, in Confession, in Worship, and in Government. The National Church can take part in ecclesiastical meetings of an international character only by resolution of the General Synod.

At the opening of the Synod there is appointed a Committee called the *Præsidium* or Business Committee, consisting of a chairman, vice-chairman, and four clerks. This Committee is responsible for the Minutes, etc.

At the close of the Synod, the Moderamen is chosen, whose members hold office for six years. This consists of a president, a vice-president, and of five assessors, with as many alternates. There is also chosen a Synodic Council, consisting of the Moderamen of Synod and of eighteen additional persons. Of these eighteen, Prussia, Brandenburg, and Saxony each elect three; Pomerania, Silesia, Westphalia and Rhenish Prussia, each two; and Posen one.

The chairman of the *Præsidium* presides over the General Synod, which meets, closes, or adjourns, only by appointment of the King, while a Royal Commissioner is always present with power to speak and to move resolutions. The minister of public worship, or his deputy, is also entitled to attend and take part.

ORDER OF BUSINESS FOR THE GENERAL SYNOD.—The Oberkirchenrath prepares the Docket of Business or Agenda, which the Synod amends or adopts; then the President of the Moderamen reports on his work and on that of the Provincial Synods. Every Session is opened with reading of Scripture and prayer, and closed with the benediction, while the Synod itself is closed with prayer. As a rule the proceedings are open to the public, the Synod having the power of meeting in private; no resolution can be passed unless a majority of the members be

present, and resolutions dealing with legislation or finance, have to be discussed and voted on twice. Any change in the laws that treat of the powers or composition of the Committees of congregations or of Synods, requires to be passed by a two-thirds majority.

THE MODERAMEN AND SYNODIC COUNCIL.—The Moderamen is practically a Committee with Synodical powers. It can make proposals for improved administration—all such going to the Oberkirchenrath, or for new legislation, all such being reserved for the next General Synod ; a report of its proceedings is presented to the Synod, the final validity of its actions depending on the Synod's approval ; it carries out the instructions of the last Synod and prepares the business for the one approaching.

The President of the Moderamen co-operates with the Oberkirchenrath in matters affecting the doctrinal opinions or teaching of a minister ; in the preparation of legislative measures ; in the nomination of General Superintendents ; and in considering financial matters.

The Synodic Council meets in Berlin once each year, on the call of the Oberkirchenrath, to confer with it on matters affecting the Evangelical Church.

CHURCH DISCIPLINE.—Persons who refuse Baptism or Confirmation for their children, or who consent to the bringing up of their children in a non-Protestant religion, may be deprived of their church standing. Marriages, contrary to the Church laws, lead to the same result. Unbaptized persons are not Church members and cannot be confirmed, but are eligible for religious instruction. Unbaptized children of Christians may be interred in the church cemetery, but neither the services of the minister nor Church honours (such as the carrying in the funeral procession of a crucifix on a pole, the singing by the school, etc., etc.) can be demanded. Marriages are by banns, called twice, and are subsequent to the civil ceremony. Mixed marriages cannot be solemnized, if either party has promised that all the children shall be brought up in the Roman Catholic, or some other non-Protestant communion.

The exercise of discipline over church members who may violate any Church law is obligatory on the Committee of Managers. The Registration of Births and Marriages being now a civil matter, comparatively few of such are reported in the Church Statistics, but discipline is not to be confined to failures of duty in such external matters as Baptism, Confirmation and Marriage, but is to be exercised also for failures in Christian character and conduct.

THE MINISTER.—The Consistory having announced the existence of a vacancy, a new minister is chosen for the congregation, either by the votes of the Managers and of the Representation, the act of the Consistory, or of the Patron, the Consistory ratifying. In parishes where the yearly stipend is more than 3,500

marks without a manse, ministers of 10 years' standing alone are eligible; should the income exceed 4,500 marks and a manse, only those of 15 years' standing can be chosen. Persons not ordained may yet, and because of their years of service, be, with the consent of the Oberkirchenrath, appointed to parishes whose income is more than 3,600 marks. The call to the minister must be given within four weeks after the announcement of the vacancy. If the call be declined, the congregation may call another minister. Should he also decline, the right of appointing devolves on the Consistory.

ANNUITIES.—Ministers, if removed into the Retired Class before the eleventh year of service is completed, receive one-fourth of what had been their actual income, with an annual increase for 40 successive years, by which time the pension amounts to three-fourths of their previous income. The pension, however, is never to be less than 900 nor more than 5,000 marks. The years of service do not count until after the twenty-fifth year of age, and each minister must contribute to the pension fund; if his salary be under 4,000 marks, 1 per cent. of his income; if under 6,000, $1\frac{1}{2}$ per cent., and if over 6,000, 2 per cent.

4. THE CONFEDERATION OF LOWER SAXONY.

This ecclesiastical federation consists of the congregations of

	<i>Adherents.</i>
1. Gottingen.....	1,600
2. Hanover.....	3,000
3. Brunswick.....	3,000
4. Celle.....	500
5. Munden.....	1,600
6. Buckeberg.....	500
7. Altona.....	
8. Hamburg.....	5,000

These churches are scattered through the territory of the Province of Hanover, the Dukedom of Brunswick, and the Principality of Schaumburg-Lippe, whose Court chapel is connected with the Confederation. Most of them represent settlements and colonies of French refugees with which a large and ever increasing German element has become intermingled. That of Celle, for instance, owes its existence to the influence exercised over her husband, William, Duke of Celle, by his wife, who was herself a refugee, and who thus secured a church provision for her kinsmen Huguenots. This took place in May, 1686, when Reformed worship was for the first time observed in Celle, the people being allowed to regulate their Church life by the discipline of the Reformed Churches in France.

Hanover also, representing at present both a French and a German origin, owes its existence to the first Electress Sophia, daughter of Frederick V. of the Palatinate, the ill-fated King of Bohemia, and wife of George I. of England. Hanover-Münden has a similar origin. At Hameln, on the Weser, there once existed a Reformed Church, but during the Napoleonic struggle it completely disappeared. It was generally thought that its endowments had been placed among the ordinary possessions of the municipality, and then expended on city improvements!

Brunswick, again representing Dutch as well as French and German elements, owes its origin to the Dukes of Brunswick, who sought to bring Reformed settlers into the country by granting them exemption from certain taxes and perfect religious freedom.

The congregation of Buckeberg, one of the few remaining independent Prince-doms of Germany, was originally the Court chapel, and was formed when the Reformed Prince of Lippe-Alverdisen inherited the Count-dom of Schaumburg. Later on, French refugees settled in the district and joined the congregation. (At one time Beausobre was minister of this congregation.)

Gottingen was founded by Professor A. V. Haller, of Bern, when teaching at Gottingen. This church, intended for the French residents at Gottingen, was at first a University church, remaining such until 1848. Its pastor was to be a member of the Philosophical Faculty as a special professor, but forbidden to teach theology. These churches lie, with but one exception, within the territorial limits of the Province of Hanover, and could be connected with the Reformed Church of that country. Were they to become so, however, the different properties at present belonging to each, which are very considerable, might be thrown into a general fund and distributed among all the members of the Hanoverian Synod. Another reason for remaining apart shows us the benefits of insignificance. Being so few, and having no separate legal Constitution, they are left very much alone, so long as they do not break any of the laws of the land!

These different congregations have never been under a Consistorium, and can, therefore, correspond directly with the *Ministerium für cultus*. For external ecclesiastical interests, they form a recognized part of the Prussian Union Church, and, practically, are governed by its general regulations, while their internal administration is entirely in their own hands.

Each congregation has its own *presbyterium*, or session, consisting of the pastor and elders, elected for life. All these pastors meet in the Synod, which comes together once in six years on its own adjournment. In order to be valid, the minutes must, however, be approved by the *Ministerium*, who is represented in the Synod by a Deputy. During the intervals of Synod, Church matters requiring attention are cared for by an Executive Committee or *Moderamen*.

Children, in connection with any of these churches, commence their attendance at the day school when they are six years of age, and continue attendance until they are thirteen. During this period, they study the Heidelberg Catechism twice each week. When thirteen years old, they attend the minister's catechism class for one year. On the Sabbath previous to the Communion (which is observed four times each year), and in the presence of the congregation, all new applicants for admission to the Lord's Supper are examined on the Heidelberg Catechism, and then, on the Communion Sabbath itself, all those who have passed the examination are drawn up in front of the pulpit. One of them repeats the Apostles' Creed, while the rest are asked if they receive that and are willing to join the Reformed Church. On consenting, they are declared to be members, are admitted to the Lord's Table, and their names are added to the church roll. In the Lutheran church there is always a Confirmation service, at which the parish minister presents the different applicants to the Church Inspector, who then proceeds, in Episcopal manner, to confirm them, but no such custom prevails among the Reformed churches.

Not only have the congregations individual funds for their

respective expenses, but there is a Synod Fund for Widows and Orphans, from which each widow receives a yearly pension of about 1,500 marks (£75), each child under 21 receives 100 marks a year, and each minister's daughter receives 800 marks a year, so long as she remains unmarried. These funds come in altogether from the profit of investments.

The salary of a pastor at his ordination is fixed by law at not less than 1,800 marks. Every fifth year subsequently he receives an additional 300 marks a year until his total salary reaches the figure of 3,000 marks (£150). After this no further additions are made.

5. THE REFORMED CHURCH OF HANOVER.

By the Treaty of Vienna in 1815, the Kingdom of Hanover received an addition to its territory of several Districts, in each of which Reformed churches existed. The largest of these churches was that of East Friesland or Frisia, where the Reformed Polity had been so fully developed by John a Lasco, during his stay at Emden. There, about 1540, he organized the Coetus or Ministerial Conference, out of which has come the Reformed presbytery. The other churches were those in the County or Count-dome of Bentheim, a Reformed district in which the Church had long been quite independent. Those in the County of Lingen, founded by William II. of Orange; those of the Duchy of Bremen, which had been protected by the Swedish armies, and of the Reformed County of Plesse, originally belonging to the Electorate of Hesse, and to which had been guaranteed, in 1815, the continued use of its Confession.

Through these territorial changes, these churches came to be under the supervision and control of a Lutheran Church authority, and hence, naturally desired closer connection with one another for mutual help and deliverance from Lutheran control. The Government and the existing ecclesiastical authorities did not, however, regard with favour the movement which had originated in the Annual Conference of the ministers held at Lingen. A memorial presented to the Minister of Public Worship in 1856, asking that, as they were of one Confession, so these different churches might be formed into one organization, was not even acknowledged, while a deputation, that in 1862, waited on King George V., received but little encouragement. In 1863, the Lutheran Church received a Constitution, partly Consistorial and partly Synodical, but the memorials of the Reformed were again left unanswered. At length, in 1866, Hanover came under the control of Prussia. A Reformed Synod held in 1861, at Aurich had prepared the way, when, in 1883, the Government, recognizing the justice of the Church's demand, granted an ecclesiastical constitution for the whole kingdom, bestowing on the Reformed Church, a Presbyterial-Synodal Constitution, that included all the Reformed churches in the Province, except such as belong to the Confederation of Lower Saxony.

This Church Constitution is intended for both the Lutheran and the Reformed Churches, so that its details are somewhat mixed. The Sovereign is at the head—*summus episcopus*; while the sessions and synods have certain rights and powers. Its executive is a Royal Consistory or committee, having its seat at Aurich in East Friesland, and consisting of three Lutheran and

of three Reformed Councillors. For the Reformed Church this Consistory is the highest Court of Appeal, though it is otherwise for the Lutherans. By the Constitution, there is secured to the Reformed Church such self-government as is possible through her own sessions and presbyteries (or district synods), while the General or United Synod consists of both Lutherans and Reformed. The Heidelberg catechism is in general use in the Reformed churches, some congregations using the catechism of Emden prepared by John a Lasco in 1554, and others, the short or Hessian catechism of 1607. This catechism is used in schools, in churches, and for the instruction of the catechumens. Formerly, many of the congregations used the Dutch translation of the Scriptures, but in some places, this has been replaced by Luther's translation—a cause of trouble, Luther's version not being regarded as so accurate as the Dutch.

The students for the ministry were formerly educated at the Universities of Holland or at that of Lingen. This had been endowed by William II. for the Reformed Church. Soon after 1815, the Government abolished it, and applied its endowments to the support of a gymnasium, in which, to-day, Luther's catechism is used. As there is at present no theological faculty in Prussia whose duty it is to train ministers for Reformed congregations, the Hanoverian Church experiences great difficulty in obtaining suitable ministers.

MEMBERSHIP.—All independent male members of the congregation, who have been confirmed, are over twenty-four years of age, and have been at least a year in the congregation, are called "electors," and, if in good Church standing, are entitled to act as such.

OFFICERS.—Every congregation has (*a*) a Kirchenrath or Session, and (*b*) a Representation or Managers.

(*a*) The Kirchenrath, presbyterium, or session, consists of the parish minister or ministers and the church elders, in numbers fixed by the District Synod, and in proportion to the size of the congregation. The Patron has the right of appointing one elder, or he may appoint himself, if qualified for the office. At the meetings of the Kirchenrath the minister, or one appointed by the Church authorities in his place, always presides.

The Kirchenrath assists the minister in all his administration. Its special work is to promote the edification of the people by every legitimate means,—to supervise the whole affairs of the church, to train the youth, and to assist the minister in his preparation of the catechumens for confirmation. It has the care of the poor and of the church building. It prepares and keeps the roll of the electors, decides on the admission of new members, and elects the minister and other church officers. It is the civil owner of the church property.

The Kirchenrath appoints an auditor for all church accounts, who reports once every year. Its members are chosen by the

electors, but must be over thirty years of age, and be of good repute.

The Patron shares in the administration of church affairs, and in some cases supervises the church treasury.

(b) A Representation is formed only in congregations having connected with them more than 500 persons. Where the number of persons is fewer, the duties are discharged by the whole congregation. Its special business is to take charge of all the property of the congregation, and any elector is eligible for election to the Representation.

THE MINISTER is chosen by the congregation, under the direction of the Superintendent or of a Committee from the Church authorities. The election takes place by written votes; in case of equality the lot is cast. If no election follows, the Church authorities appoint a vicar for a year, and if no election takes place at the end of that period, the Church authorities appoint.

Any person may be chosen who is eligible to a charge in the Evangelical Reformed Church, but in parishes giving a larger stipend than 3,600 marks a year and a manse, only ministers of ten years' standing may be chosen.

DISTRICT SYNOD OR PRESBYTERY.—At present there are nine District Synods, each of which has for members (a) the Superintendent, (b) all parish ministers within the district, and (c) twice as many lay-members of the Reformed Confession as there are ministers.

Half of these lay-members must be elders, and be so chosen that each congregation shall have as many elder-representatives as it has ministers. The other half is to be chosen by the larger congregations out of their more prominent members. These persons are elected by the united vote of session and representation and hold office for six years.

There are also present at the meetings of the District Synod the following as official members: (1) the Reformed Superintendent, (2) a Deputy from the Church authorities, and (3) the members of the Commission of the General Synod.

The business of this Synod is to receive reports from congregations and to consider proposals emanating from the Church authorities or from the General Synod. It has also the charge of all the benevolent institutions belonging to the churches within its bounds.

Every District Synod has a Præsidium or Standing Committee, "*Synodal Vorstand*," consisting of the Synod's chairman with four other members elected by the Synod. These form an Executive with considerable powers.

THE GENERAL OR UNITED SYNOD (*Gesammt Synod*).—This body, which meets every sixth year, is composed (1), of the Reformed General Superintendent, (2), of a certain number of ministers and lay deputies elected by the District Synods, and (3), of five persons appointed by the King, whose approval must

always be obtained for the Transactions, before the minutes can be published. The General Superintendent is a member *ex officio*, the others are elected and hold office for only six years. Each Synod meeting is attended by a Royal Commissioner, who has the power of speaking and of presenting resolutions.

To this General Synod, District Synods having fewer than 5,000 people elect two delegates; those having more than 5,000 but fewer than 10,000 elect three; and those having more than 10,000 elect four delegates. Out of the delegates from each District Synod, one at least must be a minister and one a layman.

This General Synod meets once in six years and does so in open court; and at the opening session, each delegate has to take the following oath before the President:—

“ I swear before God that as a member of Synod, in obedience to the Word of God and faithful to the Confession of Faith and to the Constitution of the Evangelical Reformed Church, I shall always be zealous for the honour of God and the salvation of souls, seeking that the Church may grow in the unity of the faith and in the communion of love, unto the edification of itself in Him, who is the Head, even Christ.”

The functions of this Synod are in general, such an oversight of congregations and their activities as is consistent with its responsible position in the maintenance of good order, unity of worship, moral influence, and religious life. It appoints a *Synodal Vorstand*, and a Synodal Commission or *Ausschuss*. The Vorstand or Præsidium consists of the Chairman, a minister and a layman. The sanction of the Minister of Public Worship is required to the election of the Chairman.

At the close of the Synod, the *Synodal Vorstand* becomes the Synodal Committee or *Ausschuss*, and acts as the executive of the Synod, with full power of disposing of every matter that may require their interference. In certain matters it acts along with the Church authorities.

The members of the District Vorstand receive five marks a day; those of the Vorstand of the General Synod receive an allowance of ten marks a day, while the members of the Synod alone, are paid their travelling expenses.

6. THE REFORMED CHURCH IN THE KINGDOM OF SAXONY.

The Reformed Church can hardly be said to exist in the Kingdom of Saxony. The Elector Augustus (1533-88) was a zealous follower of Luther, and was as bitterly opposed to Calvinism as Philip of Spain was to Protestantism. To be suspected of sympathy with Calvin was a sufficient reason for imprisonment, exile or even death itself. In 1601, the illustrious Chancellor Nicholas Crell or Crellius, who was not even a Calvinist, but only a follower of Melancthon, was beheaded with a sword on which were engraven, it is said, the words "Cave, Calviniane." "After that occurrence the name of Calvinist became more hateful in Saxony than that of a Jew or a Mahomedan" (*Schaff*). Under these circumstances the authorities of Saxony were not much disposed to tolerate the presence of Huguenot refugees, or of a Reformed congregation, within the Kingdom.

A few refugees, however, did find their way into Dresden, and using the French language, commenced Reformed services. From 1689 to 1713, these were conducted with the utmost secrecy, the adherents of the Reformed faith not being eligible even for citizenship. In the early part of the eighteenth century, however, their existence as a separate religious community became legalized, though it was not until 1764, that baptisms or marriages conducted by a Reformed minister were accepted as legal, and even then, only on condition that all the parties concerned were Reformed. In 1766, a German pastor was associated with the French minister. In the meantime, the French language has gradually become less generally known since 1814, so that of late years there has been only a monthly service in that language. The congregation is under the supervision of the Berlin Government, which makes an annual grant for the pastor's salary and other expenses. Though owing its existence to the Huguenots, French names have almost wholly disappeared.

At Leipsic also, it was only with difficulty that the Reformed secured a footing. At first the religious services were held in secret, the Church members going to Halle for the observance of the Lord's Supper. In 1700, on payment of a considerable sum, they obtained leave to become organized as a congregation, and, in 1702, they elected four elders. At length, owing to the arrival of many strangers, they were allowed in 1704, to observe the ordinance of baptism and to marry, but at the same time they required to hold their worship in a village half a league

outside of the walls. The present place of worship in the Kloster-gasse was built in 1765. In this church, German Reformed were associated with those of French origin from the beginning, and hence it has always been called simply "Reformed." Down to 1758, the French language alone was used, but since 1823, German alone has been employed. The Leipsic congregation has placed itself in close connection with the Walloon Synod of the Holland Church.

Both these congregations are called Reformed; but what their doctrinal position may be, might not be easy to determine.

The Reformed population of Saxony, according to the census of 1890, is distributed as follows:—

Bautzen.....	411
Dresden.....	3,396
Leipsic.....	6,745
Zwickau.....	1,409
Total Reformed in Saxony.....	11,961

THE KINGDOM OF SAXONY.

In this country, the National Protestant Church, whose adherents number 3,352,731 souls (the Lutherans numbering 3,336,559 according to the census of 1890), is Lutheran in doctrine and in government. It consists of 974 parochial districts, having 1,198 churches and 280 chapels, with 1,272 ministers, grouped into twenty-six dioceses or districts. Of these, twenty-five are under the oversight of a Superintendent, and one, Upper Lusatia, is under a Provincial Superior. The Superintendent is appointed by the Government. He holds his office for life, and, as the ecclesiastical executive officer, is the medium of communication between the Church and the Government.

The *summus episcopus* is the King, but as in 1697, the Royal Family became Roman Catholic, the government of the Church since 1851 has been vested in a Commission consisting of four of the Ministers of State. In practice, however, the administration of Church affairs is entirely in the hands of the Consistory, the highest executive body connected with the Church. The Consistory possesses all the purely ecclesiastical powers formerly belonging to the *Ministerium für cultus*. It is a committee of three lay and three ecclesiastical members appointed by the Commission, and has the chief oversight of the Church affairs with power, if need be, of censuring ministers or of deposing them from office.

The lowest of the Church courts, or rather committees, is the "Church-Inspection," a kind of Executive Committee, consisting of the Church Superintendent of the local diocese, the High Constable of the Ecclesiastical District, and, in certain towns, of

the Town Council. This body has to do chiefly with the elder-ship of the church and minor matters of church work.

The next higher Committee is the "*Diocesan Meeting*," or presbytery, convened once a year by the local Superintendent who presides. This consists of the patrons of congregations, the ministers of the diocese, and of at least one member from the Committee of each congregation in the district. A diocese may contain from twelve to fifty parochial districts. The *Diocesan Meeting* takes a general oversight of all the work of the different congregations. As it is only an administrative meeting, any legislation its members may desire must be sought from the General Synod or from the Consistory.

The highest committee is the "*Synod*," organized in 1868, and meeting every fifth year or sooner, at the pleasure of the Church Government, *i.e.*, the Commission of State-Ministers and Consistory. This court meets always at Dresden and consists by law of:—

5 Ministers and 5 Laymen named by the Commission of the Ministers of State.....	10
1 Professor of Church Law.....	1
1 Professor of Divinity.....	1
27 Ministers and 34 Laymen (Elders).....	61
	—
Total.....	73

The last mentioned ministers and laymen are returned thus: The country is divided into twenty-seven election districts. The ministers of each parish in these districts and an equal number of laymen form a college of electors, which elect the twenty-seven ministers and as many elders, the remaining seven elders being chosen by election districts in turn. Two-thirds of the electors must vote to secure a valid election, while a nominee must receive an absolute majority of votes before he can be elected. The ministerial members of the Synod may be taken from among the ordained ministers, Divinity Professors at Leipsic, Superintendents, or theological members of the Consistory or of the *Ministerium*, while the lay members must be persons eligible to be on the congregational Committees. A member of a Synod is elected for two successive meetings but is not eligible for a third meeting.

The special work of the Synod is to consider the legislative proposals made by the Commission or by any of the inferior bodies. It has always a liberty of appeal from the *Ministerium für cultus* to the Commission.

CHURCH MEMBERSHIP.—All children must receive "religious instruction," if Lutheran, until confirmed; if Reformed, until the Easter before the commencement of their thirteenth year. Even though the parents belong to none of the 'recognized Churches,' (*i.e.*, Lutheran, Reformed, Roman Catholic, German Catholic, and Greek Churches) yet they *must* select one of these for the religi-

ous instruction of their children. At the legal date, school teachers must send in to the parish minister a list of the children that, in view of Confirmation, are entitled to special religious instruction. This latter begins in October and is given for two hours each week, Luther's catechism being used. Each catechizing is opened and closed in prayer. On every Sabbath after Easter, there is in the churches in towns and villages, a course of instruction for young people between fourteen and seventeen years of age. Instruction for Confirmation must be attended by all Lutheran children. Before Palm Sunday, the catechumens undergo, in the church, their latest examination, and if approved, are on Palm Sunday, confirmed. They are then entitled to join in the Communion, to act as sponsors, but must attend catechetical instruction until they are seventeen years old.

Previous to the first Communion, it is customary in some localities for the intending communicant to make confession to the minister, notice having been given on the day previous to the service. Members of the National Church must commune frequently, and dissenters, *in periculo mortis*, may be eventually allowed to partake, if first they be baptized. Communicating under other circumstances is considered as a formal return to the Lutheran Church. Communion service may for reasons, be held in private houses, when special fees must be paid to the minister. Church officers are forbidden to sell wafers or wine, except in the case of the communion of sick people.

People wishing to leave their Denomination must inform the minister. They must be citizens, over twenty-one years of age and of a sound mind; wives may do this without the sanction of their husbands; prisoners require the permission of the *Royal Commission* in charge of their particular prison. If the person withdrawing be a parent with children, the father determines for these, if under fourteen, whether they will leave the Church or not. If the children be over fourteen, they must declare their own desire as to withdrawing. When a person informs the minister of his intention to withdraw, the latter must make a report and forward it to the District Superintendent. He may speak to the person in question of the importance of withdrawing, but is not to use any words reproachful to another Church. At the end of four weeks, the minister must give a certificate testifying to the withdrawal. The person who receives this certificate, should he join a dissenting Church or none at all, must present it to the ordinary judge, that the withdrawal may be legal.

Ministers of any of the recognized Churches are forbidden, under penalty of fine or imprisonment, to seek to withdraw people from any of the other recognized communities. They are also forbidden to receive persons from such without a legal certificate.

THE CONGREGATION.—A new congregation may be formed by the dividing of a parish. This may be done with consent of

the people, if the Consistory sanction, or without such consent, by enactment of the Consistory.

When invested funds are insufficient, the expenses of buildings, salaries, and of public worship, must be met by the congregation, either by subscriptions, loans, or church taxes or rates, levied within the parish. These taxes are voted by the church Committee, but must be sanctioned by the *Church Inspection* and by the Representation of the political community. They may be assessed either in proportion to the general taxes of the community or in proportion to the taxes on landed property by whomsoever owned, or in equal amount on every Lutheran person over fourteen years of age. These taxes can be collected by law, even by seizure of the wages of servants and of workmen.

THE CHURCH COMMITTEE.—The *Kirchenvorstand* is a committee in each congregation, whose duties are partly spiritual and partly secular, or a combination of those of the elder and of the manager. It consists of at least one of the ministers of the parish; of certain lay members who must be over thirty years of age, elected by the congregation in proportion to the number of members and who serve for six years; of the representatives of certain estates, and of the patron of the parish. Every head of a household who is twenty-five years of age, a member of the parish church, and whose name has been inscribed on the roll, is entitled to vote, if free from all civil or ecclesiastical censure. The committee continues in office during the pleasure of the Consistory, and its meetings are presided over by the minister, who is entitled to vote. It has in charge everything that touches the welfare of the congregation, and is a legal body. It takes charge of the sick and the poor, though for these there is also a legal provision.

THE ELECTION OF A MINISTER.—When a vacancy exists in a parish, the patrons make nominations to the committee, which selects. This latter calls on the congregation to elect within six weeks one of those named. If there be a difference of opinion between the patron and the committee, and no election can be arrived at, the appointment rests with the Consistory.

THE MINISTER.—Any one discharging the official functions of a minister without the legal qualifications is liable to penalties. A minister nominated by the patron of a parish may be elected by the committee after or without hearing him preach. If the person is ordained already, he is installed by the Superintendent, who is assisted by one or two other ministers. If he is a Licentiate, then the oath of office has always to be taken.

All Lutheran parents must notify the minister of the birth of their children within eight days after the event, that the fact may be recorded in the Baptismal Registry; the children of Lutheran parents must be baptized in the Lutheran church; the children of parents non-Lutheran may also be so baptized.

Baptism must take place within six weeks of birth. After this term the parents will be asked to do their duty; should they decline, they lose their church standing. At baptisms, sponsors are indispensable, their number being from two to six.

The minister's income is derived from the produce of the Living, from the Glebe, from fees from the cemetery, from the interest of legacies, etc., from fees for special church services, such as baptisms, funerals, etc. (called *Surplice fees*), and from the *Manse*. The income from these sources is supplemented by the State in proportion to his years of office, so that the minister may receive, with *manse*--

After 5 years' service, an income of 2,400 marks (£ 120).

" 10	"	"	"	"	"	2,700	"
" 12	"	"	"	"	"	3,000	"
" 20	"	"	"	"	"	3,300	"
" 25	"	"	"	"	"	3,600	"

the years being counted from the 25th year of his age. The livings are arranged in classes according to the money payment given to the pastor, from 2,100 up to 10,000 marks. Every minister whose income is higher than he can expect from his service years, must pay into an *Aged Ministers' Fund* according to a fixed rate. In his work the pastor is a "protected" person, having legal right to hold his services. He must provide his own gown or robe of office; in case of absence or of sickness, he must provide a substitute; he may be absent from his parish for three week-days without special leave, but must provide a substitute and notify the District Superintendent. The latter can grant leave of absence for four weeks, but if longer leave be desired, it must be sought from the Consistory. If a man retires from the ministry, he forfeits all claim for himself and his family on Church funds, but he may retire after ten years continuous service if disabled, or after having passed forty years in the ministry, or on reaching the age of seventy, receiving as a life annuity between one-third and four-fifths of his last salary, according to his years of service. This annuity, however, may be forfeited or withdrawn for a variety of reasons.

THE PATRON.—The Patron may, if possessing the needful qualifications, vote for members of the congregational committee, and, if he reside in the district, take part in its meetings, but is without a vote. This right he cannot depute to a substitute. From any resolution adopted by the committee he can appeal to the Church-Inspection and to the Consistory. Without his consent the church buildings must not be used for other purposes than the public worship and ceremonies of the Lutheran Church.

CHURCH COLLECTIONS.—These must be made at the church doors as follows: Foreign Missions, Home Missions, Bible Society, Gustavus Adolphus Society, and the General Church Fund (two collections); other collections require an order from

the Consistory, with the consent of the Minister of State. Collections for local objects must be sanctioned by the Church-Inspection, and must not interfere with the State-appointed collections.

CHURCH SERVICES.—The diets of public worship are fixed by law, and any change from the appointed hours must be sanctioned by the Consistory. An occasional service or a missionary meeting may be held by leave of the District Superintendent. The minister must adhere closely to the prescribed order of service ("In the forenoon the sermon must not exceed one hour; in the afternoon, half an-hour"), taking his Bible readings and texts as appointed by the Pericopal Book.

7. THE REFORMED CHURCH IN THE NETHERLANDS.

The existing organization of the "Reformed Church in the Netherlands" dates from 1816. In that year, the old Constitution dating from 1618-19, was, by the action of King William I., set aside, and a different system imposed upon the Church. Several changes have recently been made in this new Constitution, yet while some of its provisions have been slightly altered, its leading features remain untouched.

According, then, to this new Constitution as amended down to the present, the "Reformed Church of the Netherlands" consists of all the Reformed communities (*gemeenten*) in the Kingdom. These form one body and are subject to a common Government, while each has its own territorial boundaries.

THE COMMUNITY OR LOCAL CHURCH.—The Dutch "ressort" denotes generally an ecclesiastical district, it may be of a community, of a classis, of a circle or of a Provincial District, while the group of persons living within its limits and connected with one another form the *gemeente* or Community. The "ressort," or Parochial District, may be so large, or the members of the Community be so numerous, that several church buildings may be needful for the purposes of public worship, but as all the associated worshippers form only one Community, these service-places do not become separate churches. The worshippers go from building to building as they please, while the different pastors, whose number depends upon the number of services, preach in each place in succession, being ministers not of any separate station or congregation but of the whole Community. In this arrangement we have, therefore, what may be called the Collegiate form of our Presbyterian Polity.

In Holland, the whole Church is simply the aggregate of a number of independent communities or local churches, each possessing sovereign power, only, for purposes of administration, recognizing the greater power of the larger number, be this Classis or Synod.

MEMBERSHIP.—The members of these communities are persons who have been received into them on a profession of their Christian faith, or by certificate from another community. Those also are members who have been baptized, whether they be the children of Reformed parents or of persons who have joined the Reformed Church.

Applicants for admission into Church fellowship are received by the Consistory. Previous to their reception these must be

free from scandal and have completed an appointed course of religious instruction. They are then examined as to their knowledge of doctrine and of Christian morals, of Bible and of Church history, and especially of the period of the Reformation, when an opportunity is given them, not only of showing the extent of their knowledge, but of avowing their Christian faith. The reception itself takes place during a special service of public worship, when the pastor asks the following questions, to be answered affirmatively :—

“ In the presence of God and of his Church, I ask you :—

“ 1st. Do you avow your faith in God the Father Almighty, Creator of heaven and earth, and in Jesus Christ, his only son, our Saviour, and in the Holy Spirit ?

“ 2nd. Do you intend and resolve to persevere, by the grace of God, in this confession, to renounce sin, to follow after holiness, and to walk faithfully in the footsteps of your Saviour in prosperity and in adversity, in life and in death, as becometh His true disciples ?

“ 3rd. Do you promise to contribute, according to your ability, to the prosperity of the kingdom of God in general, and of the Reformed Church of the Netherlands in particular, by observing its requirements ? ”

Male members over twenty-three years of age, and who have for twelve months been recognized as such by the Consistory, are entitled to vote at meetings of the community, to object to the calling of a particular minister, or to bring complaints before the Consistory respecting a fellow church member. If the community possess more than one hundred members, the pastors, elders and deacons, are chosen by an Electoral College or Committee consisting of the Consistory and of twice as many delegates chosen from among the male members of the community. If there be fewer than one hundred members, then the whole community take part in the election. Elders and deacons are chosen for a term service of four years, one-fourth retiring annually.

THE CONSISTORY.—Each community or local church has its own Consistory or session, consisting of pastors and elders with, or without, deacons. The elders are to be persons of devout character, resident in the community for at least a year, and must be thirty years of age. Deacons should also be members of the community and have attained their civil majority. Should there be lack of persons suitable for these positions, the community is placed under the care of what is called the “ Classical Direction.”

Communities which have fewer than three pastors have what is called a *General* Consistory, meaning, one composed of pastors, elders and deacons. Should there be more than three pastors, the Consistory is called *Limited*, and consists of the pastors and elders alone, the deacons forming a body of their own. The Consistory is charged specially with the care of the

church services, and the due administration of the Lord's Supper and of Baptism. The latter is administered only on Sabbath days, in connection with public worship and in presence of the parents. Children of mixed marriages may be baptized elsewhere than in the church building, but their baptism must take place only in the presence of an elder or of several church members. The Consistory is also responsible for the religious instruction of the young, etc., etc. The duties of the *General* Consistory, are similar to those of the *Limited*, with the addition of the ordinary care of the poor.

