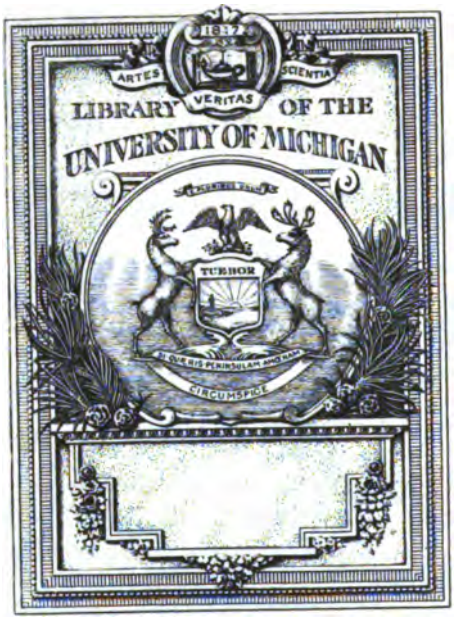


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alliance of Reformed churches holding the Presbyterian system.

REPORT OF PROCEEDINGS

OF THE

FIRST GENERAL PRESBYTERIAN COUNCIL

CONVENED AT EDINBURGH, JULY 1877.

WITH RELATIVE DOCUMENTS

BEARING ON THE AFFAIRS OF THE COUNCIL, AND THE STATE OF THE PRESBYTERIAN CHURCHES THROUGHOUT THE WORLD.



Printed by Direction of the Council.

EDITED BY REV. J. THOMSON, A.M.

EDINBURGH: THOMAS AND ARCHIBALD CONSTABLE,
PRINTERS TO THE QUEEN, AND TO THE UNIVERSITY.
1877.

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PREFATORY NOTE.

THE Council intrusted the preparation and issuing of this Record of its Proceedings to the Scotch Committee, which, under instructions of the London Conference, had made arrangements for the meeting in Edinburgh. The Committee at once issued circulars in all directions, inviting subscribers to send in their names; and the large number received showed how great an interest the Council has excited. They have made the best arrangements in their power for the early delivery of the Proceedings to the subscribers, and hope that these will prove satisfactory.[1]

The Committee have observed with regret that in the hurry of the meetings some topics did not receive the attention which they were entitled to, and hope that the same generous forbearance which was so conspicuous during the Council, will continue to be shown, where any omission or irregularity may be found. They think it right to add that, in the preparatory arrangements for the meeting of Council, much assistance was given by many friends in Edinburgh, not members of the Scotch Committee; especially by Mr. THOMAS NELSON, Publisher, Mr. JAMES MACDONALD, W.S., Dr. PRINGLE, Rutland Square, and Mr. J. T. MACLAGAN, C.A.

The Committee earnestly hope that this volume, under the blessing of God, notwithstanding its unavoidable imperfections, may contribute to promote the objects of the Council, by binding the Churches in brotherly fellowship, and stimulating them to united effort to advance the cause of Christ throughout the world.

[1] Additional copies (price six shillings) may be had on application to Rev. WILLIAM GILLIES, 13 South St. Andrew Street, Edinburgh, one of the Clerks of the Council, and Secretary of the Scotch Committee.

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INTRODUCTORY NARRATIVE.

By WILLIAM G. BLAIKIE, D.D., LL.D., F.R.S.E.,

PROFESSOR IN THE NEW COLLEGE (FREE CHURCH), EDINBURGH,
CONVENER OF GENERAL COMMITTEE OF PRESBYTERIAN COUNCIL, 1875-1877.

THE idea of an Alliance, Council, or Confederation of the Reformed Churches had a prominent place in the minds of the Reformers, and has seldom been overlooked by those whose minds have been impressed with the unity of the Church. In 1561, Beza, at a Conference at St. Germain, urged the necessity of such a council. The following passage from a letter of Calvin's to Archbishop Cranmer in 1552, in reply to an invitation to attend a Conference in London for promoting unity of doctrine, affords an interesting glimpse of his views:—

"One of the greatest events of the time," he wrote, "is, that the Churches are so widely separated from each other, that there is not even a temporal or human intercourse carried on between them; we may well therefore be silent as to a holy communion of the members of Christ, which is in everybody's mouth, but no sign of which exists in the heart. This is partly the fault of the princes. The body of Christ is torn asunder, because the members are separated. So far as I am concerned, if I can be of any use, I will readily pass over ten seas to effect the object in view. If the welfare of England alone were concerned, I should regard it as a sufficient reason to act thus. But at present, when our purpose is to unite the sentiments of all good and learned men, and so, according to the rule of Scripture, to bring the separated Churches into one, *neither labour nor trouble of any kind ought to be spared.*"[1]

A few years later, the authors of the Second Book of Discipline, in Scotland, after enumerating the various assemblies or courts proper to the Presbyterian Church within any country, added:—"There is besides these, another more general kind of Assembly, which is of all nations and estates of persons within the Kirk, representing the universal Kirk of Christ, which may be called properly the General Assembly, or General Council of the whole Kirk of God."

In the work commonly known as "Pardovan's Collections" of Scottish Church Law, there is a section with the title, "Of a General Council of Protestants." The author considered such a council to be right and constitutional, but thought it could not be convened except through the authority of the sovereigns of the various countries. If that could only be had, such a council, he thought, ought to consist of one pastor and elder for each province of a hundred parishes, and should meet once in seven years.

Besides the obvious desirableness, on general grounds, of a General Council of the whole Church, there are special reasons in the very nature of the Presbyterian system, pointing towards it as the natural apex of the whole structure. The Presbyterian system is remarkable for its unity of organisation; yet that feature is wanting where it is most natural to look for it.

"Presbyterianism" (as the present writer had occasion to say in an article on this subject in *The British and Foreign Evangelical Review*, April 1875) "has never presented to the world that aspect of unity *as a whole*, which its several branches very remarkably exhibit. Take any well-organised section of the Presbyterian Church, and you find its unity quite remarkable. The whole hangs together through a gradation of church courts, rising from the congregational kirk-session to the all-regulating General Assembly. There is nothing here of the aspect of the Independent system, perhaps we may say too little; for in Scripture there

[1] Henry's *Life of Calvin*, vol. ii. p. 126. *Cranmer's Works* (Parker edition), vol. ii. pp. 430-433.

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is perhaps more recognition of local independence, within certain limits, than is usual among us. But while we have been most careful to banish Independency from our individual Presbyterian organisations, we have left it in full swing in so far as these Churches are related to one another. It has not got so much as a foothold in the separate members, but as if to compensate for this, it is allowed to reign supreme over the whole. Most of the sections of the Presbyterian Church are quite independent of each other. Presbyterian principles are carried to their utmost reach in the interior; they are abandoned in the region beyond. They are applied with scrupulous care to adjust all local interests; they remain in abeyance when wider interests and obligations are concerned. But surely the principles that are applicable to individual sections are in some degree applicable to the body as a whole. If it was the design of the Head of the Church, that within a definite territory or a particular Church the members should have a close relation to each other, it could not have been His intention that the several organisations, spread over the world, should be quite apart. Here, then, is the great deficiency of Presbyterianism. It has wanted the Œcumenical bond. It presents the aspect of mere independent fragments. It has not even the appearance of visible or formal unity, and the want is all the more striking because it has so much both of substantial unity as a whole, and of visible unity in the separate parts."

The idea of a General Council was beset by too many practical difficulties to be carried out in Reformation times. When the Reformation movement subsided, it went to sleep, and for three hundred years it was little heard of. But within the last dozen of years it seems to have revived spontaneously and independently in many minds. Among the earliest to give expression to it in printed form was Professor Macgregor, of the New College, Edinburgh, who, writing on "Our Presbyterian Empire" (in the *Presbyterian* of Edinburgh, May 1868), adverted to the desirableness of "holding a Council of Presbyterians who hold by the Presbyterian standards, once in five, ten, or twenty years, alternately at Edinburgh, London, and New York, at which all the Churches might confer for œcumenical purposes, while each Church, for local purposes, would always retain her own autonomy, and hold herself perfectly free to accept or reject the decisions of the Council in the exercise of her own independent judgment under Christ."

Similar views had been propounded for some time by the Rev. Dr. M'Cosh, formerly minister of the Free Church in Brechin, afterwards Professor in Queen's College, Belfast, and now President of Princeton College, New Jersey, U.S.; but until 1870 nothing had occurred to give such practical interest to the idea as to lead to a feasible scheme. In that year, the first meeting of the General Assembly of the re-united Presbyterian Church of the United States was held at Philadelphia. Amid the happy feelings which marked that great reunion, desires for a wider fellowship naturally arose. To these Dr. M'Cosh gave expression in a sermon preached during the sittings of the Assembly, in May 1870, in the church in which it met, and published at the time in several newspapers. In this sermon he indicated his longing for a Pan-Presbyterian Council; and in 1872 he repeated the suggestion in a lecture on "Presbyterianism in Foreign Lands," published at Philadelphia in *The Tercentenary Book*,—a commemoration of three events that occurred in 1572,—the death of Knox, the St. Bartholomew Massacre in France, and the establishment of Presbytery in England.

"It has long been a favourite idea of mine," he said, "that all the Presbyterian Churches might be brought together at a Pan-Presbyterian Council, at which each of them might be represented. Let it be understood that I do not propose breaking up the separate Churches of British and Continental Europe, or of this country. I would no more think of this than I would of separating the States of our Union. In our General Government and in our State Governments, we have a model to which we might look, in settling the relation which the several Churches might bear to the Central Church organisation. Some grand principles might be agreed to; let them be few and simple. Of course there must be a doctrinal basis. But this should not consist in a new creed or confession. Let each Church retain its own standards, and be admitted into the Union only on condition that these embrace the cardinal truths of salvation. There must also be certain principles of Church order pre-supposed: such as the parity of ministers, and government by representative councils, in which ministers and elders have a joint place. But the mode of carrying out these principles must be left to each organisation—in this way securing that we have in the Church, as in all the works of God, unity with variety. The Grand Council should have authority to see that their fundamental principles of doctrine and of government are carried out in each of the Churches, and might cut off those that deliberately departed from them in act or in profession. But beyond this it need have no other disciplinary power. Without interfering at all with the free action of the Churches, it might distribute judiciously the evangelistic work in the great field, which is the world; allocating a sphere to each, discouraging the plantation of two churches where one might serve, and the establishment of two missions at one place, while hundreds of other places have none.

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In this way the resources of the Church would be kept from being wasted, while her energies would be concentrated on great enterprises. When circumstances require it, the whole strength of the Church might be directed to the establishment of truth and the suppression of error and prevalent forms of vice. More important than all, from this heart of the Church might proceed an impulse reaching to the utmost extremities, and carrying life to every member.

"I believe that the idea of such a union has occurred to many within the last few years. I do not claim to myself any superiority of wisdom; but for the last ten years I have been speaking and writing on this subject in a variety of quarters. I was met with a right Irish cheer when I proclaimed it in the General Assembly of the Irish Presbyterians. I unfolded my views more fully in an article in the *Weekly Review*, an able organ of the Presbyterian Church published in London. I believe I spoke of it at the meetings of both General Assemblies at St. Louis in 1866. I scarcely expect to live so long as to see it accomplished; but there are some here, I verily believe, who will see it with their eyes.

"My Scottish partialities would lead me to think that Edinburgh, the city of Knox and of Chalmers, might be the most appropriate place for the first meeting of the Presbyterian General Assembly. But if our common mother there say that her children are not yet prepared to meet together, then let one of her daughters open her house for the reception of the family. Let the largest Presbyterian Church in the world issue the invitation, and let the meeting-place be the City of Brotherly Love."

The present writer was an early and somewhat strenuous advocate of a General Presbyterian Council. The idea took hold of his mind during a visit to America in 1870, on occasion of his attending the Reunion Assembly at Philadelphia, as a delegate from the Free Church of Scotland, and was broached then on several public occasions in the United States and in Canada. The following year he expressed his views more fully in *The Presbyterian* (November 1871), in an article entitled, "Confederation of English-speaking Presbyterians,—a Proposal." The proposal was limited to "English-speaking" Churches, simply because at that time it seemed too difficult to embrace all languages, though the writer has since become convinced that the comprehension of others in the scheme is one of its most hopeful and interesting features. Seven objects were specified as worthy to be contemplated by such an alliance:—1. To foster the idea of a large brotherhood, or ecclesiastical family, with the stimulating influences which that thought conveyed. 2. To give to the various Churches more of "the communion of the saints," more real fellowship in each other's gifts and graces. 3. To communicate to each other the results of experience in practical work. 4. To show how the elements of true conservatism and legitimate freedom and progress might be adjusted to each other. 5. To divide foreign and other fields of labour among the various Churches. 6. To give opportunities for united prayer. 7. To cultivate Christian friendship, bringing congenial souls into closer contact with each other, and deepening their interest in each other's work. It was added that the due result of such an alliance would not be an increase of sectarianism, because Christian brotherhood, as it enlarged its fellowship, enlarged itself; and possibly the final result might be a federal gathering together of all the Evangelical Churches, whether Presbyterian or not.

In 1872 the Rev. J. Moir Porteous, Free Church, Wanlockhead, published a work entitled *The Government of the Kingdom of Christ*, containing a proposal for a General Council. He suggested a consultative Assembly, composed of the representatives of all the Presbyterian Churches of the world. "Would it not be a grand moral spectacle," he asked, "were representative associate presbyters from all the Presbyterian Churches of the world to meet in the name and by the authority of the King and Head of the Church, to consult and determine as to the best means of removing obstacles to, and of promoting the establishment of, His kingdom in every part of the world?" (2d edition, 1873, p. 328.)

In February 1873 public action of a more definite kind was taken both in Ireland and in the United States. Dr. Knox of Belfast gave notice of the following overture to the General Assembly of the Irish Presbyterian Church; at the Assembly the overture was approved of, and a committee appointed to correspond with other Churches:—

"Whereas there is substantial unity in faith, discipline, and worship among the Presbyterian Churches in this and other lands; whereas it is important to exhibit this unity to other Churches and the world; whereas a desire has been expressed in many lands for closer union, among all branches of the great and

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widely scattered family of Presbyterian Churches; it is overtured to the General Assembly favourably to consider this subject, and open up a correspondence with other Churches, holding by the Westminster Confession of Faith, with the view of bringing about an Œcumenical Council of such Churches, to consider subjects of common interest to all, and especially to promote harmony of action in the mission fields at home and abroad."

About the same time the Rev. Dr. Nicolls of St. Louis proposed an overture, in almost identical terms, to the General Assembly of the Presbyterian Church of the United States (North), which was also very cordially approved of. (*See Appendix.*)

In the autumn of 1873, when the Evangelical Alliance met at New York, an important meeting of Presbyterian ministers and elders was held there, and an address was issued in which, after referring to the extent of the Presbyterian Churches and the desire that had arisen in many quarters for a confederation or alliance, the following remarks occur:—

"Having respect to this concurrent expression of feeling, the Committee of the General Assembly of the Presbyterian Church in the United States of America availed themselves of the presence of so many Presbyterian ministers and elders at the Conference of the Evangelical Alliance in New York, in 1873, to hold a meeting for a comparison of views on this subject. The meeting was held on October 6th. About one hundred and fifty persons attended, coming from various Presbyterian denominations in widely distant countries; from the principal Presbyterian Churches in the United States and the Dominion of Canada; from England, Scotland, Wales, and Ireland; from Italy and Germany.[1] The utmost cordiality was shown at the meeting, and the following resolutions were adopted unanimously:—

"I. That whereas the General Assembly of the Presbyterian Church in the United States of America, and the General Assembly of the Presbyterian Church of Ireland, at their last meetings, passed resolutions in favour of an Œcumenical Council of Presbyterian Churches, we, providentially brought together at this time, and belonging to various branches of the Presbyterian family, cordially sympathise with these movements toward a General Council of the Presbyterian Churches in various lands.

"2. That a Committee be appointed to correspond with individuals and with organised bodies in order to ascertain the feeling of Presbyterians in regard to such Federal Council, and to take such measures as may in their judgment promote this object.

"3. That this Committee be authorised to co-operate, as far as possible, with the General Assembly of the Presbyterian Church in Ireland, and with the Committee of the General Assembly of the Presbyterian Church in the United States of America."

The Committee thus named consisted of the following gentlemen:—

HOWARD CROSBY, D.D., LL.D., Chancellor, New York University, N.Y.
J. W. DAWSON, Principal, M'Gill College, Montreal, Canada.
WM. PAXTON, D.D., New York, Presbyterian Church, U.S.A.
H. D. GANSE, " Reformed Church in America.
HOWELL POWELL, " Welsh Presbyterian Church.
H. L. GRANDLIENARD, " French Evangelical Church.
JOHN HALL, D.D., " Presbyterian Church, U.S.A.
DAVID GREGG, " Reformed Presbyterian Church.
WM. ORMISTON, D.D., " Reformed Church in America.
J. H. A. BOMBERGER, D.D., Lancaster, Pa., Reformed Church in the U.S.
JAMES MURRAY, Moderator, Presbyterian Church of Lower Provinces of B.N.A.
G. D. MATHEWS, New York, United Presbyterian Church, *Secretary.*
JAMES M'COSH, D.D., LL.D., President of the College of New Jersey, Princeton, *Chairman.*

In the address to all other Presbyterian organisations which this Committee issued, they were asked, should they approve of the object, to express their approval in a formal way, to appoint a Committee to correspond with similar Committees from other bodies, and to make other arrangements for carrying the scheme into effect.

The benefits of the proposed movement were stated thus in the address of this Committee:—

"1*st.* It would exhibit before the world the substantial unity, quite consistent with minor diversities, of the one great family of Presbyterian Churches.

"2*d.* It would greatly tend to hold up and strengthen weak and struggling Churches, by showing that they are members of a large body. The Protestant Churches of the Continent of Europe, for example, feel the great need of sympathy and support from Churches more favourably situated.

"3*d.* It would enable Churches, which are not inclined to organic union, to manifest their belief in the unity of the Church, and to fraternise with those whom they love, while they still hold to their distinctive testimony.

[1] The French-speaking deputies to the Alliance were otherwise engaged that evening, but a separate meeting was afterwards held with them, when they approved most heartily of the action that had been taken.

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"*4th.* Each Presbyterian Church would become acquainted with the constitution and work of sister Churches, and their interest in each other would be proportionally increased. Some might be led in this way to see in other Churches excellences which they would choose to adopt.

"*5th.* The Churches may thus be led to combine in behalf of the truth, and against prevalent errors; as, for instance, to defend the obligations of the Sabbath, to resist the insidious efforts of the Papacy, especially in the matter of education, and to withstand Infidelity in its various forms.

"*6th.* Without interfering with the free action of the Churches, this Council might distribute judiciously the evangelical work in the great field 'which is the world;' allocating a sphere to each, discouraging the planting of two congregations where one might serve, or the establishment of two missions at one place, while hundreds of other places have none. In this way the resources of the Church would be husbanded, and her energies concentrated on great enterprises.

"*7th.* It would demonstrate to the Christian world these great facts in the working of the Presbyterian system: That, by its reasonable polity, it consists with every form of civil government; that, by the simplicity of its usages, it is adapted to all the varying conditions of the Church upon the earth; and that, by its equal distance from licence and arrogance, it is best prepared to recognise the kinship of all believers.

"*8th.* It would manifest the proportions and power of the Presbyterian Churches, and thus offer effectual resistance to the exclusive pretensions of Prelacy and Ritualism in all their forms.

"*9th.* From such a Council, hallowed and quickened by the Redeemer's presence, there might proceed, as from a heart, new impulses of spiritual life, bringing every member of the Church into closer fellowship with his Divine Master, into deeper affection for his brethren for his Master's sake, and into more entire consecration of all his powers to the Master's work."

In 1874 the subject was discussed in various General Assemblies and Supreme Courts, and Committees were appointed to correspond with similar Committees of other Churches, and take steps towards the accomplishment of this object.

In the summer of that year, Dr. M'Cosh of Princeton, Chairman of the New York Committee, visited Great Britain, and conferred with members of the Committees appointed by Churches in England, Scotland, and Ireland. A few friends in Edinburgh, hastily convened, met in Dr. Blaikie's house, and agreed to take steps for calling two preliminary meetings, one at Edinburgh, and one at New York, to be held in November or December of the current year; and also for convening a joint preliminary conference of British, American, Continental and Colonial delegates, at London, in the summer of 1875, to form a constitution for the proposed Council, and to determine the time and place of its first general meeting.

The meeting of British Delegates took place at Edinburgh on 13th November 1874. There were present representatives of six Churches, the Rev. Dr. Duff in the chair. The Minutes bear that:—

"At the request of the Chairman, Dr. Blaikie explained the steps that had led to the calling of the present meeting, and laid on the table a printed programme which had been agreed on by the several Conveners of Committees, suggesting topics suitable for consideration.

"1. The first point considered was the nature of the proposed body. It was the mind of the meeting that it should not be a mere casual gathering, but a Council of Commissioners delegated by the several Churches.

"2. Its powers should only be those of a deliberative body, and should carry only moral weight.

"3. The Churches represented in the Council should be Presbyterian Churches in sympathy with Evangelical views. The meeting did not come to any decision as to how such Churches might be defined. In regard to most English-speaking Churches, the Westminster Standards would form the basis; in regard to Foreign Churches, it was thought that in some way it should be shown that their creed was in harmony with the consensus of the Reformed Churches.

"It was considered that the number of Delegates should not exceed three hundred. It was also thought that there might be a class called "Associates," who might sit and deliberate with the Council, but not vote. These "Associates," not requiring to be delegated, but admitted by the Council or a Committee. The proportion of Ministers to Elders to be settled by the Churches electing them, with an understanding that an equal number of each should, if possible, be appointed. The *quorum*, it was thought, ought to be not fewer than the number of Churches represented—*e.g.*, if the number of Churches represented was thirty-five the *quorum* also to be thirty-five (others thought twenty-five).

"4. Business. The business might be brought forward in the form of suggestions by the Churches represented, these suggestions to be considered and arranged by a Committee of the body previous to the public meeting. An opportunity should also be afforded for members of the Council to suggest topics, subject to approval of the same Committee. A majority of votes to determine the questions submitted to the Council.

"5. The Council to meet once in three years. (Dr. Lang said that his Church had not considered the subject of a triennial Conference, and that he did not wish at present to be held as concurring in that.) The first meeting to be held in 1876—place to be determined at London meeting, in 1875.

"It was remitted to Dr. Blaikie, in connection with the other Conveners, to take steps for getting the

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more mature opinion of the representatives now present on the points not settled, to arrange communications with other Presbyterian Churches in the United Kingdom and the Continent, and with Missionaries and the Colonies; and to correspond with Dr. M'Cosh and the American brethren.

The meeting at New York was held on 3d December. There was both a private and a public meeting. The private meeting was attended by Representatives of the Presbyterian Church, the Reformed Presbyterian Church of North America, the General Synod of the Reformed Presbyterian Church, the United Presbyterian Church, the Welsh Calvinistic Methodist Church, the Dutch Reformed Church, and by several other ministers and laymen who were present on the invitation of the Committee. The proceedings were most harmonious, and the spirit very cordial.

At a public meeting held in Rev. Dr. Ormiston's Church, Rev. Dr. John Hall presided, and Rev. Dr. M'Cosh proposed the following Resolutions, which were unanimously carried:—

"1. In the opinion of the Churches represented at this meeting, it is desirable to form a Confederation of the Reformed Churches holding to the Presbyterian system, in order to manifest the substantial unity of these Churches, and to combine them in the accomplishment of the great work committed to them by the Head of the Church.

"2. While furnishing to the Presbyterian Churches a means of entering into closer fellowship with one another, this Confederation is not meant to separate them in any way from other Churches which hold by Christ, the Head, with which Churches will always be ready to co-operate.

"3. This Confederation does not propose to form or adopt a new Confession of Faith, but will require every Church proposing to join it to submit its Creed, and will admit only the Churches whose Creed is in conformity with the consensus of the Reformed Churches.

"4. It shall not interfere with the internal order and discipline of any Church.

"5. It shall hold, from time to time, a General Council, composed of representatives of all the Churches constituting the Confederation.

"6. The representatives to this Council shall always consist of an equal number of Ministers and Elders.

"7. The General Council shall take only such subjects as have been submitted to the Church by her great Head.

"8. The General Council shall seek to guide public sentiment aright in various countries by papers read, by addresses delivered, by information collected for publication, by the exposition of sound scriptural principles and defences of the truth.

"9. The decision come to by the Council shall be laid before the several Churches, and be entitled to receive from them a respectful, a prayerful, and careful consideration.

"10. It will labour to promote the peace and harmony of the Churches.

"11. It will ever rejoice to support weak and struggling Churches which have to carry on their operations amid infidel and anti-Christian opposition.

"12. It will defend by all lawful means, those who in any country are persecuted for conscience' sake.

"13. It will serve to procure for the Churches that freedom of government and of action which Christ has given to such as their inalienable privilege.

"14. It will enploy all moral means to distribute the Mission work of the Churches on the foreign field so as to prevent Missionary enterprises from interfering with or hindering each other; that Missionaries be sent to every nation, and our Lord's command be fulfilled by the Gospel being preached to every creature.

"15. It will encourage the Churches to combine efforts to provide for the religious wants of great cities and other destitute portions of the home field.

"16. It will press upon all the Churches the imperative duty of securing the adequate instruction of the young in the Scriptures of the Old and New Testaments.

"17. It will make every effort to protect the Sabbath as a Divine institution, fitted to convey so many blessings, temporal and spiritual.

"18. It will endeavour to combine the Churches in their efforts to suppress intemperance, and the other great prevailing vices of the age, and generally to promote the moral improvement and elevation of mankind.

"19. It will aim to foster among Christians systematic beneficence for the furtherance of Christian objects.

"20. It will make systematic efforts to meet prevailing forms of Infidelity all over the world.

"21. It will seek to combine the Protestant Churches in opposing the errors and inroads of Romanism.

"22. In order to organise the Federation, a Committee shall be appointed to correspond with the Committees of the British Churches, and with other Churches throughout the world holding to the Presbyterian system. The Committee in correspondence with the Committees of the British Churches shall call a preparatory meeting of the Committees of all the Churches joining in this Confederation, to be held in London or elsewhere in 1875.

"This preparatory meeting is expected to agree upon and circulate in proof a constitution of the Confederation to be held, if possible, in 1876. This preparatory meeting shall agree upon a provisional plan of representation—that is, upon the number of deputies to be sent by each Church to the first General Convention."

At the meetings of General Assemblies and Synods in May 1875, the subject continued to be regarded in a favourable light, and in most cases delegates were appointed to attend the Conference in London. An important accession to the ranks of the movement

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took place through the appointment of delegates by the General Assembly of the Presbyterian Church in the United States (South).

It is very important, however, to remark that in approving of the proposal of a General Council, it was understood among all, and expressly stated by some, that the Council was not to be an authoritative body, that it was to have no jurisdiction even over the Churches represented in it, and that it was to exercise only a moral influence upon them. It may appear as if this reservation destroyed the chief ground on which such a Council had a claim to exist in the Presbyterian system. If that system demands a General Council to complete it, ought not that Council to possess the same sort of authority and jurisdiction as the other Assemblies or Synods of the several Churches? Logically, this may be correct; but the case is one of many in which the conclusions of logic require to be modified by practical considerations. An authoritative Council, ruling and controlling all the Churches represented in it, is an obvious impossibility in present circumstances. The varieties of language and race, the distance of Churches from one another, the diversity of historical traditions among them, the ignorance prevailing of one another's ways, would make a supreme authoritative Assembly an impossibility, at least for the present. The question to be considered was, whether an Assembly with only moral influence was not possible and worth the having, and whether it would not accomplish many of the ends for which the other might be theoretically proper.

The meeting in London having been fixed for 21st July and following days, admirable arrangements were made for it on the spot by the Committee on Union of the Presbyterian Churches in England. On the evening of the 20th a meeting of welcome was held in Regent Square Church, presided over by the Rev. Dr. Oswald Dykes, the minister of the church, who, after devotional exercises, addressed the delegates, welcoming them to London. Replies were made by Rev. Dr. Morris, of Lane Theological Seminary, Cincinnati, Moderator of the last General Assembly of the Presbyterian Church of America (North); M. le Pasteur Charbonnier, Moderator of the Waldensian Synod; Rev. W. Williams, Moderator of the Welsh General Assembly; Rev. Dr. Porter, Moderator of the Irish Presbyterian Assembly; M. le Pasteur Anet of Brussels; Rev. Dr. Sloane, of the Reformed Presbyterian Church, U.S.; and Rev. Dr. W. Robertson of Edinburgh.

The Conference met in the English Presbyterian College, Guildford Street, on Wednesday, 21st July, and on the motion of the Rev. Dr. Duff, seconded by the Rev. Dr. Stuart Robinson of Louisville, U.S., the Rev. Dr. M'Cosh of Princeton College was appointed President of the Conference, and took the chair. Professor Blaikie, D.D., of Edinburgh, and Rev. G. D. Mathews of New York, were appointed clerks.

There were given in to the Conference commissions from twenty-two Churches, containing the names of one hundred and one delegates, of whom sixty-four were present, representing twenty-one Churches, the commissioners of the United Presbyterian Church of America not being able to be present. These Churches, *with the delegates present*, were as follows:—

I.—UNITED STATES OF AMERICA.

1. *The Presbyterian Church in the United States of America (North).*

Rev. Samuel J. Wilson, D.D., LL.D., Allegheny.
Rev. Edward D. Morris, D.D., Moderator of last General Assembly, and Professor at Lane Seminary, Cincinnati.
Rev. James M'Cosh, D.D., LL.D., President of Princeton College, New Jersey.
Rev. Philip Schaff, D.D., Professor in Union Seminary, New York.
Rev. Alexander Reed, D.D., Brooklyn.
Rev. A. M. Reid, Ph.D., Steubenville.
Rev. Thomas H. Robinson, D.D., Harrisburg.
Rev. Albert T. Chester, D.D., Buffalo.
Rev. Robert M. Patterson, Philadelphia.
Rev. W. W. Atterbury, New York.
Rev. George D. Mathews, New York.
William E. Dodge, Esq., Junr., New York.
John Wanamaker, Esq., Junr., Philadelphia.
Hon. Stanley Matthews, Cincinnati.

2. *The Presbyterian Church in the United States (South).*

Rev. Stuart Robinson, D.D., Louisville.

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3. *The Synod of the Reformed Presbyterian Church.*

Rev. J. R. SLOANE, D.D., Allegheny.

4. *The Reformed (Dutch) Church in America.*

Rev. E. P. ROGERS, D.D., New York.

II.—GREAT BRITAIN AND IRELAND.

I.—ENGLAND.

1. *Presbyterian Church in England.*

Rev. JOHN MATHESON, M.A., Hampstead, Moderator of late Synod.
Rev. DONALD FRASER, D.D., London.
Rev. P. LORIMER, D.D., Professor in Theological College, London.
Rev. J. OSWALD DYKES, D.D., London.
HUGH M. MATHESON, Esq., London.
ROBERT LOCKHART, Esq., Liverpool.

2. *Presbyterian Church of Wales (Calvinistic Methodists).*

Rev. W. WILLIAMS, Swansea, Moderator of late General Assembly.
Rev. GRIFFITH DAVIES, London.
RICHARD DAVIES, Esq., M.P. for Anglesea.

II.—SCOTLAND.

3. *Church of Scotland.*

Rev. WILLIAM ROBERTSON, D.D., New Greyfriars', Edinburgh.
Rev. ALEXANDER F. MITCHELL, D.D., Professor in University of St. Andrews.
LORD BALFOUR of Burleigh.
A. T. NIVEN, Esq., C.A., Edinburgh.

4. *Free Church of Scotland.*

Rev. ALEXANDER DUFF, D.D., LL.D., Professor in the New College, Edinburgh.
Rev. JAMES BEGG, D.D., Edinburgh.
Rev. WILLIAM G. BLAIKIE, D.D., LL.D., Professor in the New College, Edinburgh.
Rev. JOHN ADAM, D.D., Glasgow.
JOHN COWAN, Esq. of Beeslack, near Edinburgh.
HUGH MILLER, Esq., M.D., of Broomfield, Helensburgh.

5. *United Presbyterian Church.*

Rev. ANDREW THOMSON, D.D., Edinburgh.
Rev. JOHN EDMOND, D.D., London.
Rev. GEORGE JEFFREY, D.D., Glasgow.
SAMUEL STITT, Esq., Liverpool.

6. *Reformed Presbyterian Church.*

Rev. M. G. EASTON, D.D., Darvel, Kilmarnock.
JOHN M. SYMINGTON, Esq., Paisley.

III.—IRELAND.

7. *Presbyterian Church in Ireland.*

Rev. JOSIAS L. PORTER, D.D., LL.D., Moderator of late General Assembly, and Professor in Belfast Institution.
Rev. ROBERT KNOX, D.D., Belfast.
Rev. C. L. MORELL, Dungannon.
J. P. CORRY, Esq., M.P.
J. SHARMAN CRAWFORD, Esq., M.P.

III.—BRITISH COLONIES.

The Presbyterian Church in Canada.

Rev. MICHAEL WILLIS, D.D., LL.D., late Professor Knox's College, Toronto.
Rev. ALEXANDER TOPP, D.D., Toronto.
Rev. WILLIAM SNODGRASS, D.D., Principal of Queen's University, Kingston.
Rev. PATRICK GREY.
HENRY B. WEBSTER, Esq., Nova Scotia.

IV.—CONTINENT OF EUROPE.

1. *Reformed Church of France.*

M. le Pasteur DECOPPET, Paris.
M. le Pasteur GOULDEN, Sedan.
M. le Pasteur CREISSEIL, St. Foy la Grande, Gironde.

2. *Missionary Church of Belgium.*

M. le Pasteur ANET, Brussels.
M. le Pasteur DURAND, Liége.

3. *Union of Evangelical Churches of France, and*

4. *Evangelical Church of Canton de Vaud, Switzerland.*

M. le Pasteur du PONTET DE LA HARPE, B.D., London.

5. *Evangelical Church of Neuchâtel, Switzerland.*

M. le Pasteur H. DE MEURON, Sagne, Neuchâtel.

6. *Waldensian Church of Italy.*

M. le Pasteur CHARBONNIER, Moderator of Synod.
M. le Pasteur WEITZECKER.

7. *Reformed Church, East Friesland, and*

8. *Free Evangelical Church of Germany.*

HERR RÖETHER, Silesia.

9. *Evangelical Church of Spain.*

Rev. H. DUNCAN, Seville.
Rev. JOHN JAMESON, Madrid.

The Conference spent the chief part of two days in arranging a constitution for the proposed Presbyterian Alliance and Council. After very careful and earnest consideration the following preamble and articles were agreed to:—

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"Whereas, Churches holding the Reformed faith, and organised on Presbyterian principles, are found, though under a variety of names, in different parts of the world: Whereas, many of these were long wont to maintain close relations, but are at present united by no visible bond, whether of fellowship or of work: And whereas, in the providence of God, the time seems to have come when they may all more fully manifest their essential oneness, have closer communion with each other, and promote great causes by joint action; It is agreed to form a Presbyterian Alliance to meet in General Council from time to time in order to confer upon matters of common interest, and to further the ends for which the Church has been constituted by her Divine Lord and only King. In forming this Alliance, the Presbyterian Churches do not mean to change their fraternal relations with other Churches, but will be ready, as heretofore, to join with them in Christian fellowship, and in advancing the cause of the Redeemer, on the general principle maintained and taught in the Reformed Confessions that the Church of God on earth, though composed of many members, is one body in the communion of the Holy Ghost, of which body Christ is the Supreme Head, and the Scriptures alone are the infallible law.

"ARTICLES.

"I. DESIGNATION.—This Alliance shall be known as 'The Alliance of the Reformed Churches throughout the World holding the Presbyterian system.'

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

"III. THE COUNCIL—

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

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

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

"4. *Its Objects.*—The Council shall consider questions of general interest to the Presbyterian community; it shall seek the welfare of Churches, especially such as are weak or persecuted; it shall gather and disseminate information concerning the Kingdom of Christ throughout the world; it shall commend the Presbyterian system as Scriptural, and as combining simplicity, efficiency, and adaptation to all times and conditions; it shall also entertain all subjects directly connected with the work of Evangelisation, such as the relation of the Christian Church to the Evangelisation of the world, the distribution of mission work, the combination of Church energies, especially in reference to great cities and destitute districts, the training of ministers, the use of the Press, colportage, the religious instruction of the young, the sanctification of the Sabbath, systematic beneficence, the suppression of intemperance and other prevailing vices, and the best methods of opposing infidelity and Romanism.

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

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

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

The Conference agreed that the first meeting of Council should be held at Edinburgh on 4th July 1876. On the subject of representation, it was agreed that the maximum number of delegates should be 300, and that they should be elected according to the following ratio:—Churches at or under 100 congregations to send two; at or under 200, four; and so on up to 1000, the number in that case being 20; above 1000, the additional delegates to be only two for 200; above 3000, two for 500; at 4000 and upwards the total to be forty.

To prepare for the meeting of Council, a General Committee, consisting of all the delegates, was appointed. The General Committee was divided into Local Committees for

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the different Churches. The Scotch Local Committee was appointed to take the initiative in making arrangements, but to correspond as much as possible with the other Committees. Dr. Blaikie was named Convener of the Scotch Committee, and also of the General Committee. This Committee was charged with printing and circulating the Minutes, making known the nature of the Alliance, considering the applications of additional Churches for admission, raising the necessary funds, and making all other arrangements for the meeting at Edinburgh in 1876.

The last act of the Conference was to offer prayer, led by the Rev. Dr. A. M. Reed, especially acknowledging the great kindness of God, so remarkably shown in the harmonious proceedings of the Conference, and the spirit by which they had been characterised.

The arrangements for the meeting at Edinburgh on 4th July 1876, with which the Scotch Committee were proceeding, underwent a sudden and somewhat unexpected interruption. After some hesitation, the American Committee sent a strong and urgent request that the meeting might be delayed a year, as it was found that with the great Centennial Celebration of American Independence occurring at the same time, it would be impossible for the American Churches to send such a delegation, in respect both of numbers and influence, as they were most desirous to send, as their representatives at the Council. The Scotch Committee were much embarrassed, but ultimately agreed to take the responsibility of deferring the meeting for a year. They did this in the belief, that though some brethren from a distance then on their way could not fail to experience bitter disappointment, the interest of the cause would, on the whole, be served better by delay than by pressing forward the meeting. The meeting was appointed to be held at Edinburgh, 3d July 1877.

Unfortunately, the communication from America was not received in time to stop the departure of several brethren from Australia and New Zealand. In order to show all due respect to these, the Scotch Committee held two meetings at Edinburgh, on 31st May 1876, both well attended, at which the strangers had an opportunity of expressing their views, and of receiving a welcome from many friends in Scotland. Among those from a distance who took part in these meetings were—Rev. Dr. Cairns, Melbourne, who presided at one of them; Rev. Dr. Macdonald, Melbourne; Rev. Dr. M'Gibbon, New South Wales; Rev. J. Turnbull, Natal; Rev. W. Bannerman, New Zealand; Rev. G. M. Grant, Halifax; Rev. Dr. Jenkins, Montreal; Rev. Professor Laharpe, Geneva; Rev. A. F. Buscarlet, Lausanne. The brethren from Australia, New Zealand, and Natal bore commissions from their Churches, but were unable to remain till the postponed meeting next year.

The postponement of the Council having been agreed to, it was resolved to take advantage of the interval to make known its objects more widely, and to consider more carefully how its success might be secured and its ends promoted. In particular, it was thought desirable that personal communication should be held with members of the several Reformed Churches on the continent of Europe, and for this purpose the Convener (Dr. Blaikie) was requested to spend some time during the autumn among these Churches, and endeavour to interest as many pastors and others as he might be able to see in the proposed meeting. The following is his report of his visit:—

"As requested by the Conference on the Alliance of Presbyterian Churches, held at Edinburgh on 31st May, I paid a visit during the autumn to the chief countries in Europe where there are Reformed Churches, in order to explain the scheme, and invite the co-operation of Churches, or members of Churches, in the Alliance generally, and especially in the meeting of General Council to be held here next July. In this way I visited Germany, Bohemia, Hungary, Italy (Waldensian Church), Switzerland, and France. I was unable to visit Holland at a time when I should have found those at home who were most likely to be interested; and I did not attempt to visit Spain, partly from want of time, and partly because our friends there—Messrs. Jameson and Duncan (who had been at the London Conference)—were quite cognisant of the whole movement. I was accompanied in Germany by the Rev. Theodore Meyer, missionary to the Jews—a German by birth,—and in the other countries by the Rev. Robert Taylor, of Norwood, London, who, while with me merely as a friend, entered most cordially into the object of the mission, and contributed greatly to its success. As far as possible, I corresponded beforehand with leading pastors and other friends in the various countries, and was thus enabled to get over the ground without delay.

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"Wherever there was any sympathy with evangelical truth and life, the reception was exceedingly cordial, warm approval of the object was expressed, and a strong desire to co-operate in it so far as circumstances allowed. Indeed, it was often very touching to witness the earnest, wistful feeling with which our brethren regarded the Churches of Great Britain and America, and expressed their hope that a closer alliance would bring to them a share of the many blessings which have been bestowed on the Churches of the West. There can be no doubt that within the past few years this feeling has become much stronger than before.

"1. GERMANY.—I saw friends in three places—Elberfeld, Bonn, and Berlin. At Elberfeld, Dr. Fabri, director of the mission-house—a man of much learning, influence, and piety—and Pastor Erdmann, were especially interested. At Dr. Fabri's house we had a meeting with several pastors and other friends who were present at the Wüpperthal 'Festwoche.' They had a difficulty in consequence of our scheme being an alliance of 'Reformed' Churches, supposing the word 'Reformed' to be used in opposition to 'Lutheran.' The Evangelical Church of Prussia, as is well known, is a united Church, consisting of both the Reformed and Lutheran communions. After much consideration it was agreed that at present the Prussian Church could not be expected to send representatives to the Council, but that members might attend in their individual capacity, and perhaps such adjustments might be made in our title or otherwise as would allow the Church to send representatives afterwards. The new constitution of the Church, which is hardly yet in working order, is Presbyterian. At Bonn, Professor Dr. Christlieb was most hearty, but held out no hope of being able to be present, as July was an important month in the University. Professor Kraft was not at home. At Berlin many known friends were absent, but the following were exceedingly hearty, and most of them expressed a strong desire to come: Pastor Prochnow, Hof and Domprediger Stöcker; Dr. Wangemann, director of the mission-house; Pastor Vorberg. A Committee was formed in Berlin to carry out the object. An article in favour of it was inserted by Professor Messner in the *Neue Evangelische Kirchenzeitung*.

"2. BOHEMIA.—At Prague, through the kind attention of the Rev. Andrew Moody, missionary to the Jews, we had a meeting with the following pastors:—Oberkirchenrath von Tardy, of Vienna; Senior Szalatnay, of Velim; Senior Yanata and Pastor Schubert—all most friendly. At their suggestion, we called on the Superintendent (or permanent Moderator) at Kloster, near Königgratz, a very able and much esteemed man, and found him agreeable to our object and much pleased with our visit. The Reformed Church of Moravia (included generally in Bohemia) has a separate Superintendent, but unfortunately we could not call on him. The interest of the Bohemian Church has been much stimulated through the journal of an excellent pastor, Dusčk, of Kolin, formerly a student of the New College, Edinburgh. No Church has sustained more terrible persecution, from the days of John Huss downwards; and its survival in its present condition, feeble though it is, is a wonderful proof of vitality. The number of congregations is under 100.

"3. HUNGARY.—The Reformed Church is very large, embracing 2000 parishes. The Magyars are generally of the Reformed Church. There are five Superintendents, but we were able to visit only two—at Pesth and Debreczen. To the others we wrote. At Pesth, we found Superintendent Török very friendly, and desirous of coming to the Edinburgh meeting. His wife is an Englishwoman. At Debreczen the Presbyterian interest is very strong. The professors in the University and the population generally are of the Reformed Church. Among the professors and pastors were several who had learned our language in Austrian prisons. Nothing could have exceeded the cordiality of Superintendent Révész, nor of the pastors and people of Debreczen. They are sure to send an excellent representation, and cherish strong hopes that an alliance with the other Presbyterian Churches will be of service to them in their somewhat unsettled condition. Professor Balogh has entered very heartily into the movement, and made it widely and very favourably known in a journal which he edits.

"4. ITALY.—We were present at La Tour, at the Waldensian Synod, and found that our movement was well known and cordially entered into. The only objection was the technical one that the Waldensian was not a "Reformed" Church, not having ever been *de*formed. In regard to the "Free Church of Italy," a letter has been received from Mr. Macdougal, of Florence, to the effect that for the present that Church does not desire to take part in the alliance.[1]

"5. SWITZERLAND.—We had time to visit but three cantons, Geneva, Vaud, and Neuchâtel. Of the National Church of Geneva we saw MM. Coulin and Choisy. Both represented to us that as the State had taken away the Creed of the Church, there could be no formal representation, but as individuals they were most anxious to attend. In Lausanne, some pastors both of the National Church and of the Free Church were most friendly, and from both of these Churches representatives may probably be sent. At Neuchâtel, Professor Godet and M. de Meuron were also most friendly and anxious to come. There may be difficulties with the German cantons.

"6. FRANCE.—We were unable, through want of time, to visit all the centres in France where we had hoped to be, and had to content ourselves with Paris. We saw M. Decoppet, of the National Church, and Dr. Fisch, of the Free Church—both deeply interested, and both most willing to take charge of the necessary arrangements. M. Decoppet's recent work, *Paris Protestant*, shows how well qualified he is for the work. If a General Synod is allowed to meet this year, M. Decoppet is to move that delegates be sent. If the Synod do not meet, appointments may be made through consistories. We were disappointed in not finding Dr. de Pressensé and other distinguished ministers at home, but have every hope of a good representation from France.

"7. In regard to HOLLAND, we hope that the National Church will be represented, if not formally, yet by some of its members. The separate Church of Holland is expected to send delegates.

"Our mission formally was only to the 'Reformed' Churches technically so called. But often, especially in Germany, Hungary, and France, we were asked whether we excluded the Lutherans. It was represented to us that the government of the Lutheran Church was substantially Presbyterian, and we had good cause to know that in some Lutheran Churches, that of Würtemberg especially, there is no small measure of

[1] This letter was subsequently recalled.

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evangelical life and unction. Our reply was that the Council itself must decide that question, but we encouraged the visit of Lutherans who were in sympathy with our movement generally, that they might become acquainted with it more fully, and that thus the question might be ripened.

"I should like to add that nothing could have been more encouraging than the reception uniformly given us wherever we went. If I had had any doubt of the desirableness of the alliance and the propriety of the movement, it must have been completely dissipated by what we experienced. Unless one visits these countries, one can have little idea of the discouragements and drawbacks under which our brethren have to do their work. The shadow of the Papacy, the influence of rationalism, the want of a well-kept Sabbath, the backwardness of the laity to aid the work of the Church, the poverty (in many instances) of evangelical literature, the trouble frequently caused by the Governments, render the prosecution of Christian work far more difficult among them than among us. Nor have the Reformed Churches as yet experienced much of that fresh current of spiritual life which has been pouring itself over the American and British Churches. Hence the wistfulness of the look which the more earnest men among them were casting toward us. They hope that our alliance will give them moral strength and courage, and help them to assume a more aggressive attitude toward the sin and error that surround them. And they hope that they will get more of the spirit of life, and especially that their elders and laity will be quickened in their work. If only our meeting next July can be rendered practically efficient, great good may be done. I should like to add that while writing in this way of the Reformed Churches generally, I met with instances not a few of beautiful Christian devotedness, both on the part of ministers and others, well fitted to give a stimulus to ourselves, and to all who have the privilege of being conversant with them.

"From this report it will appear that it is very desirable that at the ensuing meeting considerable encouragement should be afforded for the attendance of 'associates' not formally delegated as yet by their Churches. Too much must not be expected of the first meeting; if a good foundation can be laid for the future, it will be no small achievement. It will be a great thing to weave so many Churches into anything like a brotherhood, and give them a Christian and brotherly interest in one another. It will be more if the moral weight of the stronger Churches can be brought to bear for the encouragement of the weaker. Still more important will be the result if, by God's blessing, an invigorating and quickening spirit is spread through all the Churches. And in that case we shall have the greater confidence in exhibiting to the world the form of government which we believe to be most in harmony with Scripture, and best fitted for promoting the great ends of the Christian Church. "W. G. BLAIKIE."

The work thus begun by the Convener was most efficiently followed up by Dr. Schaff of New York, in the early part of the present year. Dr. Schaff, on his way to the East, took the opportunity of making known the objects of the Council, and inviting the presence of distinguished representatives in France, Germany, and Switzerland, and also in Greece, Turkey, Egypt, and Syria. The best thanks of the Council are due to him for his untiring efforts in its behalf. Dr. Schaff's personal communications were followed up by letters from the Convener.

The further proceedings of the Scotch Committee are referred to in the report given in by them to the Council on the first day of its meeting, and the statement of the Convener regarding it. As the time drew near, the Committee felt it desirable to enlist the sympathies of Glasgow, Belfast, and Edinburgh, in the cause, and meetings were held in these towns. At Glasgow, Mr. J. A. Campbell, of Stracathro, presided, and very much is due to that gentleman for his most valuable and hearty co-operation. At Belfast, Dr. Knox exerted himself with that zeal which he has uniformly brought to bear on this cause. At Edinburgh, Professor Charteris, Principal Rainy, Professor Cairns, and others, delivered very hearty addresses. A small "Reception Committee" was formed in Edinburgh, to arrange for the hospitable entertainment of the delegates from other countries, Mr. J. T. Maclagan, Convener.