The Consistory is the lowest of the bodies charged with the maintenance of discipline in the Church. It has the power of dismissing teacher-catechists from their situations and can censure the ordinary private member. Against its decision however, an appeal may be taken to the Classical Direction.

THE CLASSIS OR CLASSICAL ASSEMBLY.—A number of neighbouring parish territories or 'ressorts,' generally about five or six, grouped together form a Classis, "that there may thus be secured a regular government for the Church." In such a reason for the formation of the Classis, we have the ground on which the Presbyterian Church Polity was based by the Holland authorities in 1851. Of these Classes, there are forty-four, scattered throughout the ten Provinces, each consisting of the acting pastors of the several *gemeenten* or local churches, within the "ressort" or classical district, and of one elder from each church or rather "place of worship." The elders are chosen by the members specially connected with each separate place of worship.

In the Holland system, the Classis is a very insignificant body. Those functions that in other countries give the presbytery power or influence, are divided between what is called the *Ring* or *Circle* and the *Classical Direction*. The Classis meets once a year to appoint its own officers, to transmit to the Synod the opinions of its members on subjects submitted to them by the Synod, to examine its own accounts, to consider matters affecting the Church life of its several communities, to receive and to transmit to the proper quarter overtures and proposals from its own members, etc., etc. A large part of the real work of a Classis is done by the Circle or Ring.

THE CIRCLE OR RING.—This is formed by grouping together a number—eight to twelve—of the pastoral places or congregations of a community, if this be very large, or of grouping together from three to six communities, if they be small, so as to form a kind of sub-classis, from two to four Circles or Rings being in each Classical ressort. The pastors included in the Circle are to render all brotherly help one to another. In case of sickness they supply the pulpit, and in case of a vacancy they do so likewise in turn, the acting minister performing the other pastoral duties, such as visiting the sick, giving religious instruction, etc., but at the expense of the Circle and reporting annually to

the Classical Direction. Another portion of the work of the Classis, and one ordinarily speaking the more noticeable, is handed over to

THE CLASSICAL DIRECTION.—This is an Executive Commission appointed by the Classis at its annual meeting in June. It meets four times each year, but may meet more frequently and consists of at least two pastors in charge and of a number of elders, one for every two pastors, elected by ballot. All these serve for three years, one-third retiring annually. The Classical Direction has the oversight of all the pastors, elders, deacons, and theological students within bounds. It receives and decides appeals from the Consistory, examines and licenses catechists, and has charge of all the external interests of communities. It sanctions new charges and reports annually to the Classis. The members of this Direction also require to visit each community once in three years, making a thorough enquiry into all matters that may effect its welfare, that they may report as to their condition to the Provincial Direction.

Not the *Classis* but the *Classical Direction* has Church authority. The Direction has power to hear appeals from the Consistory and to suspend from office, pastors, elders, deacons and licentiates.

THE PROVINCIAL OR PARTICULAR SYNOD.—In the regular gradation of Church courts up from Consistory to General Synod, a Provincial Synod would naturally follow the Classis, but owing possibly to some memories of the great discussions in 1619, when Arminius, supported by the several semi-independent Provincial representatives, contended for separate and independent Provincial Synods, while the States General favoured only a General Synod, the King altogether omitted this court at his reorganization of the Church in 1816. There are consequently no Provincial or Particular Synods in the Holland Churches.

The work generally performed by a Synod has been assigned to a Provincial Direction, or Kerkbestuur.

THE PROVINCIAL DIRECTION, or Kerkbestuur.—This is an Executive Committee, whose "*ressort*," diocese or sphere, is that of a whole civil Province. This body consists of one pastor from each Classis within the Province, with one elder for each two pastors. It meets three times each year, in the chief city of the Province, and is charged to see that the several Classes and Classical Directions act in accordance with the law. It receives and decides appeals taken from the Classical Direction, takes charge of the examination and licensure of theological students, watches over all religious interests within the Provincial Diocese, takes the oversight of new communities, sends to the Synod regularly reports of its work, and forwards similar reports from the Classical Directions.

The Provincial Direction has power to depose pastors,

licentiates and deacons, and to prohibit retired pastors from exercising any of their functions.

THE GENERAL SYNOD.—The general interests of the Communities that form the Reformed Church are in the hands of the Synod, which represents the whole Church. This body consists of thirteen pastors and of six elders appointed by the several Provincial Directions and by the Walloon Commission. There are also two professors chosen in turn from the University towns, and who serve for one year, the other members being chosen for three years, one-third retiring annually. The Synod meets annually at the Hague, on the third Wednesday of July, and is the supreme governing body in the Church, having functions legislative, judicial and administrative, on all matters not otherwise provided for. It transmits to the Provincial Directions and to the Classical Assemblies, provisional enactments for their advice and in the following year considers the answers. It may then submit the matter to the members of the Provincial Directions for their vote, when, if these be favourable, the proposed regulation is formally adopted by the Synod, and by being officially published, acquires the force of law.

As a Judicial Court the Synod receives appeals from the Provincial Directions. When sitting as a Court of Appeal only one-half of the members of the Synod take part in the proceedings. Should a rehearing of the case be demanded because of alleged errors, all the members take part.

For the discharge of necessary business during the intervals of its meetings the Synod appoints a Synodical Direction or Commission.

SYNODICAL DIRECTION OR COMMISSION.—This body possesses Synodical authority and presents to the Synod at its annual meeting a full report as to the condition of the Church.

The Holland Church has a Fund which may be called that of General Expenses, the communities being ranged in five classes according to their size and property, and contributing to this fund from five up to twenty-five florins a year. Out of this fund are met the expenses of the Synod and of the different lower Courts, including the travelling and hotel expenses of their members, salaries, printing etc., etc.

It also possesses, invested in Government securities, a capital sum derived from donations, legacies, etc. The interest of this is expended in building and repairing churches and manses, in meeting the administrative expenses of Communities, and in grants to the relatives of deceased pastors. The grants to Communities are proportional to the amount of contributions furnished by themselves.

It also possesses, invested in Government securities, a capital sum to serve as an Augmentation Fund, and to add to the income of pastors which may not exceed 1,000 florins (about £100) a year, and a manse.

There is also an Aged Minister's Fund. To this fund every community must contribute at least ten florins for each pastoral charge within its bounds, while the payments are additional to the Pension awarded by the State to pastors who resign after forty years service.

Pastors are responsible for the conducting of public worship and all the religious over-sight of the people, and are the judges of the best methods for discharging their duties.

Pastors must be twenty-three years of age, but no one is eligible for a parochial charge unless he has spent two years as assistant or vicar. If the charge to which he is called has more than two pastors, then the new minister must have been ordained for at least three years and be himself more than twenty-six years of age.

The Diaconate is an ecclesiastical office having reference to benevolence and seeking to aid and to relieve the poor of the community. While seeking to aid in the first place their own poor, they also, if their funds admit, give help to strangers and other poor. No poor person has a legal claim on aid, all Church aid is a matter of benevolence.

On the death of a minister the widow and young children have a right to the year's salary and the manse.

8. THE WALDENSIAN CHURCH.

The Waldensian Church has its origin in the churches of the Valleys. These formerly numbered thirteen, but in 1829, Massel was disjoined from Maneille and Rodoret from Prali, and formed into independent churches. In 1849, the congregation of Turin, consisting chiefly of Swiss and Waldensian residents in that city, was recognized as one of the "original" churches. This congregation had existed from the early part of the century. It had enjoyed from 1827, the services of a Waldensian pastor, and was called "*Chaplain des Legations Protestantes*," being under the protection of the Protestant ambassadors, and especially of Count von Waldbourg-Truchsess of Prussia, who lies buried in the Waldensian cemetery of Torre-Pellice.

In 1880, the "Colonia Valdense" of Uruguay was admitted. "Cosmopolita," a branch station of the Colonia, will be also recognized as a parish when it becomes endowed or is self-supporting. In 1886, the congregation of Pinerolo, whose members are chiefly Waldenses, and which had become self-supporting, was received as a Valley church, making the total number of these to be at present eighteen.

In 1532, there was held the famous Synod of Chanforan, at which Farel and Saulnier were present. On that occasion, the Waldenses declared their full agreement with the evangelical doctrines proclaimed by Luther and Calvin, and, despite their poverty, subscribed 1,500 gold crowns for the printing of a folio edition of the Old and New Testaments, whose preparation was entrusted to Olivetan, a near relation of Calvin. The Valley churches have their affairs generally supervised by the *Table* or Committee of their own members, whose existence dates from a very early period. Down to the year 1823, the Table consisted only of pastors, but in that year the organization at present in force was adopted, by which it is composed of three pastors and two laymen. The Valley pastors are freely elected by their respective congregations, and are appointed for life. Their support consists of a free manse with a money allowance from the interest of invested funds held by the Table.

Previous to 1848, no Protestant evangelistic work was permitted in any part of Italy, Papal and Austrian prohibitions being rigidly enforced. In 1848, Northern Italy threw off its yoke, and in the following year, 1849, a Waldensian mission was commenced in Turin.

Between 1850 and 1860, mission stations were opened in Genoa, Alexandria, Nice, and several other centres. Up to this date, the work was under the direct supervision of the Table; but when, in 1860, all Italy was opened to the Gospel, a special committee, with Dr. J. P. Revel as president, was appointed

to take charge of this Italian work,—work very dear to the Waldenses, who cannot forget their former settlements in southern Italy, and the martyrdom of their brethren there. In 1883, this Committee was located at Rome, having the Rev. Dr. Prochet for its energetic president. This Committee has gradually extended its operations, so that now schools, mission stations, and congregations are under its care, the expenses being met in part by the converts themselves, in part by the Valley churches, and in part by outside sources. The ordained ministers working under this Committee are appointed by it to their fields of labour, having salaries that range between £80 and £160 a year. Of these churches, the Italian congregation at Turin alone is as yet self-supporting; those in the larger towns, however, are bearing in some cases one-half, and in others three-fourths, of their necessary expenses. So soon as they are entirely self-supporting, they have the privilege of calling their own pastors.

The Mission stations are grouped into five Conference Districts or presbyteries, meeting generally once a year. Though having no ecclesiastical authority, their opinion may be asked for by the Committee or they may make suggestions to it; but the decision on all matters rests with the Committee, or in exceptional cases, with the Synod.

The only Church court of the Waldenses is its General Synod, which meets in Torre Pellice always on the first Monday of September, in each year. This Synod consists of, 1st, the eighteen pastors of the Valleys, with two lay delegates from each congregation, who may or may not be elders; 2nd, the professors of theology at Florence; 3rd, the ordained ministers working under the Committee of Evangelization; 4th, lay delegates from the congregations in the mission field, at the rate of one delegate for every 400 communicants, and 5th, those Waldensian pastors that the Synod has allowed to engage in other Christian work than the pastorate, or to engage in the pastorate in countries outside of Italy, as in Switzerland for instance. These latter brethren, however, like the foreign delegates who may attend the Synod, are simply corresponding members, having no right to vote.

The Waldensian Liturgy, or rather *Directory*, is largely taken from that of Neuchatel. It is followed by all the Valley churches, but its use by these or by the mission churches is altogether optional.

The Confession of the Waldensian Church is that of La Rochelle, slightly altered by some unknown hand. This revised version is said to have been made in 1655, but that is probably incorrect, as that year was one of great persecution and suffering.

The Waldenses, like the Continental Reformed Churches generally, distinguish between church members and electors. The former are persons who have been received by a session on their acceptance of the Confession of the Church; but electors are such male members as are over twenty-five years of age and have been for six months in connection with the congregations. The female members have no votes on any Church matters.

Fifth General Council.

REPORT OF THE EXECUTIVE COMMISSION.

(EASTERN SECTION.)

The Eastern Section of the Executive Commission submits the following as a summary of the more important matters that have engaged its attention since the meeting of the London Council in 1888.

1. The London Council authorized and instructed the Executive Commission to publish a volume of its proceedings. The Commission again referred the matter to the Financial Committee, by which the volume was subsequently issued, having been prepared for the press by the Rev. Dr. Blaikie, of Edinburgh. The expense was provided for by the Eastern and Western Sections, each of which purchased one-half of the edition. The *Quarterly Register* in an attractive cover, continues to be issued under the editorship of the General Secretary. This magazine serves as a frequent medium of communication between our different churches, and though small in size, it answers an important purpose, and is read with interest by many who receive it. The present circulation is about 2,200 copies each number.

2. The attention of the Section was directed at an early date to the raising of funds for the future expenses of the Alliance. After consideration, it was decided to ask the different Churches in the Eastern Section to make annual contributions according to their representation in the Council, and that these contributions should be furnished from the funds of the Church. The Section is happy to report that these proposals have been readily agreed to, the Churches in the British Isles furnishing regularly the amount asked for.

3. In reference to the work of the General Secretary, the Section reports, that at the meeting of the Executive Commission in London in 1888, the General Secretary was instructed to visit, during the year 1890, the supreme courts of the Churches in Canada and in the United States. These instructions he has faithfully observed. During his attendance at these courts he was ever treated with the utmost courtesy, and on several occasions, was accompanied by prominent members of the Western Section. Such a visit the Section believes has helped to diffuse a knowledge of the work of the Alliance, to deepen the interest in it, and has led many to notice how important is the sphere it occupies.

The remainder of the Secretary's time has been devoted to visiting the Churches in Great Britain and on the European con-

tenant. Year after year, the British Assemblies and Synods have cordially received him, and given him an opportunity for addressing them, thus maintaining their knowledge of and interest in, the proceedings of the Alliance. The larger portion of his time has naturally, however, been devoted to the Churches of the European continent. Of these Churches our knowledge has been comparatively limited. The brethren who come from them have given us much valuable information, but it was felt desirable that yet more information should be obtained. Visits have accordingly been paid, in some cases more than once, to the Churches in Bohemia and Moravia, to the Church in Hanover, to the two Reformed Churches in Belgium, to the several Churches in Holland and in France, to the Christian Reformed Church in Spain, to the Reformed Church in Russia, to the Waldensian Church and to others in several of the Cantons of Switzerland. Much information has thus been obtained as to their circumstances, and attached to the Report of the Committee of Work on the European continent will be found specimens of the reports the Secretary has prepared, respecting Christian work in several of these countries. A special visit was paid to the Biennial Meeting of the German Reformirte Bund, held at Barmen, in August, 1891, for the purpose of conferring with the brethren there as to the carrying out of their wishes in reference to connection with the Alliance. The Annual Meeting of the Swiss Evangelical Union held at Olten, was also attended, where a similar question was under consideration.

As the result of these interviews it was suggested to the Section, that these two organizations, though not Churches properly so called, might yet be received into connection with the Alliance as affiliated or associated communities, with power to send delegates who should be regarded as corresponding members. This suggestion the Section cordially approved of, and now begs to lay it before the Council for its consideration.

He was also present at the General Synod of the Hungarian Reformed Church during its decennial meeting in Buda Pesth, last December, and which, at the same time, commemorated the Centennial of the Edict of Toleration in 1791.

As the first delegate from the British and American brethren that had ever visited this Church, the Synod received him with the greatest courtesy, expressed its gratification with the visit as an expression of interest, and adopted resolutions in favour of most intimate connections with the Alliance.

The Section gladly acknowledges the facilities given to the Secretary by the brethren in many lands for procuring the information that he was instructed to obtain, and which is so interesting and important. While he expressed to all these brethren the sympathy of the Alliance with them in their difficulties, and its desire to render them what service might be in its power, he in turn, gave them much information respecting the Life and Work of the Presbyterian Reformed Churches in the English-speaking

countries, and has thus, it may be hoped, aided in leading our Continental brethren to a better knowledge of the state of affairs that exists among ourselves.

4. On the occasion of a recent outbreak of popular fanaticism at Athens, when the church building in the Piraeus was attacked and injured, and the services of the brethren for a time interrupted, the Section forwarded to the Greek Evangelical Church a letter expressing its regret at the circumstance and its sympathy with the brethren in their trial. The letter was received most gratefully, and published in the daily newspapers at Athens. It called forth a number of interesting editorial articles, in which the writers spoke warmly of the fraternal relations evidently existing between the stronger and the weaker Churches of the Presbyterian family.

5. The Section has been led to give considerable attention to matters affecting Foreign Mission congregations and churches. At the meeting of the Indian Presbyterian Alliance in Dec., 1889, a Plan of Union was proposed, contemplating the formation of a United Presbyterian Reformed Church for India. In that great country no fewer than thirteen branches of our common Presbyterianism are represented. The Churches so represented take part in our General Alliance; their delegates are in this Council, and it is surely desirable, that some arrangement should be come to through which their different agencies on the Foreign field might be brought into close connection with one another, and so present to a heathen population a united Christianity. In reply to the enquiry of a Scottish visitor on one occasion addressed to a Hindoo convert as to what message he should bring back to Scotland, the suggestive answer was returned:—"Ask them not to send us so many Denominations." Such a request must cause a thrill in every Christian heart, and determine all to seek for a united Church on heathen ground. The resolutions and plans agreed to by the Indian Alliance seemed to be so valuable, that the Section caused them to be reprinted and copies sent to the missionaries in every land. A similar union movement is being considered in China, where there are eight different mission agencies from as many Presbyterian or Reformed Churches, and the brethren there have profited considerably by the Indian suggestions. So important a matter, however, as a union of mission agencies in a country so vast as China, where distances separating the brethren are so great, and diversities of language so striking, must receive careful and lengthened consideration before it can assume any practical form.

6. The Section has also frequently had under consideration the circumstances of brethren on the Foreign Mission fields. The outbreak in China of hatred to foreigners, which led to destruction of property and endangered the lives of many of our missionaries, was a subject of great anxiety. Representations were at once made to the British Government claiming its protection for the brethren, and the Section is happy

to report that these representations were favourably received, and led to prompt action on the part of the Government at home.

In another country matters have arisen that occasion no little anxiety. The Turkish Government has long thrown obstacles in the way of mission work within its territory. This opposition has chiefly been directed against the mission schools. These are attended by Greek, Jewish and Christian children, while occasionally, the children of Mahomedans may be present. The Government being opposed to any educating of the people as a whole, avails itself of the presence of these Mahomedan children as a pretext for closing all schools that do not possess a Firman, it being well known, that it is almost impossible to obtain such a Firman without years of delay and the incurring of very heavy expense. A number of these mission schools are, therefore, without a Firman. Taking advantage of this, the Government has recently ordered the closing of all schools for which no Firman exists. After much correspondence with brethren in the field and examination of Treaty arrangements, the Section was satisfied that this action was altogether illegal and a violation of the Treaty of Berlin in 1878. Communications have therefore been opened with the British Government. The matter has received its careful attention, and communications forwarded to the representatives of the Government in the Turkish Empire, with the result, that there has been a suspension of the prohibition "in reference to schools maintained by foreigners." As this leaves the native Christian workers at the mercy of local authorities, the Section desires the entire removal of the objectionable order and will continue to seek for its withdrawal.

7. This branch of our work would be incompletely reported were there no mention of the Deputation which visited Brussels to wait on the International Conference. That Conference was concerned with legislation affecting the coloured people of the African continent. It was of the utmost importance that the whole strength of the Christian Church should be put forth at such a crisis in the history of the Church on that Continent, and the Section is profoundly thankful to be able to say, that it took part in encouraging the members of the Conference in coming to the decisions which they finally adopted. By these decisions, wherever on African soil a European flag may fly, the slave trade has no longer a legal existence; the importation of fire-arms into countries hitherto unoccupied by Europeans has been made a penal offence, while the introduction of spirituous liquors to people unacquainted with them, has been absolutely forbidden. These measures have now to be sustained by the vigilance of the Churches, and it is earnestly hoped by the Section that all our Churches will remember their responsibility, and most earnestly support their respective governments in upholding the legislation which has been thus adopted.

8. In 1889, our President, the Rev. Dr. Blaikie, paid a lengthened visit to the United States. On that occasion he was

able to address a number of meetings on the Work and Methods of the Alliance. For the services he thus rendered to our cause the Section felt under deep obligations, and gladly acknowledged his kindness.

9. The Jubilee of the Irish General Assembly, and also of its mission work on foreign fields, was held in Belfast in 1890. So interesting an event could not pass without recognition, and a deputation, consisting of Rev. Drs. Blaikie and J. Marshall Lang, was appointed to visit the Assembly and bring to it the Christian greetings of the Churches of the Alliance.

10. Three years ago the Section considered that, as it was but the servant of the different Churches represented in its membership, there was due to these Churches an annual Report of the main features of the work carried on by the Section. Such a Report has, therefore, been annually sent to the Supreme Courts. By these it has ever been gladly received, and is generally printed along with their own official documents.

11. Along with his work in visiting the Churches of the Section, the Secretary has carried on an extensive correspondence with many Churches, his office being now regarded as a centre for information respecting the Presbyterian Reformed Churches of the world. This outgrowth reveals the need of a common centre, at which information might be obtained respecting the varied Presbyterian Churches, the Alliance thus supplying a want of which these have often complained. We trust that the Churches will yet more widely avail themselves of the information which is gathered in the office, and which is ever at their disposal.

12. In view of the Toronto Council, the Section appointed a Committee on the Programme, which, after correspondence with the Western Section, agreed to that series of topics to be considered by speakers on the present occasion, and which is now to be laid before the Council.

W. GORDON BLAIKIE,
Chairman.

REPORT OF THE EXECUTIVE COMMISSION.

WESTERN (AMERICAN) SECTION.

During the period of time elapsing since the Fourth General Council of the Alliance, the Western or American Section of the Executive Commission has met in regular session twice each year. The only special meeting held was on January 23rd, 1890, and in view of hereinafter referred to circumstances. The regular sessions were held in the city of New York, at the Scotch Presbyterian Church, with the exception that in 1891 the October session was held in the Knox Church, Toronto, Canada.

The several matters of importance engaging the attention of the Section are presented concisely under the following heads:—

1. FINANCE.—The money question, as usual, has been a perplexing one. The main source of difficulty has been the failure on the part of some of the Churches to make due and systematic provision for contributions to the support of the Alliance. A committee was appointed at the first meeting of the Section, in October, 1888, to take into consideration the whole matter, and at the meeting in April, 1889, the following recommendations of said committee were unanimously adopted:

“(2) That the amount to be asked from the Churches in the Western Section annually for the next four years be \$2,500, viz., \$2,000 for the usual purposes of the Alliance, and \$500 to defray travelling expenses of members.

“(3) That the contributions from the several Churches should be in proportion to the number of delegates assigned to them in the Council of the Alliance.

“(4) That the Secretary of the Western Section, immediately after the April meeting of the Commission, notify each Church of the amount allocated, the basis upon which it has been made, and the purposes for which it is wanted; and that the moneys from the several Churches be forwarded annually to the Treasurer, George Junkin, Esq., Philadelphia, by the first of July, 1889, 1890, 1891, and 1892.”

At the meeting in October, 1889, the question having arisen as to a rigid adherence to the basis of representation in making apportionments to the several Churches, the Section passed the following resolutions:

“1. That the Alliance does not claim the power to assess or tax the Churches for its support.

“2. That the apportionments made by the Commission are simply in the way of recommendation.”

The general result of the financial plan adopted is as follows:—The Presbyterian Church in the United States of America, the Presbyterian Church in Canada, the Reformed Church in America, and the Synod of the Reformed Presbyterian Church in North America, have arranged for the full payment of their apportionments through the Supreme Judicatories of the several Churches. The other Churches represented in the Section have paid their apportionments only in part. The General Assembly of the Presbyterian Church in the United States, and the General Synod of the Reformed Church in the United States, however, at their last meetings resolved hereafter to pay the apportionment in full out of the funds of the respective judicatories.

While, therefore, the apportionment scheme has not as yet been accepted by all the Churches, no other plan which can be suggested appears to offer as certain results and as permanent a basis for financial support. Under this plan the Section can rely for the coming year positively upon the sum of \$2,000, with the likelihood of securing something over \$2,200 per annum, for the purposes of the Alliance.

2. PUBLIC MEETINGS.—Public meetings in the interest of the Alliance were held at Saratoga, N.Y., in May, 1890; Toronto, Canada, in October, 1891, and in New York city, April, 1892. The meeting at Saratoga Springs was addressed by the General Secretary, the Rev. George D. Mathews, D.D., and the American Secretary, the Rev. Dr. Wm. H. Roberts; the meeting at Toronto was addressed by the Rev. T. W. Chambers, D.D., the Rev. W. C. Cattell, D.D., Prof. Philip Schaff, D.D., Principal D. H. McVicar, D.D., the Rev. C. R. Hemphill, D.D., and the Rev. Wm. H. Roberts, D.D.; the meeting in New York city was held in the assembly rooms of the Metropolitan Opera House, under the auspices of the Presbyterian Union of New York. John Paton, Esq., the President of the Union, presided. Addresses were delivered by the Rev. James I. Good, D.D., the Rev. E. T. Corwin, D.D., the Rev. L. C. Vass, D.D., and Principal D. H. McVicar, D.D., LL.D. These meetings were all well attended, and have unquestionably inured to the welfare of the interests in the care of the Alliance.

3. FOREIGN MISSIONS, WORK ON THE EUROPEAN CONTINENT, AND SABBATH SCHOOLS.—The reports upon these topics will be presented by the Chairman of the respective Committees: On Foreign Missions, the Rev. F. F. Ellinwood, D.D.; on work on the European Continent, the Rev. W. C. Cattell, D.D., and on Sabbath Schools, the Rev. Wm. Cochrane, D.D. Reference is made here to these subjects because:—First, the Section desires to express its high appreciation of the services rendered by these several Committees, and second, because of a change necessitated in the Chairmanship of the Committee on Work on the European Continent. The special meeting

already referred to, and held on January 23rd, 1890, was occasioned by the serious illness of the Rev. Wilson Phraner, D.D., at that time Chairman of the Committee on Work on the European Continent, having been chosen by the Commission in place of the Rev. J. B. Drury, D.D., who was appointed by the council, but declined. Dr. Phraner, through the Rev. John Reid, D.D., signified his desire to the Section to resign his position as chairman, owing to illness. Deeply sympathizing with their brother in his affliction, and greatly regretting the necessity which compelled the tender of his resignation, the Section, however, felt that the circumstances were such as to require their acceptance of the same, with thanks to Dr. Phraner for his valuable services. The Section added the Rev. W. C. Cattell, D.D., LL.D., to the Commission, and appointed him Chairman in the place of Dr. Phraner. It is proper here to state, that as a result of Dr. Cattell's sympathetic and arduous labors, the sum apportioned for the Bohemian Fund to the Western Section has been paid in full.

4. CIRCULAR LETTERS.—The Section has each year authorized its chairman and secretary to prepare and forward to the Supreme Judicatories of the American Churches represented in the Alliance, circular letters dealing with such matters as at the time were of pressing interest. These letters have in every case been well received, and the official replies thereto have been of a character to indicate widespread sympathy with and interest in the objects of the Alliance.

5. VISIT OF THE GENERAL SECRETARY.—In May, 1890, the General Secretary of the Alliance, the Rev. George D. Mathews, D.D., in accordance with the scheme laid down at the meeting of the Commission at London, in July, 1888, visited the United States and Canada, to further the objects of the Alliance. To aid the General Secretary in his work, the Western Section appointed certain of its members as representatives to the several Supreme Courts. The following appointments were made :—The Rev. Dr. James McCosh, to the General Assembly of the Presbyterian Church in the U. S. A. ; the Rev. Dr. W. J. Darby, to the Cumberland Presbyterian Church ; the Rev. Dr. C. R. Hemphill, to the General Assembly of the Presbyterian Church in the U. S. ; the Rev. Dr. James I. Good, to the General Synod of the Reformed Church in the U. S. ; the Rev. Drs. R. M. Sommerville and T. W. Chambers, to the Synod of the Reformed Presbyterian Church, and the Rev. Dr. Chambers, to the General Assembly of the United Presbyterian Church and the General Assembly of the Presbyterian Church in Canada. These several representatives were most courteously received, were in the majority of cases accompanied by Dr. Mathews, and their visits were productive of much good. The officers and members of the Section here desire to place on record their high appreciation of the services of the General Secretary.

6. THE TORONTO COUNCIL.—The preparation of the Programme for the Fifth General Council occupied a large place in the thought and work of the Section. The Programme Committee consisted of the Rev. Drs. Chambers, Roberts, Caven, McVicar, Aiken, Drury and Good. The work of preparation was conducted in correspondence with the Eastern Section, the final decision, according to usage, being left with this Section, as the one within whose territory the Council was to be held. The topics selected are of great interest and wide importance, and it is believed will be found worthy of the Council. The general arrangements for the Council were entrusted by the Section to a Committee composed of the Rev. Wm. Caven, D.D., Convener or Chairman, the Rev. Wm. McLaren, D.D., the Rev. Wm. Burns, W. B. McMurrich, Esq., Mr. Justice Maclellan, and Wm. Mortimer Clark, Q.C., Esq.

7. THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.—The Section reports the desire for re-admission into the Alliance of the United Presbyterian Church of North America. The General Assembly of this respected body of Christians discontinued its connection with the Alliance in 1886, for the reason that at the Belfast Council its position as a Church “on the subject of Psalmody was practically disregarded by the use to some extent of uninspired compositions in the devotional exercises.” The General Secretary of the Alliance having explained to the Assembly of the United Presbyterian Church that the departure from the practice of using the Psalms only in the meetings of the Alliance was unauthorized, and that in future the brethren of this Church might expect a continuance of the deference which has been shewn in the past towards their convictions in the matter of Psalmody, the United Presbyterian Church resolved again to seek connection with the Alliance.

The Commission, therefore, without conceding any principle in the matter of Psalmody, hereby expresses its sincere satisfaction with the action above referred, and recommends the readmission of the United Presbyterian Church of North America, to membership in the Alliance.

8. THE METHODIST ECUMENICAL CONFERENCE.—The Commission at its meeting at Toronto, in October, 1891, having learned that the Ecumenical Conference of the Methodist Churches was to meet during the month, at Washington, D. C., appointed the Rev. T. W. Chambers, D.D., the Rev. John Hall, D.D., and the Rev. W. U. Murkland, D.D., delegates to bear the fraternal greetings of this Commission to the Conference. The Secretary of the Section was informed by the Secretary of the Ecumenical Conference that the appointment of the delegation, representative as it was of the Presbyterian and Reformed Churches throughout the world, was highly satisfactory to the Methodist brethren gathered from the four quarters of the globe.

The delegates themselves reported that they were most cordially received by the Ecumenical Conference, and that their visit had been productive of decided advance in the cultivation of the genial spirit of true Christian unity.

9. NECROLOGY.—The Section desires to place on record its profound sorrow in the loss which it has suffered since the last General Council, in the death of four worthy and distinguished brethren. The first member of the Section to enter into rest was the Rev. Howard Crosby, D.D., LL.D., one of the founders of the Alliance, equally distinguished as a man of affairs and a preacher of the Gospel. His public spirit was excelled by none, and his influence in the high sphere of usefulness which he occupied was very great. Another deceased member of the Western Section was Professor Charles A. Aiken, D.D., of Princeton, New Jersey, whose wise counsels were always an aid, and whose time and abilities were most generously contributed to the interests of the Alliance. The other members of the Section who have passed into the presence of Christ were the Rev. W. J. R. Taylor, D.D., of the Reformed Church in America, and Mr. Robert Lewis, the representative of the Welsh Calvinistic Methodist Church in the United States. The members of the Section herewith place on record their grateful acknowledgment of the services of these brethren, and their heartfelt sympathy with the members of the bereaved families. “Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them.”

All of which is respectfully submitted,

TALBOT W. CHAMBERS,
Chairman.

WM. HENRY ROBERTS,
Secretary.

Fifth General Council.

REPORT OF COMMITTEE ON CO-OPERATION IN FOREIGN MISSIONS.

(EASTERN SECTION.)

The cause of the Foreign Mission has come to the front in a remarkable manner since the last meeting of the Council. The Presbyterian Churches as well as all the Reforming Churches have begun to look at the Mission of Christ with renewed earnestness and attention. The proper work of Christ's Church is the prosecution of the Mission of Christ to men without distinction of race, colour or country. A forward movement has taken place, and this forward movement has been well maintained. It is somewhat disheartening to think that the forward movement has not been so marked in Churches of our own order as it seems to be in some other quarters. But this is more apparent than real. Churches of our order carry on their work as Churches, and through the channels of their organized Church Courts. This seems to us to be the proper channel through which such operations should be managed and fostered. Churches of other orders do the same work by Societies or Boards, thereby sometimes getting a visibility hardly possible in our case.

At the same time in the Churches of the Eastern Section there is a gratifying increase of interest in and of giving to this great work; an increase not only steadily maintained but growing during these last four years. And we have no doubt the interest and givings will go on steadily increasing as the privilege of having a hand in such Christ-like work is more fully understood and more largely experienced.

One very marked feature of the forward movement is the enthusiasm for work of this kind recently manifested by the students at our theological colleges. This inspiration has come to us from the West, and it is manifestly growing. The numbers of young men now in training for the ministry, who put themselves at the call of the Church to labour in the "regions beyond," is a challenge to our Churches, and a challenge which we hope will be gladly accepted.

We earnestly trust that this Council will, by its conferences and resolutions, stimulate the Churches to still further advance, and to incite them to meet with the necessary finance the offers made by young men and women all over their borders. At the same time, there should be no relaxation in the scrutiny made of

such offers. We have ever before us as our aim, the planting of native Churches, with native officers under their government, and resting on native support. Any and every man who offers may not be suitable. What is really wanted is "leaders of men."

Your Committee will continue to carefully watch the new movements, and, wherever it is possible for them, will do all in their power to encourage and foster them.

In regard to the work done by your Committee, that work has been varied and has extended over a wide range.

The Council has ever kept prominently before it the promoting of ecclesiastical union wherever more than one section of the Presbyterian Church has been at work in the same field. It has now to be reported that in two cases that have been carefully watched by the Committee, the desired union has been effected. In Japan, although the negotiations for union between the Congregationalists and the Presbyterians had not come to a successful issue, yet the missionaries of the Cumberland Presbyterian Church have joined with the "Church of Jesus Christ"; so that now the four Presbyterian and the two Reformed missions in Japan are merged into one Presbyterian Church, and thus present a united front to the heathenism of that most interesting country.

Then, in North China we have a most gratifying fact to record. At more than one of our meetings of Committee we have had our attention called to the desirability of a union between the missions of the Irish Presbyterian Church and the United Presbyterian Church, Scotland. The Committee on several occasions have expressed their desire that such a union should be effected. On May 21st, 1891, this union was consummated by the formation at Mookden of the "Kuan-Tung Presbytery," a native presbytery, on similar lines to that taken in Amoy twenty-nine years ago, when the missions of the Reformed Church of America and of the Presbyterian Church of England united. The Committee are greatly gratified by this, wish this native Church all blessing and success, and trust it may prove a valuable help in maintaining and extending all Christian work in the important and wide district in which it has been so happily organized.