Representations were made to the Committee, from several quarters, that it would be highly desirable, on occasion of the coming together of so many Christian brethren, to hold a meeting or meetings for spiritual conference and consecration, either in connection with the Council or otherwise, the place of meeting to be either Edinburgh, Glasgow, or such other place as might be found most convenient. It was also suggested that an invitation to united prayer on behalf of the Council, signed by some of the older ministers, should be prepared and circulated throughout the Churches.

It appeared to the Committee that it would be well that some other body should take charge of the former object. Correspondence was held with Glasgow, in case it should be desired to hold a meeting there, but it was found that as the second week of July was the

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time of the "Glasgow Fair," no meeting of any kind could be held with advantage in that city. It was ultimately agreed to leave the matter in the hands of the Committee of the Edinburgh Noon-day Prayer-meeting.

In regard to an invitation to prayer, the following paper was drawn up by the Convener, to which Drs. Duff, Robertson, and Thomson, appended their names, time not allowing the addition of names from a distance. It is interesting to mark the correspondence between the contents of this paper, and the actual proceedings and spirit of the Council, as they afterwards emerged:—

"In obedience to that longing for Christian Union now so general, ministers and members of the Presbyterian Churches throughout the world, adhering to the Standards of the Reformation, are to meet, in General Council, at Edinburgh next July. From the United Kingdom and the United States, from eight or ten Continental countries, from the British Colonies, and from several of our Mission fields, two or three hundred brethren will come together, either as representatives of Churches, or in their individual capacity, with the earnest desire, through prayer and mutual conference, to advance throughout all their borders the Kingdom of our Lord and Saviour Jesus Christ.

"Some of themselves, writing from the ends of the earth, have expressed a strong desire that this gathering should be preceded by united prayer. Deeply sympathising with their feeling, we have taken upon us, as friends of the movement, to give form to this wish, and invite ministers and members of our Churches generally to implore God's blessing on a meeting which will in some degree represent and influence between twenty and thirty thousand Christian Congregations. While trusting that many will remember it from time to time, at prayer-meetings and on the Lord's day, we would respectfully suggest that on the two preceding Sabbaths, 24th June and 1st July, it should be especially kept in view.

"If we might venture to suggest topics, they would be such as these—That it would please God to make this meeting the means of presenting to the world anew those fundamental truths of Divine Revelation which, as they are the soul and kernel of the Reformed Confessions, are still the power of God unto salvation to every one that believeth; That while keeping down all rivalry and vain-glory, the brethren may so commend and enforce the true features of the Presbyterian system as to promote increased purity and efficiency in all their wide-spread organisations; That through knowledge of each other's methods and experience, the various Churches may be better fitted to grapple with prevailing errors and evils, and promote Christian work among all classes of the people; That the weaker and struggling Churches may derive much encouragement from the sympathy and prayers of the stronger; That the Council may have an especial blessing in considering the condition of the heathen world, and the command laid by our Lord on his Church to preach the Gospel unto every creature; That the spirit of Christian liberty, and, at the same time, of Christian charity, may pervade all the meetings; That a kindly and brotherly feeling may be shown toward other Evangelical Churches; That practical methods of co-operation may be found, in evangelistic and philanthropic work, alike in Christian lands and the wide realms of heathendom, by which the movement may become permanently useful; And that there may be such abundant tokens of the Divine blessing from first to last as to make it truly a time of refreshing from the presence of the Lord."

As the time drew near for the assembling of the Council, the interest increased. The demand for tickets was so great as to embarrass the Committee. What had been foretold two years before in the *British and Foreign Evangelical Review*, in regard to the place of meeting, turned out to be true. "The drawback to Edinburgh is that it is in a manner surfeited with ecclesiastical meetings. We do not see in it indications of such lively and pervading interest in the subject as would be likely to facilitate the very laborious and manifold arrangements that would be necessary. While New York or Philadelphia would respond to the proposal with a ringing shout of welcome, Edinburgh would reply with comparative tameness. Not but that Edinburgh would ultimately rouse herself to do her duty well; in the long-run she would be sure to acquit herself as she always does when large public bodies assemble within her gates; but there probably would not be at first that lively manifestation of interest which would create expectation, and serve to insure success."

The cordial acknowledgments of strangers from all parts are the best evidence that Edinburgh did rouse herself, and that she did her duty well.

The Council itself has greatly exceeded the most sanguine anticipations of its friends, and has afforded to many a very special ground of thanksgiving to Him whose presence in the midst of it was evinced by many blessed and ever-to-be-remembered tokens.

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LIST OF DELEGATES AND ASSOCIATES.

THE following is the list of Delegates, as finally made up by the Council, along with the Associates who were invited to sit and deliberate without the right of voting. Those whose names are in italics are not known to have been present:—

DIVISION I.—THE CONTINENT OF EUROPE.

France.—*National Reformed Church.*

M. le Pasteur Decoppet, Paris.
M. le Pasteur E. Creisseil, B.A., B.D., Glay.
M. le Pasteur Louitz, Mens.
Professor Monod, Montauban.

Free Church.

M. le Pasteur Fisch, D.D., Paris.
M. le Pasteur Pozzy, Pau.

Netherlands.—*National Reformed Church.*

Rev. Dr. Hoedemaker, Amsterdam.
Rev. C. S. Adama van Scheltema, Amsterdam.
Mr. A. N. Glazener.
Rev. J. J. Kropholler, Amsterdam.

The Christian Reformed (Free) Church in the Netherlands.

Rev. Professor Brummelkamp.
Rev. Professor S. van Velzen, Kempfen.

Germany.—*Free Church of Germany and Old Reformed Church of East Friesland.*

Pastor Röther, Liegnitz.

Belgium.—*United Evangelical Church.*

Rev. E. Rochedieu, Brussels.
Rev. Thomas Alexander, Courtrai.

Missionary Church.

Rev. Leonard Anet, Brussels.

Switzerland.

VAUD.—*National Church.*

M. le Pasteur Lagier.

Free Church.

M. le Pasteur Theodore Rivier.

NEUCHÂTEL.—*Free Church.*

Professor Godet, D.D.
M. Charles Guillaume, Fleurier.

Italy.—*Waldensian Church.*

M. le Pasteur J. D. Charbonnier, Torre-Pellice.
M. le Pasteur J. P. Pons, Venise.

Free Italian Church.

Rev. Professor Henderson, Rome.
Rev. T. Bernardo Bracchetto, Turin.

Spain.—*Spanish Christian Church.*

Rev. D. Juan B. Cabrera, Madrid.
Rev. Joseph Viliesid, Andalusia.

Austria.

BOHEMIA.—*Reformed Church.*

Rev. T. E. Szalatnay, Senior, Velim.
Rev. Vincent Dusek, Kolin.

MORAVIA.—*Reformed Church.*

Pastor Ferdinand Cisar, Nove Mesto.

HUNGARY.—*Reformed Church.*

Andreas György, Esq., Buda-Pest.
Professor Francis Balogh, Debreczen.

DIVISION II.—UNITED KINGDOM.

England.—*Presbyterian Church of.*

Rev. John Edmond, D.D., London.
Rev. J. Oswald Dykes, D.D., London.
Rev. Donald Fraser, D.D., London.
H. M. Matheson, Esq., London.
Samuel Stitt, Esq., Liverpool.
James C. Stevenson, Esq., M.P.

Wales.—*Presbyterian Church of.*

Rev. Principal Lewis Edwards, D.D., Bala.
Rev. Prof. J. Harris Jones, Ph. D., Trevecca.
Rev. Owen Thomas, D.D., Liverpool.
Rev. William Williams, Swansea.
Rev. David Saunders, Swansea.
Rev. Josiah Thomas, M.A., Liverpool.
Rev. Thomas Rees, Merthyr.
Richard Davies, Esq., M.P., Treborth, Bangor.
David Davies, Esq., M.P., Llandinam.
Thomas Phillips, Esq., J.P., Swansea.
John Phillips, Esq., Haverfordwest.
John Roberts, Esq., J.P., Abergele.
Robert J. Davies, Esq., J.P., Cwrtmawr.

Scotland.—*Established Church of.*

Rev. K. M. Phin, D.D., Edinburgh.
Rev. Principal Tulloch, D.D., St. Andrews.
Rev. Prof. William Milligan, D.D., Aberdeen.
Rev. Prof. A. H. Charteris, D.D., Edinburgh.
Rev. Prof. William Lee, D.D., Glasgow.
Rev. Prof. Alex. Mitchell, D.D., St. Andrews.
Rev. Prof. R. Flint, D.D., LL.D., Edinburgh.
Rev. James C. Herdman, D.D., Melrose.

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Rev. William Robertson, D.D., Edinburgh.
Rev. William H. Gray, D.D., Edinburgh.
Rev. John Marshall Lang, D.D., Glasgow.
Rev. James Macgregor, D.D., Edinburgh.
Rev. R. H. Stevenson, D.D., Edinburgh.
Rev. Robert H. Muir, Dalmeny.
Rev. G. W. Sprott, B.A., North Berwick.
Rev. J. M'Murtrie, M.A., Edinburgh.
Rev. Norman Macleod, Edinburgh.
Lord Polwarth.
Lord Balfour of Burleigh.
T. G. Murray, Esq., W.S.
J. A. Campbell, Esq. of Stracathro.
Edmund Baxter, Esq., W.S.
Alex. Pringle, Esq. of Yair.
W. J. Menzies, Esq., W.S.
Alex. T. Niven, Esq., C.A.
J. T. Maclagan, Esq.

Scotland.—*Free Church of.*

Rev. W. H. Goold, D.D., Edinburgh.
Rev. Sir Henry Wellwood Moncreiff, Bart., D.D., Edinburgh.
Rev. James Begg, D.D., Edinburgh.
Rev. Thos. M'Lauchlan, LL.D., Edinburgh.
Rev. A. Moody Stuart, D.D., Edinburgh.
Rev. William Wilson, D.D., Dundee.
Rev. Thomas Smith, D.D., Edinburgh.
Rev. Professor Candlish, D.D., Glasgow.
Rev. Professor W. G. Blaikie, D.D., LL.D., Edinburgh.
Rev. John Adam, D.D., Glasgow.
Rev. Matthew George Easton, D.D., Darvel.
Rev. J. Murray Mitchell, LL.D.
Rev. Alexander Whyte, Edinburgh.
Rev. Principal Brown, D.D., Aberdeen.
Earl of Kintore.
William Ferguson, Esq. of Kinmundy.
David Maclagan, Esq., C.A., Edinburgh.
John Cowan, Esq. of Beealack.
Professor Simpson, M.D., Edinburgh.
Provost Swan, Kirkcaldy.
Dr. Walter G. Blackie, Glasgow.
Neil C. Campbell, Esq., Sheriff of Ayr.

Scotland.—*United Presbyterian Church of.*

Rev. William France, Paisley.
Rev. Principal Harper, D.D., Edinburgh.
Rev. Professor Cairns, D.D., Edinburgh.
Rev. Professor John Ker, D.D., Glasgow.
Rev. Andrew Thomson, D.D., Edinburgh.
Rev. William Peddie, D.D., Edinburgh.
Rev. George Jeffrey, D.D., Glasgow.
Professor Calderwood, LL.D., Edinburgh.
James Mitchell, Esq., LL.D., Glasgow.
David Paton, Esq., Alloa.
W. White-Millar, Esq., Edinburgh.
David Corsar, Esq., Arbroath.

—— *Reformed Presbyterian Church of.*

Rev. John M'Donald, B.D., Loanhead, Edinburgh.

Original Secession.

Rev. Ebenezer Ritchie, Toberdony, Ireland.
Rev. Thomas Hobart, M.A., Carluke.

Ireland.—*Irish Presbyterian Church.*

Rev. George Bellis, Belfast.
Rev. Robert Knox, D.D., Belfast.
Rev. Professor Robert Watts, D.D., Belfast.
Rev. David Wilson, D.D., Limerick.
Rev. John Macnaughtan, Belfast.
Rev. Francis Petticrew, Faughanvale.
Rev. John H. Orr, Antrim.
Rev. Robert Black, Dundalk.
Sir Thomas M'Clure, Bart.
J. P. Corry, Esq., M.P.
James S. Crawford, Esq., M.P.
William Young, Esq., J.P.
John Hanson, Esq.
Thomas Sinclair, Esq., J.P.

—— *Reformed Presbyterian Synod in.*

Rev. Josias A. Chancellor, Belfast.
Rev. Robert Neven, Londonderry.

Associate.

Rev. Robert M'Farlane.

DIVISION III.—UNITED STATES OF AMERICA.

Northern Presbyterian Church.

Rev. Wm. Adams, D.D., LL.D., New York.
Rev. S. Irenæus Prime, D.D., New York.
Rev. Elias R. Beadle, D.D., LL.D., Philadelphia, Pa.
Rev. H. J. Van Dyke, D.D., Brooklyn, N.Y.
Rev. W. Blackwood, D.D., LL.D., Philadelphia, Pa.
Rev. C. C. Beatty, D.D., LL.D., Steubenville, O.
Rev. Cyrus Dickson, D.D., New York.
Rev. James M'Cosh, D.D., LL.D., Princeton.
Rev. Philip Schaff, D.D., LL.D., New York.
Rev. David C. Marquis, D.D., Baltimore, Ind.
Rev. Howard Crosby, D.D., LL.D., New York.
Rev. W. C. Roberts, D.D., Elizabeth, N.J.
Rev. Wm. M. Paxton, D.D., New York.
Rev. John Hall, D.D., New York.
Rev. Samuel J. Niccolls, D.D., St. Louis, Mo.
Rev. Wm. E. Moore, D.D., Columbus, O.
Rev. Wm. M. Thomson, D.D., Beyrout, Syria.
Rev. S. M. Campbell, D.D., Rochester, N.Y.
Rev. James Eells, D.D., Oakland, Cal.
Rev. Alex. A. Hodge, D.D., Princeton, N.J.
Rev. Francis L. Patton, D.D., Chicago, Ill.
Rev. Joseph G. Montfort, D.D., Cin., O.
Rev. George D. Mathews, New York.
Rev. Wm. T. Beatty, Pittsburg, Pa.
Rev. Levi Parsons, D.D., Mt. Morris, N.Y.
Rev. John P. Knox, Newtown, L.I.
Hon. John T. Nixon, Newtown, N.J.
Hon. Emerson E. White, LL.D., Lafayette, India.
Hon. Chauncey N. Olds, LL.D., Columbus, O.
Hon. H. W. Williams, Wellsboro', Pa.
Hon. Jacob S. Farrand, Detroit, Mich.
Hon. Amzi Dodd, Bloomfield, N.J.
Hon. Thomas T. Alexander, Louisville, Ky.
Professor D. G. Eaton, Ph.D., Brooklyn, N.Y.
George Junkin, Esq., Philadelphia, Pa.
Cornelius R. Agnew, Esq., M.D., New York.
Aaron B. Belknap, Esq., New York.
B. B. Comegys, Esq.
W. B. Negley, Esq., Pittsburg, Pa.
Samuel Q. Brown, Esq., Pleasantville, Pa.

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Associates.

Rev. Professor Llewellyn J. Evans, D.D., Cin. O.
Rev. John Gillespie, Pittsburg, Pa.
Rev. William J. Holland.
Rev. Henry E. Niles, D.D., York, Pa.
Rev. Meade C. Williams, Sandusky, O.
Rev. Daniel H. Evans, Youngstown, O.
Rev. George Norcross, Carlisle, Pa.
Rev. William T. Eva.
Rev. James B. Ramsay, New York.
Rev. James Allison, D.D., Pittsburg, Pa.
Rev. John M. Millard.
Rev. Matthew Newkirk.
Rev. John C. Lowrie, D.D., New York.
Rev. Samuel H. Hall, D.D., Newark, N.J.
Rev. John M. Stevenson, D.D., New York.
Rev. W. Wallace Atterbury, New York.
Rev. Stephen W. Dana, Philadelphia, Pa.
Rev. Eldridge Mix, Orange, N.J.
Rev. Charles S. Robinson, D.D., New York.
Rev. David R. Breed, St. Paul, Minn.
Rev. P. A. Studdiford, D.D., New Jersey.
Rev. Alfred Yeomans, D.D., Orange, N.J.
Rev. D. A. Cunningham, D.D., Wheeling, W.V.
Rev. T. Ralston Smith, D.D., Yonkers, N.Y.
Rev. T. G. Darling, Schenectady, N.Y.
Rev. S. M. Studdiford, Trenton, N.J.
Rev. John Robinson, D.D., Ohio.
Henry M. Knox, Esq., St. Paul, Minn.
William Rankin, Esq., New York.

Southern Presbyterian Church.

Rev. W. S. Plumer, D.D., LL.D., Columbia, S.C.
Rev. S. A. King, Waco, Texas.
Rev. Stuart Robinson, D.D., Louisville, Ky.
Rev. J. W. Lupton, Clarksville, Tenn.
Rev. Robert Irvine, D.D., Augusta, Ga.
Rev. G. R. Brank, D.D., St. Louis, Mo.
Rev. Moses D. Hoge, D.D., Richmond, Va.
Rev. Wm. Brown, D.D., Richmond, Va.
Rev. Thos. R. Welsh, D.D., Little Rock, Ark.
Rev. G. H. W. Petrie, D.D., Montgomery, Ala.
Rev. J. H. Bryson, Columbia, S.C.
Rev. John W. Neil, San Antonio, Texas.
Henry Merrell, Esq., Camden, Ark.
John F. Philips, Esq., Sedalia, Mo.

Associates.

Rev. Rutherford Douglass, Versailles, Ky.
Rev. Albert Shotwell, St. Louis, Mo.
Rev. F. L. Ewing, Taladiga, Alabama.

Dutch Reformed Church.

Rev. Wm. Ormiston, D.D, New York.
Rev. David Inglis, D.D., LL.D., Brooklyn, N.Y.
Rev. Philip Peltz, D.D., New Paltz, N.Y.
Rev. Charles E. Hart, Newark, N.J.
Rev. Jared W. Scudder, M.D.
William Bogardus, Esq., New York.
Samuel Sloan, Esq., New York.
Henry W. Bookstaver, Esq., New York.
Hon. Frel. T. Frelinghuysen, New York.
Peter Donald, Esq., New York.
Henry Van Arsdale, Esq., M.D., New York.

United Presbyterian Church.

Rev. Gulian Lansing, D.D., Egypt.
Rev. Professor Kerr, D.D., Alleghany, Pa.
Rev. John B. Dales, D.D., Philadelphia, Pa.
Rev. Professor Cooper, D.D., Alleghany, Pa.
Rev. J. T. M'Clure, D.D., Wheeling, West Va.
Rev. J. C. Boyd, Pittsburg, Pa.
Rev. John A. Wilson, St. Louis, Mo.
Rev. D. E. Shaw, Keokuk, Iowa.
John Thomson, Esq.
Henry Harrison, Esq., New York.
Thomas Stinson, Esq., Philadelphia.
James Dawson, Esq., Washington, Iowa.

Synod of Reformed Presbyterian Church.

Rev. J. R. W. Sloane, D.D., Alleghany, Pa.

General Synod Reformed Presbyterian Church.

Rev. J. F. Morton, Cedarville, O.
Peter Gibson, Esq., Cincinnati, O.

Associate Reformed Synod of the South.

Rev. James Boyce, D.D., Due West, S.C.

Welsh Calvinistic Methodist or Presbyterian Church—U.S. of America.

Rev. Edward J. Hughes, Plymouth, Pa.
Rev. Thomas Roberts, Newark, O.
Rev. Edward C. Evans, M.A.

DIVISION IV.—BRITISH COLONIES.

Canada.—*Presbyterian Church of.*

Rev. Alex. Topp, D.D., Toronto, Ont.
Rev. Principal Caven, D.D., Toronto, Ont.
Rev. Prof. Wm. M'Laren, Toronto, Ont.
Rev. Principal D. H. M'Vicar, LL.D., Montreal.
Rev. Principal Wm. Snodgrass, D.D., Kingston.
Rev. George Smellie, Fergus, Ont.
Rev. M. Willis, D.D., LL.D., England.
Rev. J. Gardner Robb, D.D., Toronto, Ont.
Rev. John Burton, Belleville, Ont.
Rev. Kenneth M'Lennan, P.E. Island.
Rev. T. Sedgwick, Nova Scotia.
Rev. James S. Black, Montreal.
Rev. Robt. C. Campbell, Montreal.
Henry B. Webster, Esq., Nova Scotia.
James Croil, Esq., Montreal.
George Hay, Esq., Ottawa.

Associates.

Rev. Donald M'Rae, St. John's, N.B.
Rev. Robert Hamilton, Motherwell, Ont.
Rev. J. Bain Scott, Egmondville, Ont.
Rev. George Chrystal, West Flamboro, Ont.
Donald M'Kay, Esq., Toronto, Ont.
John Kerr, Esq., Toronto, Ont.

Africa.—ORANGE FREE STATE.

Dutch Reformed Church of the Orange Free State.

Rev. Colin Frazer, Philippolis.

Cape of Good Hope.—*Dutch Reformed Church in South Africa.*

Rev. Andrew Murray, Capetown.

Australia.—*Presbyterian Church of Victoria.*

Rev. Alex. Jas. Campbell, Geelong.
Rev. Wm. Henderson, Ballarat.
Charles Wilson, Esq.

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New South Wales.—*Presbyterian Church of.*

Rev. Archibald N. Mackray, Torquay.
Hon. John Frazer, M.L.C., Sydney.

Synod of Eastern Australia.

Wm. Kidston, Esq., Glasgow.

Queensland.—*Presbyterian Church of.*

Rev. Peter Hope, Edinburgh.
Rev. R. G. Balfour, Edinburgh.

New Zealand.—

Presbyterian Church of Otago and Southland.

Rev. James M'Cosh Smith, Naseby.
Edward B. Cargill, Esq.

Presbyterian Church of New Zealand.

Rev. Peter Barclay, Edinburgh.

Ceylon.

Rev. Henry L. Mitchell, Galle.

New Hebrides Mission.

Rev. John Inglis, Aneityum.

ASSOCIATES INVITED BY THE COUNCIL.

France.—*National Reformed Church.*

M. Vernier, St. Croix.
M. Théodore Monod, Paris.

Free Church.

M. Ed. de Pressensé, D.D., Paris.
M. John Bost, Laforce.
M. A. Duchemin, Lyons.

Holland.—*National Reformed Church.*

Rev. W. F. Blüggell.
Rev. Cohen Stuart, D.D., Amsterdam.
Rev. Adrian van Andel.
Rev. —— Brandt, Stellendam.
Hon. Elout van Soeterwoude, The Hague.

Germany.

Rhenish Prussia—

Dr. Fabri, Elberfeld.
Pastor Erdmann, Elberfeld.
Pastor Rinck, Elberfeld.
Pastor Heusser, Elberfeld.
Herr von Lohr, Elberfeld.

Hamburg—

Rev. James Edward.

Berlin—

Dr. Wangemann, Berlin.
Pastor Theo. Jellinghaus.

Spain.

Pastor Fritz Fliedner, Madrid.

Norway.

Pastor Paul Wettergreen, Rüsor.

Switzerland.

Berne—*French Church.*

M. Bernard.

Austria.

Bohemia—

Rev. A. Moody, Prague.

Hungary—

Julius de Szilassy, Esq., Losoncz.

Greece.

Dr. M. D. Kalopothakes, Athens.

Rev. Alex. Duff, D.D., Edinburgh.
Rev. Principal Rainy, D.D., Edinburgh.
Rev. Professor Lorimer, D.D., London.
Rev. H. M. Macgill, D.D., Edinburgh.
Rev. J. A. Wylie, D.D., Edinburgh.
Rev. John Struthers, LL.D., Prestonpans.
Rev. Robert S. Scott, D.D., Glasgow.
Rev. J. Moir Porteous, Wanlockhead.
Rev. William Gillies, Edinburgh.
Rev. Kenneth S. Macdonald, M.A., Calcutta.
Rev. William Taylor, Stirling.
Rev. R. Jardine, D.D., Edinburgh.
Rev. John Fairlie, L'Orignal, Ont.
Rev. James Fleck, Montreal.

Rev. A. Cusin, Edinburgh.
Rev. J. E. Carlyle, Natal.
Rev. Charles Murray, Graaf Reinet.
Rev. James Carmichael.
Rev. W. Killen, D.D., Belfast.
Walter M'Lellan, Esq. of Blairvaddoch.
David Laing, Esq., Edinburgh.
John Y. Henderson, Esq., Japan.
James Stevenson, Esq., Glasgow.
R. L. Stuart, Esq., New York.
Alex. Stuart, Esq., New York.
John Sinclair, Esq., New York.
Alex. Taylor Innes, Esq., Edinburgh.
Professor J. C. Murray, LL.D., Montreal.

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REPORT OF PROCEEDINGS

OF THE

GENERAL PRESBYTERIAN COUNCIL,

CONVENED AT EDINBURGH, JULY 1877.

TUESDAY, JULY 3.

OPENING SERVICES IN ST. GILES' CHURCH.