In regard to more general union in China the Committee have had this subject before them in a letter from Dr. Happer, of Canton. The great difficulties in China to general union have been the vast extent of the country and the variety of languages. Some missionaries sent there from Presbyterian Churches think there should be at least three separate organizations: one in the south, one in mid-China, and another in the north, or rather in those districts where the Mandarin language is spoken. The subject is engaging the earnest attention of the missionaries, and will be carefully watched by your Committee.

But there is still another union possible in China which has been urged by this Committee. We refer to the union of the

Canadian and English Presbyterian missions in the island of Formosa. We are convinced that such a union would be fraught with great benefit to both these missions; and we hope the day is not far distant when it may be effected.

In regard to India, this question of union is also coming to the front. Some three years ago, the Indian Presbyterian Alliance met at Calcutta, and at this Conference some progress was made toward the formation of a Native Presbyterian Church in India, and especially with the formation of a number of district unions or local Synods. Your Committee earnestly hope that some substantial progress may be made with this important question at the Decennial Conference shortly to be held in India.

The Committee have to report on the work done by them in the way of actually promoting and caring for the interests of the missions in their section. Shortly after the meeting of the Council in London, they received the sad news of the murder of a valued convert of the Mission of the Reformed Presbyterian Church of Scotland. This painful matter was however speedily settled through the friendly action of H. B. M.'s Consul at Aleppo. One of the murderers was sentenced to five years imprisonment and another to be in chains for three years.

In the Turkish Empire a very serious crisis has recently taken place. The attention of the Committee was at once called to it. The Turkish Government, by recent legislation regarding mission schools and churches, has gone back on its previous agreements with Christian powers, and seems to be setting itself to curtail the rights already secured to Christian missionaries. The General Secretary has been corresponding with Turkish missionaries and with the officials of missionary bodies who have agents in the Turkish Empire; and your Committee is carefully watching these movements with the view of taking separate or concerted action whenever the suitable time may come.

The Committee observed with the greatest interest the assembling and deliberations of the historic "Brussels Conference." It was felt that as the mission work of nearly every Presbyterian Church in the Eastern Section is greatly hindered by the terrible evils under the consideration of that Conference, the Convener of the Committee and the General Secretary should be a deputation, with power to add to their number, to proceed at once to Brussels, and to lay before the Conference the views of the Section in reference to slavery, and the reckless distribution of fire-arms and of alcoholic drink among the native races of Africa. The following is the report of the deputation:—

Your Deputation proceeded to Brussels on Tuesday, 11th February, 1890, and at once associated with themselves Pastors Rochedieu and K. Anet; Count de Lalaing, George Brugmann, Esq., President of the Congo Railway Co.; Ed. Prisse, Esq., as representing his father, Baron Prisse, who was away from home, and J. Pagny, Esq.

Next morning we waited, by appointment, on Lord Vivian, the British Minister in Belgium, and were most courteously received. After some conversation on the object of our visit we gave a copy of our Memorial to the

Minister, who promised to arrange for us an interview with Baron Lambermont, the President of the Conference, in which seventeen sovereign powers are represented.

Next morning the Deputation met at the Belgian Foreign Office, and were received by Lord Vivian, who introduced us individually to His Excellency, the President. Rev. W. S. Swanson, Chairman of the Committee, then made a statement as to the size of the Alliance, to show the influential nature of the body represented, and handed to Baron Lambermont the Memorial of the Committee, while Dr. Mathews, the General Secretary of the Alliance, spoke on the amount of mission work carried on in Africa by the Presbyterian Church, which has there about 1,000 paid agents; about 15,000 church members, and nearly 20,000 children attending day schools.

Baron Lambermont, in reply, referred very pleasantly to the important character of the Deputation, and the long-continued action of Great Britain for the welfare of Africa, and then stated what the Conference was seeking to do. In reference to slavery, it would propose measures that would deal with this evil at the native village, during the march of the caravan, at the coast, and on the seas, and then, on the territory where dealers might seek to land slaves, such as Turkey, Persia, Arabia, and Armenia. In reference to the drink traffic the President said, that the Conference hoped to receive from all the Powers consent that this traffic should not be permitted in any territory, native or European, or any portion of such, where it does not exist at present; and that restrictive measures would be adopted where it does exist, but that the voice of public opinion should be heard on this point.

At the close of the President's reply several suggestions were made, which he at once noted, and promised to bring before the Conference, when the interview, which had lasted an hour and a-half, was closed by the Deputation returning thanks to the President and to Lord Vivian.

Rev. W. S. Swanson and the General Secretary then waited on the American Minister, W. Terrell, Esq., and were received with great kindness. We told him what we had done, and asked him to support the prayer of our Memorial. In reply Mr. Terrell dwelt on the unwillingness of the United States to enter into any "entangling alliances" with Foreign Powers, but that, as their position on slavery was well known, the United States Navy would ever take its share of being the police of the high seas.

Having thanked him for his assurances we withdrew, and returned to London.

W. S. SWANSON, *Chairman.*

G. D. MATHEWS, *General Secretary.*

This Report was received by the Executive Commission. The thanks of the Section were most warmly given to the members of the deputation, and to Lord Vivian, the British Minister in Brussels, for the courtesy and valuable assistance he had rendered them.

Another subject of great importance has been anxiously watched, the murder of a British missionary and another British subject, and the riots and troubles in the Yang-tsze valley in China. The Committee resolved at once to take action in concert with other missionary societies having work in China; but it was found that the Marquis of Salisbury, the Foreign Minister of Great Britain, was taking all the action desired, and taking it in a firm and resolute manner. The troubles in China may not yet be at an end, and your Committee will anxiously watch the course of events there, with the view of acting whenever action is required.

The missionaries in the New Hebrides group of islands are all the agents of British and Colonial Presbyterian Churches.

Your Committee have more than once had their circumstances under consideration. There are some hardships in their case that should be, if possible, removed. By international treaty, the provisions of which are enforced by Great Britain, and most loosely observed by other nationalities, British subjects are prevented from buying land from the natives. This restriction is not at all regarded by other nationalities. In the same way, British subjects are forbidden to sell fire-arms or spirits to natives, while other nationalities freely do so. These things and the constant desire of France to possess the group to which the missionaries are unanimously opposed, are carefully watched by this Committee, and action will be taken whenever an opportunity for doing so offers. The revival of the Kanaka labour traffic, to which the missionaries are strenuously opposed, must also come under your Committee's notice if it be reappointed.

When this matter was first brought before the Executive Commission, and the Convener and Secretary of this Committee instructed regarding it, it was *resolved* :—

“That the Foreign Mission Committee of our several Churches be requested, when purposing to apply to the Government for its interference on behalf of their agents on the Foreign field, to communicate with this Committee, so that, if judged desirable, there may be a United, rather than an Individual, Representation.

“The Committee would very earnestly press this request on the different Mission Boards or Committees, in the belief that, by such united action, the Government would soon learn the real magnitude and importance of our Common Presbyterian Church, while the strength of all would become available for the assistance of each.”

Your Committee have, on more than one occasion, by friendly conference with officials, aided in the removal of difficulties that have arisen between missionaries of our own order and those belonging to other Churches, and this course they will continue to pursue so far as they have the power and opportunity.

In regard to what still lies before this Committee, there are several subjects of the greatest importance which, in addition to such work as has been already described, must occupy attention.

Among these there is the question of Native Church Government in its relation to the Home Churches, a question that for the present must largely be decided by our several Churches. Your Committee is hardly the place to pronounce upon such a question until a consensus of opinion be more nearly attained.

There is one question, however, that must get increasing prominence, and that is, the support of native pastors by the *bona fide* contributions of their own people. It is somewhat disappointing to find how few such native pastors there are in our Presbyterian missions. Enquiries have been made by the Convener of this Committee on this point. The replies he has received show how little progress has been made. The greatest progress, so far as the replies go, seems to have been made by

the mission of the Presbyterian Church of England, which in its China field, has ten native pastors entirely supported by their own congregations. Further enquiries must yet be made, and the whole subject brought to the front in a way it has not hitherto been. It lies at the very foundation, not only of the stability, but of the very existence of a native church; and the sooner it is properly faced the better.

A question related to this should also have the earliest and best attention of this Committee, and that is, the question of native contributions, and the regular reporting of such. In the statistics of some of our missions there is no column stating the amount of native contributions—we mean *bona fide* native contributions. There should be such a column, and there should also be some statements of the methods by which these are obtained. Your Committee must have this subject brought before them, with the view of taking steps to call the earnest attention of the Foreign Missionary Committees of the several Churches to its importance.

Another great want has been pressing itself on the minds of some members of your Committee. It is felt that it would be most valuable to have a hand-book of Presbyterian missions throughout the world, giving us in short space their history, the requirements of their several fields, the methods of their work and the results, along with or without the ordinary statistics. Such a work would be most valuable, and should be prepared at once; and the preparation of it falls most naturally to such a Committee as this. The matter will be brought before the Committee at its next meeting, when, we trust, steps may be taken to get such a work prepared.

There is still one line on which your Committee might greatly further this cause. The revived, the increased and increasing interest of theological students in the Foreign Mission is something not only for which we should thank God, but which should be watched and fostered with the greatest assiduity and care. To do this, there could be no better plan than to institute a Missionary Lectureship in connection with every theological college or seminary. By this is not meant the establishment of missionary professorships. There are in the missions of all our Churches able missionaries,—men who have studied all the conditions and wants of their own special fields, and fitted and capable to lay these before students in an attractive and intelligent form. When such men are home on furlough, they could give a course of such lectures, and nothing would be better fitted for engaging the intelligence, as well as the hearts, of our students in the mission of Christ in the world. It does seem to us there is now-a-days not a little risk in being carried away with the mere enthusiasm and romance of work like this. But an intelligent conception of its scope and methods is as necessary as warm devotion of heart. The proposed lectureships would secure both. This subject your Committee will also have to face as speedily as possible.

Your Committee thank God for the remarkable success that has attended Presbyterian missions all over the world. The Churches of our order are well to the front, and seem at present more resolutely bent than ever in their history to avail themselves of the wonderful opening up of China, India, Africa and the islands of the sea to the apostles they sent out. May the Lord bless the mission more and more, and mould the hearts of our people to prosecute it with increasing faith, energy and self-denial.

W. S. SWANSON,
Convener.

RESOLUTIONS.

1. Reappoint the Committee.
 2. Instruct the Committee to use all diligence, as heretofore, in promoting the cause of union in those fields where the agents of more than one Presbyterian Church are at work.
 3. Instruct the Committee to watch carefully, as heretofore, the interests of the several Presbyterian missions, and to take action, as the opportunity occurs, for maintaining these interests and aiding the missions.
 4. Instruct the Committee to procure exact statistics of native contributions, and of native pastors and the method of their support.
 5. Instruct the Committee to use every means in their power to deepen the interest in the Foreign Mission in the several Churches connected with the Alliance, and in the theological colleges.
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REPORT OF COMMITTEE ON CO-OPERATION IN FOREIGN MISSIONS.

(WESTERN SECTION.)

To the Fifth General Council of the Alliance of Reformed Churches holding the Presbyterian System. The Western Section of the Committee on Union and Co-operation in Foreign Missions, respectfully begs leave to present the following Report.

The Committee was organized on the 18th of October, 1888, at the Mission House, 53 Fifth Avenue, New York, and was opened with prayer by the Convener. Rev. W. J. R. Taylor, D.D., was elected Secretary of the Committee.

The action of the Fourth General Council upon the reports of the Eastern and Western Sections of the Committee on Union and Co-operation in Foreign Missions, was presented and ordered to be placed on file.

Revs. Drs. Aspinwall Hodge and Charles E. Knox, having been specially invited to sit with the Committee, made interesting statements concerning the Union Presbyterian Synod of Brazil, whose organization they had recently attended.

At a subsequent meeting, also held at the Mission House in New York, May 1st, 1890, the following members were added to the Committee, viz., Rev. M. H. Houston, D.D.; Rev. H. N. Cobb, D.D.; Rev. R. M. Somerville, D.D.; Rev. Everard Kempshall, D.D.; Rev. W. J. Darby, D.D.; Rev. J. I. Good, D.D. and Rev. E. Scott, and an Executive Committee was appointed, consisting of Rev. Drs. Taylor, Kempshall and Somerville, and Elders Donald and Van Norden, with the Convener as an ex-official member.

Rev. G. D. Mathews, D.D., General Secretary of the Alliance, gave some account of the general progress of the work of the Eastern Section.

Resolutions were adopted with reference to the Liquor Traffic and the Slave Trade in Africa.

Action was also taken in regard to the question of comity between missions of different denominations occupying the same mission field.

The Committee have to report with sorrow the death of their Secretary and the Chairman of their Executive Committee, Rev. Dr. W. J. R. Taylor. He had had experience in the work of the Committee on Union and Co-operation through all its stages, and had presented its report at the Fourth General Council. His interest and zeal in the whole work of missions, and particularly

in the union of all missionary presbyteries, were untiring, and his fine qualities of heart, as well as his sound judgment in counsel, had endeared him to his associates in the Committee. He had long held a place of honour and eminent usefulness in the denomination to which he belonged. We have also to report the loss of another prominent member of the Committee, in the death of Rev. Ransom B. Welsh, D.D., an honoured professor in the Theological Seminary at Auburn, N.Y. Dr. Welsh took an active part in the discussion on Missionary Union in the Council of 1885, and the Committee had reason to expect much from his wise co-operation in the duties which had been assigned to them.

There was no meeting of the Committee in the year 1891.

The meeting of 1892 was held at the Mission House, 53 Fifth Avenue, N.Y., September 16th, at which time this report was considered and adopted.

The work of the Committee has been largely that of correspondence with missionaries on the subject of Presbyterial Union, and in gathering up the results of Missionary Conferences which have been held on the various fields. The conclusions of the Fourth General Council had been so explicit and so thoroughly settled as to the principles involved in organic union, that little seemed to remain but to test those principles by practical application in the missions and presbyteries themselves.

That Council limited its action to an expression of its high satisfaction that the four points submitted by previous Councils, had been approved by the supreme courts of all the Churches represented, and could now be regarded as the settled and unanimous policy upon which the various bodies were to cooperate.

The four principles were these :—

(1) It is in the highest degree desirable that mission churches should be encouraged to become independent of the home Churches, *i.e.*, self-supporting and self-governing.

(2) It is desirable that churches organized under Presbyterian order, and holding the Reformed faith, should be placed under a presbytery within territorial boundaries suitable for effective government; and that such presbytery, wherever constituted, should, as far as practicable, include all the presbyterian churches within its bounds, by whatever branches of the European or American Churches originated.

(3) In the infancy of the native Church, it is most desirable that the Foreign Missionaries should be associated with the presbytery, either as advisers only, or in some closer relation.

(4) It is undesirable that the presbyteries of native Churches should be represented in supreme courts at home; the development and full organization of independent native churches being what is to be arrived at, whether these are formed by a single foreign church or by two or more such churches.

This action of the Council, though representing the matured and unanimous judgment of the allied churches, is only advisory, and yet, it expresses strong preferences. The ultimate aim everywhere, is to be the establishment of national and independent Presbyterian Churches. Self-government and self-support are to move, if possible, with equal step.

It does not insist that all native Presbyterian churches organized or to be organized, within a given district, shall be embraced within one ecclesiastical organization, but it recommends that so far as practicable, such union be realized.

It leaves foreign missionaries free to unite with the native presbytery or not, as they may prefer, but it considers it "most desirable" that they "should be associated with the presbytery either as advisers only or as assessor members with votes."

In a similar spirit the General Synod of the Reformed Church in America, in 1886, only "permitted and advised" its Arcott Mission to initiate such measures as should promote a union of churches holding the Presbyterian policy in India, and stated its readiness to favour the action of its Missionary Board in the direction of Union as occasion should arise. And the General Assembly of the Presbyterian Church in the U. S. A. (North) of 1887, while it advised that the further organization of native presbyteries in connection with the General Assembly be discouraged, and that where native presbyteries already hold relations to the Assembly, steps should be taken to merge their membership in Union presbyteries, yet in both cases the recommendation was limited to countries where "it is possible satisfactorily to form Union presbyteries," and it is always to be understood that the missions and missionary presbyteries are in the best position to decide when and where such unions can satisfactorily be formed.

The methods of organic union on the mission fields having thus been approved and commended by the Council and the allied Churches, your Committee have given chief attention to the question: What has actually been accomplished in the work, and where little progress has yet been made, what are the difficulties encountered, and what, on the whole, is the present outlook?

The action taken by Missionary Conferences held in different countries since the Fourth Council, has been observed with great interest, and a widely extended correspondence has been had with missionaries on the subject as it relates to their particular fields.

THE WORK ALREADY ACCOMPLISHED.

In several mission fields there is no occasion for efforts toward Union. For example: The missions of the Presbyterian Church (North), in Siam and Laos, are the only organizations of our order; so also with the missions of the same body in

Guatemala; the United States of Columbia and in Gaboon and Corisco. The mission of the Presbyterian Church (South), in the Free Congo State, also stands by itself. In all these fields the missionaries and their churches still retain their relations to the home Churches. Persia is represented in our Alliance. In Korea, missionary work is yet in its infancy, but preliminary steps have already been taken by the northern and the southern Presbyterian Churches toward practical unity of plans in that field, and whenever a presbytery shall be formed, it will undoubtedly be organized on the union basis. Missionaries of the Australian Presbyterian Church and representatives of the Young Men's Christian Association of Toronto, have also shown a desire for practical co-operation with the Presbyterian bodies in Korea. In Syria, two independent presbyteries have been formed, embracing native ministers and elders, and such American missionaries as are pastors of churches. The missionaries are at the same time still connected with their respective home courts.

On the 1st of August, 1888, or soon after the adjournment of the Fourth General Council, an Independent Synod was organized in Brazil, embracing Presbyteries of the Northern and Southern Presbyterian Assemblies, and carrying out fully the recommendations of one of those assemblies by withdrawing from all connection with the home Churches, and by retaining the missionaries of their respective Boards, as full presbyteries in the newly organized and independent body.

These missionaries having previously been members of the Brazilian presbyteries, appear to have experienced no severe shock from the severance of their Synod from the home Assemblies, and so far as your Committee has been able to learn, the plan has worked satisfactorily. That difficulties may be found there, as elsewhere, is doubtless to be expected. So long as the native churches continue to be so largely dependent upon foreign aid, questions will arise as to the relations between presbyterial authority and missionary control. But there can be no doubt that the formation of the Union Synod has exerted a good influence upon the two great bodies which have thus given up their presbyteries with a parental blessing, and that an impulse has been given to the whole cause of Presbyterian Union in all lands.

So far from having diminished the interest of the home Churches in the mission work of Brazil, this great step forward has given them new encouragement, while the union of the missionaries in full membership with their co-presbyters of the native churches may be expected to increase their influence for good.

On the question of organic union in Mexico, there has been little advance since the meeting of the Fourth Council.

The two Presbyteries of the Presbyterian Church (North) are in connection with the home Church, the missionaries holding full membership in the local bodies. The presbytery of

the Southern Presbyterian Church is entirely independent, and consists of native members only. Each of the two missions seems to prefer its own plan of organization, and although there exists the greatest harmony of spirit and a general desire for co-operation, actual organic union may be for a time delayed. Geographical separation and the great expense of travel add to the difficulty for the present.

However, recent action taken by the two assemblies, as well as by the two Mission Boards represented, looking to greater uniformity in methods and policy, and to a closer and more effective co-operation in all their mission fields, will doubtless bear good fruit in Mexico as elsewhere.

The Church of Christ in Japan, which now embraces the missions of the Reformed Church in America, the Presbyterian Church, South (in the U.S.), the Cumberland Presbyterian Church, the Reformed (German) Church in the United States, the Presbyterian Church, North (U. S. A.), and the United Presbyterian Church of Scotland, had been formed before the Council of 1888, and there were some indications that a still broader union might be formed, embracing the Congregational churches of Japan under the missionary care of the American Board. That plan, however has been abandoned for the present, and it is possible that in the theological movements which have since occurred in Japan, together with the growth of an anti-foreign spirit on the part of the people, it has been well that the ecclesiastical lines were not more widely extended. In Japan, some of the missionaries are full members of the Union presbyteries, but the larger number hold an advisory relation. A fair illustration of the ecclesiastical life of the native church was seen in the meeting of the Synod of 1891, at which forty commissioners were present. Of these seven only were missionaries, two full members and five advisory members. The opening sermon was preached by a native retiring moderator, and his newly appointed successor was also a native—the honoured President of the Presbyterian College in Tokyo. The doctrinal basis of the Synod having been fully settled the year before, no question as to the faith of the church was raised, but the whole thought and purpose of the Synod were given to practical questions. The presiding officer proved a model in his place, and no time was wasted in protracted speeches. The best methods of developing self-support were urged by common consent, and when it was found that owing to heavy floods and devastating typhoons, the native Board of Home Missions had incurred a debt, the Synod took up the burden on the spot, and ere the adjournment was reached, \$380 of the \$460 had been paid or provided for. The whole tone of the Synod was earnest, evangelical, spiritual and aggressive.

The Fifteenth Report of the Council of Missions co-operating with the Church of Christ, published in Tokyo in January, 1892, gives an interesting and encouraging account of the present

status of the Church from the standpoint of the missionaries; and it certainly affords grounds for the belief that the plan of Union in Japan is working successfully. The report declares the "theological outlook to be reassuring," the tide of rationalism having received a check. "The force of missionaries, representing six different bodies of the Presbyterian order has been distributed as effectively as possible, and the result," says the report, "is a strong body co-operating with a vigorous Church, and scattered over nearly the whole Empire."

Although the Church of Christ in Japan, like the Presbyterian Synod in Brazil is still very largely dependent on missionary aid, yet that its ministry and its churches are zealously cultivating a self-reliant spirit is shown by a rule of the Synod, that no church shall receive Home Missionary aid which does not contribute to its pastor's salary and toward Home Mission funds, and that hereafter no church shall be organized till there is a reasonable prospect of self-support. It is an interesting fact in this connection, that the Presbyterian missionaries in Fusan, Korea, report the presence there of missionaries sent by the native Church of Japan to labour among their migrating fellow countrymen. When, therefore, a union church shall have been organized in Korea, it will undoubtedly embrace Foreign missionaries from the Presbyterian Synod of Japan.

THE DIFFICULT PROBLEM IN INDIA AND CHINA.

But the great mission fields in which the question of union and co-operation assumes its greatest interest are India and China. There nearly all the different bodies represented in the Alliance are engaged together, with the Churches of many other denominations of Europe and America. There the spectacle of different branches of the same denomination labouring side by side, yet separately, seems most striking, because they are so numerous. And yet it is in India and China that the difficulties in the way of organic union are most varied and perplexing.

The reason why there should, if possible, be one consolidated Church in such a country are many and cogent. The fact that the Presbyterian Church in India represents sixteen different branches carries with it an element of moral weakness on its face. It is bad enough that the seamless garment of Christ should be rent by so many denominations, but when one denomination presents so many subdivisions, each with its full and separate missionary apparatus and equipment, the effect is still worse. It gives a degree of countenance to the flippant jeer that the army of conquest is already being conquered in detail. It is a principle which finds many illustrations in our day, that the massing of men of one opinion or of one common interest, vastly increases their power and influence. Labour organizations and other guilds, and even the leagued promoters of intemperance and vice become powerful factors in the body politic, and often

shape the course of legislation. So the better cause of missions has gained influence in the last two decades by the massing of results, by general surveys of all missions in the full front and volume of their common work. Were the way open for one Presbyterian Church in India, embracing all the sixteen separate branches above mentioned—a Church carrying with it the sympathy and support of so many allied Churches on both hemispheres, it needs no prophetic gift to see in such a realization a vast increase of power. Where the people of India now see scattered handfuls of believers and only feeble beginnings, the one widely extended and thoroughly organized body would impress men as a surprise and a revelation.

Aside from the broad, general reasons for union in India and China, a few which are specific may be named.

1. The opposing forces which are always great are in India aroused to increased energy at the present time. Old India has been awakened by contact with western nations. In place of the slumber of centuries there is now great intellectual activity. There is also an increase of race pride and prejudice. Men of many sects are at least partially united under the common banner of a revived Aryanism. They are aided and equipped by the arguments of western infidelity. They turn the light of science, and even the facilities of English education against the truth, and fight us with our own weapons. They have adroitly appropriated our Christian ethics, and are proclaiming them in the name of the Vedas and the Bhagavad Gita. Against these marshalled forces there should be a united front.

2. Union is economy. Nothing should be lost in so great a warfare by wasteful sub-division and detail, or by contrariety of methods. There should be economy in the number and equipment of educational institutions; economy in the occupation of fields and the distribution of forces; economy so far as diversity of language will permit, in the preparation and distribution of Christian literature. The common criticism which our separate efforts have called forth is that we are only dabbling with the gigantic task. The best reply to all this comes from those noble administrators in the British Indian service, who, by massing the total statistics of missions, have surprised the world by their full volume and their power.

3. While the great conquest of missions is not to be made with political weapons, yet, since the wide extension of the work in nations having friendly or hostile relations with western powers often involves the missions in diplomatic questions, it is of importance sometimes to be able to throw a strong united influence into an appeal, whether to ruling authorities on the field or to governments at home. Various events in China and the Turkish Empire within the last two or three years have given peculiar emphasis to this fact.

If the work of missions is to succeed—and who can doubt it—far greater transformations in the social and religious customs

of eastern nations are yet to be wrought, and greater resistance must be expected instead of less. From his standpoint, the Turk is correct in his estimate of the influence of Christian schools and the Mandarin judges rightly that hoary Chinese conservatism must yield to western influence. The true wisdom is to convince both that the Gospel comes not to destroy nations, but to redeem them; that its conquests are not those of acquisition, but those which impart every form of good. And above all, a united Church must make clear to all rulers and all peoples the broad difference between the efforts of Christian missions, and that blighting commercial spirit of western nations whose traffic is often a curse.

But strong as are the reasons for organic Union in India and China, the obstacles and difficulties in the way are many and great, more and greater than in any other country. First: Diversity of language. India has fourteen distinct languages, and a hundred dialects. The plan of forming one organic Union for all India would prove no less difficult at present, than the establishment of one Presbyterian Synod or Assembly for all the nations of Europe. If it be said that the English language might constitute a common medium of communication, the same might be said of the English or the French among the Continental churches, and probably to an equal extent. So long as the missionaries remain in full membership in the Indian church courts, the difficulty is partially overcome; but upon their withdrawal, the vernacular-speaking presbyteries from different provinces would either be helpless, or be dependent on interpreters. If it be proposed to so extend English education, that all shall understand and use it, it may be said in reply, (a) that race prejudices would probably prevent any but the most imperfect realization of such a plan, and (b) that a national Church employing reluctantly a foreign language, and dependent almost entirely on foreign aid, would be but a weak and halting affair. The Church of Rome has suffered for centuries from the arbitrary use of a foreign language, utterly strange to the great mass of the people. Would it be wise to follow such an example in the Presbyterian churches of India? No other people in the world have shown such tenacity of customs and race characteristics, as the Indo-Aryans. After so many conquests by Mongols, Afghans, Persians, Greeks and Europeans, the vast population is still essentially Hindu. Other tongues, Afghan, Arabic or Portuguese, though they have left some admixtures, have never supplanted the sacred speech of the people. We shall wait long for an English-speaking native church in India.

In China, the differences in language are those of dialect only, but these also constitute formidable barriers. Church courts could not get on with the *W'enli* or common written language only. An ecclesiastical system so hampered, could never reach and mould the masses of the people, and China, like India, is too proud of her national prestige, and just now

too deeply moved by an anti-foreign spirit, to think of adopting a foreign ecclesiastical language. It would prejudice the cause of missions with both government and people.

Second: Another obstacle to the formation of one national Presbyterian Church, is found in the wide separation of the presbyteries, and the great expense of travel. The expenditure involved in attending mission meetings and the smaller church courts, is already a matter of grave perplexity to the administrators of missionary funds. At present it is borne entirely by the foreign treasuries; and if it be true, as it has been stated, that in India there is scarcely one self-supporting Presbyterian church, the outlook is not bright in this particular.

With the supply of foreign contributions always inadequate, so much so that missionaries are in consequence sometimes kept at home, or faithful native helpers are dismissed, or important mission schools are closed,—would it be wise to incur the expense of transporting large bodies of native presbyters over long and costly journeys? Must not self-help first more nearly overtake our ideal of self-government, as, indeed, the utterances of the Alliance have already suggested?

Third: A third obstacle which is named by our correspondents, is the lack of enthusiasm on the subject of Union and independence in the native ministry and churches. This point has been contested in earnest discussions on the fields, and need not be dwelt upon here. It is essential to the movement that a strong desire should be cultivated in the native church, and attested by a corresponding effort at self-support. A Union imposed upon the native presbyteries by outside influence, could never secure a robust spiritual life.

Fourth: Still another obstacle which has been urged by some of our correspondents, especially in India, concerns the possible and even probable differences of doctrine which might arise. It is an age of great activity, not to say unrest, in religious thought. The discussions which are rife in the West, extend also to our ministry in the East, and to some extent, to the native ministry on the mission fields.

Moreover, it is urged that different Presbyterian bodies are adopting different plans with respect to Revision, and although a consensus may be adopted which shall constitute a sufficient bond for an Alliance of Churches, it might not adjust all possible differences in an organic church court, formed and directed by missionaries of a dozen different foreign bodies.

This difficulty is simply mentioned here, without discussion; because it is a part of the whole case.

CONCLUSIONS.

1. It seems to your Committee quite safe to conclude, that the formation of one organic Presbyterian Church, embracing all the Presbyterian Missions in India or China, is for the present wholly impracticable.

2. What is attainable is, the formation of local unions between contiguous bodies speaking the same language, and not separated by too great distances. The formation of a union between the English Presbyterian and the American Reformed churches in South-eastern China is an example, and a successful one. These allied missions have not felt inclined to unite in one Church for all China, owing to differences of language and geographical separation. At a conference of Presbyterians attending the General Missionary Conference, held in Shanghai, May, 1890, five resolutions were unanimously agreed to and substantially as follows: (a) That owing to obstacles of language, distance and expense, a complete union for the whole country, though desirable, is not practicable. (b) That two or more presbyteries working in the same part of China, should take steps toward Union. (c) That intercourse be kept up between Presbyterian missions by correspondence or delegation. (d) A union of churches in the Mandarin speaking districts was commended. (e) The question of a union between the Amoy and Swatow Missions and the Presbyterian Mission in Canton, was left to the missions immediately concerned.

At a subsequent conference of the representatives of the five Mandarin-speaking missions, a plan of union was adopted, covering the question of a doctrinal basis, the formation of presbyteries into a synod, and the relations of missionaries to the home churches.

At a meeting of the Swatow Council of the English Presbyterian Mission, held at Swatow, Oct., 1890, resolutions were passed favouring complete union of all presbyteries, if, in the future, it should be found practicable; and advising an early union "in those districts where contiguity or similarity of language renders this practicable."

It was also resolved that steps be taken with a view to organic union between the Presbyterian Churches of Swatow, Amoy and Formosa, and that communication be opened with the Presbyterian Mission in Canton for the same object. Should these measures finally succeed, there would be one great Synod of South China, embracing all the Presbyterian churches within its bounds.

As to the *plan* of union, however, the Swatow Council differed from the Conference of the five Mandarin-speaking missions, both as to doctrinal standards and to the relations of the churches and the missionaries to the home courts.

The Council recommended (a) that the Union Church be wholly independent of the home churches; (b) that the Foreign missionaries hold full relations to the home courts; (c) that they also have the privileges of discussion and of voting in the union courts, but shall not be subject to their discipline; (d) that the doctrinal standards be left to the ultimate determination of the united churches, doctrinal unity being meanwhile secured by the harmony of the doctrinal confessions of the several foreign churches represented.

Thus it becomes conclusively evident that the problem in China, as well as in India, is a complicated one, and that everywhere beginnings must be made by the local union of smaller contiguous bodies. The work must be gradual, and perhaps slow. Hearty unanimity will well compensate for the delay.

3. A third conclusion which must have impressed itself not merely upon the Committee but upon all who have observed the course of events, is that already in the work so far accomplished, the Alliance and all its churches have abundant ground for encouragement and for profound gratitude to God.

As the outcome of various conference discussions and actual experiments, the minds of all Presbyterian Churches and all Presbyterian missions are now thoroughly committed to the formation of independent Union churches, so fast and so far as can be realized. In several fields the union is already accomplished; in others united counsels are adopted from the outstart; in fields where organic union seems likely to be delayed there are at least alliances formed for mutual encouragement, for the unification of methods and the development of increased efficiency. We recognize all this as a proof that the one Spirit reigns supreme over our common service for Christ's Kingdom.

Should the Mandarin-speaking missions of China realize their hope of uniting in one Presbyterian Church, while those of Southern and South-eastern China, with Formosa and Hainan, should constitute another, and should the two never be united in one, might it not still be felt that with two churches in a nation of four hundred millions the practical ends of union had been sustained? And, should there be two or even three churches in the great Empire of India, separated by language and geographical divisions, might we not rejoice that substantial success had been attained?

In a broader survey of modern missions, we hail with delight the evidences that all Protestant denominations are drawing together in their common conquest, and that Presbyterian Missions are found in the foremost rank in all missionary conferences held in the great mission fields. They extend a cordial right hand of fellowship to all who would honourably and generously maintain just principles of comity, and they count the success of all others as contributions to the common stock of encouragement and power and rejoicing.

But at the same time, in a closer circle and a more thorough identification of interests, the different members of the Presbyterian body may act together for common ends. They hold the same essential doctrines; they have the same ecclesiastical polity; may they not, pending a complete union, unite in general missionary plans, exchange the benefits of a varied experience, adopt each other's better methods, until everywhere the highest economy shall be realized, the most effective means be adopted, and every man shall fight with "weapons of precision?"

As a special encouragement to all efforts put forth for the extension of our Presbyterian system throughout the world, it is interesting to note the progress which has been made by the allied churches of the Western Section, both at home and abroad.

On the home side it has been shown, by the United States census of 1890 that, during the preceding decade, the average gain of the Presbyterian bodies in the Republic in the number of their communicants was thirty-nine per cent., or fifteen per cent. greater than the growth of the population. This was a gratifying surprise to many, and it was a substantial proof that the doctrines and principles of the Presbyterian Church are by no means obsolete in these last years of this most progressive century. But if we turn to a survey of the Foreign Missionary development of these same Churches, we find it still more rapid than their growth at home. The growth of the native churches of the Presbyterian Church (North), embracing over twenty missions, great and small, has been 101 per cent. in the above-named decade; that of the Southern Presbyterian Church, per cent.; that of the Reformed Church in America from 1861 to 1891, 121 per cent.

The growth in the contributions made by these various bodies was not less encouraging. In some cases the funds have doubled; in others, they have quadrupled in the last ten years.

The foreign work of the Canadian Presbyterian Church and the Cumberland Presbyterian Church, coming later into the field, have made equally rapid progress both in contributions from the churches and in the results accomplished on the field.

Far short as we still are of the true goal of duty and privilege, we have great reason to thank God that the Divine promise of Christ's presence with His Church always, even unto the end of the world, is manifestly fulfilled, and to pray that the remaining eight years of the century may be years of blessed triumph.

It is therefore recommended:—

(1) That the general aim and purpose of self-support and self-government, which was first suggested by missionaries on the field, and which has been approved by successive Councils of the Alliance and by the various churches and mission boards which it represents, be still urged upon the native Mission Churches as the goal of their effort and as the only proper and hopeful means of evangelizing the nations in which they have been established.

(2) That in the training of the native ministry, during the period of dependence on missionary funds, there be inculcated an intelligent discrimination between the function and powers of the presbytery and those of the mission, and that the advance toward entire independency be measured by the advance in self-help.

(3) That in cases where by reason of diversity of language or distance of location it is not deemed feasible to effect a union in one body of all churches holding the Presbyterian doctrines and order, the formation of local Union Presbyteries embracing two or more contiguous missions be encouraged as shall seem expedient. And that in general the plan of gradual unification be adopted, so far as it may be accomplished with unanimous consent and without serious disturbance to the relations which any mission may already hold to other missions of the same Board and in the same country.

(4) That pending the ultimate establishment of organic national churches of the Presbyterian faith and order, care be taken by mutual conference or correspondence to secure unity of policy and of methods between all Presbyterian missions in heathen, Mohammedan and Papal countries. That such co-operation may not only relate to unity in essential doctrines, and the extension of a uniform Presbyterian polity, but, so far as expedient, may also embrace uniform rules and principles in regard to the occupation of fields, the training and compensation of native helpers, the inducements offered to students, measures for the development of self-help, and all means looking to the upbuilding of a vigorous and aggressive church life.

(5) That as a means of promoting a homogeneous character in the native churches, joint efforts in education be encouraged, and especially in higher education, and that as a measure of economy in the number of colleges and seminaries required, an interchange of facilities in higher education be recommended between our missions, fair allowance being made mutually for the cost of such facilities.

(6) That economy be promoted also by joint action in the issues of denominational literature and in the mutual supply of tracts for sale or free distribution.

(7) That while progressing toward an organic union of all Presbyterian bodies on the respective mission fields, it be the constant aim of our missions, separately or together, to promote that broader co-operation among all Protestant missions which, holding the unity of Christ's Kingdom ever in view, shall promise increased efficiency in spreading the Gospel among all nations.

(8) That this Council place on record its deep sense of the importance of maintaining high principles of comity among missions of different denominations occupying the same fields, the scrupulous avoidance of all proselytizing among the converts of another Protestant church, or offering higher wages to its native labourers.

(9) That with respect to the occupation of fields, this Council approves the general principles of comity which have long been observed among the principal missionary societies, and which were unanimously approved by the General Conference of Missionaries held in Shanghai, in 1890, viz.: (1) That it shall be deemed right and proper for all missions to occupy, if so

desiring, all great capitals, commercial centres or otherwise specially strategic points. (2) That the pre-occupation of smaller cities or districts by any mission shall be respected by other missions, and that its work shall not be interfered with by what might seem a rival occupancy.

(10) It is recommended that in the near future the executive officers of the various missionary boards represented in the Western Section of the Alliance hold a conference on the practical questions of missionary policy, with a view to greater unity and efficiency in their common work ; also, that during one day of their session they invite a broader conference with representatives of the missionary boards and societies of other Protestant churches.

F. F. ELLINWOOD,
Convener.

Fifth General Council.

REPORT OF COMMITTEE ON WORK ON THE EUROPEAN CONTINENT.

(EASTERN SECTION.)

In a letter written shortly before his death, the late Dr. Robert Buchanan, of Glasgow, said: "Let the American and British Churches look to their duty as regards this great Continent (of Europe): to gain the Continent for Christ would be to gain the world." In the opinion of your Committee that sentence should be burned as with fire into the heart of every English-speaking Presbyterian. Britain and America are the children of the Continent. Out of their poverty they ought, and out of their abundance they must, stretch forth a hand of sympathy and of help toward the home lands of the Reformation.

We, in Great Britain, should never forget our indebtedness to the Continent for its martyrs and confessors—men whose names are still our household words, and the records of whose sufferings and triumphs have so often nerved our hearts and quickened our faith. We should never forget those theological teachers or their writings that have so largely shaped and directed our own religious life, nor be forgetful of that brotherly love that so continually welcomed our fathers as they sought a shelter from persecution in Great Britain. If to-day, the religious thought and life of the European Continent run in channels somewhat different from those of former days, not the less should our sympathy and interest go out to *the Lands, the Churches, and the Peoples*, with whom we have so much of history in common.

Nor have our brethren beyond the Atlantic any less interest in this matter than ourselves. They have rather more. To every consideration that serves to deepen our interest in the religious well-being of the European Continent, the American Churches have the additional one of requiring to deal with the emigrants of its races, lands, and tongues, that stream across the ocean, seeking homes in their Western world. To us it seems as if the presence of such masses of diverse elements marching in unbroken and overwhelming ranks, so suggestive of earlier Migrations, must strain the resources even of American Christianity, and lead to many an anxious thought as to the future, alike of country and of Church.*

* Whatever efforts may be made for the evangelization on American soil of European emigrants, we believe that the better plan is to deal with these people when in their own lands. If reached there, they will bring a blessing with them to their new homes, and furnish an exhaustless supply of qualified

The problem before your Committee is that of,—*The Evangelization of this vast mission field—the European Continent*, with its millions upon millions of men that know not the Gospel.

In enquiring as to the work to be done, your Committee soon ascertained that there is always a large number of English-speaking people (British and Americans) residing more or less permanently on the Continent, such as students, merchants, employees, invalids, tourists and others. Away from their lifelong church surroundings, these are in great danger of drifting away from even the profession of religion. There is, therefore, a solemn duty incumbent on the Christian Churches of our respective countries, to consider the religious necessities of this portion of the Continental population, and to make suitable provision for it—perhaps, in some places, by occasional or temporary services in the English tongue, or, in other places, by even a resident ministry, whose time and energies may be fully required by a field white unto the harvest. The Episcopalian Churches of Great Britain and of America have, with praiseworthy zeal, sought to make such provision for their co-religionists, and sustain chaplaincies at many places. Compared with what these have done, the labours of our Presbyterian Churches are painfully few—so few, as to compel one to ask, What are these among so many? It is obvious, indeed, to one at all acquainted with the Continent, that if our people visiting or residing on the Continent are to remain Presbyterian, churches and preaching stations must be multiplied at least fourfold.

But the existing congregations and stations are more than mere church homes for our English-speaking Presbyterians. Each is a very fountain in the wilderness, ever sending out streams of spiritual help that aid our brethren of the Continental Churches, and oftentimes lead these to engage in evangelistic and aggressive work from which they might otherwise have shrunk. Regarded in these two aspects alone, these Continental stations are worth to the Churches that sustain them ten times all their cost.*

For these agencies our different countries have hitherto been indebted to certain Presbyterian Churches of Scotland, which charge themselves with the necessary expenses. Aid is, of course, received from people of many lands, but a question that has been often asked may be asked again, "Might not one or more of the American Churches take part in this work by maintaining Presbyterian Church worship in some of those towns not at present provided with such, and thus provide Presbyterian Union services?"

agents who may return and speak to their kinsmen of the God and of the Bible of America. Those streams of dangerous elements will be ever to American Christianity as waters of Marah until their characters have been changed by the power of that Tree whose leaves are for the healing of the nations.

* For a list of these services see Note A, page 107.

Your Committee turned next to consider the circumstances alike of the native populations and of the native Churches, when a question rose, in view of the facts that came before it,—Can these populations be reached by these Churches, or is there room and need for some additional—it may be different—agency, that the Gospel of Christ may be made known to these millions of men and women? A number of earnest Christian workers loudly affirm that not all of these Churches are able to overtake the work; that, in some cases, these are so leavened with rationalistic views of the supernatural that many of their ministers no longer preach the Gospel of Christ; while, in other cases, that the State holds them in such subjection, that they are absolutely debarred from all evangelistic work. Some of these onlookers, such as the American Episcopal Methodist Church, the American Board, and the British Wesleyan Methodist and Baptist Missionary Societies, have, therefore, sent ministers and other Christian agents into several of the European countries. The labours of these earnest men have succeeded in awakening a considerable interest in personal religion and in leading many to profess faith in Christ. These converts have, subsequently, been organized into independent churches, and, as a rule, exhibit a high standard of Christian activity and liberality.*

On the other hand, it is held by some that it would be better to encourage the native Churches themselves to engage in evangelistic work in the forms most practicable for them,† and then to aid them financially in carrying out their plans; while yet others think, that there is need in many cases for an agency, separate from the Churches, yet supplemental to them, either altogether non-ecclesiastical in its character, like the *McAll Mission* in France, or semi-ecclesiastical, like the *Société central* or other Evangelistic Societies in the same country.

* "Nothing can excuse us from going to evangelize Roman Catholic countries like France, Italy, Spain, and the successes we have already gained encourage us to pursue the work. In Italy we have had remarkable successes . . . In Spain an entrance at least has been made in a land which was long barred against the introduction of the Gospel . . . But what of Protestant countries? Ought we to work in them? In Germany, Denmark, Sweden, and in the Protestant parts of Switzerland? Yes; and for the same reason that Wesley worked in England. Was not England Protestant when the Wesleys and Whitfield began their labours? Are not the conditions much the same—a formal State Church, holding sometimes orthodox, sometimes heterodox doctrines? Indeed, if we understand it right, the special mission of Methodism has been to vitalize dead Churches. Of the two, our chief mission is not so much to work in heathen lands as to work in Christian lands."—Rev. William Gibson, of Paris, in Report of Ecumenical Methodist Conference, Washington, D.C., 1891.

† "What is now to be done for Germany?" 1st. We must increase the popular Christian literature, only these works must not be dry discussions, but witnesses which breathe the odour of life to life. 2nd. We must extend the work of our Home Missionaries particularly in relation to our Christian youth. 3rd. We must send gifted and zealous evangelists, who are certainly to be found among our theological candidates for the ministry, through the whole country.—J. W. Krummacher, Berlin.

It is hardly within the province of your Committee to express any opinion as to the merits of these different modes of working. It were comparatively easy to do so, if the circumstances of each Church and country were alike, but such is not the case. In Russia, for instance, the Reformed Churches are completely subject to the authority of an autocratic Government. In Monarchical Austria, the Reformed Church has certain rights secured to it by law, but labours under such restrictions as practically forbid evangelistic work. In Republican France, also a Roman Catholic country, the Reformed Church has much greater liberty of action, yet, for various reasons, she finds it better to work through agencies like the *Soci te central*, etc., etc., not officially under her control. In Constitutional Italy and Belgium, there is absolute religious freedom, and the Protestant Churches are free to work to whatever extent they please. In Spain, religious freedom and liberty of worship are guaranteed by the Constitution, but oftentimes disregarded in practice, while its Protestant Churches are merely mission organizations depending for support on help from abroad.

Such a diversity in the circumstances of the Churches in different countries, shows that no one method of helping will suit every country. Each field of labour must be considered in the light of its own special position, but for one and for all there is need of prayer, brotherly sympathy, and Christian liberality, so manifested as to develop, not supersede, local effort. Sometimes it is possible that in the matter of help, zeal and interest may have outstripped discretion, but, as a rule, neither the zeal nor the interest have been equal to the necessities of the cases. One might almost think that the marvellous development of interest in Foreign Mission work had somehow diverted the interest and the gifts which formerly were devoted to Christian mission work on the European continent. Between these two, however, there is no opposition: the one field shows us heathenism in all its ignorance and need; the other shows us Christian heathenism, with no less ignorance and need.*

Notwithstanding all these local differences and difficulties, one finds in almost every Continental country, forms of Christian work similar to those among ourselves. Bible and Tract Societies are everywhere. The Sunday school system is coming into general use, though its necessity or advantages are less obvious to brethren living in countries where systematic catechizing is faithfully conducted than to those differently situated, as well as a number of other features of Church work with which we are familiar.

As a rule, the Continental brethren do not engage, as Churches, in Foreign Mission work. For several reasons they

* An account of the work being carried on in several of these countries will be found under note B, p. 109.

adhere to the principles of Union Societies, such as we see in the London Missionary Society and in the American Board. There are some—but not many—exceptions to this rule; the Free Churches of the Swiss Romande, those of Vaud, Neuchatel and Geneva, unite in a common Mission Society, and sustain an interesting mission work at Spelonken, in the Transvaal, while the recently organized “Synod of the Reformed Churches of the Netherlands” has its own Mission Board, and sustains Foreign Mission agents and stations in the island of Java.

Nor should we omit to state that if Church Extension or Home Mission work, as we generally call it, be scarcely possible for the native Churches in some of the Continental countries, yet the brethren there abound in good works. In Central Europe there is the Inner Mission with its numerous connected societies of benevolence and of Christian helpfulness. Some of the Churches maintain day schools to protect their children from the peril of attending schools under Roman Catholic control. In the absence of a legal provision for the poor, all charge themselves with providing for their own needy members, widows and orphans being specially remembered, while in Germany, there is the great Gustavus Adolphus Verein, a general Protestant society annually disbursing its large income in grants to Protestant pastors, churches and schools, that can in any way claim connection with the German Fatherland or with that Protestant cause so stoutly defended by Gustavus Adolphus.*

These are but a few of the works sustained by our Continental brethren, showing that if certain doors open to us are not so to them, yet that their Christian life and energy bring forth much fruit.

While then rejoicing in Christian work on the European continent by whoever conducted, and pleading for a more liberal support for all those workers, it is plainly the duty and privilege of the members of this Alliance to bear our Continental brethren of every Church, Society, Agency or Mission yet more lovingly on our hearts, seeking for them a richer baptism of that Holy Spirit through whose gracious power they may become yet mightier instrumentalities for the turning of the nations to the faith of Christ.

Your Committee, therefore, submits the following resolutions:—

“*Resolved*, That this Council gladly records its satisfaction in learning of the maintenance in so many places on the Euro-

* This Society was instituted in connection with the Tercentenary of the Reformation, to be a bond of union between the Lutheran and Reformed Churches of Germany, and also to render financial aid to those that might be in circumstances of peculiar difficulty and need. So popular has it become that almost every Protestant congregation among the German speaking peoples makes an annual collection for its funds, which are still further increased by private subscriptions. In 1891, the Verein had an income of 1,154,000 marks. During the fifty-nine years of its existence it has distributed 25,000,000 of marks, and possesses at present nearly 2,000 branch associations, with about 500 ladies' auxiliaries.

pean Continent of Presbyterian services conducted in the English language, and through which provision is, to some extent, being made for the necessities of our co-religionists. It acknowledges the liberality of the British Churches in this matter, and, in view of the importance of the work, affectionately urges all the English-speaking Churches of the Alliance to greater interest and effort, on behalf of this phase of evangelistic work.

“*Resolved*, That the Council records its deep sympathy with its Continental brethren in the many difficulties of their position, and its desire that the great Head of the Church may sustain them yet more graciously in their fight for the faith once delivered to the saints. It rejoices in the spiritual gifts already bestowed upon them, and most warmly calls on all the members of its different Churches to consider the great and pressing claims of European Evangelization.”

All which is respectfully submitted.

J. MARSHALL LANG, *Convener*.
G. D. MATHEWS, *Secretary*.

(NOTE A.)

PRESBYTERIAN SERVICES IN THE ENGLISH LANGUAGE ON THE EUROPEAN CONTINENT.

AUSTRIA.

Carlsbad	Kurhaus	June to August.
Prague	Victoria Hotel	11.00 a.m.
Vienna	9 Eschenbachgasse	11 00 a.m. Oct. to June.
"	"	6.00 p.m.

AUSTRIA-HUNGARY.

Buda-pest	17 Mondgasse.....	11.30 a.m. September to June.
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BELGIUM.

Courtrai	96 Faubourg du Gard	10.00 a.m. All the year.
"	"	3.00 p.m. "

FRANCE.

Aix les Bains ..	Chapel of the Asile Evange- lique	11.00 a.m.
Biarritz	French Protestant Church.	11.00 a.m. November to April.
"	"	5.30 p.m. " "
Cannes	St. Andrew's Church, Route de Grasse.....	11.00 a.m. " "
"	Route de Grasse.....	3.00 p.m. " "
Mentone	Rue de la Republique ...	10.30 a.m. November to May.
Nice	18 Avenue Victor Hugo... ..	11.00 a.m. October to May.
"	"	3.00 p.m. " "
Paris.....	17 Rue Bayard, Av. Mon- tagne	11.30 a.m. All the year.
Paris	17 Rue Bayard, Av. Mon- tagne.....	3.00 p.m. "
Pau	Scotch Church, Av. du Grand Hotel	11.00 a.m. October to June.
"	Scotch Church, Av. du Grand Hotel	3.00 p.m. " "

GERMANY.

Breslau	1 Classenstrasse.....	
Dresden	3 Bernhardstrasse.....	11.00 a.m.
"	"	6.00 p.m.
Hamburg.....	51 König Strasse	
Homburg.....	.....

HOLLAND.

Amsterdam	Begynhof, 132 Kalverstraat.	10.30 a.m.
Flushing	St. Jacob's Church, Oude Markt	10.00 a.m. All the year.
"	St. Jacob's Church, Oude Markt	6.00 p.m. "
Middleburg....	English Kerke, Simpel Huis Straat	10.00 a.m.
Rotterdam	Scotch Church, Vasteland.	10.30 a.m. All the year.
"	"	6.20 p.m. "

ITALY.

Florence	Lung 'Arno Giuciardini ..	11.00 a.m. 15th Sept. to July.
"	"	4.00 p.m. " "
Genoa	Via Peschiera.....	11.00 a.m. All the year.
Leghorn	3 Via de Ghelisi.....	11.00 a.m. "

Naples	2 Capella Vecchia	11.00 a.m.	All the year.
"	"	3.30 p.m.	"
Rome	7 Via Venti Settembre	11.00 a.m.	15th Oct. to 15 June.
"	"	3.00 p.m.	November to April.
San Remo	Scotch Church	11.00 a.m.	In winter.
"	"	3.00 p.m.	"
Venice	95 Piazza San Marco	11.00 a.m.	All the year.
"	"	3.00 p.m.	"
"	"	8.00 p.m.	"
Malta Valetta	Strada Mazzodi	10.45 a.m.	
"	"	6.00 p.m.	

PORTUGAL.

Lisbon	2 Rua das Janellas Verdes	11.30 a.m.	All the year.
"	"	6.30 p.m.	"

SPAIN.

Gibraltar	St. Andrew's Presbyterian Church	11.00 a.m.	All the year.
"	St. Andrew's Presbyterian Church	6.00 p.m.	"
Huelva	Presbyterian Church	11.00 a.m.	
Rio Tinto	"	11.30 a.m.	All the year.
"	"	6.00 p.m.	"

SWITZERLAND.

Interlaken	Sacristy of the Schloss	11.00 a.m.	June to September.
"	"	4.00 p.m.	"
Lucerne	Maria Hilf Chapel	11.00 a.m.	July to September.
"	"	4.00 p.m.	"
Lausanne	Trinity Church, Pratolino	10.30 a.m.	All the year.
"	"	4.00 p.m.	"
Montreux	"	11.00 a.m.	October to May.
"	"	4.00 p.m.	"
Pontresina	Village Church	11.00 a.m.	July and August.
Grindelwald	Hotel Eiger	11.00 a.m.	
"	"	5.00 p.m.	
Zermatt	"		
St. Moritz Bad.	French Protestant Church	3.30 p.m.	July and August.

TURKEY.

Constantinople	Pera, Church of the Dutch Legation, Rue des Portes	11.00 a.m.	All the year.
"	Pera, Church of the Dutch Legation, Rue des Portes	4.00 p.m.	"
Hassekeüi	Jewish Mission Hall	11.00 a.m.	"
Salonica	Jewish Mission Hall	10.30 a.m.	"
Cyprus	Limassol	9.30 a.m.	October to May.
"	Polymedia	11.00 a.m.	
"	"	5.30 p.m.	
"	Troodos	9.30 a.m.	

(NOTE B.)*

1. CHURCH WORK IN BELGIUM.

The Market Place of Brussels is Holy Ground. It has the sad distinction of having been the "burning place" of the two earliest of the many Belgian martyrs that died during that Great Reformation which dates from the sixteenth century. In that square, on July 1st, 1523, Henry Voes and John Esch or Van Essen, Augustinian monks from Antwerp, were put to death by burning for the crime of heresy. Erasmus, referring to this deed, significantly adds: "Immediately afterwards, the doctrines of Luther were accepted by many people."

Long previous to this event, however, there had been much suffering for "heresy" in the Low Countries. As early as 1135, Utrecht had had its "burnings" of persons who urged a reform in the morals of the Roman priests, while, in 1185, the Inquisition had been introduced. This was done for the purpose of checking the activity of the Vaudois, many of whom had fled into the Netherlands from France. From that period onward into the eighteenth century itself, the soil of the Pays-Bas was almost never dry from the blood of martyrs for Christ. During that long period there was carried on in that land a persecution of the saints of God almost without a parallel in history. Under the reign of Charles V. (1519-1556) 100,000 people were put to death in those little Provinces, chiefly because of their acceptance of the Reformed Faith, while it is simply impossible to compute the number that died in the days of Parma and of Alva. A modern writer says: "There is no part of the world in which so many persons were put to death for their religion as in the Netherlands."

What is called the Revolt of the Netherlands, and which embraces a period of nearly three-quarters of a century, involved the question of religious as well as of civil liberty. The inhabitants of the Provinces knew well, that the success of Spain meant the loss of all that makes life precious. Hence they fought with the desperation of men who had hardly anything but death before them. As they could die but once, they would at least die fighting, and fighting in such a spirit, to the amazement of the world—they won.

It is interesting to notice that so early in this terrible struggle as 1522-3, the whole Bible was translated into Flemish, and was everywhere in circulation. Vessels carried into Spain

* (The writer would gladly have given sketches similar to those contained in these notes of all evangelistic work that our English-speaking Churches aid or sustain on the European Continent. To have done so, would have required a whole volume, and so a selection, rather than a collection, is submitted to the Council.—G. D. M.)

cargoes of the precious volume translated into the Spanish language, while by 1543, more than one hundred editions of the Scriptures had been printed in the Netherlands. In 1540, the Psalms were adapted to popular music and had become so widely circulated that in Antwerp alone, six editions were printed within a year. By degrees, the Protestants, as a rule, accepted the doctrinal system of Calvin and organized themselves into churches according to Presbyterian polity. In 1556, their churches adopted the work of Guy de Brès as their Confession of Faith.

All this time the work of persecution was going on, so that week after week, men and women were being drowned, beheaded, or burnt for their heresy, yet the zeal and courage of the Reformed was no ways affected. These met together even in Antwerp, where, more than once, the upper chamber in which they had assembled was lit up by the glare of flames that proclaimed the martyrdom of one of their number. Concealing their identity by assuming Biblical names such as ;—the Church of the Vine, of the Olive, of the Palm,—and so on, the churches met in Classical Directions or presbyteries and in synods; they issued letters of sympathy and encouragement to congregations that were being specially harassed; they corresponded with foreign Churches; they discussed doctrinal questions; they voted money aid to the families of the martyred; and then,—dispersed, to meet again on their own adjournment! Many of the carefully kept minutes of these marvellous Synods have been preserved and come down to our day uninjured. The Church was indeed “Under the Cross,” but neither the Council of Blood (1567-1574) nor the Powers of Hell could prevail against it. That courage which could sell the site of Hannibal’s encampment as he thundered at the gates of Rome itself, was fairly surpassed by that of the peasants and the shop-keepers of the Netherlands, who so calmly set at naught the power of both Spain and Rome, and went to the scaffold or the stake as quietly as to their shops or to their farms.

But days yet darker were in store for the Protestants. The Southern Provinces had submitted themselves to Spain, and were repaid by a religious persecution of the most pitiless character. Philip had sworn that the land must be purged from every taint of heresy. But this, not even Parma was able to effect. Individual Protestants, and in some cases little groups of believers, succeeded in escaping the vigilance of the Spanish bloodhounds, and continued to meet together for worship in towns and villages, or hid themselves away in the deep swamps or dense forests with which so much of the land was then covered, thus earning for themselves the famous name of “Gueux des Bois.” For nearly a century, these adherents of the Reformed cause maintained a precarious existence. Their number steadily diminished, as now and again, some would be captured by their sleepless foe, only to forfeit their lives for

their loyalty to God. Some of these "Gueux des Bois" were of Flemish origin, others of French ancestry, mingled occasionally with whom were scattered Huguenots, the advance guard of those great hosts of refugees that very soon were to seek a friendly shelter from their brethren in Holland. The oath of Philip had been almost gained; the taint of heresy had all but disappeared, when once more, the prey was delivered from the spoiler.

During the eighteenth century there was a little breathing space, but the utmost secrecy was still necessary. Maria Theresa, indeed, so far from sanctioning any new persecutions, granted permission to the Reformed to dispose of their effects by a will, while in 1781, Joseph II. issued his Edict of Toleration, which gave to the Protestants a legal existence. Of this the survivors soon availed themselves, for in 1783, they observed their Reformed worship in daylight, a thing unheard of for nearly 200 years.

Hardly had these Netherlanders tasted of their new-found liberty, when the French Directory occupied the Provinces and, in its atheistic zeal, prohibited every form of religious service. Protestant and Catholic alike were now suppressed. This prohibition continued until 1802, when Napoleon took under his control, the handful of Protestants as forming part of the population of France, and assigned them church buildings and grants of money for the maintenance of their worship. By the Treaty of Vienna, in 1815, the Belgian Provinces were joined to Holland, whose Monarch (William I.) being a Protestant, very readily assisted his co-religionists, and, in 1816, attached them to the Walloon section of the Reformed church of the Netherlands. Through this measure, they ceased from being practically Congregationalists, and entered on an experience of organized church fellowship. And yet, there were not many of them to assist,—fragments of six or seven feeble communities being all that remained of the once sturdy and widespread Reformed churches in Belgium. The whole Protestant population of the Belgian Provinces did not at this time exceed 3,000 persons, of whom only a few hundreds were of Belgian origin, the remainder consisting of Holland soldiers or of Holland traders or officials. None of the congregations, therefore, could be large, and after the long years of "keeping themselves to themselves," of concealing so far as possible their existence and their sentiments, their spiritual life was inevitably at a low ebb. The outward services of religion were to some extent prized and observed, but the Evangelistic spirit which so animated their fathers, had passed away, and now they desired, on any terms, to be at peace with their neighbours all around them. By the revolution of 1830, the Belgian Provinces became separated from Holland, and formed themselves into an independent Monarchy with Roman Catholicism as the religion of the State. The Holland troops, traders and officials left the country, and the number of

the Protestants was woefully reduced, though the Government promised to treat these as they had been treated by its predecessor. The principles of Liberty of worship, Liberty of teaching, Liberty of the Press, and Liberty of association, inscribed in the Constitution of 1815, had by this time become so interwoven with all popular life that there was no danger of any persecution. Not only so, but the Protestant pastors continued to receive, as usual, their salaries from the Government, as well as a moderate sum for each congregation to meet the expenses of its worship. None of the pastors were of Belgian origin. Some were men of decided Evangelical beliefs, and exerted themselves most diligently for the spiritual welfare of their flocks, but for none was there yet a common doctrinal Symbol, nor in all cases even doctrinal agreement.

The necessities of their position soon led these seven congregations to seek a close connection with one another. On April 23rd, 1839, therefore, they organized themselves into a Synod, under the name of

"THE UNION OF EVANGELICAL PROTESTANT CHURCHES IN BELGIUM."

accepting of the Bible alone as the bond of their religious profession, and requiring of churches seeking to form part of the Union, that they be recognized by the State, and receive salaries and expenses from the same source. They also resolved to apply to the Government for its recognition of the Union as the sole ecclesiastical authority of the Evangelical Protestant Churches in Belgium. This application was made at once, and on May 6th, of the same year, the Government granted the request. The Union holds thus a very special relation to the Government and stands in a peculiar position to all the Protestant Churches in the monarchy. For instance, property can be held in Belgium only by a civil personality. The Union alone has such, before the law, in all matters affecting Belgian Protestantism, the British Anglican Church, the Israelitish community and the Roman Catholic body being the only other religious organizations that possess this civil personality. No Protestant church or congregation can, as such, hold real estate or church buildings unless it be connected with the Union, and no Protestant community can officially approach the Government on any matter, unless its memorials are transmitted by the Synod of the Union.

Since the formation of the Union, these congregations have doubled their number. The Synod, which meets annually, not being divided into presbyteries or lower courts, works through three committees:—a Synodal Direction or Executive, a Commission of examinations with reference to candidates for the ministry, and a Committee of Evangelization. The special work of this latter is to send out and to care for the Protestant

Diaspora in Belgium, finding in this, for which it was specially appointed, a field of deep interest and importance. Work among the Roman Catholics is not omitted, but not specially prominent, for there exists much of that strange unwillingness to grapple with the Church of Rome which one finds so largely in countries where the relation of Protestants and of Roman Catholics have for long, been matter of State regulation. During the more than fifty years of its existence, the churches of the Union have been gradually eliminating from their midst some of those elements which had been unfavourable to spiritual life, and while there is still need and desire for the spiritual quickening of the Holy Spirit, yet, as a whole, they exercise to-day not merely a moral and benevolent, but a healthful, religious influence in the localities in which they exist.

Before the Union or above mentioned Synod was formed, another movement had been initiated in Brussels, which has since led to remarkable results. In Belgium, as elsewhere, the Roman Catholic Church in its days of power had waged a bitter war against religious books, and especially against the Bible. If discovered, that book and its owner were speedily consigned to the flames. Bibles had therefore come to be almost unknown in the Provinces. The people, slaves to superstition and blindly submissive to whatever the Roman Catholic priest might utter, lived and died in ignorance of its message. To meet this condition of things, there were formed, in 1834, in Brussels and in several other towns, Bible Societies (with which several of the Protestant pastors became connected), as branches of the British and Foreign Bible Society. Colporteurs were appointed to sell the Scriptures, but these soon found that they must explain to the people, who knew not how to read, the contents of the book they wanted them to buy. Most unintentionally therefore, yet most necessarily, a true work of evangelism began. The people crowded round the colporteur-evangelists and listened with deep interest to their gospel addresses.

In several places little circles of Bible readers were formed. The members of these soon ceased to attend the services of the Church of Rome, and contented themselves with meeting together for prayer and the reading of Scriptures. The Brussels Committee now found it necessary to have among their agents some who had received a theological education and been trained for the Ministry. By means of these, who threw themselves with wonderful energy into the work, and whose labours God singularly blessed, the evangelistic work prospered exceedingly, and the desire to become acquainted with the Bible spread rapidly throughout different districts.

Under these circumstances, a deep sense of responsibility pressed on the members of the little Bible Society in view of the openings that presented themselves on every hand, as well as in reference to the guidance and spiritual oversight of the bands of believers that already existed. It was therefore agreed, in 1837, that a new Society, to be called the "Belgian Evangelical

Society," should be formed, which, while working in closest harmony with the existing Bible societies and with the pastors of the Protestant churches, should take charge of all this mission work and seek to carry it forward as God might give the openings and provide the means. Such a step was the more necessary because of the earnest desires of the new converts for all New Testament ordinances. Already, indeed, in many cases, such ordinances had been observed, and numbers of devout believers had come to know something of the blessedness of church life and of church fellowship. But all this was irregular and confusing. Church services and church ordinances, and yet no church! Nothing but a committee! A society! Hence a farther step was taken. After years of continuous enlargement of the work and of very careful consideration of the whole situation by the Society, it was agreed, in 1849, to form a Church organization, which would embrace these different bands, unite them to one another for mutual help, sympathy and counsel, and at the same time, allow the evangelistic work to be prosecuted more vigorously and more systematically than ever. Thus that final step came to be taken, by which

THE BELGIAN MISSIONARY CHRISTIAN CHURCH

came into existence. The Belgian Confession of Faith of 1556 was accepted as the Doctrinal Symbol of the new organization; to be signed by the pastors, others being regarded as adhering to its statements, with a polity, in substance Presbyterian. Even at this early stage of its existence, yet as the result of all its experience, the infant Church resolved not to accept of ordination to the priesthood in the Roman Catholic Church as equivalent to ordination to the Gospel ministry in a Protestant church. With equal courage was it resolved, that even a brilliant college course, however desirable, was not evidence of the presence of the gifts and graces needed by a pastor and still more by a missionary. Hence it was required, that at least a year should be spent in work as a novitiate previous to ordination. Yet the Synod ever held itself free to accept for its ministry whoever might in its judgment possess the requisite qualifications, without question as to when or how these were acquired, the Holy Spirit bestowing His gifts "as He will."

In 1849, the Synod consisted of ten churches, preaching being its great instrumentality for reaching the Roman Catholic population, for whose welfare specially it existed. Next in importance was the day school, for without some measure of instruction, how could adults "Search the Scriptures," and unless these had been taught in their childhood, at least to read, when could they learn to do so? A reading community is "good ground" for Bible circulation and for evangelistic work. For the children of professing Protestants, day schools were a necessity, until the State should provide a good system of

Popular Education. Tract distribution was also extensively employed, and as for colportage work, it has always been the very right arm of the evangelist. It both precedes and follows the latter, and works when and where the living voice cannot be heard. Young Men's Societies for evangelistic work, and Young Women's Societies have also been largely formed, while Sabbath schools, prayer meetings, "special services," house to house visitation, with Gospel addresses on all available occasions, funerals, open air preaching, etc., are all constantly in use. Through these channels nearly 50,000 persons are reached every year. At present there are about 5,000 adherents connected with the Church, nearly every one of whom is a convert from Rome. Last year these adherents contributed towards the expenses of the Church work at the rate of about ten francs and a half, or eight shillings and sixpence, for each man, woman and child, showing how wide-spread and how powerful must be the influence of the Missionary Church.