PREVIOUS to the Meeting of Council on 3d July, and by appointment of the Arrangements Committee, a Sermon was preached in St. Giles' Church by the Rev. ROBERT FLINT, D.D., Professor of Divinity in the University of Edinburgh. He took for his text John xvii. 20, 21: "Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." The discourse was an earnest plea for unity of spirit and purpose and counsel in advancing the kingdom of Christ in the world, especially among those who have the same name and belong to the same family of Churches. It was listened to throughout with great attention.

FIRST MEETING OF COUNCIL.

The Council met in private at 2.30 in the Free Church Assembly Hall, when the Rev. Dr. CROSBY of New York was called to preside, and opened the meeting with prayer. Thereafter the Rev. G. D. MATHEWS of New York was elected Clerk *pro tem.*

Owing to the imperfect condition of the Roll, it was agreed by general consent to delay the formal adjustment of it till to-morrow.

The Report of the General Committee was then presented by the Convener, Dr. BLAIKIE. It was as follows:—

"The Committee now beg to report what they have done in preparing for the present meeting.

1. *Minutes of London Conference.*—The Clerks having prepared for the press the minutes of the preliminary Conference, held in London in 1875, the Committee caused them to be circulated extensively. The Committee now subjoin the basis of the Alliance, as agreed on at that meeting. (See *before*, page 9.)

2. *Time of Meeting.*—Circumstances that are well known obliged the Committee to defer the time of meeting from 1876 to 1877. They do not doubt that the Council will approve of this act, which has led to a much more numerous attendance now, while at the same time they would request the special interest of the Council in those distant Churches, some of whose representatives were disappointed last year.

3. *Adherence of Additional Churches.*—It was agreed at London that the Churches represented there should be held to be members of the Alliance, and that applications from other Churches, made through the Committee, should be decided on by the Council. The Committee report that, in addition to the twenty-two Churches represented at London, the following have more or less formally expressed a desire to be connected with the Alliance:—

Reformed Church of Hungary.
Reformed Church of Bohemia and Moravia.
Reformed Presbyterian Church, Scotland.
Reformed Presbyterian Church, Ireland.
Original Secession Church, Scotland.
Reformed Church of Holland (Kerkeraad of Amsterdam and of Oosterneer).
Christian Reformed Church in the Netherlands.
National Church of Canton de Vaud.
Reformed Church, Russia.
Free Italian Church.
Associate Reformed Synod of the South (U. S.)
General Synod of Reformed Presbyterian Church (U. S.)
Welsh Calvinistic Church (U. S.)
German Reformed Church (U. S.)
Reformed Dutch Church, Cape Colony.
Reformed Dutch Church, Orange Free State.
Reformed Dutch Church, Natal.
Presbytery of Natal.
Christian Reformed Church, South Africa.
Presbyterian Church of Victoria, Australia.
Presbyterian Church of New South Wales, Australia.
Synod of Eastern Australia.
Presbyterian Church of Queensland, Australia.

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Presbyterian Church of New Zealand.
Presbyterian Church of Otago.
Presbytery of Ceylon.
Missionary Synod of New Hebrides.

The Committee find that in nearly all of these cases there is no difficulty. In two or three, a question might perhaps be raised, whether they fully come up to the definition of this Alliance—as an Alliance of Churches constructed on the Presbyterian polity, whose creed is in harmony with the consensus of the Reformed Confessions. The Committee think that when there is no plain evidence to the contrary, the responsibility of deciding whether they ought to join the Alliance should rest, in the first instance, on the Churches themselves; and they recommend that, in the meantime, the applications be granted.

4. *Membership.*—The scheme of representation adopted provisionally by the London Conference has been followed in determining the number of delegates. The Committee herewith submit the roll, so far as made up from the commissions that have been intrusted to their hands.

5. *Associates.*—By the constitution, the Council has power, "on the recommendation of a Business Committee, to invite Presbyterian brethren not delegates to offer suggestions, to deliver addresses, and to read papers." The Committee feel that it is desirable, on this the first occasion of the meeting of Council, to exercise this privilege somewhat freely. They think that it might be extended (1.) to certain approved members of Churches which have made no formal delegation, who have been invited by the Committee to attend; (2.) to brethren in good standing, who have come from great distances to be present, and have been commissioned as corresponding members; (3.) to brethren of much knowledge and experience, some of whom have been asked to read papers, or take part otherwise in the business. This arrangement, however, is not to be taken as a precedent.

6. *Business.*—No topics having been suggested *ab extra*, the Committee have prepared a programme, herewith produced, containing a selection of topics deemed suitable for the double purpose of elucidating our principles and stimulating us in the work of the Lord. Some topics are excluded by the constitution; and in regard even to those which are admissible, it is evident that, while a due exchange of opinion is allowed, care must be taken, especially at the beginning, to avoid what would lead into inextricable controversy. The Committee have asked various brethren to introduce the topics selected—some through written papers, and some orally; but it has been exceedingly difficult to make satisfactory arrangements of this kind at such distances. It will be observed that the forenoon and afternoon meetings are chiefly for deliberation, and the evening meetings for popular exposition.

7. *Officers.*—The Committee think that the objects of the Council will be accomplished best by having a separate president for each session. The Committee recommend that the Council, at its meeting on Tuesday afternoon, should proceed to the election of a sufficient number from the Churches composing the Council. They recommend also the election of clerks and of a business committee.

8. *Standing Orders.*—The Committee recommend the adoption of a body of brief standing orders to regulate the proceedings.

9. *Report on Condition of Presbyterian Churches.*—The Committee deeming it of the utmost importance that a brief view of the several Presbyterian Churches should be in the hands of the members of Council, authorised the Convener to take steps for that purpose. At considerable cost of labour, and with the help of many coadjutors, he has compiled such an account, which the Committee have not had time to consider in detail, but which they authorised to be printed and circulated. It is expected that this Report will greatly save the time of the Council, and that it will tend to excite a special interest in those Churches which have most claim on the sympathy of their brethren.

10. *Finance.*—The Committee began their work without any funds, and without any machinery for raising money. Through the aid of friends, and through contributions yet expected, they hope to be able to defray the cost of proceedings for the past two years, and of the present meetings at Edinburgh. The contributions have been asked only from Great Britain and Ireland.

11. *Reception of Delegates in Edinburgh.*—At a meeting of citizens, a Committee was appointed who have made arrangements for the reception of delegates during their stay in Edinburgh. It is hoped that, considering the difficulties of this work, any mistakes or omissions that have occurred will be pardoned. The Committee are under great obligations to the Reception Committee for their zeal and trouble, and to the families who have offered to receive delegates.

12. *Aims and Spirit of the Council.*—The Committee cannot too strongly express their conviction of the paramount inportance of the whole proceedings of the Council being pervaded by a high Christian spirit. Important though we deem our Presbyterian organisation, it is but as the outer case of an inner treasure, our supreme regard for which will, it is hoped, be apparent throughout, nor ought it to be forgotten that there are many from whom we may differ as to the structure of the case, but with whom we are at one as to the value of the treasure. The Committee venture to hope that the condition of Churches, faithful and earnest, but struggling with difficulties, will command the especial sympathy of those larger communities to which the lines are fallen in more pleasant places. To have cheered the hearts of such, and sent them on their way rejoicing, will be a far nobler thing than to have secured even the largest increase of worldly consideration and honour. In conclusion, the Committee would simply re-echo the desires expressed on behalf of the Council, in an invitation to prayer issued by three of their number:—"That it would please God to make it the means of presenting to the world anew those fundamental truths of Divine Revelation which, as they are the soul and kernel of the Reformed Confessions, are still the power of God unto salvation to every one that believeth; That while keeping down all rivalry and vain-glory, the brethren may so commend and enforce the true features of the Presbyterian system as to promote increased purity and efficiency in all their widespread organisations; That through knowledge of each other's methods and experience, the various Churches may be better fitted to grapple with prevailing errors and evils, and promote Christian work among all classes of the people; That the weaker and struggling Churches may derive much encouragement from the sympathy and prayers of the stronger; That the Council may have an especial blessing in considering the condition of the heathen world, and the command laid by our Lord on His Church to preach the Gospel unto every creature; That the spirit of

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Christian liberty, and, at the same time, of Christian charity, may pervade all the meetings; That a kindly and brotherly feeling may be shown toward other Evangelical Churches; That practical methods of co-operation may be found, in evangelistic and philanthropic work, alike in Christian lands and the wide realms of heathendom, by which the movement may become permanently useful; And that there may be such abundant tokens of the Divine blessing, from first to last, as to make it truly a time of refreshing from the presence of the Lord."

The Committee suggest that when the members assemble, the following should be the order of procedure:—

1. Appoint Chairman and Clerk provisionally.
2. Make up Roll.
3. Receive and consider this Report—and arising out of it—
    1. Confirm Constitution.
    2. Sanction admission of additional Churches.
    3. Invite those recommended as Associates.
    4. Appoint Officers and Business Committee.
    5. Enact standing orders.
    6. Consider programme.

W. G. BLAIKIE, *Convener.*"

The following is the Programme of Business laid before the Council, along with the preceding Report:—

MONDAY, 2D JULY.

General Committee to meet at 2 P.M., at Bible Society Rooms, 5 St. Andrew Square.

TUESDAY, 3D JULY.

1. Opening Sermon, at 11 A.M., in St. Giles' Church, High Street.

2. Luncheon, from 1.30 to 2.30 (daily), at Douglas' Hotel, 35 St. Andrew Square.

3. Meeting of Members of Council and Associates (private), at 2.30 P.M., in Free Church Assembly Hall. Report of Committee to be submitted, Roll adjusted, and Officers elected.

4. Public Reception of Delegates in evening, in the Museum of Science and Art, at 8 o'clock, with Address of Welcome from Edinburgh, and short Addresses by Representatives of various Churches. Right Hon. SIR JAMES FALSHAW, Bart., Lord Provost, will preside.

WEDNESDAY, 4TH JULY.

Principles of Presbyterianism.

1. Meeting at 10.30 A.M., in Free Church Assembly Hall, where all subsequent Meetings will be held.—"Harmony of Reformed Confessions." Two papers to be read (or read in part), and the Discussion to be opened by appointed Speakers, and continued by the Members generally till half-past one o'clock. Readers and Speakers to be limited as to time, according to standing orders, to be appointed by Council.

2. Meeting at 2.30 P.M.—(1.) "Fundamental Principles of Presbyterianism;" and (2.) "Presbyterianism in Relation to the Wants and Tendencies of the Day" (*e.g.* Ritualism, Plymouthism, Rationalism, etc.). Arrangement for Papers, Speakers, and Discussions, as above.

3. Public Meeting in Evening at 7.30.—Report on Statistics, etc., of Presbyterian Churches. Addresses from Representatives of various Churches, especially from United States and Colonies, on such topics as—Expansiveness and Adaptation of Presbyterianism, Simplicity and Scriptural Character, Presbyterian Progress and Prospects, Friendly Aspect of Presbyterianism to other Evangelical Churches.

THURSDAY, 5TH JULY.

Home Work of the Presbyterian Church.

1. 10.30 A.M.—"Preaching, and the Training of Preachers" (including Relation of Preaching to Worship and Sacraments, and other parts of Church Work).

2. 2.30 P.M.—"The Eldership: its Theory and Practice."

3. Public Meeting in Evening at 7.30.—"Home Missions in United States and other Lands."

FRIDAY, 6TH JULY.

Foreign Missions.

1. 10.30 A.M.—"Missionary Obligations, and how to be enforced."

2. 2.30 P.M.—"Characteristics of Presbyterian Missions;" "Presbyterian Co-operation in Missions."

3. Public Missionary Meeting in Evening at 7.30.—Report on Presbyterian Missions throughout the world. Missionary Addresses by Delegates and Missionaries of various Churches.

SATURDAY, 7TH JULY.

It is proposed that on this day no formal business should be arranged, in order that the Members may be free to attend other meetings, or to fulfil other engagements.

SABBATH, 8TH JULY.

It is not proposed that arrangements for this day should be fixed by the Council, as others are believed to be prepared to make suitable arrangements.

MONDAY, 9TH JULY.

1. Meeting at 10.30 A.M.—"The Unbelief of the Present Day, and how to Meet it."

2. Meeting at 2.30 P.M.—"Spiritual Life—Helps and Hindrances—The Sabbath—The Christian Family—Religious Awakenings—Intemperance and other Social Evils."

3. Public Meeting in Evening at 7.30.—"The Reformed Churches of the Continent of Europe." Addresses (chiefly by Continental Delegates) on such topics as—The Reformed Churches of the Past and the Present: their Difficulties and Hindrances; Christian Work and Progress; Claims of the Churches on the Continent of Europe on other Presbyterian Churches.

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TUESDAY, 10TH JULY.

1. Meeting at 10.30 A.M.—"Presbyterian Literature, and the use of the Press generally."

2. Meeting at 2.30 P.M.—"The Christian Training of the Young."

3. Valedictory Meeting in Evening.

In giving in his Report, Dr. Blaikie said:—It is generally known that this Alliance took formal shape at London in July 1875. The Constitution of the Alliance was settled then, and a Committee was appointed to make arrangements for the present meeting. The Report on your table is the Report of that Committee, and it has been carefully considered, first, and chiefly, by the Scotch Committee, with whom the initiative lay; and then by the General Committee, consisting of all the London delegates. We are quite willing that it should be thoroughly discussed, if necessary, but we do hope that discussion will not be raised on small points, because in that case the whole time of our meetings might be consumed, and our proper work never reached. The Report consists of twelve articles, on some of which I shall now briefly comment.

1. At the beginning of our Report, we have reprinted the London Constitution, not that any question as to that Constitution can be raised at present, because in appointing delegates, the various Churches all had it before them, and we are now met under that Constitution. But it will be convenient to have its terms before us, and perhaps formally to ratify it, as the document under which the present Council is held.

2. The Report next adverts to the postponement of the present meeting. All must regret that such a step should have been necessary, but the Committee do not doubt that they will receive indemnity for their act, the more especially that the postponement has led to a much better representation at this meeting of the American and Continental Churches than could have been looked for last year. At the same time, our especial sympathy is due to the brethren from Australia and New Zealand, who were disappointed last year, and the Committee hope that this will lead to more earnest attention being given to the condition and circumstances of the Churches in these distant countries.

3. The list of additional Churches desiring to join the Alliance is extremely interesting. It shows the remarkable interest in this movement which prevails in all parts of the world. Almost every Church that is clearly eligible desires to join the Alliance, including some that have kept aloof, somewhat rigorously, from contact with all other Churches. In regard to some of the Churches in this list, the Committee remark that possibly a question might be raised whether they come up to the requirements of the Constitution. But as there is no decided evidence to the contrary, the Council will probably be of the same opinion as the Committee that in the meantime their application should be granted.

4. In regard to the Roll of Members, the Committee hope that the Council will exercise some forbearance. Many members have brought their commissions with them, and fresh commissions have been coming every hour into their hands, so that it has not been possible at this stage to have it completed.

5. For obvious reasons, it is thought that the standing of Associates may be bestowed somewhat freely on this occasion. Some Churches, mistaking their powers, have given commissions to Associates, though the Constitution reserves that right to the Council itself, acting on the advice of its Committee. In the present instance, the Committee think that these brethren may be invited to become Associates, along with others recommended by the Committee, but this must not be regarded as a precedent, and at any future meeting the right to invite brethren not delegated should be exercised strictly in accordance with the terms of the Constitution.

6. The sixth article relates to the business of the Council. The Committee had a Sub-committee on the programme, and much pains was taken with the preparation of it. I will explain the principle on which it proceeds. The first topic is, The Harmony of the Reformed Confessions. Now, by the 2d article of the Constitution, the Alliance consists of Churches whose creed is in harmony with the consensus of the Reformed Confessions, and it is obviously desirable that at the very commencement it should be made plain what that consensus is. This is the object of the first meeting, to be held to-morrow forenoon. We fully expect that it will be made plain that the Presbyterian Churches have a common basis of doctrine as well as of government, that this doctrinal basis consists of the great doctrines of divine grace, and that as in all time past these doctrines in some form have been the power of God unto salvation, so in the belief of this Council, they will continue to be so in the ages to come. Then, at the next meeting, we propose to consider the principles of the Presbyterian Church, especially in their application to the present times. Then, we have arranged to take up the two chief agencies of the Presbyterian Church, the ministry and the eldership, in reference to some of their chief functions and duties. Then we propose to give a day to Foreign Missions, as being the branch of the Master's work in which we are most behind, and where it is most necessary that we should try to give a great impulse to one another. The two days of next week are to be devoted to very vital and urgent practical matters, the prevalence of unbelief, the subject of spiritual life, the use of the press in various forms, and the Christian training of the young. Some of the evening meetings will be given to the popular exposition of subjects treated in the mornings, but one will be expressly given to Continental delegates, to afford an opportunity of speaking of their several countries, an opportunity much too limited, we fear, but which we hope will be supplemented by occasions occurring outside the Council meetings. It is obvious that we have not included all the subjects suitable for such a Conference, and we have exposed ourselves to not a few remonstrances on the part of those who feel that particular topics, in which they have a special interest, have not been included. But something must be left for future meetings, and it will, we believe, be found that in our programme we have included enough to serve the double purpose of expounding and illustrating our principles, and promoting the great practical objects at which we aim in our Church capacity. It is proposed that the various topics be introduced in brief papers and speeches, by brethren asked by the Committee to prepare for doing so; but if this Conference is to do any good, the Committee believe that that will lie chiefly in the discussion that will follow these addresses. We do not profess to have asked a tenth part of those who are abundantly able to discuss the various topics, and we should exceed-

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ingly deprecate the idea that the speaking is to be confined to the few whom we have asked. It is our earnest hope that the conversation will be full and free, and for this purpose we hope that as little time as possible will be taken up with routine discussions on other matters, because the effect of that would be to limit the time available for what we look to as one of the best and most pleasant features of the present series of meetings. To tell the truth, in many cases the formal essays have broken down; the brethren appointed have been unable to come, or have failed to get them ready, and this has sometimes happened largely in the case of the representatives of particular Churches, the effect of which may be that the Committee will appear to have neglected these Churches, while in fact they have neglected themselves. At the same time, the Committee feel that it is impossible to avoid mistakes and oversights in so manifold and varied arrangements, and in so far as such have been committed, they must beg the Council to believe that they have been unintentional, and to extend to them their generous forbearance.

7. In regard to officers we have only to add that the subject of presidents has been very fully and carefully considered. The plan of a chairman for each meeting is that which, in present circumstances, we regard as best, but it is by no means proposed as a rule for all future meetings.

8. The subject of "Standing Orders," *i.e.* rules to regulate the ordinary procedure, has been considered by the Committee, and they are prepared to offer suggestions on the subject, if it be thought advisable to have such rules.

On the next three heads of the Report it is hardly necessary to say anything. The Report on the condition of the Presbyterian Churches has just been got from the printer, and is now ready for distribution. On the matter of finance there is no need for troubling the present meeting, as the Home Churches have taken the full responsibility for that. And as to the reception of the delegates, we are doing the best we can to make them comfortable, and we should have had no difficulty but for the distances from which they come making it difficult to communicate with them beforehand.

12. It is now important that I should say a word on the spirit and aims of the Council. A great many prophecies have been circulated that the movement would prove a failure, or that it would issue in mere vapoury talk, or that it would turn out a hard, dry, bare ecclesiastical convention. I must say it is very amusing to see how writers in newspapers and empty talkers who have not bestowed five minutes' thought on the subject, will often talk as if they knew infinitely more about it and its issues than those who have made it a matter of profound study, and deliberately concluded that it is capable of great usefulness and good. I would only say that let the Council be occupied with what particular topics it may, I trust it will exemplify the high spirit and bearing of Christian gentlemen engaged in great and earnest work; that it will show no desire to exalt unduly what is merely human, and no tendency to disparage what lies outside of our own communions; but that all of us shall be actuated by a common desire to advance that cause which is associated with all the interests of truth, meekness, and righteousness, and to hasten the coming of the kingdom which is not meat and drink, but righteousness and peace and joy in the Holy Ghost.

Dr. Blaikie then moved as follows:—"That the Council, having heard the Report of the Committee appointed at London in 1875, approve of the same, and record their satisfaction at the great amount of support which this movement has received in all parts of the world. They also sanction the basis of the Alliance agreed on at that meeting, and adopt it as the permanent basis on which they are to proceed. The Council sanction the admission of the additional Churches enumerated in the Report of the Committee, on the understanding that they are not committed in all time coming to regard all these Churches as fulfilling the definition on which this Alliance rests, or as entitled to belong to it. Further, the Council invite those brethren whom the Committee recommend to be received as Associates, to sit with them in terms of the suggestions made in the Report. The Council approve generally of the programme presented to them by the Committee, to be modified as experience may show to be advisable, and remit to a Committee of business, about to be appointed, to mature and complete the same. In further compliance with the Report, the Council resolve to proceed now to the election of officers and a Committee on Business, and to enact Standing Orders, or rules of procedure for their guidance. The Council desire to go forward under a deep sense of responsibility to the Great Head of the Church, and with the earnest prayer that all the proceedings may tend to the advancement of His cause throughout the world."

The above resolution was unanimously adopted.

It was moved, seconded, and unanimously agreed to, that Dr. Blaikie and Mr. Mathews be appointed Joint Clerks, and Mr. Gillies Assistant Clerk.

Dr. ANDREW THOMSON afterwards addressed the meeting in moving a vote of thanks to Dr. Blaikie. He said that it was a matter of profound thankfulness to God that after so many efforts and prayers for the fulfilment of the ardent wishes of so many good men, in almost every region of the earth, they at length saw the General Presbyterian Council met in Edinburgh in such favourable and hopeful circumstances. But they would agree with him that they ought not to allow another moment to pass without expressing and putting on record their deep sense of obligation to one to whom more than to any other man, perhaps, he might even say, more than to all of them put together, they were indebted for the wise, energetic, and long-continued preparations that had culminated at the appointed time in this great meeting from all ends of the earth. When he had said this much, every one would understand him to refer to Dr. Blaikie. It was quite conceivable that individual men might have been found who possessed in an eminent degree some one of the qualities by which their brother was distinguished. But he questioned whether any man could have been found who, to the same extent, combined in himself so many of those qualities which were necessary to the working out and maturing of those many and varied arrangements which were necessary to bring together for deliberation and mutual encouragement the representatives of the whole Presbyterian family throughout the

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world. Their brother could at once plan and work, and set others aworking, and was equally efficient and at home with his tongue and with his pen. Since the summer of 1875, in which the Conference was held in London that resolved to call this Council, up to the present time—that was for the past two years—Dr. Blaikie had laboured with unceasing and ungrudging toil to bring about this meeting, on which he was sure his eyes rested with complacency and with deep gratitude to God. First, he prepared for the press the elaborate minutes of the London Conference, prefixing to them an introductory statement of much interest and value, and distributed them over every part of the world. This was followed at no long interval by correspondence with brethren in every quarter of the earth in which it was desirable, or even possible to awaken interest. Not satisfied even with this, he undertook, in the autumn of last year, a laborious journey to various parts of Europe, some of them very remote, and by explanation and kindly intercourse with leading men in the various Presbyterian communities abroad, did much to secure that this Council should draw to itself the confidence and the prayers of Presbyterian Christians all over Europe. During the winter and spring of the present year, he had held public meetings and given addresses in all their principal towns and cities for the purpose of explanation and stimulus. During the same period he had been almost incessantly engaged in presiding in committees and in preparing and issuing documents, all having a bearing on the meetings of the Council. And one of the latest and most valuable services by which he had rendered them his debtors more than ever, had been the procuring and editing of historical sketches of the various Churches likely to be represented in the Council, with notices of their statistics and work. This was a production of permanent value, requiring a measure of correspondence and tact and care that could only be fully known and appreciated by those who had been in the most intimate intercourse with their brother. He would only add that those who knew Dr. Blaikie best, and who had co-operated with him in connection with the preliminary arrangements, could bear testimony to the elevation of spirit and aim by which the whole of his work had been characterised, and he was sure that this spirit would find a response in the approaching discussions and deliberations of the Council. A Presbyterian by conviction and preference, he had never conceived of this movement as one of mere sectarian propagandism, intending to push into greater prominence a particular system of Church order and polity. But rather as one in which, by comparing experiences gathered from every part of the world, and by deliberation and discussion, they might learn better how to take advantage of their Presbyterian system, and to do battle with greater energy, wisdom, and unity against ignorance, error, superstition, immorality, and unbelief, and so hasten on the coming in all its fulness of that kingdom which carries with it, wherever it comes, salvation to men and glory to God in the highest. The key-note of the whole had been happily given by him in his own words in one of the latest papers which he had written:— "Important though we deem our Presbyterian organisation, it is but the outer case of an inner treasure, our supreme regard for which will, it is hoped, be apparent throughout." He concluded by moving—

"The Council feels bound to put on record at this stage of its proceedings its sense of obligation to the Rev. Dr. W. G. Blaikie, for his great exertions and industry in maturing the arrangements through which it has been enabled to meet in Edinburgh. Appointed by the Free Church as one of its representatives to the Conference which met in London in 1875, he has laboured ever since with unwearied diligence to promote the object for which the Conference was held, and to secure the meeting of the present Council. With the zealous and able co-operation of the Rev. G. D. Mathews, with whom he was joint-clerk to the Conference, he superintended the printing of the minutes, prefixing to them an introductory narrative, distributing them to all parts of the world where Presbyterianism existed, and conducting the extensive correspondence thus entailed upon him with great courtesy and most assiduous care. He undertook last autumn a journey throughout Europe wherever Presbyterian communities could be found, stimulating them to take an interest in the scheme. Since his return he has been occupied in delivering addresses in various important towns, supplying information, and exciting zeal for the success of the movement. Besides all this, his labours in committees, in preparing documents, in printing various statements of historical interest and importance in regard to the Churches likely to be represented in the Council, and in making arrangements for the comfort and hospitable accommodation of the friends who might come to it from a distance, have been manifold and incessant, and deserve warm recognition. The crowning excellence in his whole work has been his constant endeavour to raise the movement above all connection with sectarian purposes and tendencies; to keep it free from any cold and barren ecclesiasticism; and to render it, under the blessing of God, subservient to the invigoration of spiritual life in all the Churches represented, and to the increase of love and confidence and unity in the bonds of the Gospel, as understood and accepted by the general consent of the Churches of the Reformation. The Council records its best thanks to Dr. Blaikie, and accounts it a token for good at the hands of God that it has enjoyed, in preparation for its meeting, the services of one so willing to consecrate his learning, his literary skill, and talent for affairs towards the promotion of the great objects which the Council has in view."