All spiritual work, whether at home or on the foreign field, is due, not to ancestry or to education, but to the work of the Holy Ghost, and so this work in Belgium began in a great religious awakening among the Roman Catholic population. It was a veritable renewal of the movement of the Sixteenth century. The windows of Heaven had again been opened, and descending showers of spiritual influence led to similar results. Year after year, since then, has seen men and women convinced of sin and led to Christ, and then bringing forth in their lives the genuine evidences of conversion. When called away, they have passed into the presence of the Judge of all the earth, with confidence in their hearts and songs of hope and of joy upon their lips. And this work is still going on. Both from among the Walloons and from among the Flemings, men continue to "receive the report." From the very beginning, the converts themselves have taken an active part in the evangelizing of their neighbours, and this they still so do that the pastors gladly acknowledge their indebtedness both to the young and to the old in their congregations, for their share in all this work.

The outlay, stated roughly, for the maintenance of all the work,—pastoral, colportage, tracts, and special work in Brussels is about thirty francs or twenty-four shillings per member, as the full and admirably kept accounts of the Committee enable every reader of their periodical, *Le Chrétien Belge*, to see; the difference between the gifts of the people and the expenses of the Church being met by friends in different countries.

One can hardly say too much in praise of the administration of this little Church, which has a special claim on the sympathy of its brethren in the Alliance. It is a *Church*, engaged in mission work, among the Romanist population of perhaps the most ultramontane country in Europe. It is a *Church*, whose communicant members, with hardly one exception, are themselves converts from Rome. It is a *Church*, whose members,

despite their poverty, contribute about twelve francs a year for each adult. It is a *Church*, organized on Presbyterian principles, whose pastors are knit together in their adherence to one of the most honoured of the historic Reformed Confessions, with a field of usefulness almost boundless open to them, and in which, nobly aided by their church members, they labour diligently and successfully. The pastors come mainly from Geneva, Neuchatel or Lausanne, but in Belgium, they form one family, full of aggressive, evangelistic zeal, provoking many to good works. The need of the country is obvious; the importance of evangelizing it is self-evident; the duty of seizing the present opportunity of recovering it from Roman Catholicism, infidelity and ungodliness, is felt by all, and so, all work, and work together. If, where there is so much to praise, one might ask a question, it would be: "Might not, by this time, some of the Belgian youth be secured for the ministry in either of these Churches?" Can it be that He, who has dealt so graciously with souls, should yet be withholding ministerial gifts? or has their very prosperity made the Synods too fastidious in accepting of what, it may be, God himself hath cleansed?

The evangelistic work which commenced with Bible circulation accompanied with a gracious outpouring of the Spirit, and which is still in progress, has thus passed through several stages. It led to the formation of the Evangelical Society, and this in turn has developed into a regularly organized Church, having an Annual Synodical Meeting. There are not as yet, any lower courts, but there are *Conseils sectionnaires* or District Conferences held annually, one at *Liege* for the Province of that name, another, *La Louvrere*, for the Provinces of Hainault, Brabant and Namur, and the third called *Flamand* for the benefit of the Flemish churches. At these Conferences, the local pastors and other church officers and members meet together for supervision of the district work, and out of these there will undoubtedly, be one day formed regular presbyteries, so that all the churches may become knit together as one Body in Christ.

2. CHURCH WORK IN BOHEMIA AND MORAVIA.

That we may understand the religious situation in Bohemia and Moravia, we must bear in mind that the population of both countries is classified as follows :—

1 Non-Protestants, of whom there are, Roman Catholics, Jews, etc., etc.....	7,410,885
2 Protestants, of whom there are—	
Lutherans.....	290,272
Reformed	121,041
Moravians, Free Reformed, Methodists, etc.....	10,000
	<hr/>
Total Population.....	7,832,198

With such figures before us, we may well take a deep interest in the evangelization of these countries, and exert ourselves most earnestly, that their people may again have an opportunity for becoming acquainted with the Gospel of Jesus Christ.

Every Christian Church holds John Hus in honour, as one of the early precursors of the Reformation of the 16th century, and as having been himself a martyr at Constance, in 1415. Neither can we forget the sufferings of Bohemia and of Moravia subsequent to the battle of the White Mountain, nor our indebtedness to their confessors for service to Christian truth, but the question to be answered is :—*How shall that Gospel, for which these people endured so much, be again preached freely throughout their land?* With such a problem before us, it would be a poor service to the Bohemian nation if we thought of our brethren of the Reformed Church alone. Whatever be the sympathy or the aid we may extend to these, such would by no means repay our indebtedness to their nation. The Reformed Church with all its worth, is neither Bohemia nor Moravia, nor is it the only heir of the glory of those martyrs. When the noblemen who, on June 22nd, 1621, were beheaded in the market place of Prague, were waiting in their cells, it was by Lutheran pastors that they were visited, and during the years which followed that tragedy, Lutherans were side by side with the Brethren, not only in all suffering and shame, but in all Christian fidelity and courage. Many of the Lutherans of to-day may be of German-Austrian origin, but they are not all so. Czech blood runs in the veins of not a few, and these can claim with justice to be children of the martyrs, and worthy to be remembered for their fathers' sake.

Neither should we forget the large Roman Catholic population, many of whose families are undoubtedly the children of Protestants, it may be of Reformed, who were led through force or

through fraud, in days gone by, to conform to the Romish Church. The descendants of such have surely a most touching claim on our Christian sympathy, and this whole section of the community forms one of the most claimant of fields on which mission agents can work for Christ.

Still, it is but natural and permissible that we of the Presbyterian Reformed Churches should draw nearer, in the first place, to the brethren who profess a faith like our own, and who are brethren not unworthy of our sympathy. So soon as the legal prohibition of their existence was removed in 1781, these came forth from their caves and dens of the earth; they associated themselves together; they formed congregations, and welcomed the Hungarian pastors who crossed the frontier to preach among the perishing. Of spiritual life the Bohemians knew next to nothing. For more than a century and a half they had been destitute of religious ordinances, and in a multitude of cases had outwardly conformed to the Church of Rome. Their Protestant religion was, in fact, not so much a living power as a tradition, handed down from generation to generation, guarded as a secret of the highest importance, and one whose disclosure would imperil life itself. In 1781, the necessity for the secrecy ended, and within half-a-dozen years more than fifty of the present eighty congregations were organized. If the progress has been less rapid since, we must remember the immense difficulties of their position. Romanism is all around them. Rationalism exists within the Church itself, while spiritual deadness is sadly prevalent. The Evangelical portion of this little Church has thus "many adversaries." And yet, if our sympathy for them has been called forth, because of those memories from the past, it has assuredly been largely quickened by our hopes that in them we would have an evangelistic, missionary, aggressive native agency, through whose labours the wrongs of 500 years might be counteracted, and the Gospel be once more preached in every hamlet and village and town.

During the last thirty years the circumstances of these brethren have become better known than previously to the Churches of Great Britain and of America, and a deep interest has been taken in their welfare. Almost every year some of their divinity students have been enabled, by the liberality of friends in Scotland or in Ireland, to spend a session at Edinburgh or at Belfast—acquiring a knowledge of the English language, seeing something of our Church life and work, and receiving impressions fitted to be of service in their native lands. In 1884, this Alliance contributed through friends in Great Britain and America, a sum of £5,000 for the benefit of these Churches, and this has been applied as stated in the special Report of the Committee on that matter. The Sabbath school system has been introduced into almost every congregation, while handsome churches, comfortable manses, and well-equipped day schools with their efficient teachers, speak plainly

of the power of a new life.* Nor have Continental friends been backward in their sympathy or aid. The centennial commemoration by the Bohemian churches, in 1881, of the granting of Toleration was marked by a gift of 200,000 marks (£10,000) from the Gustavus Adolphus Society of Germany, to form a "Common Fund," whose interest should be expended in providing annuities or temporary aid for infirm Protestant ministers,

* Perhaps this is the better place for giving a brief account of several recent movements in Bohemia that, though not formally identified with the Reformed Church, have yet an intimate connection with evangelization work both in Bohemia and in Moravia.

THE COMENIUS SOCIETY,

In 1868, Pastor Kaspar, realizing the great need by the Czech Protestants of a religious literature, started a Religious Book and Tract Society, calling it The Comenius, in remembrance of the great teacher, John Amos Comenius, the last bishop of the Moravian Church. The Depository is in Prague, where Pastor Kaspar now lives. The value of such a society can hardly be overrated in a country where, as in Bohemia, the Jesuit persecutors made so relentless a war upon Protestant books that to-day, few volumes of the early Reformed writings are in existence. For some years, the Comenius Society, largely aided by the Tract Society of London and other friends, put a considerable number of tracts and books in circulation, by means of colporteurs and other agents, but this branch of the work came to an end when the Austrian Government prohibited all colportage, permitting those who were only agents merely to take orders for books, the sales now being chiefly over the counter. The Society issues every month a little paper, and for many years has published an Almanac, which has a considerable circulation. Its most important publications have been a Czech translation of the Scriptures and a hymn book issued for the use of the Reformed churches. A committee of Reformed pastors assists Pastor Kaspar in his work, but the Society has no official connection with the Reformed Church, and, while evangelical in its spirit is undenominational in all its work.

THE COMENIUM.

From its nature the Comenius Society could not undertake the reprinting of the old Bohemian Reformed literature : There was therefore organized in Prague, a few years ago, a society which took the name of The Comenium, whose object is not only to reprint such works, but to collect materials for a history of the Reformed cause in Czech-dom. Several volumes of original matter, largely culled from ecclesiastical, municipal and national records, have already been published. This society also, is not officially connected with the Reformed Church, but it represents its sturdiest and most evangelical section.

KRABSCHITZ SCHOOL.

Krabschitz is near Raudnitz, a little town about fifty miles north of Prague, on the railway line to Dresden. A former pastor of the Reformed Church in Krabschitz named Schubert, started, in 1865, a small orphanage for destitute Bohemian girls. Attention was attracted to what was the first enterprise of the kind in Bohemia, and money flowed in, especially from the United States, where the American missionaries in Prague and elsewhere, soon made the school well known. By degrees, an extensive range of buildings, costing some 50,000 florins (£5,000), was erected, and pupils received on a paying basis for the purpose of obtaining a higher education than could be had in the ordinary day schools. The grade of education was not high, as the school was not entitled to train girls for becoming school teachers. To aid the school in its special object, Mrs. Schauttler opened at Brünn, in 1870, a Home in which young women who had completed their attendance at Krabschitz, might be received and trained for active Christian work, until

whether of the Reformed or Lutheran Churches, the surplus of the interest being added to the capital, so that this is annually increasing.

Hence if a Bohemian pastor becomes incapacitated for his ministry through sickness, he receives aid, possibly in the form of an assistant, or vicar, whose expenses are met out of State aid, out of the interest of the Jubilee Fund, and out of the gifts of the congregation, the aggregate being still a very modest sum,

opportunity would open for them as teachers or in some other Christian service. Several young women were then drafted from Krabschitz to the Brunn Home, but with the closing of the mission there, the Home was also closed.

When Pastor Schubert died, the School was financially so involved that to avert a forced sale, some £2,500 were advanced by the American Board and from the Bohemian Fund of the Alliance. The institution, however, is again embarrassed, and under its present system it is scarcely possible for it to be otherwise.

The average number of inmates during each year of its existence has been under thirty. The nominal charge for board, education, etc., is 170 florins a year (£17), but while not one-half of the scholars pay this amount, and the actual expense of each pupil is nearly double this sum, there is a cry in many quarters that the charge for board and education is too high, and should be reduced to fifty florins (£5) a year. It has also been suggested to the writer, that the American and British friends should change their loan of £2,500 into a gift, pay off the present indebtedness of about £1,200, and then, hand over the whole property to the Reformed Church.

Whatever may be thought of this proposal, those interested in Krabschitz School should take some action in reference to its future, and that very speedily. No person could be more adapted to the position he occupies, or work more faithfully, than Pastor Scholtez, the present superintendent, but it is beyond all reason to expect from him much of the work he actually performs. Not only is there an educational institution, with several teachers and about thirty scholars, to superintend, there are also the boarding requirements of these persons to be looked after, while a large farm, which is worked as a source of revenue to the School, demands no little attention. The School is not officially connected with the Reformed Church. Its property is vested in a body of fifteen trustees, of whom the Rev. A. W. Clark, of the Free Reformed Church in Prague, is one, and these gentlemen must often be sorely straitened about ways and means. If the efficiency of the School be restricted by its asking fees that amount to only one-half the actual cost, then, assuming its present educational value to be of the value that is claimed, the School should be generously endowed, and in the hope of drawing scholars, under certain conditions, made eleemosynary. If this course be not taken, then some effort should be made to raise the educational character of the School to a much higher level than it occupies, even though the fees should be raised rather than lowered, and the School itself, it may be, removed from Krabschitz, possibly to Prague. The great objection to changing the character of the School is that few Bohemian parents allow their daughters to remain, even in the elementary day schools, after they have reached the age of twelve. They are accustomed to remove them that they may engage in work, often to farm work in the fields. The whole expense occasioned by any changes at Krabschitz would therefore require to be provided from sources outside of Bohemia. The Bohemians, indeed, seem to feel little responsibility for this school. They did not start it, and had not asked for it. They were content with things as they were, and so do not expect to bear any of the burden involved. It is the affair of British and American Christians, not theirs, and since these gratified themselves by opening the school, they have no right to expect that Bohemia will now step in and take the support of the school off their hands.

for the interest of the Kaiser Fund is available for only four or five vicars for Reformed pastors.*

In 1888, there was collected in Bohemia and Moravia a sum of about £6,000, called the Kaiser Fund, in honour of the Emperor's completing the fortieth year of his reign, to be also a "Common Fund" for aiding the aged ministers of the same churches. Friends in different countries have charged themselves with furnishing aid to special objects, while the Gustavus Adolphus Society, out of its large annual income, continues to give aid impartially every year, to numerous congregations of both Confessions.

It was only in 1861, that the Reformed Church was placed by the Austrian Government on its list of "*Recognized*"† communities, when a new era in its history began. The Church was thereby secured in certain civil rights and privileges. From being proscribed and oppressed it became one of the institutions of the country. It was now "protected" against interference with its worship, its ministers, or its people. To say or to do anything to its detriment or injury was to commit an offence against the State, and the members of the Church found themselves in a position they had never dreamed that they should occupy.

But that very protection brought with it certain disabilities. If the Protestant Churches were protected against the Roman Catholic, the Roman Catholic Church was in turn protected against the Protestant, and mission or aggressive work—such as may be carried on in almost every country under Heaven—is in Austria absolutely forbidden. And yet no one can accuse this State of any very rigid exclusiveness in its granting of toleration, for it "recognizes" as legal organizations, and contributes more or less to the support of, Roman Catholics, Armenians, Reformed, Lutherans, Greek Orientals, Greek Catholics, Moravians, Jews, and Mahomedans. By this legislation, however, our Protestant Churches are reduced to being simply the church homes of persons who profess a common religious belief, the Government allowing the pastors to gather in all such, but refusing them the liberty of inviting

* The provision for widows is rather peculiar. If a superintendent die, his widow, as the widow of an officer of the State, is entitled to a Government pension of 500 or 600 florins a year. If a pastor die, his widow receives nothing directly, but the Government places a small fund at the disposal of each superintendent to be distributed as he thinks best, and out of this fund, the pastor's widow can receive 200 or 250 florins a year. That the widow may be entitled to this, however, the husband must have contributed to a Widows' Fund three florins a year, and his congregation an additional sum of six florins a year.

† This Recognition carries with it a sum of about £500 a year, given by the Government to the Church authorities, and which is usually expended in small grants to the weaker congregations. It also entitles the Church to a position on occasions of public celebrations, while the official correspondence of its ministers is carried free.

others to enter their circle. There is no legal hindrance, it is true, to persons leaving one communion and joining another, and not infrequently, through marriage and for other reasons, people do make such changes, but the Government does not tolerate any effort to bring such changes about, and least of all would it do so on the part of any of the existing "Recognized" communities. The Protestant pastor is thus practically a State official. To a large extent, it is through him that the State collects its information respecting the births, marriages, and deaths among the Church people, their educational attainments, even their physical fitness for the public service. It fixes for each one the bounds of his parish and restricts him in his evangelistic work to the people of his own religious profession. Even should he have a station, and one of his elders conduct its exercises, the latter can read only such hymns, passages of Scripture, prayers and sermons as the pastor has previously selected for him. The ordained pastor alone can give an address. He can hold services openly, and the police must protect him against all violence or interruption when wearing his ministerial gown, for then his person is sacred. In any place within his parish where his church members reside, but only there, the Protestant pastor may hold preaching services with open door with freedom for whoever will to enter in and hear; but beyond this, all the initiative in religious conversation or intercourse must be taken by the enquirer. He may approach the pastor, but the pastor must not approach him, and not until the enquirer has been formally released by both the civil and the ecclesiastical authorities from the Church in which he had been previously enrolled, is it lawful for the Protestant pastor to seek him out.

Another too frequent result of being "*Recognized*" is its unhappy effect on Christian liberality. No new congregation can be formed by any Recognized community until a church building, a manse, and a specified salary for the minister have been provided, these things constituting the evidence that there is in that locality a sufficient number of the professors of that faith to justify the formation of a new church. The people must be there before the congregation can be formed, and the congregation must be self-supporting before the pastor can be ordained.

According to Austrian law, a pastor's salary is raised either from an endowment or by a legal assessment on the members of the congregation, this latter being generally in proportion to the amount of the civil taxation. Such a mode of support gives that salary a very undesirable character, for in Bohemia, as elsewhere, men seek to keep their taxation down as low as possible. Having paid, however, what the State required, and because so required, the people very naturally think that their duty in respect to Christian liberality is fully discharged. The State prides itself on having secured the salary, and the

people, not unnaturally, content themselves at times with having paid their tax, so that there is little opportunity afforded for training the people in systematic and voluntary liberality. But there is also another undesirable result of this system. As each new congregation must have its own district or territory, the formation of this requires that a slice be taken off some existing parish. Such a severance, of course, increases the church burdens on the remaining members of the original parish, and these, not unfrequently, strenuously oppose a division of their territory. Such opposition is often very welcome to the enemies of the Reformed Church and to others, who have thus a plausible excuse for refusing to sanction the new congregation. Hence, as the Government insists that the Mother Church shall not be injured by the formation of the new one, the practice has grown up of providing for the parishes by an endowment, for this, once secured, renders it unimportant, whether few or many people withdraw from the older congregation.

The sum fixed on by the Government as a reasonable salary, is generally between 700 and 1,000 florins (£70 to £100) a year, and not until that salary is in some way guaranteed—generally speaking, by the depositing in Vienna of a capital sum yielding that amount of interest—is the way clear for the new organization.

To raise this capital becomes, therefore, the great aim of the friends of the new enterprise. Contributions are solicited from every quarter; earnest appeals go broadcast, and whatever sums are received are, with their interest, carefully allowed to accumulate, it may be for years, the people being thus tempted to regard outside help, not as an exceptional, but as an altogether natural and legitimate method of gaining their object. Occasionally, the *filial-gemeinde*, or Daughter Church, hangs fire, and the endowment is not collected, as in the case of Tschenkowitz, whose formation dates from 1783, and which is not yet an endowed congregation. In other cases, it may be that ten or twenty years pass by before the necessary amount is in hand.

THE FREE REFORMED CHURCH OF BOHEMIA.

Twenty years ago, in October, 1872, the American Board of Foreign Missions, in its efforts to evangelize papal Europe, commenced a mission in Prague. No person gave the movement so hearty a welcome as did Pastor Schubert of Krabschitz, who identified himself most thoroughly with the mission and its object.

In the following year, services were conducted in Prague, both in the Bohemian and in the German languages. Soon afterwards stations were opened at Innsbruck in the Tyrol, and at Brünn, in Moravia. Owing, however, to the intolerance of the authorities, and the bigotry of the people, the Innsbruck station,

after a couple of years of labour, hundreds of copies of the Scriptures put into circulation, and not a few souls won for Christ, had to be abandoned, the missionaries removing to Gratz, in Styria. Here the unvarying results of Papal dominancy were painfully visible. A population of a million of souls existed without a shop where religious books of any kind could be found. One-half of the children were of illegitimate birth, and few intelligent men attended the services of the Roman Catholic churches. At first, the Protestant missionaries were not allowed to hold any public meetings, but after a time, permission was obtained to open a small bookstore where religious books and tracts might be sold.

To reach the people the missionaries required to give special invitations to individuals, asking these to visit them at their dwelling place, when an opportunity was thus obtained for conversation on religious subjects.

In 1878, the Mission in Gratz was given up, one of the agents returning to the United States, and the other, Rev. A. W. Clark, removing to Brünn to reinforce the staff there. At this city, bitter opposition had been shown to the mission, not only by the Romanists, but also by the Lutherans, these being the only religious communities in Brünn whose legal existence was acknowledged by the State, or which possessed any civil rights. At length, the higher court at Vienna sanctioned the holding by the missionaries of private religious services for the benefit of persons specially invited for the occasion, the meetings being always held under police supervision.*

* "Prior to 1879 the opposition (throughout Bohemia) to the Gospel had seemed to gain in intensity as results of labour became more manifest. At Prague every conceivable restriction had been imposed on the efforts of Mr. Adams, and upon colporteurs and evangelists. In the out-stations, Mr. Adams was not even permitted to hold private meetings in his own house, or to attend them elsewhere. To be present at the family prayers of his associates exposed him to fine and imprisonment. No one outside of the family could attend morning or evening prayers at the house of the missionary. Appeals were taken from the action of the local officers to the higher officers at Vienna. Happily, at this time the Evangelical Alliance held a meeting at Basle, where an elaborate paper was presented by Rev. Joseph P. Thompson, D.D., at the suggestion of our missionaries, in behalf of religious liberty in Austria. As a result of these efforts, many restrictions were removed. The right to hold religious services in one's own house with invited guests was fully conceded, the only exception relating to children between six and fourteen years of age, who were connected with the State churches. The right of holding public meetings followed, on giving notice to the authorities, and paying for the attendance of a policeman. Within a year, not less than ten such meetings were held every week in Prague and in its neighbourhood, and a church by the name of the Free Reformed Church was organized in Prague, of twenty-six members. It was not the original intention of the Board to institute a new denomination in Austria, but rather to assist in developing a genuine Christian life in existing Protestant communities; but the spirit of ecclesiasticism was so strong that while a few believing pastors would gladly have received the missionaries and cooperated with them, their relations to the State organizations prevented. Besides, the prevailing custom of receiving to church membership on attaining a certain age, without

During the last ten years the work in Prague has been carried on single-handed by the Rev. A. W. Clark. Through his prudent exertions a Verein Bethainie has been instituted and sanctioned by the Government. The Verein now owns a large house in Prague, where the usual work of a Y. M. C. A. is carried on, and Sabbath Day Bible Lectures are given. Affiliated societies have been formed in a number of towns. These serve as meeting places for enquirers and for new converts, and at the same time enable the missionaries to make new acquaintances among the people. Many privileges which would not be granted to a church, are enjoyed by such a Verein, which is, really, an ecclesiastical society connected with the Church, allowed to collect money and to control property. As the Free Reformed Church is not a State "recognized" institution, its members are enumerated by the Government among the "*Confessionslos*" portion of the community. No civil disability is, however, occasioned by being thus regarded. The children of these persons do not require to attend the religious instruction given in the public schools. When their ordinary course is completed they receive a diploma similar to that granted to the other scholars, but with the note that the bearer has not attended the religious instruction, a note that does not disqualify for the holding of even civil office under the Crown, there being many such persons in the Government service at present. Sometimes of late the Government addresses communications to the "Free Reformed Church of Austria," and speaks of its members as "not belonging to any acknowledged Confession."

While Prague is the centre of this movement yet, regularly organized congregations now exist in other towns, such as Tabor, Pilsen, Stupitz, Lieven, and Tratenau, with the following returns:—

- 5 Organized Congregations.
- 570 Communicants, most of whom are converts from Romanism.
- 33 Out-stations and Preaching Places.
- 2 American Missionaries.
- 3 Bohemian Ordained Pastors.
- 25 " Evangelists.
- 3 " Colporteurs.
- 2 " Bible Women.

P.S.—Since the above was written the British Wesleyan Missionary Society has withdrawn from Kladno, near Prague, where for a number of years it has maintained a very successful mission, and transferred the con-

reference to a renewed life, made it difficult to enter into fellowship with existing churches. After careful consideration, it seemed best to organize a separate church, to consist of believers only. This was formally done in January, 1880. From this time on, the way has been open for a constantly growing work, and hardly a communion season has passed without additions, on profession of faith, from those formerly connected with the Roman Catholic Church. As a rule, Protestants coming from other churches are urged to remain, when practicable, where they are. The missionaries of the American Board are not in Austria to proselyte from other Protestant churches, but to assist them by the exhibition of a simpler polity, and better methods of Christian life and activity."—*Report of American Board.*

gregation to the care of the Free Reformed Church, giving this at the same time, the use of its valuable property free of charge. This is a very important accession of strength to one of the most efficient evangelizing agencies in Bohemia.

The religious situation in Bohemia and Moravia is thus one of extreme gravity. Few objects lie nearer the hearts of the members of this Council than the evangelization of these countries and their recovery for the Gospel of Christ; but our brethren there, our natural allies and agents, in the doing of this, are in a position in which their hands are greatly tied by State legislation. Not only so, but whatever aid we give toward the erection of churches, schools and manses, or towards the endowment of parishes, practically becomes at once so much State property, and thus places the Church more hopelessly and helplessly than ever under the control of a power—Roman Catholic, and which may any day be openly unfriendly.

How then shall the evangelization of Bohemia and of Moravia be carried on with our brethren hampered and fettered as they are, and here, with great diffidence, the writer ventures to offer a few suggestions on the whole question.

1st. The custom of sending Bohemian Divinity students to our British Theological Colleges for a session or two should be continued. By attending these institutions, the students come into contact with a type of religious and evangelistic life different from that which exists in the continental colleges generally, and one that, we believe, God has signally honoured and blessed. From such contact the student can return home with a knowledge and experience which may fit him for special usefulness in his own country. Hus learned from the writings of Wyclif what helped him to be a Reformer in Bohemia, and Czech students of to-day, may again be helped for their work in Bohemia by what they see, hear or read in Great Britain.

2nd. We think that there is room and need for some religious movement or agency resembling or corresponding to that of the McAll Mission in France, some system of evangelistic services or meetings carried on in every locality. We know there are great difficulties in the way of such in Austria, but these would have to be faced and the consequences borne, but the work *ought to be done*. Such work has been done in Bohemia before now and its consequences borne. Hus, Jerome, and a multitude of others, carried on such work until they went to prison and the stake, and such work needs to be done again, for it is only thus that the 8,000,000 of Bohemians will ever come to know the Gospel. What we suggest can be carried out only by an agency possessed of a "free hand." The results of such an agency in the hands of the Methodist, but especially of the Free Reformed Church, suggest lines along which success might be achieved. There is, we believe, a great field in Bohemia for such work. All the doors are not shut and some system of free evangelization

requires to be devised, something out of which even new congregations may one day come.

3rd. We also venture to think that the printing press might be used more largely than it is. We know that ordinary colportage is impossible, and tract distribution illegal; yet the mail bag can carry what the hand cannot deliver. We do not propose any new periodical nor any new society, but would make special use of an old agency that was employed during the Reformation struggle. Men then dared to use the printing press in disregard of all governmental prohibitions, and evangelical publications found their way into every corner of the land. Might not a similar use be again made of that press? The enemies of all social order use it freely for the dissemination of their views, braving the consequences. Shall the friends of Christ be less far-seeing or less courageous?

4th. There is one other suggestion which we venture to make: Might not the Bohemian people help themselves and help one another more largely than they do? Many of the pastors are most inadequately supported, and though few of the people may be wealthy, yet even the poorest are not poorer than the same class of small farmers and farm labourers throughout Central Europe. Churches, schools, manses, endowments, have now in many cases been provided, and why should not the people consider how great is the privilege of maintaining a Gospel ministry, and that in this, it is the duty of the strong among themselves, to help the weak among themselves? All that seems needed to secure for the Reformed pastors a reasonable income is a good, general financial system. There would then be less need of outside help; their own spiritual life would be promoted, their resources developed, and the true unity of the Bohemian brethren be manifested.

3. THE REFORMED CHURCH IN RUSSIA.*

Previous to the Reformation, Russia was practically unknown to the other nations of Europe. Occasionally, a merchant might find his way into its towns and villages, but there were no regular lines of traffic or of intercourse. At an early period, indeed, the German Hansa had its agents at Novgorod, where they built a fort for the protection of commerce. Here, however, they were allowed to remain but six months in the year, and during that period were confined strictly within its walls. The business done was merely the exchange of goods, and the visitors knew no more of Russia than, a generation ago, the Hollanders knew of Japan.

In the beginning of the sixteenth century Czar Vassily and his son, John Grosnyi, brought into Russia a number of German mechanics, chiefly gunsmiths, powder makers, miners and physicians. How many of these emigrants were Reformed it is not possible now to say, for the Russians regarded every German as a Lutheran. In 1570, the Czar Grosnyi had an interview in reference to the Lutheran doctrine with a Polish preacher, Rokita, who was connected with the embassy of King Sigismund Augustus. Rokita had formerly been a preacher among those Bohemian brethren in Greater Poland that had united themselves with the leaders of the Reformed Church in Strasburg and in Switzerland.

From yet another quarter the representatives of the Reformed Church found their way into Russia. In 1553, the English navigator, Richard Chancellor, whose ship formed part of the expedition sent out by Edward the Sixth, to find a passage to the north-east of Asia, came to Nenoksa, and then travelled by land to the Czar's court. There he was heartily welcomed as coming from England. In 1555, Chancellor returned, bringing with him a number of English merchants to Cholmogory, where also German merchants had been allowed to settle; while, in 1560, the Czar Grosnyi is said to have granted liberty for the Reformed to maintain their distinctive religious services.

In 1584, a wooden village was built near the convent of Michael the Archangel,—the village being subsequently known by the latter name, to which place foreigners were ordered to remove from Cholmogory. A constant stream of Englishmen and Hollanders now passed between Moscow and Archangel, not only of merchants in connection with Sebastian Cabot, who

* For some of these facts I am indebted to Dr. Dalton's "*Geschichte der Reformirten Kirche in Russland.*"

sought the northern trade, but of physicians, these being held in high regard until surpassed in popular favour by the Germans. By this means a number of little settlements of Hollanders and of English were formed along the road between Moscow and Archangel, which soon organized themselves as Reformed communities.

Our first reliable information as to the existence of a Reformed church-building dates from 1616, when the Czar Fedorovitz, ordered the Lutheran and Reformed churches in Moscow, to be pulled down, because they were in the middle of the town, permitting them at the same time to be rebuilt outside of the White wall. There, however, they did not remain long, but were soon removed to the "Slobode" or suburb of Moscow. How long previous to 1616, a Reformed congregation may have existed in Moscow is not known, but its pastor was accustomed to accompany the trading caravan on its journey to Archangel and to hold religious services at the stations where it might halt.

Our earliest record respecting services in Archangel dates from a visit paid that city by pastor Kravinkel, of Amsterdam, in 1649. In 1650, Kravinkel was in Moscow, but not till 1660 was there a permanent minister at Archangel. This pastor had to conduct the services at Cholmogory, while the pastor of the Reformed Church in Moscow had to look after the Reformed brethren in the parish of Jaroslav. At this time Vologda had its own Reformed parish, with members chiefly from Holland, but the only known names of its pastors are those of Stumpf and, in 1693, of Datzelär. Shortly after this date, Vologda was cared for by the pastors of Moscow and of Archangel. In 1772, the German Reformed congregation of Jaroslav obtained permission from Catherine II. to call a minister, when it elected John Henry Fuchs, formerly preacher of the Reformed Church stations near Saratov. As the community was small, however, in a short time it ceased to exist.

Respecting the Reformed congregation in Nijni-Novgorod, we have only a brief notice in the travels of a Dutchman named Struis, who, mentioning the existence there of a Lutheran and Calvinistic church, writes: "In Nijni-Novgorod, I was 'best man' at the marriage of Cornelius Brack with a Tartar woman whose name was Maria Jans. She had become a Christian and been baptized in the Reformed Church where the marriage took place. All spoke good Dutch, for the bride, having lived a long time in the minister's house, had herself become Dutch. They were married on February 23rd, 1669, by pastor Kravinkel, of Moscow."

Many more liberties were granted to the Lutheran and Reformed Churches in Russia than in other countries. From Czar Grosnyi down to Peter the Great, the foreign church communities have had liberty to maintain their own religious services, while on April 16th, 1702, Peter the Great issued his celebrated proclamation about the "Free Exercise of

Religion." In 1723, he issued repeated Edicts, assuring liberty for worship to Lutherans and to Reformed, granting them permissions to build schools and churches throughout all Russia, and aiding them with contributions for expenses from the funds of the State. In 1711, however, by order of the Czar Peter, a Directory of worship was prepared for the Lutheran churches and schools in Russia, these being at the same time placed under Barthold Vegetium, as Superintendent. From the operation of this Edict, the Reformed communities were exempted and so retained their own system of government and worship.

In 1734, on the formation of the *Royal Justiz-Collegium*, all matters affecting the foreign churches, such as the election of pastors, divorce cases, etc., were placed under its jurisdiction,* but as by a Ukase of the Empress Catherine in 1778, the *Justiz-Collegium* had no right to meddle with the doctrines of the churches, there was formed, in 1810, a High Court for the consideration of the religious interests of the foreign churches. Between 1817-24, this Court formed part of the "Ministry for Religious Worship," but in 1832 it was absorbed by the Ministry of the Interior. Under this latter authority the Reformed churches in Russia stand directly, and are therefore independent of the General Consistory in St. Petersburg.

The Reformation in Poland resulted probably from the labours of the Moravian and Bohemian Brethren in the beginning of the 15th century. In 1410, Jerome of Prague reorganized the University of Cracow, to which the Polish youth resorted in great numbers. Through these students the Husite doctrines were carried into Poland, and the way was thus prepared for the subsequent rapid spread of the Reformation. In Thorn, Posen, Dantsic and elsewhere, Luther had had his predecessors, and the ground was ready for his work. At first the Polish Reformers were Lutheran in doctrine, but subsequently they became Calvinistic, and in 1555, at the Synod of Rosminck, an alliance was formally made between the Polish Calvinists and the Bohemian Brethren, the Consensus of Sandomir in 1570, marking the highest attainment of the Polish Reformation. At this date the Unitarian Controversy began to bear its bitter fruit in the dissensions between the Reformed, while the permission to the Jesuits to enter the kingdom hastened the overthrow of the Reformed Church.†

* At St. Petersburg, the *Justiz-Collegium* acted as the Consistory, and continued to do so until 1819.

† Owing to political influence a large number of the leading nobility left their early church and connected themselves with the Reformed, hence in Russian Poland, the congregations are, generally, more distinctly native than elsewhere. In other districts the Reformed Church consists largely of foreigners or their descendants, Germany, Holland and England being largely represented.

Dr. Dalton has estimated the number of Reformed in Russia to be about 70,000, in which number, however, he includes many who have, through force of circumstances, become attached to Lutheran congregations. It is therefore at present impossible to give any accurate statistics of the number of Reformed individuals in that Empire. We have indeed so few materials for any authentic history of the Reformed Church in Russia, that any contribution for such purpose is of value.

During a visit which I paid to Poland in 1891, I had the privilege of obtaining, through the kindness of Superintendent Diehl and of Pastor Jelen, of Warsaw, information respecting one of these early Reformed communities, and which is now published for the first time. In the Synodical library, Superintendent Diehl had discovered two manuscript volumes partly in English and partly in Polish. An examination of the volumes showed me that they were the official records of a congregation at Lublin, a town that lies between Warsaw and Odessa, and contained notes both of sessional and managerial proceedings.

How the congregation came to be formed (for these volumes are the only records that have been preserved of its early archives) or when it came into existence, it is impossible to say. The books, however, prove the existence of a Scottish Reformed community in that little town a number of years previous to 1626, the date of the first entry. The smaller of the volumes, a thin quarto, opens with notices in Polish of moneys given and received, but for what purpose does not appear. Among the subscribers is a John Dundas, showing that so early as that year a wandering Scot had found his way to Lublin and was not unmindful of "the collection." The early entries consist of a series of baptismal and funeral records dating back to 1624, with a number of rules for the government of the church and the conduct of its officials. In 1637, there is another series of rules, with lists of subscribers, among whom we find a David Dundas, thirty florins, and John Dundas, fifteen florins,—sums which indicate that these brethren were in humble circumstances. Then follows another list of baptisms and of burials during the period 1624-7, evidently compiled from earlier documents and entered at the latter date. In this list a dozen or more of Scottish names appear, such as Alexander Ennes, H. Deavison, Thomas Forbes, Gordon, P. Davidson, Campbell, G. Mackoniche, John Glen, etc. Following this is a series of annual entries beginning with 1626, with the name of the pastor, John Radosh, and those of the elders and deacons as approved by the congregation, and therefore retained in office. Among the items of expenditure is the statement that the pastor's salary was 500 florins a year. In 1652, a classification of the congregation into Polish and foreign members was attempted, when more than twenty-five Scottish names are on the list, with perhaps half-a-dozen that seem to be German. A few more names appear in a kind of addenda, making in all about thirty Scottish names.

The second volume is in foolscap size, and its earlier entries are in English. This was plainly intended to be a Minute and Account Book of the English-speaking section of the congregation. When we remember that Lublin was a great centre of the Socinians, who in the seventeenth century were so active and so hurtful to the Reformed cause in Poland, it is very touching to find that the first sentence in this book reads: "In the name of the Blessed and ever Glorious Trinitie;" this formula, the second entry repeats, with the addition, "God, the Father, Son and Holy Ghost." These early Scottish Protestants were not Unitarians.

I infer that within a few years matters had become disorganized among the Scottish residents, for on October 20th, 1680, these agree upon a reorganization, with the view of improving the condition of the poor-box contributions. They therefore appointed Alexander Innes and William Thomson to be collectors for two years, and agree that persons who quarrel should be fined for the benefit of the box; that thank-offerings should be made for safety when on foreign journeys and for marriages; that incomers to reside or sojourners should make gifts, and that legacies might be left them. This agreement was signed as follows:—

GEORGE IUNGE (Young), Elder.	JOHN CHALMERS.
PATRICK GARDEN, Elder.	———? HALL.
ALEXANDER INNES, Collector.	JAMES GREGORIE.
WILLIAM THOMPSON, Collector	JOHN RITCHIE, Collector.
PETER SUMMERWELL,	THOMAS BARYCLERY.
PATRICK FORBES.	GEORGE ——?
GEORGE RICHARD.	THOMAS MARSHALL.
ROBERT FARQUHAR.	ARNOLD BERNARD ——?
ROBERT BELL.	ABRAHAM G. ——?
JAMES GALBRAITH, Collector.	

Alexander Innes at once set to work, and by the neatness of his book-keeping, shows that he knew his business. The key of the collection box had been lost, but a new one having been provided, the box was opened and, rather to the discredit of our countrymen, found to contain only some light coin.

Mr. Innes then describes the property belonging to the community that had come into his possession, including a Registry book, beginning on December 10th, 1626 (not to be confounded with the one we have already mentioned); another beginning on St. John's Day, 1642, while a long list of Scottish names shows either that the colony had greatly increased or that it was now better canvassed. Mr. Innes was also a money-making man. Not to be behind his Jewish neighbours in their trade, he lent out on valuable pledges the contents of the poor-box, at the rate of 20 per cent. per annum!

In 1686, we read that Mrs. Robert Bell, of "hapie memorie," had bequeathed 1200 florins for the poor-box, 300 to be delivered to the pastor of our Reformed religion, Daniel Stream, for the hospital at Liasko, and another hundred for the hospital at Beloyde.

With this notice all entries in English cease, henceforth everything is in Polish.

Persecutions against the Calvinists had now, in 1689, arisen in Lublin, and the holder of this book thought it good to insert an account of an investigation into a tumult that had lately taken place, with copies of several Roman Catholic mandates against the Reformed. In 1692, the biennial report of the treasurer is resumed, given as before in Polish, though as yet, signed by Scottish names, Galbraith and Burnett, the treasurer in 1701 being James Ross. Most of the names are by this time Polonized, so that we read Gilbertowi, Frezerowi, Czameronowey, Burnettowi, etc. Entries continue, however, with more or less regularity and fulness, with occasionally a new Scottish name, down to 1732, when they suddenly cease, more than half of the volume remaining blank.

Of the history of the congregation since that date I know nothing; but there exists to day, in Lublin, a handful of professors of the Reformed faith, ranking as a branch or *filialgemeinde* of the influential Reformed congregation of Warsaw.

All the recognized Protestant churches in Russia are either Lutheran or Reformed. The former, divided into six Consistorial-Bezirks or dioceses, with a Community for Georgia and the Caucasus, having in all 540 congregations, is under the control of a General Consistory at St. Petersburg. The Reformed Church is at present greatly reduced in numbers, having only five divisions, as follows:—

1st. The congregations in the Consistorial District of St. Petersburg, associated for external purposes with the Lutheran General Consistory. These congregations include:—(1) The Dutch Reformed and (2) the French Reformed churches in St. Petersburg; the congregations (3) of *Odessa*, (4) of *Rohrbach*, with its filial *Worms*; (5) of *Neudorf*, with its branches *Glucksthal* and *Kassal*, and (6) of *Chabag*.

2nd. The Moscow Reformed Session, with its single congregation in Moscow, is associated with the Lutheran Consistory of Moscow.

3rd. The Riga Reformed Session, with its single congregation of Riga, is in like manner associated with the Lutheran Consistory of Livonia.

4th. The Mitau Reformed Session, with its congregation of Mitau, is associated with the Courland Lutheran Consistory.

5th. In Wilna there is a Reformed Synod, which embraces two divisions, the Wilna district with twelve congregations, and the Samogitischen district with seven congregations.

6th. The Warsaw Consistorial-Bezirk embraces nine congregations.

In earlier days there had been 230 in Little Poland, 163 in Lithuania, and 79 in Great Poland, in all 372 churches. Many of these, however, were simply chaplaincies, founded by Reformed noblemen for their families, and when these returned

to Romanism, the Reformed churches ceased to exist. Another reason for this decrease is to be found in the fact that, as these congregations were often far from one another, and in the midst of a hostile population, they failed to support each other, and therefore were easily extinguished in their organization. The existing congregations are distinctly Presbyterian, recognizing the parity of the Ministry, the two classes of Elders, teaching and ruling, and the unity of the Church, as shown by the right to appeal from sessions to the Synod. Each congregation has its own session, consisting of Elders elected by the people and ordained by the Superintendent.

The Synods meet annually in June or July, and are composed of the Ministers and Elders delegated from different congregations, along with all the male members of the congregation within whose district they may meet. There is no "classis" or presbytery in any of the Synods, the usual work of the Church being transacted by the Superintendent and the Consistory,—whose members have been appointed by the Czar. The intercourse between these different sections of the Reformed Church is very slight, for at no time do they meet in a General Synod. Differences of origin, distance of location, diversities of interest and governmental action, all go far to account for their lack of fellowship with one another.

Into our Reformed system there has been grafted by the Government, much of that Consistorial system under which the Lutheran churches have been placed. The pastors, even in the discharge of their official duties, are subject to the orders of the Government, and being paid by it, must be Russian subjects either by birth or by naturalization. The baptismal registers are generally regarded by the Governments in Continental countries as civil documents, so that the Russian Reformed pastors require to keep these in the manner directed by the Government,—a laborious and intricate piece of work. To the Reformed pastor who has married a couple, belongs by law, the right to divorce them, though, as a rule, divorce cases pass on to the Consistory for official decision. Almost every Reformed congregation maintains its own day school, the pastor needing to give Biblical instruction to the young people of his own confession during at least one hour each week. This he does in the day schools and gymnasias where they are being taught, a duty which makes great inroads on his time. After this course of instruction the young people are examined by the Superintendent, and if they answer satisfactorily, are confirmed and enrolled as full members of the church.

The Reformed Church in Russia labours under many and great difficulties. The Government pursues, more or less openly, a system of repression, which may ultimately lead to the extinction of all its congregations. Under various pretences, no new church buildings are permitted, so that when extensive repairs may be necessary, the services practically come to an end. The

congregations are not allowed to engage in Home Evangelistic work. Their own character is simply that of foreign communities, to which no Russian additions may be made, hence, efforts to bring others to unite in their worship, are rigidly prohibited. Under no circumstances, can a member of the Greek Church be received into their communion without subjecting the individual and the pastor receiving him, to the severest of punishments.

While these congregations are thus regarded as foreign communities, and as the Government contributes for the support of the pastor, it is not permitted by law for them to receive aid for church purposes from any outside source. Their different financial reports passing under the inspection of the Superintendent, it would be at once discovered if such money had been received. Neither is it allowed to them to send money to outside sources, so that Foreign Mission work or benevolent and philanthropic relief for needy brethren in other countries are alike impossible to members of the Russian Reformed congregations.

4. SPAIN.

The new Reform movement in Spain is closely connected with an extensive circulation of the Scriptures which began in the early part of the present century. Towards the close of some fifty years of such work, men ventured, more or less openly and at the risk of imprisonment or of death, to preach the Gospel they had received. In September, 1868, a notable Revolution took place. Queen Isabella was sent out of the country. A Regency was established under General Serrano, General Prim being Prime Minister, and religious toleration was proclaimed for all. Naturally, great political and intellectual excitement followed these events. Spain, so long shut against the Gospel, was unexpectedly, and as in a day, thrown open for its free proclamation, and Christian workers from many a land at once entered the country. Some of the British Churches took it up as a field of mission labour, and numerous societies* were formed both in Great Britain and on the European continent, to aid in the evangelization of that people whose attitude towards the Gospel had apparently so singularly altered. Native Christians showed special activity, while immense crowds everywhere gathered to hear the preachers as they uttered truths that were novel in Spanish ears.

This remarkable excitement continued to exist under the short lived Regency (1868-70), and the too short reign of Amadeus (1870-73). During this period, numerous congregations were formed, church buildings were erected, schools were opened, and colportage was openly engaged in all over the land. The trees were covered with blossoms that gave promise of abundant fruit. In 1873, however, Amadeus retired from the throne, on which the Government assumed the form of a Republic, until, on January 1st, 1874, the late King Alfonso the XII. took possession of the vacant seat. With the return of the Bourbons, the crowds that had frequented the Protestant services ceased to attend. Before a month the faithful labourers were compelled to ask: "Where are the nine"? for with those Bourbons there came back also, with almost undiminished power, the Church of Rome. The Religious Toleration Act of 1868 became rapidly

* Evangelistic or missionary work is carried on in Spain by the U. P. Church, Scotland; the Presbyterian Church of Ireland; the German, Holland, Geneva, Lausanne, and Edinburgh (or Mrs. Peddie's) Committees, with Union work at Carthage. This includes only the Presbyterian and Reformed agencies.

disregarded, and old ideas and old habits in Church and State resumed their sway. The novelty of the Gospel had already been lost, and a tempting opportunity now existed, of which multitudes availed themselves, for returning to the life they had previously been leading. Such a return was profoundly to be regretted, but the sifting was not without its advantages. The "mixed multitude" got thinned out. It would be too much to say that the process was final or complete. Perhaps, however, it went as far as at that time it could go and yet leave in Spain any representatives of the New Faith. Since that period, the struggle has been going on without cessation. The Church of Rome, with or without the aid of the civil Government, seeks to crush out the little Protestant Church, and this, continues to hold up its head and to assert its right to live, while principles of toleration, on political and social grounds, are gradually but steadily leavening the community.

We, Protestant Christians, and especially we Calvinistic Presbyterians, have a vested interest in Spain. The doctrinal teachings, all but universally accepted by the Protestants of that country 300 years ago, were those of the Reformed Churches of Switzerland and of France, and, with hardly an exception, the bodies of the men and of the women who held those views sleep in Spanish soil, clustered together around those stakes in front of which they died. No country ever saw so many of the sons and daughters of its highest and its proudest nobles lay down their lives for Christ as Spain has done, and the faith of its martyrs was that faith for whose defence we hold ourselves to be set. Spain may, therefore, well be dear to our hearts, and day and night should we toil, that there also "the blood of the martyrs may be the seed of the Church."

And yet the present position of the Reformed churches in Spain is far from satisfactory. When we visit these churches to-day, what do we find? We find life indeed, for which we thank God, but life that is very feeble. The Church exists; there is organization; the machinery is working, yet our cry may well be: "Come from the four winds, O Breath, and breathe."

Twenty years ago it seemed as if there would practically be but one Church organization in all Spain, and this, Presbyterian. On April 25th, 1868, there had been organized in St. Andrew's Presbyterian Church, Gibraltar, the "Assembly of the Spanish Reformed Church," preceding by a few months the fall of Queen Isabella. So soon as the revolution began, the Evangelicals crossed the frontier into Spain, and "went everywhere preaching the Word." This led to the holding at Seville, on July 25th, 1869, of a convention of nearly all the Protestant workers in the country, when it was agreed to prepare a new translation of the Scriptures, a Confession of Faith and a Directory of Worship. These two Documents were accordingly prepared, being substantially those of the Westminster divines, and were

accepted at a General Assembly held at the same place in the following year, when a regular Church organization was adopted.

At a meeting held in April, 1871, a union was effected between what was called "the Evangelical Church of Spain," consisting of five congregations whose members had, for the most part, hitherto thought that the time was not yet come for the preparation of a formal Confession of Faith or of a Directory of Worship, and of the "Reformed Church of Spain," consisting of the seven congregations in Andalusia, the united Church taking the name of the "Spanish Christian Church," and as such, ranking to-day as a member of our Alliance. The congregations, afterwards increased to twenty, were arranged in 1872, into the four Presbyteries of Barcelona, Madrid North, Madrid South and Seville, uniting in a Biennial or Triennial General Assembly. Outside of these, there were but one Episcopalian and two Baptist congregations, with several Brethren's meetings. This United Spanish Christian Church was, however, soon broken up by certain decisions of the American Board in reference to the congregations whose pastors it supported, so that to-day the Presbyterian Church has only two Presbyteries, with sixteen ordained ministers having charge of as many separate congregations, with a considerable number of preaching stations. This change is to some extent a rearrangement, but there is also in it a real decrease, and decrease on a mission field denotes some back-going. It suggests some weakening, some want of vitality or power to grow. Others are doing the work we had done, or it is not being done at all. There is either decay of life in the workers, or else a lessening of support from outside friends. In some cases both these conditions may be present. They are so, unhappily, in Spain to-day.

On visiting a Spanish church of any Protestant denomination, one sees, as a rule, only a few people, chiefly in humble circumstances, men and women well past the prime of life, with a number of boys and girls, whose admission to the day school is conditional on their attending the church services. The Sunday school consists chiefly of the teachers and pupils of the day school, the pastor frequently conducting the exercises.

The numbers attending the services are far fewer than they were. Time was, when in many buildings 500 people attended every service; to-day, in the same buildings, one may frequently see not fifty. That enthusiastic, aggressive spirit shown by the Spaniards of three centuries ago in bringing their brethren to Christ, is largely unknown. The type of religious life that exists is not one that tends to initiate and sustain any "forward movement." There are few young Spaniards either prepared or preparing to enter the mission, or to take the places of those who may soon be called away. It may be questioned if there

be a single congregation that even expects to be self-supporting.* The pastors get their salaries from outside societies, and the people are content to have it so. The pupils pass through the day school but rarely retain any connection with the church. This becomes to them as though it were not, so that whatever increase there may be of church members, it is seldom as the fruits of the day school life and influence. These institutions, that in India have been so great and valuable an aid to evangelistic work, do not seem to have been as efficient in Spain. Many obtain in them an education far better than they could receive in the public schools, but as a rule, we can only hope that possibly, these scholars may not be as prejudiced Romanists as were their parents.†

* In 1834, the Spanish Government prohibited religious corporations or societies from holding real estate, lands or houses, in Spain. All the cathedrals, churches, conventual buildings, etc., of the Church of Rome were then declared to be national property, the State binding itself on the other hand, to provide every ecclesiastic and official of the Church with an ample salary. The Spanish Catholic Church is thus State-endowed and on a liberal scale, but as the church buildings are State property, they often find their way into the market. It is not easy under these circumstances, for a Spanish Romanist, whether ex-priest or ex-laymen, when he becomes a member of the Protestant Church to value the privilege of contributing for church expenses, or of looking to Christian liberality for support, and this, we think, quite as much as actual poverty, goes far to explain the comparative failure of Spanish converts to abound in the grace of liberality. It is the more gratifying, therefore, to note that at the Twelfth General Assembly of the Spanish Christian Church, held in Madrid on May 18th, 1892, a committee was appointed to devise some scheme for enabling its congregations to be less dependent than hitherto on outside sources. That will be a bright day for Spanish evangelization on which the different congregations, either separately or by means of some general sustentation or augmentation fund, will enter on the path that leads ultimately to entire self-support.

† It would be unjust to faithful workers in Spain not to say a word about three prominent educational institutions that are rendering most valuable service to evangelistic labour.

I. THE SAN SEBASTIAN TRAINING SCHOOL FOR GIRLS.

This school was started some twenty years ago and is still conducted by Mrs. Gulick, wife of the Rev. W. H. Gulick, of the American Board. Its object is to give a religious and educational training to Spanish girls that they may be qualified for Christian work. The cost of living in Spain is very high, so that about £25 is required for the annual expense of each pupil, none of whom are admitted to the school without payment. This charge trains the parents in the habit of contributing and protects the self-respect of the girls.

The pupils number between twenty and thirty, and are under the care not only of Mrs. Gulick, but of two well qualified American mission ladies, one of whom holds a Spanish diploma. The school has thus a legal character, and as the national course of study is followed in every respect with, however, a number of American additions, the training, while Spanish in form, is really American and Protestant in spirit. Several of these girls have become ordinary school teachers and are doing excellent work, while some have become married to the evangelists and teachers connected with different Protestant societies.

2. THE MADRID ORPHANAGE.

In Madrid, the Rev. F. Fliedner, who is officially the chaplain to the

Such things on the field are very sad, and then comes, as a result, a falling off of interest in the work on the part of its early friends, for there is ever a most intimate connection between the personal activity of those on a field, and the outflow of help and sympathy toward it from friends at a distance. It is the failure of that former which has so much to do with the diminution of the latter, so that now, it is only with difficulty that, for the work in some localities, money is provided, and in others, where the aid depends upon the givings of a few, the prospects may well be viewed with apprehension.

But it would not be just to the Spanish work to look only on this one side. There is another side which must be considered, and, looking at this, we must say, and with deep thankfulness, that, notwithstanding all these defects, the work in Spain is not a failure, rather is it a success.

It is such, 1st, because it has led to the formation within the last thirty years, of some sixty congregations, large and small, in different parts of the country, with a considerable number of day schools. There are also numerous preaching stations

German Embassy, has a large graded school. Pupils are received at any age, and the course of study, which includes a fair knowledge of Latin, Greek and Mathematics, qualifies them for entering the university. That he might be legally entitled to conduct such a school, and its pupils meet the requirements of the Spanish education law, Mr. Fliedner attended the course of the *Instituto*, passing its examinations, and now holds a regular Spanish diploma. Connected with this, is a large orphanage held at the Escorial, from which many of the more promising boys and girls are drafted into the Madrid school, and which serves at the same time, as a country home for any of the Madrid scholars who may become sick.

3. THE PUERTA S. MARIA COLLEGE.

From the very beginning of the new Reformation in Spain, attention was directed to the training of men for the ministry of a native church. Classes were held at different places and under different teachers, but the only present representative of this form of Christian work is the College of Puerta S. Maria, in Andalusia, under the care of the Rev. Wm. Moore, D.D. Dr. Moore is one of the missionary agents of the Presbyterian Church in Ireland, while the expenses of the Seminary are met from a variety of sources. Its object is to give a fair general education, and along with this such special training in theology, as may qualify the pupil for the Spanish ministry. It has been in operation for several years and is already sending out into the field men that promise to do in their native land, much good work for the Master. No work carried on in Spain to-day can equal in importance that undertaken by this College. Only a native agency, and one educated in Spain, can ever satisfactorily carry forward Spanish evangelization. Such an agency must be one educated with a view to the Protestant ministry, and be tried and tested by a lengthened course of study under the eye of experienced teachers, so that its competency for the work may be fully established. The Presbyterian Church has always been distinguished for an educated ministry and for reliable and tested agents, and the Spanish Christian Church must more and more be indebted to the Puerta seminary. If a number of Bursaries were in connection with the College, as prizes for the most promising boys in the different Presbyterian day schools throughout the country, the usefulness of the Institution would be greatly increased, and the highest intellect and character of the Church be ultimately secured for her ministry.

where the Gospel is preached, while there are about 4,000 communicants, or nearly as many as there are in Belgium, now reached by Gospel influences.*

2nd. It has gathered into these congregations men and women who had been Roman Catholics, Free Thinkers, Deists, Atheists, Spiritualists, nothing at all; men and women in many cases living under all the evil influences of "the world, the flesh, and the devil," but whose moral tone and standard are now very different from what they were.†

3rd. It has led not a few to a saving knowledge of Christ Jesus—the Saviour of sinners, fostered the growth of the graces of the Christian character in persons previously destitute of them, and led many to risk their worldly all for the faith of the Saviour whose name they love. The Church of Rome may point to her splendid cathedrals as the fruits of her work; we point as the fruits of ours to men and women who have laid themselves as living sacrifices on the altars of His service and whose bodies are the temples of the Holy Ghost.

* This statement is made on the authority of private reports in the hands of Spanish pastors.

† Perhaps I may be allowed to insert here a description of mission work in Barcelona, written on visiting that city last year. These notes are printed simply because they come first to hand, and give a glimpse of the work being done in many a Spanish city.

NOTES ON BARCELONA.—"The population of this city is nearly 450,000, about 600 of whom are English-speaking residents; enough church-going people to form a moderate sized congregation for the Episcopal chaplain, sent out by the Church Colonial and Continental Society. The German-speaking part of the inhabitants, chiefly from German-Switzerland or Alsace and Lorraine, has a small church, whose pastor, Herr Reuter, belongs to the Prussian Evangelical Church, and is aided by the Gustavus Adolphus Society, of Germany. Neither of these congregations does any Spanish work, each confining itself to persons of its special nationality. Of French-speaking people, there are about 30,000, but for these no evangelistic work is conducted, and this great mass is as a mission field that needs, though it may neither seek nor want, the labours of the Christian Missionary. The remainder of the people consists of some 400,000 Spaniards, and for the evangelization of these there are four agencies at work—one agency for each 100,000 people! First, we have the Wesleyan Mission, supported as a foreign station by the Wesleyan Methodists of Great Britain, and at present under the efficient charge of Rev. J. Brown. Mr. Brown is aided by one evangelist, with three local preachers, and thus, at a comparatively small cost, he can carry on a number of preaching stations. I took part in the Sabbath evening services in his church, finding about eighty persons present, and next morning visited two of his admirably conducted day schools. A little girl on a form was pointed out to me as named Wright, and as coming from Scotland. I said to her, 'Are you Jeannie Wright from Scotland?' 'Aye, sir,' was the reply. 'And where did you come from?' 'We cam' frae Dundee, sir.' The lassie's Scottish accent was very pleasant to my ear, and I could not but thank God for these schools, in which she was under earnest, evangelical influences. Her father holds an important position in a factory, but being an Episcopalian, as he says, he cannot attend the Methodist services, while his distance from Barcelona (some twenty minutes' walk) renders it impossible for him to go there to church, and so, as a rule, he goes nowhere.

"Then there is in Barcelona, a strong Plymouth Brethren meeting, which,

4th. It has laid a foundation on which, through God's grace, may yet be built up a spiritual, vigorous, Spanish Christian Church. At present all that exists is a *foundation* on which "it is time to build." Church organization and church life require to be developed, for in some communities there exists at times a kind of religious life that can exist quite apart from any church life. The religious sentiment takes the place in them of the religious character. Men become "religious in general." One church is to them as good as another; their spiritual natures have been only partially awakened, and hence their spiritual wants are few and easily supplied. The result of all this is little fruitfulness, and few sacrifices on behalf of others. In

I was told, is doing excellent Christian work among the Spaniards, leaving untouched the converts that may be in the other missions. I had the pleasure of a long conversation with Mr. Armstrong, who in England is an Episcopalian, but in Spain a Christian evangelist, and a very prominent worker in this connection, receiving from him much valuable information.

"The third agency is a small Baptist Church, supported by the American Baptist Missionary Union—close communion. The pastor is absent at present, but I am led to believe that for various reasons, the condition of this mission is not satisfactory. The parent society should do either more or less.

"I have kept to the last what may be called the Reformed mission. This has been in existence for nearly thirty years, and owes its origin to the interest awakened in Switzerland by the presence in that country of Spanish refugees, and especially of Matamoros, who died in 1866, at Lausanne. When toleration was granted to Spanish Protestants, friends in Lausanne formed a committee to carry on mission work in Barcelona, where Matamoros had laboured and been imprisoned, and Pastor Empeytaz, who had studied theology at Geneva, and been ordained by the Consistory of its National Church, was selected for the new mission, at whose head he has since remained. My Sabbath in Barcelona was very wet, and the Barcelonese greatly dislike rain. It was also Palm Sunday, when every good Catholic desires to be in church. I therefore expected to find Mr. Empeytaz' services thinly attended. The Sabbath school had about forty boys and girls present, about half, as I was told, of the usual number. The superintendent was conducting a general examination, while the quickness and distinctness with which the answers were given equalled anything I had ever heard. At the close the children sang, without an organ, very sweetly, 'Safe in the Arms of Jesus,' the Spanish version, and as they retired nearly every scholar contributed something for mission purposes. Attendance at the Sabbath school is required of all who attend the day school. This much the parents will concede, but they do not allow their children to attend the Sabbath church services. The Mission rents the ground floor of a house, four rooms deep, using the rooms in the front for day and Sabbath schools, and the large room in the rear for the Sabbath worship. This room requires gas light, but its walls are tinted, so that it is cheerful and pleasant. The audience numbered about ninety—some evidently very poor, and others somewhat better dressed. The service was very simple, the singing general, but slow, the tunes being taken from the book used by the Presbyterian missions in Mexico, and the attention unbroken. This mission has its central station in Barcelona, with five or six preaching stations in the country. The number of communicants is in all nearly 140, while in the day schools, three for boys and three for girls, there are nearly as many pupils. In carrying on this work there are ten agents employed. Mr. Empeytaz, three evangelists, three teacher-evangelists, one male and two female school teachers. Mr. Empeytaz, as a Reformed pastor, is a member of the Reformed Spanish Church, one of the Churches in our Presbyterian Alliance."

Spain, as elsewhere, many converts belong to such a type of Christian character.

How then do we venture to account for what is unsatisfactory in this work?

1st. In reply: Gospel work everywhere, but especially in feudal, uneducated Spain, has a tremendous opponent in that omnipresent, one might almost say omniscient, Church of Rome. No Hindoo caste law has such control over its members as Rome exercises over her adherents. Political, social, even domestic life, are hardly possible for one who may withdraw from her communion. Rome, it is true, asks merely the outward homage—the bowing of the knee, but if this be withheld, then the offender may anticipate a persecution that knows no limit.

2nd. Another element of difficulty consists in that death of conscience which Rome ever effects. By her exaltation of men, oftentimes ignorant and immoral, to lordship over the conscience, she leads either to a revolt into infidelity, or to the death of that which will brook no other lord than the eternal God, the Judge of all the earth, and religious convictions become impossible.

3rd. The conduct of Government officials in their rendering and applications of tolerant laws has also been a serious obstacle. Freedom of religious opinions and worship are distinctly guaranteed,* but when the laws are interpreted by officials, under priestly dictation, men learn that there must be nothing to make it known to any passer-by that Protestant worship is being held. Every obstacle is thrown in the way of exercising even civil rights on the part of one who has left the Church of Rome. If one who has become a Protestant desires to be married, the difficulty and expense of obtaining from the parochial records the necessary baptismal and other certificates are such that men and women are often tempted to live together without mar-

* The 11th Article of the Constitution reads:—

"The Catholic Apostolic and Roman religion is that of the State. The nation binds itself to maintain the worship and its ministers.

"There will be no molesting in Spanish territory for religious opinions, nor for the exercise of individual worship, except in so far as may be required by Christian morality, but there will not be allowed public service or manifestation other than those of the religion of the State."

On Oct. 23rd, 1876, the President of the Council of Ministers issued instructions to the governors of the different Provinces for their guidance in the administration of the law, as follows:—

"From this date, all public manifestation of the worship of sects dissenting from the Catholic Church, outside the precincts of their church buildings are prohibited.

"The phrase 'public manifestation' is to be understood as meaning all acts performed in the public streets, or shown on the outside walls of their church buildings, and which serve to make known the ceremonies, rites, customs or methods of the dissenting worship, be they processions, sign-boards, banners, emblems, advertisements or bills; all such are *public manifestations*."

riage. Religious toleration and freedom of worship have yet to be introduced into Spain.

It is, of course, an easy, though an ungracious, task to criticize or to call attention to what we may consider the mistakes of others in doing Christian work, yet it is but fair to those labouring in the harvest field to-day, and reaping but scanty sheaves, that the procedure of those that broke up the soil a generation ago should be stated, for we believe that much of what we at present regret, is the result of mistakes made at the beginning.

We think, then, that at times unsuitable localities were selected for stations. Often some temporary or accidental matter led to the selecting of a locality which it was in some way expected would become a centre of evangelistic work. But the expectations were occasionally little else than hopes and wishes, and so, not infrequently, came to nothing. Then, there was no agreement among the different societies about the planting of stations, so that each of these might be a moral support to some other, or the people in the two places be led to take special interest in one another. For instance, there is one station at Barcelona, a great seaport and commercial town of 450,000 people, and another at Saragossa, about 240 miles distant, while the nearest station to Saragossa is Madrid, about 220 miles still further south. In a country like Spain, with so little intercourse between the districts, it was unfortunate, notwithstanding the actual size of the towns, that places so far apart should have been selected for permanent occupation, and left seriously undermanned. For us Presbyterians, the result has been specially unfortunate. Saragossa belonged to the presbytery of Madrid, but was in connection with the American Board, and when this gave its stations the choice of withdrawing from the presbytery or of forfeiting its support, Saragossa was compelled to give up the presbytery, and ultimately helped to form the Iberian Union, so that now we have no congregation between Barcelona and Madrid, towns 460 miles apart. Or take the coast line: there is a station at Barcelona, as we have said, and another at Reus, about seventy miles distant, the nearest to which is at Carthage, about 250 miles further south. Such isolation of Protestant stations in a Roman Catholic country, making them practically Independents, could not but be fatal to growth or to vigour. The people dwell amidst unfavourable surroundings, while there is wanting that stimulus to activity which comes so often from the presence and observation of others of our own faith.

During the Napoleonic invasion, the French armies spread themselves throughout the country and took possession of many points, important in themselves, yet not always in a military point of view, supporting one another. As the British army was far inferior in numbers, Wellington's plan of campaign involved a march across the country from west to east until he should

enter France. As he gradually advanced, post after post had to be abandoned by the French, until at length, by his policy of resting each step forward on one already taken, Wellington ultimately recovered the whole land. The Gospel invasion of any non-Christian country will be helped or hindered in proportion as our mission garrisons are near to one another or otherwise. In Andalusia, for instance, the Christian garrisons are near each other locally, and there, our Presbyterian churches are well organized, help one another, and exercise no little influence on the surrounding community.

Another mistake was the too ready acknowledging, as Church members, of persons who really were nothing at all. They may have been Roman Catholics, but they suffered from what has been called "*the Latin malady*"; that is, they had no conscience of sin nor sense of need of a Saviour. The preachers interested them, and they courteously assented to their earnest request and "joined" the Protestant Church, without conviction of sin or conversion to Christ. Such persons either soon fell away, or have remained on, dead weights for the pastors to carry. Connected with this was the employment of agents no ways fitted for the work. Some of these went out from Britain; others were obtained in Spain. Many persons imagined, as some still do, that if a man had been a Roman Catholic, and especially if he had been an ecclesiastic, he was pre-eminently fitted for evangelistic work. The truth is, that as a rule, for there are noble exceptions, such persons should never be so employed. Not a few of those who sought to be accepted were men of tarnished name, while those whose records were pure knew nothing whatever of the work and had everything to learn. Men can give only what they have, and if those masses were ever to know anything about Church life, or even Christian life, men who already knew and had enjoyed such blessings, were the only persons competent to be their teachers. Not even Spanish people can rise at a bound to the level of Gospel living, least of all if dependent on themselves. They need some help from an outside source to start them; to show them what is to be done and how to do it; to train them in this doing and to keep them at it, until the doing has become second nature, for not till then, is it wise or kind to leave them to themselves. And yet in Spain, ex-Roman Catholic priests were largely accepted and appointed as guides for the true believing and the holy living of young converts to the faith of Christ!