The motion was seconded by Dr. Irenæus Prime of New York in a few cordial sentences, and unanimously adopted.

A Business Committee was then appointed, consisting of Dr. Phin, Dr. Marshall Lang, Dr. Adam, Dr. Peltz, America; Rev. Mr. Williams, Sir Henry Moncreiff, and others—Dr. Blaikie, Mr. Mathews, and Mr. Gillies being members *ex officio*, and Dr. Prime and Dr. Calderwood joint conveners. The preparation of Standing Orders, the adjustment of the Roll, the revisal of the Programme, and other matters of business were remitted to this Committee.

Dr. Marshall Lang proposed the adoption of the list of names of gentlemen to preside at the various meetings as agreed to at the meeting of the General Committee.

The motion was adopted.

The Earl of Kintore moved that the thanks of the Council be given to Professor Flint for the admirable sermon which he had preached that day, and that he be requested to publish the same. The motion was agreed to. The benediction having been pronounced, the Council adjourned to meet next morning.

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PUBLIC RECEPTION IN THE MUSEUM OF SCIENCE AND ART.

[The following, though no part of the proceedings of the Council, is given here as a Memorial of the hearty welcome given by the Citizens of Edinburgh to the assembled Delegates.]

In the evening a public reception of the Delegates was held by Lord Provost Falshaw, as representing the citizens of Edinburgh, in the Museum of Science and Art. The company which assembled was a large and influential one, numbering between five and six thousand persons, and composed of ladies and gentlemen, many of whom were among the visitors who have come to Edinburgh to attend the meetings of the Council. It was arranged that the company should commence to arrive at eight o'clock, but long before that hour the large hall of the Museum was almost crowded, all the galleries in particular being occupied, and the main entrance was still besieged by a great throng of people pressing for admission, and for the next half-hour the stream of people entering the building never ceased. At half-past eight o'clock the Foreign Delegates assembled in the east corridor of the Museum, from which they walked in procession, through lines of ladies and gentlemen, to a point at the head of the main hall, where Lord Provost Falshaw, who was accompanied by Lady Falshaw, held a reception, which was witnessed by a large number of people, who formed a circle, and remained standing while the ceremony proceeded.

After the reception, the Delegates proceeded to the lecture-hall, where, after they had been accommodated, as many of the general company as could be provided with seats and standing-room were admitted. A little after nine o'clock Lord Provost Falshaw took the chair, and was supported on the platform by a number of the Foreign Delegates and several influential Scotch ministers and others. The proceedings were commenced by the company singing the 67th Psalm, after which Dr. Cairns of Edinburgh offered prayer.

The Chairman then said—My Lords, ladies, and gentlemen,—It is at all times the duty as well as the privilege of the Chief Magistrate of the city, in his own name and on behalf of the Magistrates and Corporation, and his fellow-citizens in general, to give a hearty and cordial welcome to all strangers who may come into our midst possessing claims to distinction. But when I consider that we have amongst us to-night delegates from the United States of America, from the Continent, and from almost all parts—all joined together in this General Presbyterian Council—it behoves me, and I have the greatest possible pleasure and honour in doing so, to give a hearty and cordial welcome to all those who have come. While we shake hands and give you a welcome, we hope that you will go back, if not better, at any rate wiser, men and women than when you came. We hold out to you the right hand of fellowship, and wish you God-speed. I do not know anything more calculated than meetings like these to rub off angularities, to reduce, if not altogether to remove, prejudices—prejudices among individuals, and prejudices among Churches—and by sinking all matters of minor importance, so as to make it possible for us to attack the one common enemy, and do what we can to spread divine truth throughout the earth. Let us all unite in the promotion of this great and mighty purpose, and setting aside any difference upon points of doctrine which are not essential, let us unite in making this gathering a success. If no other object be served in bringing together so many men and ministers of great distinction and usefulness in the Church at large, let it at least secure this end—a resolution to join hand in hand, and strive in the name of the Lord to overcome evil and spread the gospel throughout the land. The Lord Provost concluded by renewing his welcome on behalf of the city to the delegates, and expressing his best wishes for the success of the conference. He then introduced Lord Balfour of Burleigh, who delivered the following address of welcome:—

Lord Balfour said—I could indeed have wished that the duty which has been assigned this evening to me had fallen to some one of more experience and of riper years, who would perhaps have been more competent adequately to perform it. But I speak to you, fathers and brethren, who have left your homes and crossed the sea to take part in the inauguration of the Council which has met to-day,—I speak to you not for myself alone, nor on behalf of the Church of Scotland, of which I have the honour of being a member, more than of any other Church, but on behalf of the Presbyterians of Scotland I bid you welcome. I believe that the number of delegates who are present this evening represent more than 20,000 congregations of Presbyterians scattered all over the world, forming a strong proof of the life and vigour which exist among Presbyterians at the present day. And I think I am not wrong in considering that your presence here bears ample witness to the bond of sympathy between us and them, which I believe to have been engendered entirely on account of our united adherence to the forms of Presbyterian government. It has been objected to such a Council that no practical good can arise from it, because no permanent union is likely to ensue. But, fathers and brethren, to that I reply that we do not seek to have any absolute union. I think we shall all acknowledge that if by union is meant the merging of the individuality of our respective Churches in one, if I may be allowed the expression, Pan-Presbyterian union, I think we shall at once see that that is nothing more than a mere dream; that the spirit of separation which has been engendered by years of separate existence, it may be in different countries and under different forms of civil government, in every condition of life to which the human race is exposed, cannot be annihilated as it were by a stroke of the pen. But what we do say is, that we all strive to serve one Master each in our own sphere: that we do desire, and we think by means of the Council that we can do something to encourage a greater spirit of unity and establish a more loyal co-operation among different branches of the great Presbyterian family, and of forming a means of communication, and of holding conferences upon subjects in which we, as Presbyterians, are all interested, perhaps I may say with no invidiousness, to the exclusion of other members of the Christian Church. And what we also desire is that those barriers of mistrust and misunderstanding which are too apt to arise amongst us shall

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be broken down. All these things we think we can attain by meeting together in counsel and in conference, and such being our common aim and our common ends, I have simply to ask you to join with me in wishing that the Council which has been inaugurated to-day in order may be continued in harmony and ended in peace, alike to the glory of God and the honour of Presbyterianism throughout the world. We desire to wish "all hail and a hearty welcome" to those who have come to what I think they will allow me to term the headquarters of Presbyterianism. It simply remains for me to express our thanks to you, my Lord Provost, and to the citizens of Edinburgh who have enabled us this evening to give such a welcome and such a reception to our guests, and I think we and they may fairly take this as a proof that the citizens of Edinburgh desire that their city shall be in the future, as it has been in the past, and is at the present time, the metropolis of Presbyterianism.

Dr. W. ADAMS, of Union Theological Seminary, New York, was then introduced. It gives me great pleasure, he said, to comply with the request that I should say a word on behalf of that branch of the Presbyterian Church to which I belong, and to thank your Lordship and Lord Balfour for those kind greetings of welcome. Madame de Staël has described foreign travel with the felicitous expression that, on arriving in cities where few know and welcome you, on leaving there are none to regret you. If anything could relieve me of a sense of sadness it is such kind words as those to which we have listened; and already we have felt we are not strangers and foreigners, but brethren and fellow-citizens with you. It is a peculiar feeling we have in coming to this old city of Edinburgh—a feeling I can hardly express in the few minutes allotted to me, but as you have been so kind as to say that you have pleasure in receiving so many representatives of the different branches of the Presbyterian Church, it would be very ungracious and ungenerous on our part if we did not worthily express the great pleasure we feel in meeting you under these happy auspices. It is the very thing which has brought us together, as the good man, when asked by the officiating minister whether he would take the woman whom he held by the hand to be his married wife, replied, "Sure I will, it is the very thing I came here for." This was the very intention of our coming, that we might confer with each other in regard to those things which appertain to the promotion of our common Christianity. With many of us the charm of novelty connected with foreign travel has long since passed away, and no motive less important than that to which reference has been made, could have induced us to leave our happy homes and place the wide wide waste of the Western Ocean between us and those homes we love. But we have come to see you—to see living men, not to see your ivy-clad ruins, or castles, or palaces, or minsters, but to see you, the scholars and the leaders of the Old Presbyterian Church. May I be pardoned if I indulge in a passing allusion. I am conscious of a feeling of sadness in revisiting your beautiful and picturesque city, because of the departure of so many men who contributed so much to the spiritual life of the country in my earlier visits to Scotland. There were Norman Macleod, Candlish, Buchanan, Arnot, and many others of the godly company. I choose that word "departure" rather than that other word "death"—good men never die. I feel still the influence of those good men, those godly men—indeed, I am under a spell, from which I cannot escape. It seems to me that the spirits of the departed, as well as the lips of the living, were welcoming me to this home of the Church that we love. The forms of the mighty dead seem to hover over us, welcoming us to the fruits and results of their labours and their martyrdom. We claim the Scottish Church as the ancestor of the Church in America. It is your privilege in Scotland to hold the ancestral places to which we resort; but we of America represent the results of these events which have a common origin for us all. In Scotland you hold Greyfriars and the tombstones, where the Covenanters signed their Solemn League; but the spirit of the Covenanters is walking over all the continent of America. In Scotland you possess the pulpit of John Knox, but the spirit of Knox lives in America. You have in your Antiquarian Museum that singular projectile—that stool which Jenny Geddes flung at the head of the Dean of Edinburgh, but the reverberations of the single shot of that great revolution are rolling on at this day beyond the Rocky Mountains. Dr. Adams concluded by again returning thanks for the kind welcome which had been extended to the strangers.

Dr. PLUMER, South Carolina, was next introduced, and said—My Lord Provost, and the noble Lord who gave us the address of welcome, and friends in Christ Jesus, God bless you every one. There have been allusions to this happy meeting, but allow me to say that it is the first meeting I have been allowed to attend in the country governed by the noblest woman on earth. I come from a country that is under a Republican form of government, but I am ready to say, and I glory in saying, that in the matter of salvation I am a Monarchist. I am for Jesus on the throne of the universe, and on the throne of all hearts in the universe. I am thus far a Monarchist. I trust we are all ready to follow that blessed Jesus. As I came into this hall, in another room I heard the roll-call of the nations—Switzerland, France, America, etc.; but the time shall come when the roll-call of the nations will go round the world in sounds even more gladsome than they are here this evening. I cordially thank you, on the part of the deputation to which I belong, for your magnificent reception.

PROFESSOR MONOD, Montauban, France.—I stand here with some of my friends in the name of the Established Reformed Church of France, of that old Huguenot Church which, of all Protestant Churches, I will not say has been the most faithful and most pious, but which has suffered most for the sake of the gospel of Christ. In name of that Church I thank you most cordially for the kind Christian welcome we have received from you.

Dr. ED. DE PRESSENSÉ, Paris, who was interpreted by Dr. Fisch, Paris, said—My lords, ladies, and gentlemen,—It is with deep emotion that I for the first time visit a country so historical as this, and where were fought and won the greatest battles of civil and religious liberty, a country where the great battle of the Reformation was fought with such a measure of energy, heroism, and success. It is a great encouragement to see here unfurled the flag of evangelical liberty, whilst we are obliged in France to carry it in an obscure way. I must confess I came here with my soul full of sorrow, but although I could expatiate upon that subject, my patriotism does not allow me. We in France are in awful darkness, but we do not lose courage. We look to you, to the great victory

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which was won at the Reformation in this country, and which cheers us all. The warfare will be terrible on our continent between the spirit of enslavement and the spirit of liberty. Religion on the Continent will be lost if we cannot show Churches where unity is joined with liberty, whilst the Vatican has a unity which is a caricature of the gospel. I am happy to see this great Church of the Reformation, this great Presbyterian Church, which unites in such a beautiful and marvellous way gospel and liberty, coming together and forming a great confederacy.

PROFESSOR BALOGH, from Debreczin, Hungary, said that he and six brethren had been appointed by the ancient Hungarian Church as delegates to the Presbyterian Council, but owing to the derangement of affairs consequent on the war in their neighbourhood, the others were prevented coming. Thus he was till the present moment alone, though he was accompanied by an associate, who joined with him in the most cordial salutations from the whole of the Hungarian Church. The speaker proceeded to give some interesting details concerning his Church, and concluded by saying that the Hungarian Church opened its bosom to the sunbeams, since their Church willingly received all healthful influences. They therefore hoped that this Council would be the means of forming a closer alliance between them and sister Churches.

PRINCIPAL SNODGRASS, Kingston, Canada, responded in the name of the delegates from the British Colonies.

Dr. M'COSH, Princeton, New Jersey, in moving a vote of thanks to the Lord Provost, said—I believe that this city of Edinburgh, for the last 300 years, has been closely identified with Presbyterianism. It has been so since the days of John Knox down to the present time. There were three great men at the period of the Reformation,—Luther, Calvin, and Knox. I will not draw invidious distinctions between these men. Each performed great work, but I am prepared to maintain that John Knox was a statesman greater than either of the other two, and has left a far greater impression in this land and in other lands. And I can tell you that this Covenanting cause spread thus in the North of Ireland, and has given you Ulster with its industry and love of learning. It has travelled from Ulster to America, and I am prepared to prove, and I think to the satisfaction of all, that the Covenanting and Puritan causes have been the great and wholesome elements in what has led to the greatness of the United States. Though descended from men who fought at Drumclog and Bothwell Brig, I believe I could not have signed that Solemn League and Covenant. There was a clause about extirpating Prelacy and all other errors which I could not have signed without at least an explanation, but I hold that what we have been doing within the last few days is the true Solemn League and Covenant of the nineteenth century. We are binding together men who have been widely separated, men who have had no bond of union between them. If you take the basis of our constitution you will see that one of the first of our rules is that we shall live in terms of union, and co-operate with all evangelical denominations, with all who hold that Christ is the Head of the Church.

Dr. BLAIKIE now stepped forward and stated that he had just received the following telegram from Mr. George H. Stuart, Philadelphia:—"Presbyterians assembled for prayer in church dedicated by Dr. Duff send Christian greetings, urgently and cordially invite appointment of next Council at Philadelphia. Ephesians iii. 16 to end."

The LORD PROVOST having returned thanks, the company joined in singing a portion of the seventy-second Psalm, after which the benediction was pronounced by the Rev. Sir Henry Wellwood Moncreiff. The proceedings were brought to a close shortly after eleven o'clock.

WEDNESDAY, 4th JULY.

SECOND SESSION.

This morning, at half-past Ten o'clock, the first public sitting of the General Presbyterian Council was held in the Free Church Assembly Hall.

Dr. Stuart Robinson, Louisville, the chairman for the forenoon, opened the meeting with devotional exercises.

Thereafter the minutes of the previous day's private meeting were read and approved.

Dr. Calderwood, Edinburgh, representing the Business Committee, said that the proper thing for them to do first was to make up a roll of the Council. The Committee had gone over all the commissions, and while they were not absolutely certain of accuracy in every detail, they thought the report to be submitted contained almost a complete list of these commissions. Mr. Mathews, one of the clerks, then read the revised roll, which was corrected and approved of (page 14).

The Committee on Business presented Rules of Business or Standing Orders, which were read, and on motion adopted.

STANDING ORDERS.

1. The President shall have the usual authority of a Moderator.

2. Motions must be handed in to the President in writing before they can be discussed by the Council.

3. The Clerks shall keep a Roll of the Members and of the Associates; they shall record the Transactions of the Council, preserve Minutes of all Papers not otherwise disposed of; sign all Official Papers and Orders, and give notice of appointments to the Members of Committees, and of the business assigned to them. They shall hold office till their successors are appointed, and act as a Committee on Credentials to prepare the Roll for the next Council Meeting.

4. No business shall be introduced to the Council except on the report of the Committee of Business.

5. At the meetings of the Council, those who have prepared Papers shall not occupy more than twenty minutes in referring to them; those specially invited

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to speak not more than fifteen, and other speakers not more than ten.

6. It shall be the aim of the Council to avoid voting, but if a vote be necessary when there are more than two motions, all the motions shall be voted on successively, and that one having the least number of votes then dropped. A vote shall next be taken on the remaining motions, and the same course followed until some one motion has a majority of all the votes given, and this shall then be considered to express the mind of the Council. The vote shall be taken by a show of hands, and the result declared by the President.

7. Should the Council find it necessary to adopt the method of sectional deliberations, the Business Committee shall make the arrangements needful for the purpose.

8. The Council shall, as the first order of the day, on its fourth day of meeting, appoint the time and place of its next assembling. It shall afterwards appoint a Committee of Arrangements to make the needful preparations for such meeting, with power to add to their number.

DR. SCHAFF, of Union Theological Seminary, New York, then read the following paper on the subject appointed for the Session :—

THE CONSENSUS OF THE REFORMED CONFESSIONS.

Cranmer's Proposal of a Reformed Consensus.

In the year 1552, while the Council of Trent was framing its decrees against the doctrines of the Reformation, Archbishop Cranmer invited Melanchthon, Bullinger, Bucer, and Calvin to a conference in London, for the purpose of framing an evangelical union creed. To this letter Calvin replied that for such an object he would willingly cross ten seas, and that no labour and pain should be spared to remove, by a scriptural consensus, the distractions among Christians, which he deplored as one of the greatest evils.[1]

In this noble sentiment Calvin expressed the true genius of the Reformed Church, which has always been in favour of union on the basis of truth, and willing to cherish Christian fellowship with other evangelical Churches, notwithstanding minor differences in polity, worship, and even in dogma. Zwingli struck the key-note of this catholic spirit at the conference in Marburg, when, with tears in his eyes, he offered the hand of brotherhood to Luther, though he could not agree with him on the mode of Christ's presence in the Eucharist. Calvin once declared that even if Luther should call him a devil, he would still revere and love him as one of the greatest servants of God.

Cranmer, the moderate and cautious reformer and martyr of the Church of England, the chief framer of its liturgy and Articles of Religion; Melanchthon, the preceptor of Germany, the gentle companion of the heroic Luther, the author of the Augsburg Confession, and the surviving patriarch of the German Reformation; Bullinger, the friend and successor of Zwingli, the teacher and benefactor of the Marian exiles, and the author of the most œcumenical among the Reformed Confessions; Bucer, the indefatigable, though unsuccessful, peacemaker between the Lutherans and Zwinglians, and the mediator between the Anglican and the Continental Reformation; Calvin, the master theologian, commentator, legislator, and disciplinarian, who was then just in the prime of his power, and (in the language of John Knox) at the head of "the most flourishing school of Christ since the days of the apostles"—these representative men, assembled in Lambeth Palace or the Jerusalem Chamber, would have filled an important chapter in church history, and challenged the assent of the Reformed Churches for a common confession of faith that embodied their learning, wisdom, and experience.

But the conference was frustrated by political events, and a Reformed union creed remains a *pium desiderium* to this day. *Deus habet suas horas et moras.* It was the will of Providence that the Continental and the English and American branches of the Reformed family should grow up independently, and fulfil their special mission to their age and country. Each shaped its own creed, polity, and worship. Thus, instead of one confession and catechism which might have answered for all, we have as many confessions and catechisms as there are national Churches, and some had more than one.

The Reformed Confessions.

The Reformed Confessions may be divided into three classes: the ante-Calvinistic or Zwinglian, the Calvinistic, and the post-Calvinistic. The first represent the preparatory stage, and acquired only local authority in Switzerland. The second class were framed under the influence of Calvin's theology after the middle of the sixteenth century, simultaneously with the Tridentine Standards of the Roman Church, and in vindication of the protest against Rome. The third class were made in the seventeenth century, and arose from theological controversies within the Reformed Church.

The confessional development of the Lutheran Church began with the Augsburg Confession in 1530, and was completed, after stormy controversies, in the Formula of Concord, 1577. The

[1] "*Quantum ad me attinet, si quis mei usus fore videbitur, ne decem quidem maria, si opus sit, ob eam rem trajicere pigeat. Si de juvando tantum Anglicæ regno ageretur, jam mihi ea satis legitima ratio foret. Nunc cum quæratur gravis et ad Scripturæ normam probe compositus doctorum hominum consensus, quo ecclesiæ procul alioqui dissitæ inter se coalescant, nullis vel laboribus vel molestiis parcere fas mihi esse arbitror. . . . . Mihi utinam par studii ardori suppeteret facultas!*"—See the correspondence in Cranmer's Works (Parker Soc. ed.), vol. ii. pp. 430-433.

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Roman Catholic system of doctrine received its pyramidal apex only in our age, under the long reign of the first infallible Pope, by the decrees of the Vatican Council (1870). The symbolic tendencies of Romanism and Protestantism are opposite: the former may indefinitely increase the number of dogmas to the maximum of belief, and can never give up or revise a single article without destroying its claim to infallibility; the latter diminishes the number to the scriptural minimum, and allows a correspondingly larger freedom to private judgment and theological progress.

The chief Reformed symbols of the sixteenth century are: The *Gallican Confession*, for the Protestants of France (1559); the *Belgic Confession*, for the Netherlands (1561); the *Second Helvetic Confession*, for Switzerland and other countries (1566); the *Heidelberg Catechism*, for Germany and Holland (1563); the two *Scotch Confessions* (1560 and 1581), which were subsequently superseded by the Westminster Standards; and the *Thirty-Nine Articles* of the Church of England (1563), which likewise belong to the Reformed type of doctrine, especially as explained and supplemented by the Lambeth Articles (1559), and the Irish Articles of Archbishop Ussher (1615), which prepared the way for the Westminster Confession.

The two chief symbols of the seventeenth century are the *Canons* of the Synod of Dort (1619), which give the results of the Arminian controversy on the five knotty points of scholastic Calvinism, and the *Westminster Confession* and *Catechisms* (1647), which grew out of the mighty conflict between Puritanism and semi-Romanism, and sum up the results of what may be called the second Reformation of England. They present the ablest, the clearest, and the fullest statement of the Calvinistic system of doctrine. Although least known on the Continent, and given by Niemeyer merely as an appendix to his collection of Reformed Confessions, the Westminster standards are the most important of the Reformed symbols, and have shown the greatest vitality. It is a remarkable fact that they were made by English divines for three kingdoms under the shade of Westminster Abbey, and around the warm hearth of the historic Jerusalem Chamber, where now the revision of the English Bible is being prepared for the use of all English-speaking Churches. These standards were rejected in the land of their birth, but became the corner-stone of the Churches of Scotland and of Churches beyond the Atlantic and Pacific. Failing in England, they have shaped the theology and religion of countries and nations unknown to the authors.

These Reformed Confessions form a very remarkable body of literature. They were composed by confessors and martyrs of the Reformed faith in times of the deepest intellectual and religious commotion, and in the face of cruel persecution. They are fraught with the memories of the most important period of Church history next to the creative period of the apostles. They embody the biblical and theological learning and wisdom of the Reformers, and the ripe fruit of the gigantic struggle with the papal power which had kept the Christian world under discipline and in bondage for many centuries. They set forth, not abstract doctrines, but vital truths for which the confessors were ready to suffer exile, imprisonment, torture, and death. Some are indeed systems of theology rather than popular summaries of faith; but all are full of faith and enthusiasm for the truths of the gospel. They have fashioned the religious opinions and lives of many generations, and trained the most heroic races of Christians and the pioneers of civil and religious freedom—the Huguenots of France, the Burghers of Holland, the Puritans of England, the Covenanters of Scotland, and the Pilgrim Fathers of America. They will ever remain venerable monuments of a pure and heroic faith from the creative period of the evangelical Church.