Another great mistake is to be found in the singular conceptions formed by foreign Christians respecting the excitement that followed the Revolution of 1868. Many of these regarded all that as of a religious character and viewed it as a great spiritual awakening, recalling the exercises of Pentecost itself. The truth is, that that excitement was in itself hardly anything but a political fever, and when the Gospel preachers set forth their

“strange doctrines,” natural curiosity and indifference, if not enmity to the Church of Rome, led multitudes to crowd the meetings, a most limited number having anything of spiritual interest or anxiety. We thought that not only was there an open door, but that the presence of those crowds revealed a people hungering for the Gospel. When the mistake was discovered, some lost faith in the whole work, and too often turned away from a field whose true character they had simply failed to judge aright.

These were serious mistakes, and to them we ascribe, to some extent, the present feeble character of some of our Spanish work. The question now is: What should be done to revive that work so that it may be conducted on the scale and with the vigour that the cause deserves? And here, the writer takes the liberty to suggest:—

1st. There is urgent need of some union and co-operation at home between the different Presbyterian churches and societies having agencies in Spain, so that there may be virtually but one Committee. A United Committee would lead to union among the converts themselves, for at present there are as many independent bodies of these as there are societies contributing to their support. The old saying, “I am of Paul,” may not unfrequently be heard even in Spain. The congregation at Barcelona is under a Committee at Lausanne; that at Reus under one at Geneva; that at Saragossa is under the American Board. One of the congregations at Madrid is under the charge of the Scottish U. P. Church, the other is under a committee in Germany. How is it possible for any sense of oneness to exist among committees so situated?

2nd. Once a pupil has attended the day school or the Sabbath school he should never, *during all his life*, be allowed to drop out of sight. Every effort should be made to keep him still in connection with the school, its teachers and the church, for the main justification for our sustaining such day schools is that it is from among their pupils, we expect our future church members to come.

The census of 1887 reported the population of Spain to amount to 17,500,000 persons, of whom 9,100,000 are women. The difference, 350,000, may be accounted for in part by incessant drafting of the boy-conscripts for a three year's service in Cuba, a place which may well be called the Spaniard's grave. The educational conditions of this 17,500,000 is without a parallel in any Christian land. A little over 5,000,000 can read and write, 600,000 can read but cannot write, and of the remaining 12,000,000 not one can either read or write. In this year, when the world is ringing with the fame of Columbus and of his great discovery four centuries ago, nearly two-thirds of the Spanish people are unable to read a single word of what may be said about Columbus, even though uttered in Spain itself! Hence the supreme importance of the Protestant day school system; but its

value as both an educating and an evangelizing agency is reduced to a minimum, unless it be accompanied with the most persistent following up and looking after every pupil who may for a single day have crossed the threshold of the school.

3rd. Special efforts should be made to train young men to be teachers, evangelists and colporteurs *within very limited districts*, out of whom the future pastors might be selected. In a country like Spain, even those trained to be ministers are in danger of regarding themselves as somewhat above being *evangelists*. They desire to become pastors of settled congregations and not itinerant missionaries of the district in which they live, or else they will be evangelists and seek to traverse the whole country, regarding themselves as having a mission for addressing public meetings. The labour of night and day, house to house visitation is uncongenial, and the sacred fire too often burns but low within their hearts. They forget that pastors are of the people and for the people and should therefore always be as the people, and active above all, in seeking to bring *young* people into the Church. Possibly something like the "local preacher system" of the Methodists, might be of great value for efficient Spanish evangelization.

4th. Very special prominence should be given by the ministers and elders in their public and private intercourse with the church members, to Christian Giving and the duty of Self-support. So long as a Church is entirely, or in greater parts, dependent on foreign aid, it is a foreign and not a native Church. The Spanish Protestant Churches would probably cease to exist if that aid were withdrawn, but communities that are content to assert their inability to meet their own expenses, and therefore much more to extend aid to others, are not worthy of the name of Churches of Christ. In the interests of the Churches themselves, the different societies should unite on some energetic measure in this direction, for we have heard of places where it is held, that by contributing towards or by bearing the petty expenses of their public worship, the people were doing all that should be expected of them! People that think thus have not begun to learn their duty or their privilege. But, for this, the people are not so much to blame as are those of the pastors who neglect or refuse to train their congregations in Christian Giving lest they should seem to be pleading for themselves.

5th. There is great need of a monthly journal or periodical of a missionary and evangelistic character which would serve, more or less, as a bond of union among our Presbyterian churches. This should be kept most rigidly aloof from connection with political, literary or social societies of any description. Connection with one or more of these may seem an easy way of introducing the Gospel into circles otherwise supposed to be shut against it, but the history of the Church shows that the power of God unto salvation lies in the Gospel, and in it most when alone. All connecting of it with human societies or con-

necting of human societies with it, simply means that the divine comes down to the level of the human.

6th. Above all, since the Spanish field is yet only a mission territory, there is needed a Superintendent of Missions, whose special business would be to take an oversight of the whole field, selecting places for new stations, visiting systematically the pastors, the congregations and the schools, etc., etc., to consider their efficiency and report to the Central or Union Committee, so that all the members of this might be kept aware of the conditions of the whole field. The Superintendent should be the agent of the United Committee, and by his constant supervision give a unity to the work not possessed at present, while his visits and observations would do much to encourage and to stimulate.

The Spanish Christian Church, humanly speaking, owes its existence to our labours. We have led the adherents to leave the church life in which they had been brought up. We have supplied them with pastors and teachers to a certain extent, but have not yet exhausted our obligations of training them for living and working. These do not come to men as a matter of course, for our own social and religious life is the fruit of centuries of striving. So far, therefore, from even dreaming of throwing this work aside, because it is not perfect, we should engage in it in a larger and more vigorous manner than ever, profiting by the mistakes that we have made and proceeding on such new lines as may give it that fair chance, which hitherto it has never had.

SPANISH CHRISTIAN CHURCH.

PRESBYTERY OF MADRID.

Barcelona	Pastor Empeytaz, Calle de S. Pablo 74.	
		Supported by Com. at Lausanne.
Reus	Don Martinez de Castilla, C. de Vidal 2.	
		Supported by Com. at Geneva.
Madrid, Lleganitos 4	Senor C. Tornos.	
		Supported by Com. of Scotch U.P. Ch.
Madrid, Calle Calatrava 27	Rev. Fritz Fliedner.	
		Supported by Com. in Germany.

PRESBYTERY OF ANDALUSIA.

Malaga	Don Manuel Carrasco, Calle Torrijos 109.	
		Holland.
Granada	Vacant, Calle Tendillas.	Holland.
Veja of Granada	Rev. John L. Murray, Fuente Vaqueros.	
		Edinburgh.
Carthagena	D. F. Orejon, C. de S. Diego 16.	
		Geneva and Holland.
Cordova	D. Emilio Carreno, Candelaria 12.	
		Irish Pres. Church.
Huelva	D. Antonio Nimenes, Duque de la Victoria.	
		Edinburgh.
Seville	D. Miguel Barroso, C. Bustos Tavera 33.	
		Edinburgh.

Utrera	D. Camilo Calamita, D. Pastor 41.	Holland.
Xeres	Rev. Joseph Viliesid, Arguellos 11.	
Puerta S. Maria	Rev. Wm. Moore, D.D., Palacio 62.	Irish Pres. Church.
S. Fernando	D. Angel Blanco, S. Bernardo 55.	Irish Pres. Church.
Cadiz	D. Rafael Blanco, Teneria 6.	Irish Pres. Church. Edinburgh.

The church services are, in the majority of cases, held in some large room forming part of the manse.

Other Christian agencies in Spain are :

AMERICAN BOARD AGENTS.

San Sebastian	Rev. W. H. Gulick, Avenidor de la Libertad 40.
Bilbao	Pastor Marques, Calle de S. Francisco 28.
Pradejon	
Santander	Santa Lucia 1.
Saragossa	D. Arango, C. San Pablo 85.

SPANISH EPISCOPALIAN CHURCH.

Madrid.....	D. Juan B. Cabrera, Calle Madera Baja 8.
Seville—	
San Basilio	Senor Francisco Palomares.
Ascension	Senor Valentin Baquero.
Triana	Vacant.
Malaga	Senor Jose M. Vila.
Monistrol.....	Senor Jose J. Rial.
S. Vincento.....	“ “ “ “
Salamanca	Senor Antonio Garcia.
Villarescusa	Senor Daniel Regaliza.
Valladolid	Senor Emilio Martinez.

ENGLISH EPISCOPALIAN CHURCH.

Madrid.....	Rev. R. H. Whereat, Lleganitos 4.
Seville	
Malaga	British Consulate.
Barcelona	Rev. C. E. Treadwell.
Xeres	
Bilbao	Rev. A. Burnell (C. and C.C.S.)

WESLEYAN METHODIST CHURCH.

Madrid.....	Rev. J. W. Low, Gobernador 13.
Barcelona	Rev. J. W. Brown, Abaixadores 10.

AMERICAN BAPTIST CHURCH.

Barcelona	Pastor Lund, Plaza Marquillas 5.
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BRETHREN, BAPTISTS, ETC.

Barcelona—	
Calle S. Gabriel.....	
S. Fernando 33 Barceloneta	
Corunna	Plaza de Pontevedra.
Ferrol	C. de Maria 51.
Figueras	Pastor Lopez Rodriguez, Calle Nueva 135.
Linares	Cambronerias 27.
Madrid.....	Glorieta de Quevedo.
Marin	C. de Zapateros 7.
Valladolid (Baptist)	C. de Riego 2.
Vigo	

REPORT OF COMMITTEE ON WORK ON THE EUROPEAN CONTINENT.

(WESTERN SECTION.)

The Western Section of the Committee upon work on the European Continent appointed by the last General Council of the Alliance, respectfully present the following report :—

Since the meeting of the Council, your Committee have held ten regularly-called meetings, at which the duties entrusted to them have been the subject of careful consideration. Reports of these meetings have been made to the Western Section of the Executive Commission and sub-committees, *ad interim*, have been charged with various matters of detail, to which have been given a large amount of time and labour. At a public reception in New York City last April, following a meeting of the Executive Commission, a member of our Committee, the Rev. James I. Good, D.D., delivered an address upon the subject of "Presbyterianism on the European Continent," in which the situation of the various Reformed churches holding the Presbyterian system, was fully and ably presented. The Committee are encouraged to hope that, throughout all our Churches, with an increasing knowledge of the important work to be done by the Reformed Churches upon the Continent of Europe, and of their great and pressing need for aid, there is a growing disposition to reach out to them a helping hand.

The practical difficulty, however, of securing this aid without an established agency to undertake the collection of funds must not be overlooked. Circulars are useful, and indeed necessary, in order to diffuse information ; but our people are so busy, and the appeals for money on behalf of well-approved objects are so numerous and urgent, that to secure any substantial aid for the work upon the Continent of Europe, requires the time and labour of men specially set apart for the purpose. Our busy pastors, to whom the appeal for such help is usually made, cannot give this time and labour. The American friends of the McAll Mission have found it necessary, in the interests of the great work which this devoted man is doing in France, to have paid agents in different parts of our country, whose whole time is given to spreading information as to the work, and in personally soliciting funds in its aid. Good results would undoubtedly attend the appointment of such an agent, residing in America and specially charged, under the general direction of the Western Section of the Executive Commission, or of this Committee, with the duty of collecting funds in aid of our struggling sister churches on the European Continent.

Another matter which has engaged the earnest attention of your Committee, during the year—the special consideration of which was referred to a sub-committee, Rev. Dr. John Hall, New York City, Chairman—is the forming of some plan by which appeals to the American churches, for this aid, may be *unified and systematized*. Our people become confused as to “the work on the European Continent” by the number of those who appear before our churches, each one representing and advocating a special work. Not unfrequently these brethren are from the same country, but representing different Churches or lines of evangelistic effort. A happy movement has been made in France towards remedying this difficulty. The *Société centrale d’Evangelization* of the National Church, the *Commission d’Evangelization* of the Free Church, the independent *Société Evangelique de France*, together with the *Société Evangelique of Geneva*, have united and formed the Franco-American Committee and agreed to commission one person to present to the American churches the claims of the entire field. This mission was entrusted to Professor Bertrand, a brother well known and greatly beloved by our people. To the officers and members of your Committee it was a great pleasure to meet and confer with this honoured brother, and to aid him personally in such ways as they had at command. A meeting of the Committee was also called in New York City for an official conference with him, and a Minute with reference to him and his work was there adopted. Through the courtesy of our prominent religious journals, great publicity was given to this minute throughout the country, and Professor Bertrand has generously acknowledged his indebtedness for this help. A similar action might be taken with advantage in the case of any other accredited agent from Churches or religious societies upon the continent of Europe, which may have unified their appeals for aid from the churches in America.

In the matter of making some provision for the “spiritual wants of the large and increasing number of British and American Presbyterians visiting the Continent”—a subject assigned by the Council to both sections of this Committee—we can only report that although our deliberations have deepened our conviction of its importance, we have not seen our way clear to any practical method of increasing the confessedly inadequate number of such stations already established. The judicatories of the Churches represented in the Alliance should take this whole matter in hand—both for the appointment of ministers in charge of preaching stations at important places of resort, and the providing of necessary funds for their support.

Your Committee are glad to report to the Council, that they have secured the balance due from the American churches upon their quota of the amount pledged by the Council in aid of the Reformed Churches in Bohemia and Moravia. Some of these contributions, though reported to the Committee, were sent by

the donors direct to Bohemia, \$4,395.16 having been paid into the hands of our Treasurer, Mr. George Junkin. The whole amount was collected in comparatively small sums, and mainly through personal appeals of the officers and members of the Committee. Our experience in this matter has deepened the conviction expressed above, as to the need of some special agency for such work.

Among the objects as stated by the Council for which this fund should be appropriated, is "aiding the building of new churches in important places in both Bohemia and Moravia." The report to the last Council (London) of the Eastern Section of the Committee upon work on the European Continent, calls attention to the importance of a second church in Prague, with "an earnest evangelical ministry," in view of the fact that the only existing Reformed congregation in the Capital is a centre of rationalistic influence. The Committee heartily approved of the project already formed for a new church, regretting, however, that they had "no funds in hand from which to assist this undertaking." A careful examination upon our part of the situation confirmed their view of the importance of the new enterprise, not only for the Capital itself but for the whole country, and the Committee voted \$3,911.76 for the second church in Prague.

In the summer of 1890, the Chairman of the Committee (who had been appointed a delegate from the Presbyterian Church in the United States of America to the Reformed Churches in Bohemia and Moravia) visited Prague and found the new church, though without a pastor of its own, growing in numbers and influence under the watchful care of Rev. V. Dusec, the beloved and honoured pastor of the important church at Kolin, and who, as "Administrator," had been placed in charge of its interests. Last year, the church called to its pastorate the Rev. L. B. Kasper, well known as the efficient Secretary of the Comenius (Publication) Society, and the devoted pastor of the church at Hradisti. The Alliance may therefore feel assured that "an earnest Evangelical Ministry" is now fully established in the Capital, and though still in need of help from abroad, the influence of this church is already felt for good throughout the country.

Next to Prague in importance as a centre of influence among Czech-speaking population, is Brünn, the capital of Moravia, which the Chairman also visited in 1890. Here, too, a Reformed church has recently been organized under the most pronounced evangelistic influence. It is greatly in need of help, and the Committee have appropriated to it the small sum (\$483.40) remaining in their hands, and would earnestly ask the generous help of all presbyterians for this feeble but faithful flock, as well as for the new enterprise at Prague still in need of aid to enlarge its efficiency.

The general work placed in charge of the Committee by the Council, and the existing situation of the Reformed Churches upon the Continent, together with their claims for help upon the other Churches of the Alliance, have been so fully and so admirably presented in the report of the Eastern Section (a draft of which has been kindly sent us), that nothing need be added upon these points by the American Section; and we unite with our British brethren in recommending to the Council the adoption of the two resolutions which their report suggests.

Respectfully submitted by order of the Committee.

WILLIAM C. CATTELL, *Chairman.*

JOHN REID, *Secretary.*

Fifth General Council.

REPORT OF THE SABBATH SCHOOL COMMITTEE.

The Committee on Sabbath Schools, appointed at the meeting in London, in presenting their report, would remind the Alliance of the difficulties that present themselves to a Committee, whose members are so far apart, as the Old World and the New. What is now submitted has been obtained by correspondence, and even repeated solicitation by letter, has failed to obtain replies from all the members of the Committee. The special thanks of the Convener are due to the Rev. Dr. H. Gray, of Liberton, Scotland, and to W. Dugdale, Esq., of Indianapolis, for valuable assistance rendered.

STATISTICS.

The Committee find it impossible, even with the help of Dr. Mathews, the Secretary, to obtain reliable statistics of the attendance at the Sabbath Schools connected with the Churches belonging to the Alliance. The following can only be regarded as proximately reliable, while certainly the numbers are not exaggerated:—

European Continent.....	353,676
Great Britain.....	995,754
Asia and Africa.....	23,715
United States and Canada.....	1,556,985
Australia and New Zealand.....	90,645
Total.....	3,020,775

The reports in connection with the Reformed Churches of the Alliance, in India, China, etc., are not included in this summary, and no returns have been received from the European continent, as to the increase during the past four years. The above figures show an increase over 1888 of 172,776, in Great Britain, the United States and Canada, Australia and New Zealand. The Committee believe that if greater care and promptness were exercised in reporting, the increase would be found much greater. Other details should also be reported, for which it would be necessary to have questions sent down to the different Churches forming the Alliance.

The Committee have as far as possible, avoided the discussion of important topics considered at former meetings, and devoted their attention to such as they deem pressing at the present day.

AIM OF THE SABBATH SCHOOL TEACHER.

What should be the chief aim of the Sabbath School Teacher? is a question in place at every meeting of the Alliance. All admit that it should be the glory of God, and the salvation of the scholars. Specifically considered, however, the aims should vary somewhat, according to the composition of the classes.

In the Primary department, the aim should be to simplify the truths of the Gospel, so that they may be grasped by the youngest mind;—to make the character and work of Christ so attractive that the youngest heart will turn to Him, as the flowers to the sun, and with a simple child-like faith, receive Him, as its Saviour and its Lord.

In classes of larger scholars, instruction in the Word of God and in the Catechism should have a large place, and be supplemented by earnest, prayerful effort, and by a consistent Christian life upon the part of the teacher, that they may be brought to an acceptance of Christ, and a public profession of His name.

In classes composed of those who have united with the Church, the aim should be to develop and nurture the new Christian life, by teaching from God's Word the practical side of its precious truths, as applied to earnest discipleship and aggressive Christian work.

In adult classes of professing Christians, the object should be, to feed them with the Word of God, bringing out by prayerful research things new and old, to build them up in their most holy faith, and to implant in them an increasing love for the Bible, and a desire to study for themselves the rich lessons of truth, and the precious promises which it contains.

The many Churches of this Alliance are a unit regarding these views, and at no period has the Sabbath School received so much attention at their hands as the present. It is, however, still matter for regret, that large numbers of the youth attending our Sabbath Schools, do not become communicants. Many of them, especially young men, leave the Sabbath School just at the age when they ought to make profession of Christ, and enter upon indifferent if not irreligious lives. In the case of others who remain in nominal connection and attendance upon the Church, they are found far less impressible in manhood and womanhood, when a saving change has not been effected before leaving the school. On a review of this painful state of affairs, the Free Church of Scotland Sabbath School Committee make the following suggestions, which are worthy the consideration of the Alliance:—

“They believe that so soon as it is recognised that the Sabbath School is for all young people connected with the congregation, gentle and simple alike, and therefore that the ablest and best of its office-bearers and members take an active part in the work of instruction, the duty of early consecration to God, in connection with the Church, is likely to become more plain.

"Further, that while ministers from the pulpit, ought, as opportunity offers, to bring this subject before the minds of the young, it can best be done by faithful parents and Sabbath School teachers, who are in close personal touch with their children and know their history, their knowledge and their conduct. If these take frequent opportunities of urging the practical bearing of the Scripture truth taught, confession of Christ ought to follow as a natural result. They believe that unless young people are led to take this step, the likelihood is that they may delay, even though they continue attendance at Church, until they think of leaving home, or of getting married, and, therefore, all barriers of custom should be removed, and every encouragement given to boys and girls of fourteen or fifteen, who give evidence to parents or teachers of grace and intelligence, to enrol themselves among the professed followers of Christ. That boys and girls at the ages mentioned and even younger, are in a position to do this, can scarcely be questioned. There are boys and girls in our families and Sabbath Schools of whose love to Christ their parents and teachers have less doubt than they often have of their own, and if the Sacrament of the Lord's Supper is a means of comfort, strength and grace to older Christians, why should young disciples not get all the confirmation and stimulus which it is fitted to give?"

"Experience proves that those who are led in early life to declare themselves the followers of Christ, are likely to follow Him more faithfully, and with more steady step, than those who delay until they reach manhood or womanhood."

Practically, every congregation has now its Sabbath School, and many have also Mission or Territorial schools, in addition. There are also Children's churches, special services or portions for the children, as well as guilds and other organizations, for their moral and spiritual welfare. No doubt others are specially interested in the religious teaching and training of the young as well as the Church. Parents cannot get rid of their responsibilities, and rulers should also feel the importance of religion to make good citizens and good subjects, for it is easier to *form* than to *re-form* character. But the Church has a duty of its own. It is the special instrumentality, which Christ called into existence, for establishing His kingdom in the world. The Son of God claims our children as members of the Visible Church. The Westminster Confession of Faith says:—"The Visible Church consists of all those throughout the world that profess the true religion together with their children." Infant baptism does not make them members of that Church. It is the seal which shows their connection with it. The Holy Spirit also seeks to make the little ones His own, by infusing grace into their hearts by means of Christian surroundings in their early life, so that as they grow in years they may grow in the knowledge and faith, in the love and obedience of the truth as it is in Jesus. Christ expects his Church to feed His lambs, and if the Church had discharged this duty more faithfully in the past, there would have been more sheep to care for in the present, and fewer of the lapsed masses or lapsed classes to deplore. It is not wonderful that in past years, children did not care to attend church when there was no provision for them, and little consideration given to their religious teaching on the Lord's Day. When they arrived at the age of thirteen or fourteen, they could not be coerced into attendance upon ordinances, and

often broke away altogether from church-going. A different state of affairs now exists. The young are interested in Sabbath worship and Sabbath work, and even organizations, which are not directly religious, and have to do more with physical recreation and intellectual improvement, and social benefits, bring the young into contact with the office-bearers of the Christian Church, so that if not brought into full membership at once, they are, by two or three different steps. Thus being under Christian guidance, even in their recreations, we may expect them to grow in that godliness, "which is profitable unto all things, having the promise of the life which now is, as well as of the life which is to come." If parents do their part at home, the Church by these means helps on the good work; and if parents are neglectful, the Church in this way, does something to make up for the want. Often the weekly Sabbath is the worst day for the young in their homes, for where there is no church-going on the part of the parents, they see and hear more wickedness than on all the other six. As they grow up, evil companions tempt them, if they have no Sabbath School instruction. Thus Sabbath Schools give benefits, not only by the temporal and spiritual blessings they bestow, but by the evils they prevent among the young. Sabbath School scholars also bestow benefits upon others. Good lessons are seen and learned in the Sabbath School, and psalms and hymns are repeated and sung in careless homes; parents see the Bible, the library book and the catechism, not to speak of Sabbath School papers and periodicals, which they would never otherwise look at; while the visits of the Sabbath School teacher are welcomed, as the visits of the missionary might not be; and thus, good seed is dropped in a soil, which otherwise, humanly speaking, would not be reached. Instances there are, not a few, where the prayer of the Sabbath School scholar has taught parents to pray—where little ones singing on their death-bed, have led those who were watching over them, for the first time to praise the Lord, and in which the dead have been heard speaking within their former homes. Thus in many cases, a little child living or dying or dead, has led father and mother and brothers and sisters and friends, nearer to goodness and God.

To make the Sabbath School, however, what it ought to be, there are certain defects which must be remedied.

First, as to buildings.—The old world is still far behind the new in this respect. Indeed it is only in recent years that halls have been built, in which Sabbath School classes can be comfortably conducted. Even now there are but comparatively few of them constructed for separating classes, so that twenty different teachers may feel as if they were each of them alone with a class.

Second, as to Superintendents and Teachers.—There are still many office-bearers who take but little interest in Sabbath School work. There is a felt want of experienced and educated teachers, and the stronger town and city congregations do not

always furnish men and women of the necessary qualifications, to help on weaker schools that are near them. The consequence is, that superintendents and teachers who might not otherwise have been chosen, are accepted for these posts. The work of young teachers is praiseworthy, and even those who have not been so highly educated, do admirable work, but the lack of education and Christian experience is a serious one. Unfortunately there is in many churches, no proper training for inexperienced teachers, so that their difficulties are greater than they would otherwise be. A Sabbath School may be productive of evil as well as good. Teachers have been known to join the ranks, more from secular considerations than proper Sabbath School work, so that it may be really a case of the play of Hamlet, with Hamlet left out. When teachers are thus uninterested in the salvation of their classes, the children instead of gaining benefit, suffer serious loss. Successful attempts have been made in recent years, to keep hold of the more advanced young men and women in the Sabbath School, and preparing them for teachers, by means of normal classes, training classes and correspondence classes, and the admirable scheme of the Free Church for the welfare of youth, so that it is hoped a fuller supply of efficient teachers may be obtained.

Third, as regards Libraries, Missionary Magazines and Papers, there is cause for thankfulness.—Every year our Sabbath School libraries are being enlarged and improved. Those who have to do with the libraries, find out the books that our young people should read, and these are an immense boon, not only to the scholars themselves, but to friends at home. It still needs to be remembered, however, that heavy theological books, or even ordinary volumes of sermons, are of little value in a Sabbath School library. Sermons for the young, books of travel and biography, with a healthy moral, if not directly religious, are not only useful, but read with avidity. In this matter, strong congregations and wealthy church members can be a great help to schools in poorer districts, by donations of books carefully selected. It is to be wished that some of the stories in our books and magazines, were a little more real or possible than they are. Thank God, sudden conversion is not uncommon, but when it is spoken of, as if it were a necessity in every case, and as if every child had to go through certain spiritual experiences to be a child of God, the hands of Christian parents and teachers are greatly paralysed, and there is a temptation to hypocrisy, in making young people profess to have experiences which they really have not. When the leaven is at once put into the meal, *after mature life* is reached, it tells at once upon the whole mass; but when the leaven is put into the heart from the very beginning of life, the process of leavening may be silent, slow and imperceptible. Children may no more remember their first baptism with the Spirit, than their baptism with water, or when they began to love their Heavenly Father, and to obey their Elder

Brother, than when they began to love an earthly father, or to submit to the guidance of an elder brother in their homes.

Fourthly, as regards lesson helps, leaflets, etc.—In this respect there has been great improvement of late. The International Scheme of Lessons and other outlines and notes, graded according to the capacities and ages of the scholars, have done much to unify the teaching in our schools. *Rightly used*, these are invaluable, but in many parts of the Church, they are not only abused, but tending to the neglect of the Bible study. Bible publishing houses, who know whereof they speak, unhesitatingly assert, that the sale and distribution of Bibles, has materially decreased in recent years. Teachers come to their classes with their notes in their hands, discarding the Bible entirely, and the scholars having the lessons printed on the leaflets, leave their Bibles also at home. What were intended *as helps* to be studied prayerfully at home, are now solely depended upon. It has been asserted by the Secretary of one of our Bible Societies, that great numbers of Sabbath School children know little or nothing of the Bible as a book, and cannot tell what belongs to the Old Testament or to the New Testament. It is sometimes the case, he says, that the only Bible in the Sabbath School is the one on the Superintendent's desk, and that it is not alone the children who are ignorant of the Scriptures, but very frequently the teachers themselves.

This state of things may not be so bad in the Churches represented by this Alliance, as in other denominations, but there is sufficient ground that action should be taken against this abuse of helps and leaflets. Any teacher who thinks so lightly of the work, as to bestow little or no independent preparation upon the lesson, but simply reads and questions the class from notes, ought not to be retained. The example is most pernicious, while the results are inimical to Bible knowledge. The study of the Bible and Catechism in the family and Sabbath School (and in days gone by in Scottish parish schools), has done more than anything else to make the intelligent God-fearing membership of the Reformed Churches that comprise this Alliance.

From several reports of Assemblies and Synods that have come before the Committee, it is gratifying to find a more general study of the catechisms belonging to the various Churches of the Alliance. But although many of these, like the Shorter Catechism, were written for persons of weaker capacity, it is worthy of consideration, whether there may not be still room for a catechism for those of a weaker capacity still. Such a catechism or compound, prepared by the best minds of this great Council, declaiming "what the Scriptures teach us to believe concerning God, and what duty God requires of man," might be of great value to the young in Christian homes, and in the Sabbath School.

Fifth, as regards Church attendance.—Among the many agencies for the religious training of the young, this matter is not considered as the importance demands. So called “Children’s churches,” held at the same hour as the regularly sanctuary services, are unwise. When children are too old to attend these gatherings, church-going altogether is abandoned. Never having gone with their parents or friends to the ordinary diets of worship, they have no tie binding them to the visible body of believers, and forsake the assembling of themselves together, at the very time when the need of church-going is greatest, as a means of grace. Periodical sermons to the young by the regular pastor, are much preferable to separate services, but better still it is to have something in every service that the youngest can take home. A psalm or hymn which is specially the children’s own, or an illustration or anecdote thrown in now and again, will habituate them to public worship. The introduction into our Sabbath Schools of the psalms and hymns used in the church, has had very good results. Hymns for the young exclusively, only sung in the school, and almost all for little children, make the elder scholars feel as if the Sabbath School was not meant for them. But when they hear the hymns they sing in the school, sung also in the church, they recognize that the church and Sabbath School are one, and they ought to have an equal interest in and love for both.

The Committee have had before them for consideration, many other important topics connected with Sabbath School work, but the length to which this report has already extended, and the impossibility of united conference (as no meeting of the Committee could be held), forbids more than mere mention of several, that might be properly discussed by the Council. Among these are the following:—

The advantages and disadvantages of uniform lessons.

The influence of emulative rewards.

The advantages and disadvantages of so-called Union schools.

Mission Sabbath Schools in cities, and Sabbath School missionary work in newly settled regions of country.

The Committee make no special recommendations to the Alliance, save, that any committee that may be appointed at the present meeting, should be divided into two sections—a European and American—with a General Convener to tabulate the results and recommendations arrived at by the Committee.

All of which is respectfully submitted.

WM. COCHRANE,
Convener.

Fifth General Council.

REPORT OF COMMITTEE ON *DESIDERATA* OF PRESBYTERIAN HISTORY.

(EASTERN SECTION.)

The most remarkable and indeed epoch-making work, supplying many *Desiderata* and published since last meeting of Council, is without doubt *Les Eglises du Refuge en Angleterre* (Fischbacher, Paris, 1892), in three handsome volumes, by the accomplished Baron F. de Schickler, President of the Society for the History of French Protestantism. It embodies the arduous labours of many years, and treats of its subjects in a manner at once engaging and exhaustive. There was ample room and need for such a work, even after the publication of those of Southernden Burns, Smiles, and Agnew, and it will be the earnest wish of the lovers of Protestantism and Presbyterianism that the accomplished author may be spared to give us a similar account of the Huguenots settled in other lands, and that some of our Waldensian friends will be encouraged by his example to give us a more detailed and connected account of their missions and colonies at an earlier epoch in various countries in Europe, drawing on MSS. sources, which no doubt are still extant. Companion volumes to these of Baron Schickler are *Epistolarum et Tractatus cum Reformationis tum Ecclesie Londino-Batavæ historiam illustrantes, 1544-1622* (Cambridge, 1889) being the correspondence and documents long preserved in the archives of the old Dutch church, at Austin Friars, London, and which, rescued from a destructive fire, were in 1866, deposited in the Guildhall library, arranged and catalogued, and have now been edited by Mr. J. H. Hessels. The publication, as Baron Schickler says, reflects as much honour on the venerable Consistory of that Church as on the learned *savant* who has so perfectly realized their intentions. This work is of very special interest and value to British Presbyterians, from the close relations maintained by John A Lasco, the first Superintendent of this Church, with the more thorough-going of the Reformers of the English Church during the reign of Edward VI., as well as with the father and founder of the Reformed Church of Scotland, who, both in England during the above reign and at Frankfort after Edward's death, was brought into close contact with A Lasco and Pollanus (or Poullain, pastor of one of the French refugees from Strasburg who had formed Calvin's congregation there), and made large use of their formularies when preparing his Book of

Common Order, his Order for the Admission of the Superintendent and his Treatise of Fasting, which were long used in the Church of Scotland.

Registers and histories of individual Dutch and French churches in England have also recently appeared as "*The Walloon Church of Norwich, its Registers and Histories*" (Lyminster, 1887-88), by J. G. Moens, who previously, in 1884, edited the "*Registers of the Dutch Reformed Church, Austin Friars, London*;" "*Register of the Church of Southampton*" (Lyminster, 1890), edited by Humphrey Maret Godfrey, and "*Registers of the Walloon or Strangers' Church in Canterbury*," the church which was wont to meet in the crypt of the Metropolitan Cathedral of England. It were much to be wished that a similarly exhaustive study were made of the old Puritan MSS. preserved in Dr. Williams' and other public libraries in England, and of the Registers of old Puritan and Presbyterian churches still extant, illustrating in greater fulness than has recently been done, the history and fortunes of the later Puritans and of the individual churches which claimed a Puritan origin, but have now dwindled away, or have departed from the faith cherished by their fathers. A detailed history of the old Puritan churches of London from the sad epoch of 1662 onwards, could not fail to be of the greatest interest to others besides the Presbyterian Church of England. It is a striking proof how much remains to be brought to light if only perseveringly sought for, that in gathering material for a recent report on MSS. in the repositories of the Duke of Portland, the Historical Commission brought to light several of the original papers transmitted by the Westminster Assembly to the House of Lords, and among them the original draft of the Directory for Bible Worship, the MSS. having been borrowed from the Librarian of the House of Lords by some one engaged in historical researches and neglected to be restored.