The Reformed (as also the Lutheran) Confessions were not intended by their framers to be binding formulas for subscription and checks upon theological progress. Otherwise they would have been made much shorter and simpler. They were originally apologetic documents or vindications of the evangelical faith against misrepresentation and slander. Hence some of them embody a large amount of controversial and metaphysical matter, and are too long and minute for popular use. They resemble the early Christian Apologies, with this difference, that they were directed against Romanism instead of Paganism, and represent a more advanced and mature stage in the development of Christian doctrine. Their official character and their intrinsic merits clothed them gradually with an ecclesiastical authority inferior only to that of the Holy Scriptures. They became the rule of all public teaching in the pulpit and the university. They were a sort of secondary rule of faith (the *norma normata*), derived from the primary rule of the Scriptures (the *norma normans*). They continued in force for more than two centuries, until most of them were swept away together with the faith to which they gave expression.

The Harmony of the Reformed Confessions.

The Reformed Confessions present the same system of Christian doctrine. They are variations of one theme. There is fully as much harmony between them as between the six symbolical books

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of the Lutheran Church, or between the Tridentine and Vatican decrees of Rome. The difference is confined to minor details, and to the extent to which the Augustinian and Calvinistic principles are carried out; in other words, the difference is theological, not religious, and logical rather than theological.[1]

The Reformed Confessions are Protestant in bibliology, œcumenical or old catholic in theology and Christology, Augustinian in anthropology and the doctrine of predestination, evangelical in soteriology, Calvinistic in ecclesiology and sacramentology, and anti-papal in eschatology.

Let us briefly explain this.

1. *Bibliology or the Rule of Faith.*—The Reformed symbols unanimously teach, as a fundamental principle of Protestantism, the divine inspiration and absolute and exclusive authority of the canonical Scriptures of the Old and New Testaments in all matters of the Christian faith and morals, in opposition to the Roman Catholic doctrine of ecclesiastical traditions, as a co-ordinate rule of faith and infallible interpreter of the Scriptures. This doctrine is most clearly and fully set forth in the first chapter of the Westminster Confession, which is an acknowledged masterpiece of symbolic statement.

The Lutheran Church and the Anglican Church maintain the same principle, but in practice they allow tradition and the voice of the early fathers and councils a greater authority and influence, especially in matters of church polity and worship, than the Calvinistic Churches.

2. *Theology and Christology.*—The œcumenical articles of the unity and tripersonality of the Godhead, the incarnation, and the theanthropic constitution of Christ's person, were expressly indorsed by all the Reformers; and hence the Apostles' Creed and the Nicene Creed (to a less extent also the Athanasian Creed, so called) were retained in the Protestant Churches.

Herein the Protestant symbols agree with the orthodox Greek and the Roman Catholic standards, in opposition to ancient and modern Trinitarian and Christological heresies. A difference sprung up between the Lutheran and Reformed Christology in connection with the Eucharistic controversy, concerning the extent of the *communicatio idiomatum* and the ubiquity of Christ's body; but this subject belongs to the obscurest corner of theological metaphysics, and does not affect the great truth of God manifest in the flesh, which is taught by both Churches with equal emphasis. The Reformed Christology is more simple and natural than the Lutheran, and accords better with the historical Christ of the Gospels.

3. *Anthropology and Soteriology.*—The Reformed symbols teach the Augustinian views of sin and grace, that is, the total depravity and condemnation of the whole human race in consequence of Adam's fall, and the absolute sovereignty and sufficiency of divine grace in the work of salvation. They strongly emphasise these doctrines, in opposition to the then prevailing Pelagianism of the Latin Church, with its mechanical legalism and meritorious works, on which salvation was made to depend. The Reformers passed through the experience of St. Paul; they felt the operation of the law upon the heart and conscience, as a schoolmaster leading to Christ. They started with an overwhelming sense of the awful fact of sin and the absolute need of redemption. Their theology was intensely practical, and turned on the question, What shall a man do to be saved, and how shall a sinner be justified before a holy and righteous God? To this the New Testament, and especially the Epistles to the Romans and Galatians, returned the answer: Not by any works and institutions of man, not by any outward observances and performances, but solely by the free grace of God in Christ, which is the beginning, the middle, and the end of spiritual life. Thus salvation by grace became the central doctrine, the experimental or subjective principle, of Protestantism, and the fountain of comfort and peace in life and in death.

The Reformed system went back to the ultimate source of free salvation in the ante-mundane eternal act of election, upon which the historical process of salvation in all its stages depends; while Luther made the experimental fact of justification by faith alone the article of the standing or falling Church. The Reformed system, moreover, lays greater stress on holiness and good works, as the necessary manifestation of justifying faith.

In anthropology the Reformers were entirely under the spell of the anti-Pelagian writings of St. Augustine, whom they revered as the greatest, soundest, and most evangelical among the fathers. But his anti-Manichæan and anti-Donatist writings are more on the Roman Catholic than on the Protestant side of the controversy. Zwingli, with his classical rather than mediæval training, was independent of patristic authority, and taught a milder view of hereditary sin and guilt than either Luther or Calvin. The Augustinian system always had some able advocates in the Latin Church, but was overshadowed by hierarchical, sacramentarian,

[1] The documentary proof of this agreement was furnished long ago by extracts from the Confessions themselves, in the *Harmony of Confessions*, prepared and published under the direction of Beza at Geneva, 1581, and translated into English, Cambridge, 1586 (also London, 1643 and 1842).

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and ascetic tendencies; while the Greek Church adhered to the less definite, we might say semi-Pelagian, views of the older fathers, and lays great stress on the freedom of will.

The Protestant soteriology differs from the Augustinian, at least in form, and is more evangelical. Augustine, who was poorly acquainted with Greek and Hebrew, and followed the Latin version of the Bible, had the Roman Catholic conception of justification, understanding it to be a gradual process of making just (which virtually identifies it with sanctification); while the Protestant divines, in accordance with the Hellenistic usage of the corresponding Greek terms (δικαίωσις and δικαιόω), viewed justification as a forensic or declaratory act of acquittal from the guilt and condemnation of sin, on the ground of the merits of Christ, and on condition of faith apprehending Christ, to be necessarily followed by gradual growth in holiness. Justification is the beginning of sanctification, yet distinct from it as a single act is from a gradual process, as birth is from the life which follows.

4. *Predestination.*—The symbols teach the positive decree of an eternal and unchangeable *election* of believers to holiness and salvation, and the perseverance of saints as a necessary means to that end, while the rest are left to the consequences of their sin. All men are justly condemned, but God in his sovereign mercy chooses to elect a part from this mass of corruption, and to reveal in them the boundless riches of his grace in Christ. This is the amount of the Reformed dogma of predestination as far as it has any practical religious value, and is taught directly or indirectly in all symbols. The negative decree of *reprobation* is wisely passed by, or mentioned only as a judicial act in view of sins actually committed. The fall of Adam is put under a *permissive* (not an *efficient* or *causal*) decree, and the blasphemous doctrine that God is in any sense the author or approver of sin is expressly and emphatically condemned.

This is the infralapsarian scheme of redemption which Augustine taught as a necessary consequence of his doctrine of universal damnation in Adam, and the total moral inability of man. The supralapsarian scheme, which differs from the former in the order of the decrees, and, with a severer but terrible logic, represents the fall as a necessary negative condition for the manifestation of God's redeeming mercy on the elect, and his punitive justice on the reprobate, was held as a private opinion by some eminent Calvinists, such as Beza, Gomarus, Twiss, but it is not taught in any Confession; even the Canons of Dort, the Westminster Confession, and the Helvetic Consensus Formula, which are most pronounced on this doctrine, stop within the limits of infralapsarianism. And it should be noticed that the Westminster Confession expressly teaches the freedom of will as well as the sovereignty of God, leaving the solution of the apparent antinomy to scientific theology. It is also a remarkable fact, that in the Westminster Assembly, as the recently published Minutes show, the scheme of a universal offer of salvation, or hypothetical universalism, found advocates among the ablest and most influential members, such as Calamy, Arrowsmith, Vines, and Seaman.[1]

The subject of predestination holds a prominent, and we may say a disproportionate, place in the Calvinistic system. It was a necessary and wholesome reaction against the papal doctrine of human merit. It was considered the backbone of the doctrines of free grace, and was death to all pride and self-righteousness. It furnished an immoveable basis in eternity for the salvation in time, and the most solid comfort to the believer in seasons of despondency and temptation. Hence we find it among all the Reformers. Luther's tract on *The Slavery of the Human Will*, against Erasmus, which he never recalled, but regarded as one of his best books, goes further in this direction than Calvin ever did. Melanchthon was at first almost a fatalist (tracing the fall of Adam, the adultery of David, and the treason of Judas to the will of God), but afterwards he suggested what is called the system of synergism (an improved evangelical form of semi-Pelagianism and an anticipation of Arminianism). The Formula of Concord, however, rejected it, and teaches total inability and unconditional election in connection with universal vocation, or the sincere will of God to save all men, and the resistibility of divine grace.[2] The difference between the Calvinistic and the Lutheran symbols is, that the former are more consistent with the Augustinian anthropology, and give greater prominence to election, while the latter emphasise baptismal grace and a universal call to salvation. But, in point of fact, the vast mass of mankind never hear the sound of the gospel within the limits of the present life, to which all orthodox systems confine the possibility of salvation. Calvinism reckons with actual facts as they appear to all observers, and traces them

[1] See my work on *Creeds*, vol. i. p. 770.

[2] The later Lutheran divines since Hunnius endeavour to solve this contradiction of the Formula Concord by a distinction between the single *voluntas antecedens* by which God, from eternity foreseeing (not foreordaining) the fall of Adam, resolved to save *all* men, and the double *voluntas consequens* whereby, foreseeing that some would believe and some would not believe, resolved (likewise from eternity) to save those who would believe, though not *propter fidem*, but *per fidem* or *ex prævisa fide*, and, on the other hand, to condemn those who would not believe.

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back to the inscrutable will of God, which is holy and wise, though we cannot fathom it.

5. *Ecclesiology.*—The Reformed symbols make an important distinction between the visible (actual) Church, which is manifold, and exists in various organisations or denominations, and the invisible (ideal) Church, which is one and universal, and embraces all the elect or true believers of whatever denomination or sect. They also distinguish in each visible church or congregation between communicant members which constitute the church proper, and the nominal members or hearers. They lay stress on the necessity of discipline for the preservation of the purity and dignity of the Church. They maintain the right of ecclesiastical self-government as distinct from the power of the civil magistrate, although in practice this right is more or less abridged wherever the Church is united to the State, and supported by the State. (For self-support and self-government go together; and he who pays wants to rule.) The Reformed standards teach the parity of ministers, the institution of lay-elders and deacons representing the people, and of presbyterial and synodical administration. The Presbyterian form of government was born in Geneva, and fully developed in Scotland and the United States.

Herein the Presbyterians differ from Episcopalians on the one hand, who maintain episcopacy and three orders of the ministry, and from the Congregationalists on the other, who deny the legislative authority of presbyteries and synods, and teach the independence of each congregation properly constituted according to the Word of God. But the questions of presbytery, episcopacy, and independency are questions of discipline, not of dogma. Moreover, the Church of England in her standards holds that episcopacy is not the only, but the best form of government, and necessary not for the being, but only for the well-being, of the Church. She never officially denied the validity of non-episcopal orders, and even expressly acknowledged it in various ways down to the period of Laud, the typical high-churchman, who when he first defended the principle of exclusive episcopacy was censured by the authorities of the University of Oxford. The unwise and unrighteous attempts of the Stuarts to force episcopacy upon the reluctant people of Scotland have made the difference much greater than it originally was in the mind of Calvin and Knox, as well as of Cranmer, Latimer, and Ridley

6. *Sacramentology.*—The two sacraments of the New Testament are significant sealing ordinances, whose efficacy depends on the faith of the recipient. The *opus operatum* theory, the necessary connection of water-baptism with moral regeneration, and all materialistic conceptions of the real presence, whether in the form of transubstantiation or consubstantiation, are rejected.

Here lies the only serious doctrinal difference between the Calvinistic and the Lutheran symbols. The former make spiritual regeneration independent of water-baptism, so that it may either precede or succeed it or coincide with it, according to the divine pleasure; and they teach a spiritual real or dynamic and effective presence of Christ in the Eucharist for believers only, while unworthy communicants receive no more than the consecrated elements, to their own judgment. The latter teach unconditional baptismal regeneration, and a corporeal real presence of the true body and blood of Christ in, with, and under the visible elements, for all communicants, worthy and unworthy, though with opposite effects. The Lutheran theory of the real presence and oral manducation requires for its dogmatic support either a perpetual miracle (as the Roman theory of transubstantiation), or the hypothesis of the ubiquity of Christ's body (taught by Luther and the Formula of Concord). This hypothesis is rejected by all branches of the Reformed Church as being inconsistent with the limitation of all corporeal substances, and with the facts of Christ's visible ascension to heaven and future return from heaven. Some of the ablest Lutheran divines, however, sustain on purely philological grounds the Reformed or figurative interpretation of the words of institution, and admit that a literal interpretation of them would lead to transubstantiation rather than consubstantiation.

The Church of England teaches in her formularies the Calvinistic theory of the sacraments in general, and of the Lord's Supper in particular; but in the baptismal service of the Book of Common Prayer she clearly teaches baptismal regeneration without qualification, and in practice she gives larger scope than the Presbyterian Churches to the sacramentarian principle.

7. *Eschatology.*—The Reformed (as well as all other Protestant) symbols recognise but two places and states in the invisible world—heaven for believers and hell for unbelievers, with different degrees of bliss and misery, according to the degrees of holiness and wickedness. They unanimously reject the mediæval fiction of an intervening purgatory for imperfect believers, with its gross superstitions and abuses. The doctrine of the middle state of all departed spirits between death and resurrection, which is distinct from the question of purgatory, was left unsettled, and is to this day a matter of theological speculation rather than positive doctrine. It is characteristic

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that the Scriptural distinction between Sheol or Hades and Gehenna or Hell is obliterated in the Lutheran, the English, and other Protestant versions.

The Theological Revolution.

This body of doctrine laid down in the Confessions maintained its hold upon the Reformed Churches of Switzerland, Germany, France, Holland, England, and America for more than two centuries, and is still a living power in the Presbyterian Churches of the Anglo-Saxon race. It was analysed, systematised, and developed in all its details by the scholastic theology which forms a worthy parallel to the mediæval scholasticism of the Latin Church in its relation to the patristic doctrines, being nearly equal to it in metaphysical subtlety, and superior in solid scriptural learning. But all forms of scholasticism are apt to degenerate into a dry and sterile intellectualism, and to provoke a reaction.

After the middle of the eighteenth century, which may be called the century of revolution, a destructive tornado swept over the Churches of the Continent, and threatened to carry away the very foundations of Christianity. It began with Deism in England, which substituted a meagre skeleton of natural religion for the revealed religion of the Bible; but the progress of Deism was checked by the Methodist revival and the apologetic works of Butler and Lardner. In France, Deism degenerated into a blasphemous Atheism. Voltaire and Rousseau, the apostles of infidelity and architects of ruin, undermined the foundations of Romanism, which had cruelly persecuted the Huguenots, cast out the Jansenists, and provoked the Revolution, with its reign of terror. In the Lutheran Church of Germany the negative movement assumed the more serious form of Rationalism, which, in its various phases and stages, revolutionised exegetical, historical, and systematic theology. The Reformed Churches of Great Britain and North America, owing to their isolation and their better organisation, remained, upon the whole, faithful to their doctrinal and disciplinary standards; but in the Reformed Churches of the Continent the symbolical books were nearly all abolished or reduced to a dead letter, and it seems impossible to restore them to their former authority.

This theological revolution or pseudo-reformation has done, and is still doing, an incalculable amount of harm; but it was a revolt of reason against the slavery of symbololatry, and proved a wholesome purgatory of orthodoxy. It dispelled old prejudices, and stimulated new and deeper inquiry; it advanced biblical philology and criticism, and enriched the stores of historical knowledge. It compelled the investigation and recognition of the human aspect and fortunes of Christianity in opposition to the exclusive consideration of its unchangeable divine aspect. Thus error is always providentially overruled for the progress of truth.

The Revival of Evangelical Theology.

The nineteenth century may be characterised as the century of revival and reconstruction. Rationalism is by no means dead; it continues, in the name of biblical criticism, speculative philosophy, natural science, and humanitarian culture, to undermine the historical foundations of Christianity and all faith in a supernatural revelation; it penetrates the masses by the endless ramifications of the periodical press, which has become a formidable rival of the pulpit. But the antidote is also at hand. An evangelical theology has sprung up, which is successfully combating error in all its forms; there is more vital energy and activity, and a great deal more charity and catholicity, in Protestantism than ever before; Bible-distribution, home and foreign missions, and benevolent institutions are steadily increasing. Germany has taken the lead in the theoretical part of this work of reconstruction, and has been for the last fifty years the chief workshop of evangelical theology, as it has been of Rationalism; while England and America have carried on mainly the practical work of religion, and are above all other nations intrusted with the preservation and spread of Bible Christianity to the ends of the earth. Both are coming nearer and nearer together through their literature and personal intercourse, to their mutual benefit. The Teutonic and the Anglo-Saxon races united are a match for the world. We need not fear the final issue of the present conflict with superstition and infidelity. Christianity, which has overcome so many foes, and grown stronger in every battle, will no doubt survive; its past is secure, and affords the best guarantee for the future.

The Relation of Modern Evangelical Theology to the Reformed Confessions.

The religious revival of the nineteenth century in the Protestant Churches is a return to the faith of the Reformation as laid down in the Bible and the symbolical books. But it is not a mere restoration of the old, it is also a free reproduction and an advance. The faith is the same, the theology is different. It is different in the form of statement and the relative importance and arrangement of topics. Every age must produce its own theology adapted to its peculiar condition and wants. Thus we have a patristic theology,

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a scholastic theology, a Reformation theology, and a modern evangelical theology, not to speak of the various shades of denominational theologies. Divine truth, as revealed in the Scriptures, is unchangeably the same yesterday, to-day, and for ever; but it must be ever reproduced, newly appropriated, and represented in all its phases. The human understanding and exposition of the truth is steadily progressing with the Church itself, though passing through many obstructions and reactions. Every true progress in theology is conditioned by a deeper study and understanding of the Word of God, which is ever new, and renewing the Church, and will ever remain the infallible and inexhaustible fountain of revealed truth. The Scriptures may have been studied more intensely and devoutly in former ages, but they were never studied so extensively and with such an array of facilities and advantages as at the present age. Every progress in exegesis must have its effect upon systematic theology and the symbolic statement of truth.

Let us endeavour to indicate the points of difference between the modern and the old theology of the Reformed Churches viewed from an œcumenical point of view, leaving room for considerable qualifications in detail. Upon the whole, the Anglo-American theology is more orthodox in the historical sense than the Continental, but in some points it is more liberal. I have to take an average view before this assembly which represents all sections, and I may be permitted to say that, within the last six months of travel through Europe and the East, I had special opportunities to ascertain the state of theological sentiment on all the leading questions on which I shall touch.

1. *Bibliology.*— On the fundamental and preliminary question of the divine authority and absolute sovereignty of the canonical Scriptures as the only infallible rule of faith, the position of the Reformed Confessions after an experience of three centuries stands unalterable and impregnable. This is to-day as it was in the sixteenth century the *articulus stantis vel cadentis ecclesiæ evangelicæ*, as the article of the divinity of Christ is the *articulus stantis vel cadentis ecclesiæ Christianæ*. "The Bible, the whole Bible, and nothing but the Bible," said Chillingworth, "is the religion of Protestants." Since the new development of Romanism and the rise of Rationalism it is all the more important to maintain our stand upon the immovable rock of God's truth without additions or deductions. Christ and his gospel are the sum and substance of evangelical Protestantism, as the Church and her traditions are the sum and substance of Roman Catholicism. Protestantism stands or falls with the Bible, Romanism stands or falls with the papacy. We cannot go back to Romanism, nor can we surrender ourselves to the icy embrace of Rationalism. We should, indeed, honour and consult the universal voice of Christendom, and allow it full weight in the interpretation of the Bible; nor should we despise reason which God has given us as the organ for ascertaining and understanding his revealed truth; but the final appeal must always be to "the Law and the Testimony." Tradition and reason are not the divine Light itself, but, like John the Baptist, they "bear witness of that Light," that "all men through them might believe." *Amicus Calvinus, amicus Lutherus, amicus Augustinus, sed magis amica veritas.*

If the Holy Spirit himself could not clearly and unmistakably point out the way of salvation, it is not likely that popes and councils, composed of sinful and erring mortals, can do it any better. If the teaching of our Lord in the Gospels does not contain the pure Christianity, we look in vain for it in the whole domain of ecclesiastical literature.

We must therefore maintain the true infallibility of God's Word against the pretended infallibility of the Vatican, which, like Pharisaism of old, obscures and paralyses the Bible by human additions; and against the fallibility of pseudo-Protestant Rationalism, which, like Sadduceeism, mutilates the Bible, and substitutes for it the uncertain guidance of human reason.

The divine authority of the Scripture implies, of course, its divine inspiration, and has no sense without it. But as regards the mode of inspiration, which must be distinguished from the fact of inspiration, the mechanical or magical theory of the seventeenth century, which looked exclusively at the divine aspect of the Bible, and reduced the sacred writers to passive penmen of the Holy Ghost, has been abandoned for an organic theory which does full justice to the human and historical character of the Bible, and regards the authors as the free organs of the Spirit of God, representing the unity and harmony of eternal truth in a variety of gifts and modes of thought and style. The written Word is all divine and all human, and reflects the theanthropic character and glory of the personal Logos who became flesh for our salvation. As the recognition of Christ's full humanity, yet without sin, brings him nearer to us, so the recognition of the human element in the Bible, yet without error, ought to make it clearer to our understanding and dearer to our heart.

This view of inspiration was anticipated by Luther and Calvin, who, with the profoundest reverence for the divine substance of the Bible, had a very liberal view of its human form; it is

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not inconsistent with the Reformed Confessions, which simply assert the fact of the divine inspiration, without committing themselves to any particular theory of its mode. (The Helvetic Consensus Formula, which teaches even the inspiration of the Hebrew vowel-points, makes an exception and never acquired general authority.) The Westminster statement on this subject is as cautious and circumspect as it is clear and strong.

2. *The Theological Standpoint.*—The theology of the Confessions was anti-Romish, and directed against the unscriptural traditions and additions of superstition or misbelief; the modern evangelical theology is anti-rationalistic, and directed against the deductions and negations of unbelief. The former had to deal with an excessive supernaturalism, the latter with the denial of the supernatural and miraculous. The former was chiefly concerned with anthropological and soteriological problems; the latter has to vindicate the authenticity and integrity of the Bible against negative criticism, the personality of God against Pantheism, and the true divinity and historicity of Christ against the mythical, legendary, and humanitarian pseudo-Christologies.

Hence some doctrines which were most prominent in the Reformation period must give precedence to others which were then not disputed by the contending parties. Modern theology is neither solifidian nor predestinarian nor sacramentarian, but Christological. The pivotal or central doctrine round which all others cluster is not justification by faith, nor election and reprobation, nor the mode of the eucharistic presence, but the great mystery of God manifest in the flesh, the divine-human personality and atoning work of our Lord. In this respect modern theology goes back to the primitive confession of Peter (Matt. xvii. 16), and the criterion of John concerning the marks of Antichrist (1 John iv. 2, 3). The great question on which the very existence of Christianity depends is again asked, "Who do men say that I the Son of Man am?" And to this question the experience of eighteen centuries returns the answer of the first confessor, "Thou art the Christ, the Son of the living God."

All evangelical denominations in their ablest divines are verging towards a Christological theology in which alone they can ultimately adjust their differences. For the nearer they approach Christ, the nearer they will come to each other. Christ is the true concord of ages, the divine harmony of human discords.

3. *Catholicity.*—The old theology was intensely polemical, denominational, and exclusive. It grew out of the gigantic struggle with the papacy, and in the heat of controversy did great injustice to the mediæval Church, which after all was the cradle of the Reformation, as Judaism was the cradle of Christianity. The war with Rome was followed by internal wars of equal bitterness between Lutheranism and Calvinism, Calvinism and Arminianism, Episcopacy and Presbytery, Presbytery and Independency. Disproportionate importance was attached to minor points of difference, and the element of truth on the side of the opponent was ignored or denied.

There is still, and ever will be to the end of the world, a great deal of sectarian bigotry with which even the gods fight in vain, but it has lost its former hold upon the Christian people. The experience of three hundred years, and the vast increase of our knowledge of church history, with its lessons of wisdom and charity, have widened the theological horizon. Denominations which formerly stood in battle array against each other have forgotten their old animosities, and learnt to co-operate freely and heartily in catholic enterprises, and against the common enemies of Christianity. The articles of agreement are magnified above the articles of disagreement. The Old and New School Presbyterians, after a thirty years' theological war, have concluded a peace which it is hoped will never be broken, and the result so far has been increased vitality and energy. A similar union has taken place among Presbyterians in England and in Scotland. The Evangelical Alliance has done much towards individual Christian union, and I trust that the Presbyterian Alliance, while aiming to promote church union or a confederate union among the branches of the Presbyterian family, will not weaken but strengthen Christian union among believers of every denomination. Both Alliances were founded and are promoted by the same class of men, and are animated by the same spirit. The problem of Christian union and brotherhood is one of the great problems of the nineteenth century, and will work itself out in various ways until the great prophecy of the one Shepherd and one flock be fully realised.