In Scotland, during recent years, through the kindness of the Scottish History Society, we have got published in two volumes, the earliest Minute Book of the Kirk-session of St. Andrew's, commencing in 1559, when the Reformed Church was founded there by Knox, and continuing down to 1605, when the connection of Andrew Melville with St. Andrew may be said to have terminated. The volumes contain much of interest in connection with these men and the organization of the Church in their time, and the state of the country generally, and of that district specially, in regard to morals and education, particularly religious education at the time when the guardianship of these passed from the Roman to the Protestant Church. A valuable introduction to both volumes has been given by Mr. D. Hay Fleming, who wrote the articles on Henderson and Melville for Dr. Schaff's edition of Hertzog's Cyclopaedia. Still more recently the same Society has issued to its subscribers the earliest volume now extant of the Records of the Commission of

the General Assembly of the Church of Scotland (1647-1649), embracing some of the most important years of the Civil War, casting fresh light on many details of the Covenanting struggle, and containing many letters from the Scotch Commissioners at the Westminster Assembly to the Commission in Edinburgh, as well as the famous speech of Johnston of Warristoun, on the Headship of Christ and the autonomy of the Church, never before printed *in extenso*.

Since last meeting of Council there has also appeared a new "*History of the Church of Scotland*," edited by the Rev. Prof. Story, and prepared by several well-known ministers and members of the Church of Scotland. The first volume, treating of the Celtic Church in Scotland, and written by the Rev. Dr. Campbell, of Balmerino, already favourably known by his "*History of Balmerino and its Abbey*," is unquestionably the most interesting and the most satisfactory. The others, dealing with the history of the Medieval and Reformed Church, and the appended dissertations, embrace many topics, as to which there is still keen controversy in the Presbyterian Churches, and even in the Church of Scotland itself, and, in my humble judgment, will not command so general an acceptance. But beyond question, the most important volume recently issued in Scotland, as supplying a desideratum in its church history, is the large quarto entitled, "*Old Scottish Communion Plate*" (R. & R. Clark, Edinburgh, 1892), prepared by the Rev. Thomas Burns, F. R. S. E., F. S. A., and dedicated by permission to Her Majesty Queen Victoria. "The author," as Dr. Macgregor remarks in his introduction to the work, "has the distinction of breaking new ground, and has proved a successful pioneer in a rich and untrodden field." The work is one of great learning and research, and casts much fresh light on the varying forms and usages connected with the celebration of the Lord's Supper in the successive epochs since the Reformation of the Church. In the department of Liturgy, it may be mentioned that not only has the Church Service Society in Scotland issued a revised edition of its Euchologion, but the General Assembly of the Church has appointed a Committee on Public Worship and the Administration of the Sacraments with the view of securing greater solemnity and uniformity in the services, while the English Presbyterian Synod has prepared a revised Directory of Worship and an abridged Confession or Articles of the Faith, and the venerated M. Bersier, to whose address at last meeting of Council we all listened with such delight, was able before his lamented death, to issue from the press a proposed revision of the French Protestant Liturgy. Even one who does not desire the restraint of free prayer may hail with joy these indications that more attention is being given to this important part of the public services of religion.

At the Belfast Council in 1884, I called special attention to the work of the Wyclif Society, and urged that, in connection

with the then approaching Quincentenary of Wyclif's death, a special effort should be made by the Churches in the Alliance to aid in the publication of the Latin Theological works of the Reformer—the most important, in a doctrinal point of view, of all his writings. But little came of the appeal, and the Society is now reduced to great straits in the prosecution of its object. I would once more earnestly renew my appeal on its behalf. It would be deeply to be regretted if, through the indifference of the Churches, which claim to be most closely in accord with the great English precursor of the Reformation, the Society were obliged to abandon its declared purpose of publishing the whole of the Latin works of Wyclif. There are many in America, as well as in Britain, who might give timely help. In conclusion, I trust the Council will pardon my renewed request that it would kindly relieve me from the charge of the Committee and entrust it to some younger hand, who is likely to be able to attend its meetings in whatever land they may be held, and with affectionate remembrances to many esteemed friends assembled with you, I bid you a loving farewell.

ALEX. F. MITCHELL,
Convener.

Fifth General Council.

REPORT OF COMMITTEE ON BOHEMIAN COMMEMORATION FUND.

The Committee appointed in connection with the Commemoration Fund of the Reformed Churches of Bohemia and Moravia begs to lay before this Council the following abstract of receipts and expenditure. In the *Quarterly Register* for January, 1887, will be found a list of the contributors up to that date, when, practically, the British collection for this object was completed.

I.—SUMS RAISED IN GREAT BRITAIN WHICH HAVE PASSED THROUGH THE HANDS OF JAMES MACDONALD, ESQ., W.S., EDINBURGH.

To Charge.

Contributions	£3,375	7	2
Subscriptions for Kuttenberg Church	73	1	2
Proceeds of Bazaar in Edinburgh	804	19	2
" " Portobello	60	14	11
" " in Edinburgh Stall for Hungary	181	8	2
" " Concert in Edinburgh	13	19	6
Received for goods, books, etc.	52	5	1
Bank interest	130	2	10

£4,694 18 0

Discharge.

Remitted to the Rev. A. Moody for Hungary, less proportion of expenses	£156	8	7
Expenses of Bohemian Deputies in Great Britain	128	0	11
Grants to the Association for promoting the Gospel in Bohemia.	400	0	0
" " Comenius Society	2,500	18	9
Grant to the Krabschitz School	480	0	0
" to Kuttenberg, through Rev. James Pirrie	73	19	2
" to Moravian Church and Sabbath Schools	275	0	0
Printing, bank charges and miscellaneous payments.....	77	17	9

£4,623 5 2

Balance in hand of Treasurer

Sum in hands of Jas. Macdonald, Esq., W. S., for

Kuttenberg Church

1 12 10

£4,694 18 0

Reported by James Macdonald, Esq., W. S., Edinburgh.

II.—SUM RAISED IN UNITED STATES AND REMITTED DIRECT AS

REPORTED BY REV. W. C. CATTELL, D.D., PHILADELPHIA.

£904 11 8½

TOTAL..... £5,599 9 8½

Your Committee look back with great satisfaction upon the reception which their appeals have received at the hands of Christian friends, and trust that the contributions forwarded to these Reformed Churches of our brethren in Bohemia and Moravia, may, with the Divine blessing, be of service in strengthening zeal, faith and activity such as those by which their fathers were characterized.

All of which is respectfully submitted.

No. 3.
Fifth General Council.

ABSTRACT OF THE GENERAL TREASURER'S INTRONIMENTS
 WITH
 THE GENERAL FUNDS OF THE ALLIANCE.
From 27st November, 1888, to 29th July, 1892.

RECEIPTS.

	1888. 2 Months.	1889.	1890.	1891.	1892. 7 Months.
1. From Western Section...	£0 0 0	£205 19 5	†£489 7 10	£417 2 4	£314 17 9
2. From Eastern Section	..	*396 0 0	365 10 0	370 14 6	147 0 0
	1892.....	..	..	..	£461 17 9
	1888.....	..	..	..	..
	1889.....	1890.....	1891.....	..	601 19 5
				..	854 17 10
				..	787 16 10
				..	£2,706 11 10
				Sum of Receipts..	
				Carried down	

* Includes donation of £10.

† This after deducting £10: 17 10, proportion of expense of London Volume.

PAYMENTS.

	1888, 2 Months.	1889.	1890.	1891.	1892, 7 Months.
1. Secretary's Salary	£83 7 0	£500 0 0	£500 0 0	£500 0 0	£250 0 0
2. Secretary's Travelling Expenses .....	..	95 13 0	131 16 0	131 5 0	14 18 0
3. Secretary's Office Expenses .....	..	25 8 0	27 8 11	10 1 5	9 7 0
4. Periodical, Quarterly Register .....	..	63 6 10	73 12 0	92 9 2	43 18 3
	1892.....	..	..	..	£318 3 3
	1888.....	..	..	..	83 7 0
	1889.....	..	..	..	684 7 10
	1890.....	..	..	..	732 16 11
	1891.....	..	..	..	733 15 7
			Sum of Payments,....		£2,552 10 7
			Receipts as above,....		2,706 11 10
			Balance due by Treasurer at 29th July, 1892.....		£154 1 3

EDINBURGH, 10TH AUGUST, 1892. The Accounts, of which the foregoing is an Abstract, have been audited. The tabulated results are as above stated. The Accounts are fully vouched and instructed, the Balance due by the Treasurer being One hundred and fifty-four pounds, one shilling and three pence sterling.

ALEX. T. NIVEN, C.A.

Fifth General Council.

ADDITIONAL PAPERS ORDERED BY THE COUNCIL TO BE PRINTED.

I.

WHAT PHILOSOPHY CAN DO FOR THEOLOGY.

REV. JAMES M'COSH, D.D. LL.D., PRINCETON, N.J.*

Philosophy cannot do as much for theology as the friends of Philosophy and of Theology at times imagine. Philosophy cannot, as it has sometimes attempted, give us a new and intelligent religion. It has nothing in it to satisfy the deeper wants of the human spirit, but it would impart certain kinds of good which I expound in this paper.

I.—Philosophy gives certain first and fundamental truths for the support of religion. In particular, it supplies certain *primitive cognitions*, that is, things directly known by the senses, or self-consciousness, such as Being, Reality, and certain beliefs such as Space and Time which cannot be perceived by the senses; and *primitive judgments*, such as material and mental substance, and cause and effect, as in the very nature of the things perceived. The Word of God, be it observed, does not profess to prove or demonstrate the existence of God. It assumes this as an evident truth, and speaks to us in the name of God. This is one way in which philosophy helps to form and confirm religion. The Scriptures say “the invisible things of God are clearly seen from the things that are made, even his eternal power and Godhead.”

II.—Philosophy presents a conscience which proclaims the indelible distinction between good and evil, Rom. ii., 15, “which show the law written in their hearts, their conscience also, bearing witness and their thoughts the meanwhile accusing or else excusing one another.” It thus appears, that both natural theology and Scripture testify on behalf of the existence of conscience. Both declare that man has sinned. Here, philosophy comes to the aid of religion, and sanctions the Scripture doctrine of reconciliation to God by the atonement provided.

III.—Philosophy can give a system and consistency to Theology. Philosophy consists of a system of first truths deep

* The Rev. Dr. McCosh, of Princeton, N.J., was asked by the Committee on the programme to prepare a paper for the Council. The paper was accordingly prepared, but, as the writer was unable to attend through the state of his health, the Council directed that this paper should be printed in the volume.

in our nature, planted by the God who made us. It looks into the human mind and expounds its laws to us. Such a philosophy benefits religion. It is evident, that the same God has planted these fundamental principles in our minds and given a written revelation of his will. The two are fitted to confirm each other.

All professed philosophy does not sanction and recommend religion. Attempts have been made to strengthen philosophy by making it more artificial. But in doing so, men find they have made it more unnatural, and find that it cannot be reconciled with religion, while if religion yields it is corrupted. It was thus that the philosophy of Origen absorbed and perverted ancient Christianity.

Philosophy while always one in itself, differs in different ages in the manner of its exposition. There was a great change in the days of Descartes, the father of modern philosophy, who held that matter and mind differed so widely that the one could not influence the other. I hold that in perception by the senses, mind immediately perceives matter. Locke held that we do not perceive things out of the mind, but merely ideas in the mind, whereas we should hold that mind perceives the very things, say, our bodies and the things affecting them.

The most influential philosophy for the last hundred years is that of Immanuel Manuel Kant, and our young Americans are apt to adopt his views. According to it, the mind merely knows phenomena in the sense of appearances and not things. All these theories (so different from those of the ancient Greece, who sought the *το ον* or Reality) have always had a tendency to render existence unstable and insecure.

Philosophy has a tendency to benefit theology only when it is a philosophy according to nature. A perverted philosophy always tends to produce a perverted theology. A true philosophy must be constructed by a careful observation of the human mind in the method of induction with consciousness as our informant, and with what Bacon calls,—“the unnecessary exclusions,” that is, of things irrelevant. Such a philosophy always favours true religion.

IV.—Philosophy gives or should give us Reality; should give us our bodies as real, and our sense perceptions as real, and our conscious states as real. And yet modern philosophy has not given us Reality intuitively; that is, made us perceive at once this piece of lead and declare it to be heavy, and these feathers and declare them to be light. Attempts are anxiously made to prove Reality and do invariably fail. It should be observed that Reality is assumed in order to prove Reality. Logically, we cannot prove Reality except by something which contains Reality. We, therefore, assume Reality in things perceived by the senses and thereby, Reality in some other things. We are entitled to assume Reality in what is revealed by the senses, and of what we are immediately conscious of, say in joy or sorrow. Philosophy takes up this Reality and sanctions and

uses it. Philosophy thus places religion in the midst of realities. It shows, that in believing religious truth we are believing in Reality, in the heavens above us and in the earth around us.

It appears to me that most of the errors that have crept into the British theology have proceeded from the German philosophy, which is left without Reality. Young men in drinking in the one have also been imbibing the other, and the vacillation and uncertainty which is acknowledged in the one has come over into the other.

II.

THE DRINK QUESTION IN GREAT BRITAIN.

REV. JOHN CAMPBELL, EDINBURGH.*

It is with sincere regret that every patriotic man, as well as every Christian man, has to acknowledge the fact, that intemperance at the present hour gives rise to one of the most serious, far-reaching and difficult problems we have to face. It is a problem that has received attention—serious attention—but which is far from solution. It is a problem which has a side for almost every phase of human life. It has its political side, and our legislators have been dealing with it, regulating the trade, watching the manufacturers, licensing the retailers, fixing the hours, and in a thousand other ways endeavouring to keep the traffic all right, with the result that to-day, the traffic is all wrong. It has its *social side*, a side of fear and misery and shame and sorrow and death. Let our social life open its lips and speak, and what is the tale it tells. It speaks from every home in our land—of fear that some one in whom dear friends are interested should become entangled in the coils of this serpentine evil and so be destroyed in body, soul and spirit. Nor is there a father or mother in our land thinking of the children God hath given them but experiences the fear, lest sons and daughters, as they grow up and go out into the world, may be enticed and drawn away to ruin and disgrace by the power wielded by the drinking customs of our day. Where is there a friend who does not weep in bitterness of soul over some one better, brighter, nobler than himself, either a wreck upon the waves of life or filling the drunkard's grave—cut off, most likely, in the mid-day of life? His name, that might otherwise have lived revered and honoured, now mentioned only with bated breath. Where is the man, now arrived at the years of maturity, who, with slight modifications, cannot make these experiences his own?

* Mr. Campbell having been unexpectedly called away from the Council was unable to present this paper. Under the circumstances, the Council directed that the paper should be printed in the Appendix.

It has its *commercial side*. Great fortunes have been amassed by individual producers, but this has accumulated no national wealth, for the simple reason that its fruits are poverty as well as shame. The capital invested in the manufacture of strong drink would give employment to seven times the number of men were it employed in mining, shipbuilding, or the ordinary manufactures by which our operatives are employed. Other trades enrich the purchaser—this baneful one always impoverishes, when it does not actually ruin. It is plain as noon-day to any observer of our times, that as a nation, we would be immensely more wealthy were the traffic at an end.

In all these respects drink and drunkenness have received consideration to an extent unequalled, undreamed of, in connection with any other matter. It has been regulated by law. It has been discussed in the family. It has been weighted with taxation and still the tale of misery continues to be told. Sixty thousand persons annually die from its effects. The poverty of our land in eight out of every ten cases, is owing to it. Improvement has taken place in the sobriety of our better educated and better-off classes of our people: for that we thank God and take courage; but in the seething mass and among the increasing thousands outside of church recognition, drink and drunkenness are as strongly entrenched as ever. Much has been done—much is now being done—for the eradication of the evil. Education is made more general every year. Organizations have sprung up, and with a heroism most inadequately recognized, have checked the onward march of the evil. Things would be much worse were it not for them; nevertheless, the evil is still there, strong, grim and cruel. Yes and the evil will continue there, till the only power on earth able to cope with it and overthrow it, the Church of the Living God, taking the field in the strength and courage and wisdom of the Spirit of God, brings it to an end. Her work is before her, the fields are ripe for harvesting. When is she to awake to her duty? She reproveth—and rightly—the extravagance of the age as she finds men and women forgetting that they are stewards for God over what God in His goodness is pleased to give them of the good things of this life. Has she nothing to say against the extravagant and sinful waste of as much precious money upon strong drink as we pay for house rent and bread together? Has she nothing to say to Christian people about the glaring incongruity shown in the fact, that Great Britain which owes her national greatness to Christianity—pays in the proportion of one pound for missions and the support of the church at home—to eighty pounds for strong drink?

When I say that it is a question for the Church to face, I am far from saying that the Church has not been facing it. She has been. Those branches of the Church in Great Britain represented in this Council have men facing the question courageously, and yet the evil stares us in the face. And what is true

of the Churches in the British Islands is true also of her in America, Canada and other far off countries beyond the sea. Let us hear what the Church has been saying. Let us notice what the Church has been doing. This year it was the subject of "regret" in the General Assembly of the Church of Scotland, that there was an "enormous amount of poverty and misery in the country, for which drink is largely responsible." She further deplored "the extent to which intemperance is proving a hinderance to the cause of Christ at home and abroad." In view whereof she urges, "increased exertions to promote an increased interest in the temperance cause among ministers, elders and members of the Church."

The Free Church of Scotland is also in earnest in the work. She has done all that a Church in the circumstances can do—all I hereby submit, that the Free Church of Scotland ought to do. Her work is great and her organization admirable. So much so that the General Assembly of this year observed "with satisfaction the growth of temperance sentiment and the progress of temperance work." The Free Church Temperance Society is "commended to the sympathy, prayers and liberality of the Church." A pastoral letter on the subject of temperance by the Moderator is to be issued in the course of the year by order of the General Assembly.

The United Presbyterian Church of Scotland has always taken a foremost place in faithful dealing with reference to this crying evil. The deliverance of last Synod is so strong and wise that I give it in full: "The Synod recommends all the ministers of the Church to direct the attention of their congregations, at suitable times, to the subject of Intemperance and kindred evils, and to preach a Temperance Sermon on one of the Sabbaths of December; discourages all social drinking usages; renews its former instructions to Presbyteries in making arrangements for the ordination or induction of a minister; and earnestly recommends all the members of the Church to consider prayerfully how they can best promote the cause of Temperance, and use their personal influence in favour of Temperance legislation."

A similar decision was given by the Synod of the English Presbyterian Church.

After the quotations I have made, no reasonable man will for one moment charge these branches of the Church with unfaithfulness or indifference. These supreme courts have done all that courts can do. It is utterly useless to advance in the meantime beyond the point at which they have now arrived. The Church may repeat the mistake made by the civil governors. They may pass resolutions ahead of the sentiment of the hour, and also with results equally to be deplored. No, the Church has spoken in her courts. The next and necessary step is to undertake the work of quickening the Christian conscience, and when this is done, the drink problem will be solved. This is a

question for our people now. The Church courts have spoken loud and long. We must cease from tinkering up the matter as a question of political concern. We must look beyond the ordinary social aspect which it assumes. Till the Church and the people of the Church in particular look upon drunkenness as a sin there will be little progress made. When we learn to classify drunkenness, as the apostle does, with the deadly sins whose mention makes us shudder, and whose consequence is the closing of the doors of the "Kingdom of God," we shall arise in the strength of the almighty Christ, and "then cometh the end."

Towards this the Spirit of God is moving the Church. Is it of no concern that without conference or correspondence our Church, other Churches—all the Evangelical Churches of the world, are moving practically in line—that they are "working together with God"? Is our Lord with His Church according to His Promise? Is the Church of Divine origin and under the guidance of the Holy Ghost?

If so—"He that hath an ear to hear, let him hear what the Spirit saith unto the Churches."

LETTER

FROM THE SYRIAC EVANGELICAL CHURCH
TO THE FIFTH GENERAL COUNCIL OF THE ALLIANCE.*

DEAR FATHERS AND BRETHREN:

Four years ago our Church of Persia was welcomed to the family of the Presbyterian Alliance.

The land of Persia is connected with the Church of the Old Covenant. In a critical period of sacred history this land contained the only Church of God that existed in the world. The kings of Persia restored the people of God to their own land. On the day of Pentecost "Parthians, Medes, Elamites and dwellers in Mesopotamia" were present, and bore the blessings of the New Covenant to these very lands whence we address you. Apostolic men soon followed, and brought the Gospel to Edessa or Dorfa, then the seat of the Syriac language. There are existing documents that attest the fact of Christian martyrs under the Emperor Trajan, not later than A.D. 115; and here first, the head or king of a people accepted Christ not later than A.D. 170, or possibly, in the very days of the Apostles. The earliest existing version of the New Testament is the Peschito, still in extensive use, and not much more greatly removed from the modern Syriac than the language of Chaucer is from the English of to-day.

* Letter received too late for presentation to the Council.

It is not strange that we claim Apostolic origin for the Syriac Church. We are loath to surrender our share in the history of the past. In returning to the simplicity of the Apostles' doctrine and fellowship and ordinances and worship, we cannot lose the succession of the ages past, but claim our right to the true evangelistic and missionary spirit of the fathers and our continued interest in all that remain within the Nestorian Church. Though lapsed and fallen now, this Church was once the true Witness of the East. The army of martyrs under Parthian and Persian kings and, still more, under the domination of the Crescent, are a part of the great cloud of witnesses that compass us about and stimulate our faith. The missionaries who travelled eastward and converted multitudes of the Tartars, and penetrated China, are ensamples to us in our relation to these same regions of the East to-day.

Before the American missionaries arrived in Persia, there had been a long and gloomy night. The cruel hordes of Tamerlane, moving from China westward, had destroyed the very name of Christian over more than fifteen degrees of longitude. The Church, maimed and mangled, only survived as a remnant in the mountain region between Lake Oroomiah and the Tigris. The last gleam of Syriac literature was six hundred years ago. It was the midnight of the Christian Church of the East, with no hope in the future, with no "Morning Star" of a reformation, and no efficacy left in the faith except to cling in blind conservatism to the traditions of the past.

In this time of despair it is not strange that three hundred years ago the Christians west of the Kurdish Mountains in the valley of the Tigris, united with the Church of Rome, while the isolated remnant in Kurdistan and Persia, cut off from the rest of Christendom, were pressed by Roman emissaries, and assured that all the world had submitted to the Pope. In the second decade of the present century, however, the Russian army penetrated to Oroomiah and demonstrated that another power than the Pope was mighty in Christendom.

Two years later, the vanguard of the American missionaries arrived, and in 1835, the mission to the Nestorians was fairly begun by the American Board. It is to the credit of the Nestorian people that these missionaries were cordially welcomed and began their work without a suspicion or obstacle thrown in their way. It is to the credit of the missionaries that for twenty years they did their utmost to infuse new life into the old Church without interfering with its organization. This hope of a reformed and purified Church was reluctantly but necessarily abandoned, and the process began of drawing off the waters that had become dead and stagnant into the channels of a free and evangelical faith. The separation thus begun has resulted in our Reformed Evangelical Church. The history of this Church was given four years ago in the Reports of the Alliance. The communicants in 1857 were 216; in 1867, 697; in 1877,

1,087: in 1887, 2,003. In the report of last November the number was 2,344, including 43 presbyters, 51 preaching deacons and licentiates, 109 ruling elders and church deacons.

In reporting as to the four years past, we would record with gratitude that our God hath remembered His mercy and His truth toward the House of Israel. There have been many tokens of His providence and grace in the midst of many things which seem adverse. Under Moslem government and surrounded by many adversaries, God is truly our Rock and our Salvation; He is our defence, and we shall not be greatly moved. We glance, first, at the difficulties of our condition.

There is to the north the great power of Russia, where thousands of our people have gone, or yearly go, to find employment. The shadow of Russia is over this part of Persia, and all know that in the four years just past, the Czar and his government have become determined persecutors of everything non-Russian. One of our ministers was driven out of Tiflis, because he held meetings for our people. Another minister of our Church, after several imprisonments as a Stundist, has joined the Baptists, as they are a recognized sect in Russia. His field of labour is now on the distant Amoor in Siberia; united no longer with us in name, but still one with us in heart and in the Gospel work.

To the west is Turkey. The boundary between Persia and Turkey divides our people and churches. In Persia, there is the smaller number of Syriac-speaking people but the larger share of missionary work and of its results. In the four years past, the Turks have adopted very stringent methods to repress all missionary schools, and have even forbidden all gatherings in private houses. Some of our preachers have been imprisoned, schools have been disbanded, all Persian preachers or teachers expelled, and such hindrances raised that the good work is quite broken up in the district of Gawar.

These examples of Russia and Turkey have had their effect on Persia, and in the four years past several repressive measures have been adopted, designed to break down the Protestant cause. The spirit of persecution has taken hold of the ecclesiastics of the old Church, and the result is, that in this land, where there is no clearly defined law and where venal governors are more influenced by presents than by justice, our people have suffered much loss and trouble. The opening of new schools and the building of houses of worship are becoming very difficult and expensive.

A darker cloud on our horizon is the present attitude of Mar Shimon and some of his bishops toward the Church of Rome. How far the negotiations have actually gone it is difficult to know, but it is clear that the Patriarch is so dissatisfied with the Archbishop of Canterbury's mission that he no longer invites the Anglicans, but he does invite Papal priests to his mountain diocese. The wise old man at Rome has made flattering con-

cessions as to ritual, giving the cup to the laity, the confessional, etc., and Mar Shimon has come to an understanding with the Roman Catholic Patriarch at Mozul, so that much intrigue is going on. The Patriarchal house is divided against itself, and there is danger of the divisions extending to the valleys of the mountains, and ending in violence and bloodshed.

The question is the surrender of those original and Scriptural doctrines that have given to the Nestorians the name of the Protestants of the East. If these are surrendered the Church must go to pieces, and to this end is the influence of Anglicans and Romanists alike directed. Our duty is clear ;—to press by every means we can, the Gospel agencies, and to win to the truth the common people, conserving whatever is true and enduring in the things which are passing away. The mission work is confusion in the minds of the people ; a lawless spirit is rife, and there is no security in travel. But there is encouragement in the fact, that many of the people are enlightened by the Scriptures. The evangelical party is strong in several places, and the mission station now planted at Mosul is carrying the Gospel with success to the Roman Catholics on the western side of the mountains. The sky is overcast, but the sun is breaking through the clouds.

Turning to the Persian field of our Church, many waves of difficulty have been beating about us in the four years past. The people are confused by the many missions at work among them. First came the Americans. The Roman Catholic monks soon followed, and are persistent and determined in plying the agencies the Church of Rome knows so well how to use. Later comes the Anglican mission with other enticing words and a broad way of outward ritual and easy morals. The Lutheran view of the efficacy of the ordinances is supported by a missionary from Germany. Baptist and Swedish congregational views of a Church without any ordained ministry or order, are unsettling the minds of others. The practical effect is confusing. Are not all these good Christians ? and shall we not therefore, go with the party that offers the most worldly advantages ?

The unrest of the young men educated in our schools presents another phase of difficulty. It is natural for young men to be aspiring, to seek to improve their temporal condition, and in Persia there are few avenues open. They can be teachers and preachers in our Church and mission work, while some may be physicians. A young man gets his diploma in our college. On the one hand, is the humble way to take his lot, as Moses did, among his own people, in self-denying work and low wages. On the other hand, is the West, full of higher education and promotion and large salaries and gains. So many young men are going to Europe and America, and then are drawn away from our Church, as they find patrons and openings in other churches that offer the means of their personal

aggrandizement, that there is danger lest our flocks become pastorless and our land sit in darkness, because the young men of the Church are seeking their fortunes in the West.

Another outgrowth of these years of unrest is the loosening of moral restraints and obedience to authority. The quarrels between the sects and before the unbelievers, the quarrels in some of our churches, the quarrels between church members who shall be greatest or who shall gain his point in some question of property, have been a painful source of trouble, and have retarded the cause of Christ in the four years past. The strength that should be given to work for Christ has been expended in conflict and disputing.

You will sympathize with us in these our troubles. But you will also rejoice in our joys. We have mentioned some of the things that work against the healthy and rapid growth of our Reformed Church. "He that observeth the wind will not sow; he that regardeth the clouds will not reap." These threatening clouds of persecution and intolerance and these many winds of false doctrines and of evil influences are reasons for trusting God more fully, for obeying Him without fear of man. We would not indulge in doubt nor wish our Lord to do otherwise than He does. We would rejoice in His favour and recount His mercies in the years just past.

1. For the strengthening of our Church in its convictions and duties and for the growth of its numbers. The roots are deeper and stronger than four years ago, because the tree has been shaken by the storms. The numbers added have been nearly 800 new members, but the net increase over deaths and defections, is about 260. This increase in the face of the obstacles mentioned is a reason for gratitude. Two special seasons of religious interest have been enjoyed. The power of the Spirit has come in answer to prayer, in connection with faithful work by missionaries, pastors and laymen. These means we hope to continue and to see greater blessings. The care of the enquirers and young converts is a work in which our native pastors do not always succeed, so that often the ingathering is much less than the number of enquirers. Many prove to be stony ground hearers. The hope of our Church is in seasons of refreshment, in the promise, "I will pour out my Spirit on all flesh." There is an increase in the spirit of benevolence and of self-support, in intelligent loyalty to Christ and His Church. Notwithstanding the influences of faction and strife, we have many instances of better local churches and greater devotion to Christ. Notwithstanding the unrest among young men we have special cause of gratitude that the Holy Spirit has prompted some a higher type of life and effort. Some have been examples of volunteer work, who, without remuneration, devote weeks and months to labour from village to village and from house to house. There is a rising spirit of consecration in our ministry, and we hope it will increase till many more volunteer and missionary workers will arise.

In the regular ministry of the Word there is really no falling off. In the four years past, twelve young men have entered the work, and a class of ten others are on the threshold. Some of our best ministers have been removed by death. A year ago, our oldest pastor, who went to his rest after fifty years of service. Another, a young man, was carried to his grave a few days ago in great sorrow. He was a leader among the young men, and his few years of service have been an inspiration and a power, and have won him a name in the Church of God, for simple faithful preaching and labour for souls. May his mantle fall on many others.

We would express gratitude for Women's work among Women. The organized efforts of the sisters in some of our Churches and congregations are bringing many of their sex under Gospel influence, and godly women's influence in home and church is as the fragrance of precious ointment. Another cause of gratitude is that the common people in most places gladly hear the Word, and the simple preaching of the Gospel, joined with loving service, wins the hearts often of opposers. A few weeks ago the Turks compelled one of our preachers to leave a mountain valley where the people are ignorant and needy. The whole population was moved, and many said that if he could stay, his prayers and teachings of the Word must soon bring the whole people under his influence. Many such encouragements are given us. The remark is often made when there is an earnest worker there, that there is little hindrance to the work.

In our Church extension there has been growth. More houses of worship have been erected in the four years past than in any other like period, and there is an increasing demand for an increasing number of worshippers. Two important churches are in process of erection this summer. Our local Knooshyas or presbyteries have increased from four to five, and the territory has enlarged. By the establishment of a Mission station on the West of the mountains and the transfer of Mosul field to the Presbyterian Board, the important city of Mosul and the plains of Nineveh with several congregations will hereafter be united with our Church. Plans are also on foot by which the Tabreez field with other congregations are to unite with us, so that our bounds shall extend from the Tigris to the Caspian and our Church shall bind together Nestorians, Armenians and other nationalities into one family in Christ.

We render special gratitude for the open door before us to give the Gospel to Jews and Moslems. The death penalty, it is true, is not revoked, and fanatical mobs clamour for the blood of any Moslem who renounces his faith. We now have a case before our eyes. One of our brethren was arrested, beaten and tormented, and still lies in the Government prison in Tabreez for no other cause than that he confesses Christ as his Saviour. His life has been in jeopardy for weeks. The days of martyrs in the lands of Islam are not ended. On the other hand, God is

certainly preparing the way for the proclamation of the Gospel to all the non-Christian peoples, and we believe that He has kept a seed among the nominal Christians, and is now giving to our Church the opportunity and the inducement to great service. As the Waldensian Church for Italy, so may our Church be for Persia. Certainly, in the four years past, there has been a great increase of faith and a fuller belief in and obedience to the Lord's command to preach the Gospel to every creature, and the promise stands, "He that believeth on Me greater works than these shall he do because I go to My Father." A small church has been gathered from the followers of Islam, organized separately, as they speak a different language, and every year sees new converts and greater interest. An Inner Mission has been formed and for a year past has been at work to carry the Gospel to all nationalities. One of the agents of this mission is the brother in prison for the Gospel's sake. The efficient and economical way of Mission Work is by means of devoted workers who already know the languages and the people. There are many obstacles, but not more than in the days of the Apostles. In Persia far more than Turkey, there is a spirit of inquiry, and our beginnings for missionary work may grow to a large evangelizing agency.

Among the Jews also, we are cheered by a movement that promises much fruit among these children of the Captivities.

In these many ways God is working, and the characteristic of our age is religious discussion and unrest. While our lot is cast in a land slow in its changes and backward in its improvements, while we have not the rapid locomotion of its railways nor the might of the steam engine, may God grant us the greater blessing to be a truly missionary church. Pray for us, and help us that the missionary spirit may be truly the life of our Church, and winning souls may be the honour and joy of our members.

In conclusion, let us express our thanks to the Presbyterian Church and Board that support the missionary work in our midst. The College and Female Seminary, the intermediate and village schools, the printing press and hospital and other medical work, the assistance in building churches and supporting preachers and the co-operation of missionaries are all from the liberality of our brethren and sisters in America. All being members of one body in Christ, and we and our Church and land, being the needy members, we thus receive the more abundant honour. We have the greatest confidence that all these institutions of the Gospel will be sustained until God, through His grace and providence, by greatly increasing our Church in members and spiritual power, and by changing the age to one of justice and freedom, shall enable our Church fully to support its own institutions.

Toward this end and for the development of the work in the years before us, we would mention the following aims and hopes:

Greater outpouring of the Spirit to sanctify our Church, to

raise up a consecrated ministry more and more and to enlarge its numbers and strength.

Wisdom and agencies to enlighten the mountain people to strengthen our Church among them, that they may escape from the domination of Rome.

The expansion of missionary work among the millions of Moslems about us and the means to support native missionaries, believing that God will raise up and qualify the men.

The building of a greater number of houses of worship and homes for pastors, and assistance to accomplish this.

These are subjects just now pressing upon our hearts, and we commend them to your prayers.

Yours in the bonds of Christ.

This paper is drafted by the brethren of the Evangelistic Board and by order of the General Knooshya of the Evangelical Presbyterian Church. Especially revised by

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