4. *Moderation of high Calvinism.*—The scholastic Calvinists of the seventeenth century mounted the alpine heights of eternal decrees with intrepid courage, and revelled in the reverential contemplation of the awful majesty of God which required the damnation of the great mass of sinners, including untold millions of heathen and infants, for the manifestation of his terrible justice. Inside the circle of the elect all was bright and delightful in the sunshine of infinite mercy, but outside all was darker than midnight. This system of doctrine commands our respect, for it has produced the most earnest and heroic Christians, but it is nevertheless austere and repulsive; it

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glorifies the justice of God above his mercy; it savours more of the Old Testament than of the New, and is better at home on Mount Sinai than on Calvary. "God is love," and love is the only key that can unlock the deepest meaning of his words and works.

The greater liberality of modern Calvinism shows itself especially in the doctrine of predestination and infant salvation.

(*a*) The problem of predestination and of the relation of divine sovereignty and human responsibility is not solved yet, either philosophically or theologically, and will perhaps never be solved theoretically until we see face to face. But there is a practical solution in which all true Christians can agree, namely, that all who are saved are saved by the free grace of God without any merit of their own—and this is Calvinism; and that all who are lost are lost by their own guilt in rejecting the gospel sincerely offered to them—and this is Arminianism. Good Calvinists preach like Methodists, as if everything depended on man; good Methodists pray like Calvinists, as if everything depended on God. St. Paul himself represents the fact that *God* works in us both the will and the deed as the reason why *we* should work out our salvation with fear and trembling. This may be logically inconsistent, but finite logic is not the ultimate standard of infinite truth.

Election by free grace and perseverance of saints (viewed as a duty as well as a divine gift) will no doubt always remain distinctive features of Calvinistic theology as they are clearly and strongly taught in the Bible, but the decree of reprobation (except as a judicial act for the actual guilt of unbelief) is now rarely taught and never preached. If Presbyterians preach on the mystery of predestination at all, which is very seldom, they never forget to mention human freedom and responsibility, and to trace man's ruin to his own unbelief. No Reformed Synod (at least on the Continent) could now pass the rigorous canons of Dort against Arminianism which, after a temporary defeat, has silently leavened the National Church of Holland, and which, through the great Methodist revival, has become one of the most powerful converting agencies in Great Britain and America. The five knotty points of Calvinism have lost their point, and have been smoothed off by God's own working in the history of the Church.

(*b*) *Infant Salvation.*—It has now become almost an article of faith in the Reformed Churches, that all infants dying in infancy are saved by the atonement.[1] This is a legitimate development of the Calvinistic doctrine of election which allows an indefinite extension of God's saving grace beyond the visible means of grace. All the orthodox systems which hold to the necessity of water-baptism for salvation lead to the horrible conclusion that all unbaptised infants dying in infancy, as well as all the heathen, that is by far the greatest part of the human race, are lost for ever. It is a poor relief if Augustine, who first clearly taught this dogma, makes a distinction between negative damnation or absence of bliss and positive damnation or actual torment, and assigns to infants "the easiest room in hell." Hell is hell, and was made only for impenitent sinners who refuse to be saved. Zwingli was the first, but the only one among the Reformers (except his friend and successor, Bullinger), who had the courage to oppose this dismal view, and to teach the salvation of all infants, and of a large number of adult heathen. The second Scotch Confession "abhors and detests," among the doctrines of the Roman Antichrist, "his cruel judgment against infants departing without the sacrament." The Westminster Confession teaches that "elect infants dying in infancy, and all other elect persons who are incapable of being outwardly called by the ministry of the word, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth." It is true, some of the older Calvinists make a distinction between elect and reprobate infants; but the Calvinistic system allows the charitable assumption that all infants dying in infancy are among the elect, and that their removal from a world of temptation before committing any actual transgression and contracting personal guilt, is a proof of God's saving mercy to them. There can be no salvation without Christ, but salvation does not necessarily require a historical knowledge of Christ any more than damnation requires a historical knowledge of Adam's fall. It is the *will* of our blessed Saviour who took special delight in children, that "*none* of these little ones should perish."

5. *Religious Liberty.*—The Calvinistic (as well as the Lutheran) Confessions presuppose a Christian state and a uniformity of belief among the people, and assign to the civil magistrate the duty not only to support the Church and its ministry, but also to punish heresy as an offence against society. The principle and practice of persecution for religious convictions prevailed then almost universally, although the persecuted party always complained of the application on the ground of innocency. In the age of the Reformation the Anabaptists and Socinians were the only Christians who advocated toleration from principle. The burning of Servetus for heresy and blasphemy is the one dark stain on the fair

[1] As far as America is concerned, Dr. Hodge positively affirms that "he never saw a Calvinistic theologian who held the doctrine of infant damnation in any sense." See my work on *Creeds*, vol. i. p. 795.

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fame of the great and good Calvin, but it was justified even by the gentle Melanchthon. Anabaptists were drowned and burnt by the score in Protestant as well as Roman Catholic countries. The Church history of England from Henry VIII. down to William III. is an unbroken history of persecution of Romanists against Protestants, Protestants against Romanists, Anglicans against Puritans, and Puritans against Anglicans. Even the virgin soil of New England was desecrated by the blood of Quakers under the theocratic rule of Congregationalism, whose champions in the Westminster Assembly had advocated toleration within certain limits. All Protestant sects, with the exception of a few which never had a chance to rule, are guilty of intolerance and persecution, though in a far less degree than the Roman Church from which they inherited the principle, and which adheres to it to this day, as the Papal Syllabus of 1864 and the Pope's recent conduct in Spain abundantly prove.

The Act of Toleration in 1689, though far from the full conception of the rights of conscience, closes the dark chapter of religious persecution in England, at least under its more violent form, and inaugurated the era of religious liberty among Protestants. The Baptists and Quakers made the doctrine of religious liberty an article of their creed. By a combination of various causes it has become almost a universal belief among Protestants, at least in Great Britain and in North America, that God alone is Lord of the conscience, that faith is a free thing which cannot be enforced, that all coercion in religious matters is evil, and evil only, and contrary to the teaching and example of Christ and his apostles. Spiritual errors must be spiritually judged by ecclesiastical censures, admonition, suspension, and excommunication. The civil magistrate has no control over heresies and schisms, and is bound to protect the liberty of conscience and of public worship as one of the fundamental and inalienable rights of all its citizens, so far as this liberty does not interfere with the peace of society.

On this subject the Anglo-Saxon Protestants are ahead of the Continental Protestants. In the United States the Episcopal Church has changed the Thirty-Nine Articles, and the Presbyterian Church the Westminster Standards, so as to adapt them to this modern conviction; while in England and Scotland the objectionable clauses have become a dead letter, or are expressly disowned, or are liberally explained. The battles of Christendom must hereafter be fought out on the basis of freedom and equality before the law, and without those carnal weapons which are contrary to the spirit of the New Testament.

The Reformed Consensus and the Presbyterian Alliance.

This is, I trust, a fair historical statement of the consensus of the Reformed Confessions, and the present state of evangelical theology in relation to it.

We now approach the more difficult and delicate practical question of the relation of this Alliance to the Consensus. The constitution adopted in the preliminary meeting at London (21st July 1875) lays down as the doctrinal basis of the Alliance, "the Consensus of the Reformed Confessions." But it did not define this Consensus, nor is there any recognised formula of the kind. The subject, therefore, will have to be settled sooner or later, and this is the proper time to discuss it, although we may not be prepared to take final action. I shall confine myself to a few suggestions, which I offer with modesty and some diffidence to the consideration of wiser heads.

To avoid misunderstanding, and perhaps unnecessary apprehension, I must remark at the outset, that the question before us is not the question of the revision of the Westminster Confession, or of any other single confession. That must be left with the particular Church or Churches which own that Confession. This General Presbyterian Council has no jurisdiction or legislative authority. It may indeed define its relation to the historical confessions, or set forth a new one, but it would have no binding force upon any Churches except by their own act of adopting it.

We may state our relation to the Consensus in two ways—the one negative, the other positive.

1. The doctrinal consensus need not be formulated at all, but may be left an open question, which every delegate must decide for himself. The Council may trust the personal character of the individual members as a living guarantee for the doctrinal purity and soundness of the body. The Christian faith is older than the Apostles' Creed, and the evangelical faith is older than the Protestant Confessions. Sooner or later questions as to the precise nature and extent of the Consensus will probably spring up; but it is not necessary to anticipate future difficulties.

2. The doctrinal consensus can be formulated by the Presbyterian Council after long and mature deliberation. This again may be done in three ways—

(*a*) By a mere list of doctrines, or an index of the chief heads of doctrine on which agreement is desired and required as a condition of membership, without defining the doctrines themselves. There can be no doubt that the Reformed Con-

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fessions teach the same views on the divine inspiration and authority of the Scriptures, the unity and tripersonality of the Godhead, the divine-human constitution of Christ's person, the atonement by his blood, election and salvation by free grace, justification by faith, the church and the sacraments. Such a list would be similar to the Nine Articles of the Evangelical Alliance. The prevailing theology might show itself in the order and the wording of the articles. But it would be merely a skeleton of a confession.

(*b*) By a historical statement, or brief summary of the common doctrines of the old confessions, without additions or changes. Such a summary has been actually prepared for this Council by my friend, Dr. Krafft, Professor of Church History in the University of Bonn, who is thoroughly familiar with the confessions, and in sympathy with their spirit. His paper would form a good basis for an official document of the Council if it should deem proper to adopt this course.

(*c*) By a new œcumenical Reformed Confession. By this I mean the Consensus of the old Reformed Confessions freely reproduced and adapted to the present state of the Church; in other words, the creed of the Reformation translated into the theology of the nineteenth century, with a protest against modern infidelity and rationalism. This would be a work for our age, such as Cranmer invited the Reformers to prepare for their age, and would thus fulfil the joint wish of these great and good men.

A new confession would be a testimony of the living faith of the Church, and a bond of union among the different branches of the Reformed family, as the Apostles' Creed is among all Christians, or as the common English version of the Scriptures is among English-speaking denominations. It would not necessarily interfere with the provincial authority of the numerous confessions over which this Council has no control. It would have to be prepared by a body of able, wise, and godly divines, representing all the Churches of the Presbyterian Alliance, for *quod tangit omnes debet tractari ab omnibus*. Its authority would of course depend upon the general consent of the Churches.

The preparation of such a confession would afford an excellent opportunity to simplify and popularise the Reformed system of doctrine, to utter a protest against the peculiar errors and dangers of our age, and to exhibit the fraternal attitude of this Alliance to the other evangelical Churches. It ought to be truly evangelical—catholic in spirit. A confession which would intensify Presbyterianism and loosen the ties which unite us to the other branches of Christ's kingdom I would regard as a calamity. We want a wall to keep off the wolves, but not a fence to divide the sheep; we want a declaration of union, not a platform of disunion.

The right to frame a new confession or to revise the old ones is beyond dispute. The desirableness of a common doctrinal bond of union among the Reformed Churches is likewise apparent. But the expediency of such a work at the present time is, to say the least, very doubtful. The pear may be ripening, but it is not ripe yet. If we were ready for it, I would say, let us take this course, but we are not prepared for it. Let me state the reasons.

In the first place, creeds and confessions of faith which have vitality and power, spring from great doctrinal controversies and deep religious commotions. They cannot be made to order like political platforms. No amount of theological learning and literary ability is sufficient. They require a religious fervour and enthusiasm that is ready for any sacrifice, even the death of martyrdom. They are solemn acts of faith and the product of a higher inspiration.

In the second place, our theology is in a transition state, and has not yet reached such clear and definite results as could be embodied in a form of sound words. It would be impossible to unite all the Reformed Churches under an elaborate confession. The new *formula concordiæ* might become a *formula discordiæ*. The Anglo-American Churches would require a maximum of orthodoxy, the Continental Churches would be content with a minimum. The recent Continental confessions framed by the Free Church of the Canton de Vaud, 1847 (thirty printed lines), the Free Church of Geneva, 1848 (seventeen articles, one hundred lines), the General Synod of the Reformed Church of France, 1872, of the Free Church of Neuchâtel in 1844 (a dozen lines), of the Evangelical Church Association of Switzerland, 1871, of the Free Church of Italy, 1872 (eight articles, thirty-eight lines), are very brief, and leave room for a great variety of views.[1] So are the Nine Articles of the Evangelical Alliance.

[1] We give as a specimen the Confession of the "Evangelical Church of Neuchâtel, independent of the State," which is as follows:—"Faithful to the holy truth which the apostles preached, and which the reformers brought again to light, the Evangelical Church of Neuchâtel acknowledges as the source and only rule of its faith the Holy Scriptures of the Old and New Testaments. It proclaims with all the Christian Church the great facts of salvation, condensed in the Creed called the Apostles' Creed. It believes in God the Father, who has saved us by the life, death, and resurrection of Jesus Christ, His only Son, our only Lord; and who has regenerated us by the Holy Spirit. And it confesses this faith in celebrating, according to the institution of the Lord, the sacraments of Baptism and the Lord's Supper." The new French Confession, which is similar to this, see in my work on *Creeds*, vol. i. p. 500; the Geneva Confession, in vol. iii. p. 781; the Free Italian Confession, in vol. iii. p. 789.

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It seems to me therefore, that the most we can do in the present Council is to intrust this whole subject to the hands of an able and comprehensive Committee, with instructions to gather all the necessary information about creeds and subscription to creeds within the bounds of this Alliance, and to report thereon to the next triennial meeting.

One word in conclusion. A creed is a response of man to the questions of God; but God's Word is better than the best human creed. A creed is a confession of faith, but faith is better than the confession of it, and without faith the best confession is but "as sounding brass or a tinkling cymbal." Much as we esteem doctrinal unity, there is a higher unity, the unity of spiritual life, the unity of faith, the unity of love which binds us to Christ, and to all who love him, of whatever denomination or creed. Let us, with Peter and Thomas, confess Christ first and Christ last, and let our confession be an act of worship, an act of personal and collective self-consecration to him who saved us from sin and death, and leads us to immortality and glory. Let us not forget what the most logical and the most theological of all inspired apostles says, that "now we see through a glass, darkly, but then face to face; that now we know in part, but then we shall know in full, even as we are known. And now abideth faith, hope, love, these three; but the greatest of these is love." PHILIP SCHAFF.

The following paper on the same general subject was read by the REV. DR. GODET, Professor of the Free Church of Neuchâtel.

ESTEEMED AND BELOVED BROTHERS,—I am ashamed and thankful,—ashamed for the place which is given to me after my brother and friend, Dr. Schaff, and thankful that I can express here a thought which has occupied my mind since the moment I heard of this great Assembly—a thought which links itself closely with the remarkable report which you have just heard.

It seems to me, while our Confessions of Faith of the sixteenth century have for their central point the election of grace and justification by faith, the main point of our profession in the present century should be the real, personal, pre-existential divinity of our Lord and Saviour; and that, if our Presbyterian Churches shall to-day give out one of these great signs of life which are called Confessions of Faith, this point must be the centre of it. That is the summary of what I have to say.

The Synodical constitution, which is the characteristic feature in the organisation of the Presbyterian Churches, is not an end, but a means. This organisation is designed, on the one hand, to preserve the purity of Gospel preaching; and, on the other, to adapt with ease Christian teaching to the requirements of every time. And, in fact, is anything more fit for the attainment of this double end than a Synod concentrating in itself all the living strength of a Church, which recruits herself unceasingly by the free evangelical confession of her members?

What is, in our day, the main point of evangelical truth, to the service of which our Synods ought, before all else, to devote the authority which the Church confers upon them, our schools of theology their science, and our preachers the energy of their testimony? It appears to me that there is no question more important for this assembly than this. May I be permitted to lay before you, in a few moments, the reply that my conscience leads me to make to it.

Dr. Schaff has this instant recalled it to your memories. In the sixteenth century it was *justification by faith* which became the centre of Protestant confessions, especially of those of our Presbyterian Churches. On this point there was no sensible difference between Luther, Calvin, Knox, and Farel. Throughout the middle ages this fundamental truth of the Gospel had been undermined by the doctrine of meritorious works. It was necessary, before all things, to re-establish this foundation; otherwise the Christian edifice was doomed to crumble away. Gratitude to the Reformers who acquitted themselves of this task! Special honour to him in whose heart the Spirit of God then wrote in letters of fire, as he had before written in the heart of St. Paul, this luminous word,—"*The just shall live by faith!*" If the work of the Reformer has endured, if it is that which assembles us here to-day, from all parts of the earth as we might say, this proves that it was the work not of man, but of God.

But there is, at the same time, one thing which we must not forget; justification by faith, which has been the soul of this work, is not *the whole* of Apostolic teaching, it is not *the whole* teaching of St. Paul himself. A well-known scholar of the present time, Dr. Baur of Tübingen, has pretended to show that all St. Paul's teaching reduces itself in some manner to this point, justification by faith, and consequently all those epistles attributed to the Apostle, which have not justification by faith as the dominant thought, cannot be from him.

But St. Paul himself was not of this mind. In the First Epistle to the Corinthians, an epistle received by Baur, St. Paul plainly declares that

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beyond the elementary teaching which he had given to the Corinthians—that of justification by faith, there existed a higher Christian teaching which he possessed and expounded to those who were *perfect;* that is to say, to those who were already in full possession of justification by faith, and who had decidedly rejected all admixture of works. "Howbeit," says he to the Corinthian scorners, who reproached him with not being able to raise himself above the first elements,—"Howbeit, we speak wisdom among them that are perfect." This wisdom he soon after names "*meat*" for well-grown men as opposite to "*milk*" for children.

To sinners who were yet in a state of condemnation, it was naturally of no avail to communicate *wisdom;* to such *salvation* must be offered. But to believers, reconciled and justified, a wisdom was to be taught, corresponding to the fresh needs to which the new spiritual life within had given birth.

Would St. Paul have left this higher teaching, destined for more advanced Christians, quite unexplained in all his Epistles, even in those addressed to such Churches as had been founded the longest? That is difficult to believe. Such reticence would be wholly inexplicable, and it is here that those Epistles to the Colossians, to the Ephesians, and to the Philippians, which the scholar of Tübingen has unadvisedly discarded, take their natural and necessary place among the Apostle's letters.

If we desire to understand what St. Paul meant by the *wisdom* which he preached to the *perfect*, let us open one of these Epistles and we shall there gain some idea of it. He had explained and demonstrated in the preceding letters, those to the Romans, Corinthians, and Galatians, the work of salvation. In the three which I have just mentioned he mounts up from the work to the Worker. He occupies himself essentially with the person of Christ, and with his union to the Church.

In the Colossians he unveils the divine pre-existence of Christ. Christ, the express image of the Father, existed before all things. He is the author of all creation, celestial and terrestrial; the whole universe subsists but in him, the Redeemer of man, the Head of the Church.

In the Ephesians St. Paul makes us contemplate the beauty of the Church. Elected from eternity by the Father, the predestined bride of the Son, she is the body that Christ fills with the fulness of God, even as he possesses it in himself; composed here below by the union of Jews and of Heathen, to that end she associates to herself the whole hierarchy of heavenly spirits, under the sovereignty of Christ, the universal Head.

At last in the Philippians the Apostle shows us the mysterious act by which the Son came to seek his bride here below, and to unite himself to her for ever. He unrobes himself willingly of the "*form of God*," of his glorious heavenly estate; he renounces all power and knowledge, and all attributes constituting the divine Being, to take upon him the *form of a servant*, the form of a purely human being, subject to the conditions of the dependence, the poverty, and the infirmity which constitute our earthly existence. And after having undergone all the phases of this truly human condition, he ended by giving himself voluntarily even to the death of the cross. But God, who is Love, and who loves above all love, returned to him all that he had freely sacrificed, his human life by the resurrection, and his divine glory in the ascension, in such manner that the Lord of all things, before whom every knee shall bow, is now Jesus, the Son of man, our Brother.

What light and what new strength flow to believers from this higher teaching of the Apostle! All that the faithful can need for their illumination and their sanctification is included in it. The connection between the two divine works of creation and of redemption, the relation between the universe and the Church, radiate with brightness, and the source of divine strength is open for each member by union with this divine Head. So this higher teaching crowns that of justification by faith.

At the same time, how much does this teaching lift up the elementary preaching of the Cross! How propitiation gains in importance and value by this revelation of the person of Christ the propitiator! It is in contemplating the divine nature and grandeur of the Crucified One that we are able to begin to measure, according to St. Paul's expression, all the dimensions of the Cross—its length, its breadth, its depth, and its height.

If Christ be not the eternal Son of God, as Paul teaches it in the Epistle to the Colossians, God has given us, in his coming, nothing of *his own* (ἐκ τοῦ ἰδίου). It is the love of the man for the man that we admire there, not that of God for us. But if Christ is really the One who existed before everything, the beloved of the Father, then we possess in him all that God himself possessed of what was dearest and most precious, and we can say to God what God said to Abraham after Isaac's offering: "Now I know that thou lovest me, for thou hast not spared for me thy Son, thy own." (Rom. viii. 31.)

If Christ be not the eternal Son, he has cast off nothing in being born, and his death is no more the free gift of his human existence. It

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is one of the grand tragedies of human history, but it contains nothing more that concerns me personally. If, on the contrary, his human life is the result of the greatest act of self-denial, the renouncement of his divine state, and if his death is a second voluntary sacrifice, crowning the first, then he can ask *all* of me. What sacrifice on my part were too great in answer to such a sacrifice? I am wrested from myself and transplanted into him. As one died for all, all are dead to themselves, and are living for him alone. (2 Cor. vi. 14.)

If Christ is only a saint more perfect than other men, I have in him a sublime pattern. Only where is to be found the strength to imitate him? But is it so, as says St. Paul, that there lives the whole fulness of divinity bodily in him, then I have incessantly all in him, and it is he who transforms me to his resemblance, and who realises in me, as in himself, the sublime type of the Man-God. Thus the greatness of the work can only be felt if we have understood the divine *greatness of the Worker*.

Honoured brothers, this supreme point of the gospel, the eternal divinity of Christ, has not been *especially* marked in the confessions of faith of the sixteenth century. And that for the simple reason that the whole Church was of one mind on this matter. There was no difference on this matter between the Catholic and the Protestant conscience. It is otherwise now. A large party of the members of the Protestant Church abandon the faith of their fathers on this point. The breath of denial which reigns to-day has penetrated even to the most elevated regions of Christian dogma. The Christological question has taken in the pre-occupation of the century, the place of the Soteriological problems. The sixteenth century demanded of Jesus, "What hast thou done?" The nineteenth asks him, "Who art thou?" or, even as Pilate, "Whence art thou?"

In many circles where even the gospel is honoured, and salvation in Christ preached, one hears but obscure and indecisive answers to this chief question. Men speak of a purely *ideal* pre-existence of the Lord Jesus. They recognise in him the Elect of God, but the Elect in the same sense as the Church; Elect in the divine purpose. The personal pre-existence which is the characteristic of his real divinity, and in the thought of which the teaching of Paul and of John, and in reality the whole Scriptures, converge as in a sublime summit, is discarded or evaded.

And meanwhile all these Christian facts, as we have seen, lose their striking grandeur, all evangelical truths are diminished, and the whole of Christianity deprived of its spiritual efficacy, from the moment that a veil is thrown over the divinity of the Redeemer.

"*Who is he that overcometh the world*," cries St. John, at the end of a long Christian experience, "*but he that believeth that Jesus is the Son of God;*" *this faith is the victory which overcometh the world.* The old witness of the first triumphs of the Church over the world, over its seductions even as over its hatred, saw and shows just in this point the victorious power of the gospel; and, in fact, where otherwise will the believer find the full enjoyment of the divine love? What power could still succeed in wresting him to himself? and where shall we find the bread of Heaven which gave life to the world? There remains of the gospel only an inefficacious residue; the power is gone.

Esteemed brothers, shall we abandon to the Church of the Pope the honour of upholding in the face of Protestant unbelief the two pillars of gospel salvation, the incarnation and the expiation? That would be to condemn it to life, and ourselves to death. Let the Presbyterian Churches —which, since the sixteenth century, have so gloriously defended the basis of the gospel, justification by faith, against the papacy—unite themselves to-day against Protestant rationalism, and become the immoveable support of that which makes the crown of the gospel—the divinity of our Lord Jesus Christ.

St. John said to the Church of Philadelphia, "Hold fast thy crown." Our crown, beloved brothers, is that the Son of God became man like unto us, and will glorify humanity in us as he glorified it in himself, and make it the free organ of divine life, of divine thought, of divine will, of divine love. Let us hold fast this crown, and wherever we cast it, let it not be into the hands of the enemy, but at the feet of him who has placed it upon our head.

I do not, in closing, ask from you any outward demonstration. I only claim from you, in your names, in the name of the Churches which we are here to represent, an inward act of adoration and consecration to Christ as our Lord and our God.

St. Paul said, "No man can say that Jesus is the Lord, but by the Holy Ghost."

May the Holy Spirit, who glorifies Jesus only, rest on this assembly at this moment, and work in each of our hearts, there to form this cry of adoration, that shall arise even to His throne,—

JESUS, MY LORD AND MY GOD!

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The following Paper on the same subject, by Professor Dr. W. Krafft of Bonn, written in German, was translated and read by Rev. Alexander Cusin of Edinburgh :—

Apart from some older compositions of a mosaic description, nothing has been attempted in more recent times in the way of formulating a Consensus of the Reformed Confessions. And yet such a Consensus is possible. For (1.) the Confessions of the Churches, reformed according to God's Word, unanimously adopted the traditional doctrine of the ancient Church,—the œcumenical doctrine of God, and of the Trinity,—of Jesus Christ, and His person and work,—as far as it could stand the test of Scripture. Next (2.) they all wholly rejected the corrupt doctrines which arose under the legal yoke of the Middle Ages. And (3.) they presented their peculiar doctrinal views independently, deriving them from the Holy Scriptures. In this exhibition of their views, and very soon after the first Swiss reforms of Zwingli, the greatly superior influence of Calvin made itself so universally felt, that his theological thoughts, presented systematically in the *Institutiones Religionis Christianae*, became fundamental in the symbolical comprehension of the Reformed doctrine.

The first group of symbols, requiring to be considered in our Consensus, embraces those which arose under the influence of Zwingli and the Reformers of Basle. They are the following :—

First Group, A.D. 1530.

1. *The Confessio Tetrapolitana.*—When the Confessio Augustana in its tenth article had raised the first public, and confessedly symbolical, opposition on the part of the Lutheran Church to the reformed doctrine of the Supper, four cities of Upper Germany—Strasburg, Constance, Memmingen, and Lindau—refused to subscribe the Confession, and produced another of their own, which is known under the name of the Conf. Tetrapolitana, and in twenty-three Articles, was also given in to the Emperor and the Empire. This Confession contains the Swiss view, which, in this form, appeared at Strasburg in the following year, 1531, under public authority.

2. *Ulrici Zwingli ad Carolum Imperat. fidei ratio*, A.D. 1530.—The private symbol, which Zwingli himself in his own name presented to the Emperor Charles at the Diet of Augsburg, and which contains an exposition of the fundamental doctrines, must be regarded as a genuine authority on the then prevailing views of the Swiss Reformed Church.

3. *Confessio Basileensis* (Mülhusana), drawn up in German by the pastors of Basle, and adopted by Strasburg and Mülhausen, 1532.

4. *Confessio Helvetica I.*, of the year 1536.—A very important document, which exhibits symbolically the Swiss doctrine of that time, is the *Confessio Helvetica*, adopted by the Convention of Basle, A.D. 1536. Its immediate occasion was the then universally expected General Council, and the union which the citizens of Strasburg desired to institute between the Swiss and the Saxons. Its authors were the most famous theologians of Switzerland and Upper Germany.

Second Group.

A series of later Confessions arose under Calvin's influence in the various national Reformed Churches, some of which contain the Calvinistic doctrine in its utmost rigour.

A. 1.—To this class belongs the *Consensus pastorum Ecclesiae Genovensis*, or *De Aeterna praedestinatione*, adopted by the entire ministry of Geneva. It contains the distinctive doctrine of Calvinistic dogmatics in the form in which Calvin himself wished it to be symbolically expressed. This Consensus, under the name of the *Consensus Tigurinus*, was, through Calvin's influence, symbolically acknowledged by the Swiss Church, at a Convention held at Zürich, A.D. 1554. (Not to be confounded with an earlier common formula regarding the Lord's Supper.)

2. *Confessio Gallicana*, of the year 1559.—The system of Calvin found its way also into France through his disciples, especially Theodore Beza. At a Synod held at Paris in the year 1559, the Confession, consisting of forty Articles, was drawn up. In the year 1561, at the Conference of Poissy, it was delivered to the French King, Charles IX., and again, at a later time, it was presented to Henry IV., by whom it was ratified in the year 1571.

3. *Confessio Czengeriana* or *Ungarica.*—It was drawn up and adopted at a Synod held at Czenger 1557 or 1558, containing in eleven Articles the true and pure Calvinistic doctrine.

B. The Calvinistic doctrine is considerably softened in—

4. *The Thirty-nine Articles of the English Episcopal Church*, A.D. 1562.—On the basis of the forty-two Articles of the year 1553, drawn up under Edward VI. by Thomas Cranmer, Archbishop of Canterbury, and Bp. Ridley, a revision was proposed under Queen Elizabeth at a Synod held at London 1562, when not only was the Calvinistic doctrine of the Lord's Supper more definitely adopted, but regard was had to the Calvinistic view of Election, and the number forty-

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two was reduced to thirty-nine Articles. In this form they were once more ratified by the Queen in 1571, and by a Parliamentary enactment declared to be the permanent symbol of the Anglican Church.

5. *Confessio Scoticana*, of the year 1563.—This Confession is mainly to be ascribed to John Knox, the Scottish Reformer who, though a zealous adherent of the Calvinistic system, softened it considerably both in the doctrine of the Sacraments and in that of Predestination. It was designated later as "prior," when, in the year 1581, a strong protest was raised against Popish views in the *Scoticana posterior*.

6. *Confessio Belgica*, of the year 1562.—Originally a private composition of the Walloon preacher, Guy de Brès, it was recast to present to Philip II. the doctrinal system of the Reformed. Here also the doctrine of Predestination is given in a softened form. It was repeatedly ratified as a symbolical book for the Netherlands.

7. *Catechismus Heidelbergensis*, of the year 1563.—It was composed at the command of the Elector-Palatine Frederick III., by the Heidelberg theologians, Gasper Olevianus and Zachariah Ursinus. It was introduced as of standard authority in all the churches and schools of the Palatinate. The Calvinistic doctrine of the Supper is expressed in it very clearly, and that on Predestination is presented in so mild a form, that on account of this moderation the work gained the authority of a symbol in Germany, and retains such authority to this day. The Synod of Dort sanctioned it in 1618, so that the Catechism acquired importance in wider circles.

8. *Confessio Helvetica II.*, of the year 1566.—This originated in the purpose of enlarging the short earlier Swiss Confession of 1536, in view of the teaching of Calvin, which had been published since then. But in the process of enlargement it became so altered in form as to be really a new work, and in this form it has, since 1566, found general acceptance in Switzerland.

Third Group.

A third group dates from the Synod which was opened at Dort 13th November 1618, and closed on the 9th May 1619, after 154 sessions. In five fundamental articles and a refutation of errors, it laid down with the utmost precision the system of Calvin, and in the first instance for the Netherlands.

1. *Indictum Synodi nation. reform. ecclesiae Belgicae habitae Dordrechti*, A.D. 1618-1619.—To this Confession there connect themselves the two following:—

2. *Confessio Westmonasteriensis*, of the year 1648.—The Confession arose out of the struggles of Presbyterianism with Episcopacy under Charles I. The English Parliament of the year 1640 summoned an Assembly, consisting of clergy and laymen, to meet at Westminster in 1643, which drew up a Confession, and a *Larger* and *Shorter Catechism*. The Confession was sanctioned by Parliament on the 20th of January 1648, with the exception of some articles, but was adopted *in whole* by the Scottish Church.

3. *Formula Consensus Helvetica*, of the year 1673, by which the Swiss, in opposition to divergent views, sanctioned the Articles of Dort as their own.

Attempt at a Consensus of the Reformed Confessions.

Prefatory Note to Article 1.

One section of the Reformed Confessions puts the principle of Scripture foremost, to express thereby that the whole doctrine and all the institutions of the Church are to be considered in the light of Holy Scripture, as the one only source of knowledge and the supreme standard. But another starts from the article, "De Deo," and in its succeeding arrangement of topics seeks to follow the Œcumenical Confessions of the Catholic Church, in order to show the harmony and connection of the Reformed Churches, which arose out of the Reformation of the sixteenth century, with those oldest testimonies.

The Consensus adopts the latter arrangement, because the tendency of the Reformed Church to universality in the Confessions asserts itself as the prominent and prevailing one.

Art. 1. *Of the Being of God.*

We believe and confess that there is one only living and true God, to whom alone our worship is due, a simple, spiritual Being, eternal, infinite, unchangeable, immense, almighty, who is perfect, wise, good, and righteous.

On Art. 1 there fall to be considered the following documentary proofs:—

First Group: Before Calvin, and uninfluenced by him—
- Ulri. Zwingli ad Carolum Imper. fidei ratio, 1530, Art. 1.
- Conf. Basileensis (Mülhusana), 1532, Art. 1.
- Conf. Helvetica I. (Basileensis), 1536, Art. 6.

Second Group: Under Calvin's influence—
- Conf. Gallicana, of the year 1559, Art. 1.
- Art. XXXIX. Ecclesiae Anglicanae, 1563, Art. 1.
- Conf. Scoticana, 1563, Art. 1.

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Conf. Helvetica II., 1566, Cap. 3.
Conf. Belgica, 1562, Art. 1.
Catech. Heidelb., 1563, Quaestio 26.

Third Group: After Calvin's time, and posterior to the Synod of Dort—
Conf. Westmonasteriensis, Cap. 2.

ART. 2. *Of the Revelation of God.*

We believe that this living God has revealed himself to men, first, by his works in the creation and government of the world, but more clearly still by his Word.

On Art. 2 the proofs are the following :—

Second Group—
Conf. Gallicana, Art. 2.
Conf. Belgica, Art. 2.

ART. 3. *Of the Holy Scriptures.*

We confess that the one only source and standard of this divine revelation is Holy Scripture, the contents of all those books which God has caused to be written by the instrumentality of men enlightened by the Holy Spirit—prophets, apostles, and evangelists.

ART. 4. *Of the Canonical Books of the Old and New Testaments.*

Those books of the Holy Scriptures of the Old and New Testaments, which are called the canonical books, have from ancient times been received by the Christian Church, and are set down unanimously in the Reformed Confessions in number and order as follow :—

Of the Old Testament :—The five Books of Moses : Genesis, Exodus, Leviticus, Numbers, Deuteronomy ; the Books of Joshua, Judges, Ruth, 1st and 2d Samuel, 1st and 2d Kings, 1st and 2d Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, the Song of Songs ; the Prophets Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Of the New Testament :—Evangelists : Matthew, Mark, Luke, John ; the Acts of the Apostles ; the Epistles : to the Romans, 1st and 2d Corinthians, Galatians, Ephesians, Philippians, Colossians, 1st and 2d Thessalonians, 1st and 2d Timothy, Titus, Philemon, the Hebrews, Epistle of James, 1st and 2d Peter, 1st, 2d, and 3d John, Jude ; the Revelation.

ART. 5. *Of the Authority of the Holy Scriptures ; Distinction between the Canonical and Apocryphal Books.*

These books are the rule of our faith (canon), not only by the general consent of the Church of God, but also by the testimony and inward assurance of the Holy Spirit, who teaches us to distinguish them from the ecclesiastical books, called Apocrypha, on which, though they are useful, it is unlawful to found any article of faith.

ART. 6. *Of the Perfection of the Holy Scriptures.*

We believe also that these Holy Scriptures of the Old and New Testaments contain perfectly the whole counsel and will of God, and that in them everything is fully taught which it is necessary for man to know and believe for the obtaining of salvation. Therefore nothing is to be taken from, and nothing added to the Scriptures, and everything must be proved, and ordered, or reformed according thereto.

To Arts. 3-6 inclusive belong the following proofs :—

First Group—
Conf. Tetrapolitana, 1530, Cap. 1.
Conf. Helvetica I., Cap. 1-3.

Second Group—
Conf. Gallicana, Art. 3-5.
Art. XXXIX. Eccl. Angl., Art. 6 and 7.
Conf. Scotic., Art. 19.
Conf. Helvetica II., Cap. 1 and 2.
Conf. Belgica, Art. 3-7.
Catech. Heidelb., Quaest. 19.

Third Group—
Conf. Westmonast., Cap. 1.

ART. 7. *Of God and the Holy Trinity.*

We believe, according to the Holy Scriptures, that the one Divine Being consists of three persons, the Father, the Son, and the Holy Spirit. The Father, the first cause, or ground and origin of all things ; the Son, his eternal word and his eternal wisdom ; the Holy Spirit, his eternal power and energy. The Son is begotten from eternity of the Father ; the Holy Ghost, from eternity, proceeds from the Father and the Son. These three persons are not divided, but completely the same in substance and glory.

To Art. 7 the following proofs :—

First Group—
Conf. Tetrap., Cap. 1.
Conf. Basil., Cap. 1.
Conf. Helvetica I., Art. 6.
Ulri. Zwingli fidei ratio, Art. 1.

Second Group—
Conf. Gallicana, Art. 6.
Art. XXXIX. Eccl. Angl., Art. 1.
Conf. Scotic., Cap. 1.
Conf. Helvetica II., Cap. 3.
Conf. Belgica, Art. 8 and 9.
Catech. Heidelb., Quaest. 23-25.

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Third Group—
Conf. Westmonast., Cap. 2.

ART. 8. *Of the Creation of the World and of Angels.*

We believe that God, to reveal his incomprehensible power, wisdom, and goodness, created all things out of nothing,—heaven and earth, and all that is therein; also the invisible spirits, of whom some have fallen away and perished, hence become the enemies of all good; the others have persevered in obedience and are glorified; and as the servants of God glorify him, and promote the salvation of his elect.

ART. 9. *Of the Divine Providence and Government.*

We believe that God also preserves and governs all the creatures, and that nothing happens in this world without his will and ordering, so that even evil (sin), whose author God is not, must serve his highest ends, and those who have been elected according to the counsel of his grace before the foundation of the world, may be assured of this, that no one can do them harm, and that all must issue in their best good.

To Arts. 8 and 9 the proofs are the following:—

First Group—
Zwingli fidei ratio, Art. 1.
Conf. Helvetica I., Art. 6.

Second Group—
Conf. Gallicana, Art. 7 and 8.
Art. XXXIX. Eccl. Angl., Art. 1.
Conf. Scotic., Cap. 1.
Conf. Helv. II., Cap. 6 and 7.
Conf. Belg., Art. 12 and 13.

Third Group—
Conf. Westmonast., Cap. 4 and 5.

ART. 10. *Of the Creation of Man, the Fall, and Corruption.*

We believe that God created man, male and female, perfect after his own image, gave him wisdom, righteousness, freedom of will, which was subject to change, and clear self-knowledge; that man, tempted by Satan, fell by his own guilt from the divine favour, and his nature is so wholly corrupt, that he cannot, by his own power, reason, and will, draw near to God.

ART. 11. *Of Original Sin.*

We believe that this corruption as a debt (guilt) has descended as an inheritance to Adam's posterity, and this original sin is really sin, which manifests itself from youth upwards as evil concupiscence, and makes man wholly incapable of good, so that he can do nothing but sin.

To Art. 10 and 11, the following are proofs:—

First Group—
Zwingli fidei ratio, Art. 2.
Conf. Helv. I., Art. 7-9.

Second Group—
Conf. Gallic., Art. 9-11.
Art. XXXIX. Eccl. Angl., Art. 9 and 10.
Conf. Scotic., Art. 2 and 3.
Conf. Helv. II., Art. 8 and 9.
Conf. Belg., Art. 14 and 15.

Third Group—
Conf. Westmonast., Cap. 6.

ART. 12. *Of Divine Predestination.*

We believe that God rescues from this universal corruption, by reason of which all men have come under condemnation, those whom he has elected in Christ to eternal glory, according to his eternal and unchangeable counsel, of his free grace and love, and not from foresight of their faith; while he, to the honour of his all-overruling sovereignty and power over the creatures, leaves the rest in their corruption and condemnation, into which they have cast themselves, to the praise of His glorious righteousness.

To Art. 12, the following proofs belong:—

First Group—
Zwingli fidei ratio, Art. 3.
Conf. Helv. I., Art. 11.

Second Group—
Conf. Gallic., Art. 12.
Consensus pastorum Ecclesiae Genovensis de aeterna Dei praedestinatione, of the year 1551.
Art. XXXIX. Eccl. Angl., Art. 17.
Conf. Scotic., Art. 8.
Conf. Helv. II., Art. 10.
Conf. Belg., Art. 16.
Catech. Heidelb.

Third Group—
Indictum Synodi Dort., 1619, I.
Conf. Westmonast., Cap. 3.

ART. 13. *Of the Restoration of Mankind by the Son of God.*

We believe that God, according to His promise to the fathers in the Old Testament, did, at the time determined by him, send into the world his only-begotten and eternal Son, that he, who was to be the seed of the woman, might bruise the serpent's head, and save as many as should believe on his name.

First Group—
Zwingli fidei ratio, Art. 3.
Conf. Helv. I., Art. 11.

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Second Group—
Conf. Gallic., Art. 14.
Art. XXXIX. Eccl. Angl., Art. 2.
Conf. Scotic., Art. 4 and 5.
Conf. Helv. II., Art. 11.
Conf. Belg., Art. 17.
Third Group—
Conf. Westmonast., Cap. 7.

ART. 14. *Of the Incarnation of the Son of God.*

We believe that God's Only-begotten Son voluntarily took the form of a servant, became even as other men, and truly took to himself our human nature, with all its weaknesses, yet without sin, when he was conceived by the power of the Holy Ghost in the womb of the Virgin Mary.

ART. 15. *Of the Personal Relation of the two Natures in Christ.*

We believe that by this conception the Divine and Human natures are truly and indissolubly joined and united in one person, Jesus Christ, though each of the two natures retains its own properties, so that the Divine nature remains, uncreated, infinite, filling all things; and the human has remained finite, retained form and dimensions, and, though the body of Jesus at his resurrection became possessed of immortality, yet it lost not its true human nature.

First Group—
Zwingli fidei ratio, Art. 1.
Conf. Helv. I., Art. 11.
Second Group—
Conf. Gallic., Art. 15.
Art. XXXIX. Eccl. Angl., Art. 2.
Conf. Scotic., Art. 6 and 7.
Conf. Helv. II., Art. 11.
Conf. Belg., Art. 18 and 19.
Catech. Heidelb., 35.
Third Group—
Conf. Westmonast., Cap. 8.

ART. 16. *Of the Showing of God's Mercy in Christ toward us.*

We believe that God has demonstrated His unbounded love and mercy to us by showing forth his righteousness on his own Son, when for our sin and guilt he gave him even to the death, and for our justification raised him up from the dead, that we through him might obtain immortality and eternal life.

ART. 17.

We believe that Jesus, our one only Mediator, by his voluntary obedience and his one sacrifice, which he offered to God in the death of the Cross, has fully satisfied the justice of the Father, and accomplished our reconciliation, so that we are accepted as righteous before God, though we are yet sinners, and therefore every other way of reconciliation with God, save this sacrifice offered once for all, is to be rejected.

To Art. 16 and 17:—
First Group—
Zwingli fidei ratio, Art. 2 and 3.
Conf. Helv. II., Cap. 12.
Second Group—
Conf. Gallic., Art. 16 and 17.
Art. XXXIX. Eccl. Angl., Art. 2.
Conf. Scotic., Art. 9, 10, and 11.
Conf. Helv. II., Art. 11.
Conf. Belg., Art. 20 and 21.
Third Group—
Indict. Syn. Dort. II.
Conf. Westmonast., Cap. 8.

ART. 18. *Of Justification by Faith, and Justifying Faith.*

We believe that our whole righteousness is founded on the forgiveness of our sins, which is vouchsafed on account of the merit of Christ, and that we become partakers of this righteousness only by faith, which the Word of God and the Holy Spirit awake in the hearts of men; that this faith is a special gift of God, which he bestows on whom he will, and that this faith is not given for a time once only to the elect, but secures that they persevere to the end.

First Group—
Conf. Tetrapol., Cap. 3.
Zwingli fidei ratio, Art. 3.
Conf. Helv. I., Cap. 13.
Second Group—
Conf. Gallic., Art. 18, 20, 21.
Art. XXXIX. Eccl. Angl., Art. 11.
Conf. Scotic., Art. 12.
Conf. Helv. II., Art. 14 and 15.
Conf. Belg., Art. 22 and 23.
Catech. Heidelb.
Third Group—
Conf. Westmonast., Cap. 10, 11, and 12.

ART. 19. *Of the New Life in Sanctification.*

We believe that by faith we are born again to a new life, freed from the bondage of sin, and translated into the state of sonship; that the power to live holily is not only not weakened by faith, but is strengthened, since it necessarily produces good fruits, but that this sanctification, which extends over the whole man, during this life, remains still imperfect.

ART. 20. *Of the Value of Good Works.*

We believe that the good works which proceed from living faith are only good and well-pleasing

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to God because they are hallowed by his grace, but must not be so regarded as if by them we could merit anything. We should be tossed perpetually on a sea of uncertainty if our miserable consciences could not stay themselves on the alone merit of Christ.

To Art. 19 and 20 :—

First Group—
Conf. Tetrapol., Cap. 4 and 5.
Conf. Helv. I., Art. 13.

Second Group—
Conf. Gallic., Art. 22.
Art. XXXIX. Eccl. Angl., Art. 12-14.
Conf. Helv. II., Art. 16.
Conf. Scotic., Art. 13 and 14.
Conf. Belg., Art. 24.
Catech. Heidelb. 62-64.

Third Group—
Conf. Westmonast., Cap. 13-16.

ART. 21. *Of the Alone Mediation of Christ.*

We believe that Christ is our one only Intercessor, through whom alone we have access to the Father, and in whose name alone we should turn to the Father in prayer. It is therefore unlawful to pray otherwise than according to the precept of the Divine Word, and to implore the intercession of the saints is wholly to be condemned, they not being thereby honoured, but put to shame.

First Group—
Zwingli fidei ratio, Art. 3.
Conf. Helv. I., Cap. 11.
Conf. Tetrapol., Cap. 11.

Second Group—
Conf. Gallic., Art. 24.
Conf. Belg., Art. 26.
Conf. Czeng., Art. 19.

ART. 22. *Of the Catholic Church.*

We acknowledge and confess one Catholic or Universal Church, which is a communion of all believers, who look for their whole salvation from Jesus Christ alone, who are cleansed by his blood, and sanctified by his Spirit; that his holy Church is confined to no special place, or limited to special persons, but is scattered over the whole earth, and yet is united in one and the same spirit by the power of faith.

First Group—
Zwingli fidei ratio, Art. 6.
Conf. Helv. I., Art. 14.
Conf. Tetrapol., Cap. 15.

Second Group—
Conf. Gallic., Cap. 25.
Art. XXXIX. Eccl. Angl., Art. 19 and 20.
Conf. Helv. II., Art. 17.
Conf. Scotic., Art. 16.
Conf. Belg., Art. 27.
Conf. Czeng., Art. 15.

Third Group—
Conf. Westmonast., Cap. 25.

ART. 23. *Of the Marks of the True Church. Its Distinction from the False.*

We confess that this true Church is thus distinguished from the false :—(1.) that she busies herself with the pure preaching of the Gospel; (2.) observes the pure administration of the sacraments according to Christ's institution; (3.) practises Church discipline for the removing of scandals; in general does everything according to the direction of God's Word, abhors everything opposed to it, and acknowledges the Lord Christ as her only Head; and therefore can in no sense regard the Pope of Rome as her Head. From this true Church it is unlawful for any one to separate himself.

ART. 24. *Of the Communion of Saints in the True Church.*

We confess that there is a communion of saints, who by faith are united with Jesus Christ, their only Head, by his Spirit, and who join one with another, according to the Word of God, to shun sin and pursue righteousness; so, to love God and their neighbour, and to serve one another; and though they make constant progress in sanctification, do ever again turn to Christ as their refuge, to obtain from him alone forgiveness of their sins. The wickedness of hypocrites, who are found among the saints, cannot annul their title to the name of the true Church.

To Art. 23 and 24 :—

First Group—
Zwingli fidei ratio, Art. 6.

Second Group—
Conf. Gallic., Art. 26-28.
Conf. Scotic., Art. 18.
Conf. Helv. II., Cap. 17.
Conf. Belg., Art. 28 and 29.

Third Group—
Conf. Westmonast., Cap. 26.

ART. 25. *Of Church Government.*

We confess that this true Church of Christ should be governed according to the order appointed by God in his Word, therefore there should be church office-bearers (pastors, elders, and deacons), that the Word of God may be purely taught, the sacraments administered according to their institution, Church discipline rightly exercised,—the office-bearers acting by way of

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warning or excommunication from the Table of the Lord according to the deserts of each case; also those appointed thereto should minister to the wants of the poor.

ART. 26. *Of the Calling of Church Office-bearers.*

We confess that the office-bearers of the Church (pastors, elders, deacons) should be called thereto in a lawful way by the Church, that they should be set apart to their offices by the laying on of hands, in the manner prescribed by God's Word, that those office-bearers form no essentially distinct class from believers generally, and have all, in whatever place they may be, equal authority and power, under Christ their one Head.

To Art. 25 and 26:—

First Group—
Conf. Helv. I., Cap. 15-17 and 19.
Conf. Tetrapol., Cap. 13.

Second Group—
Conf. Gallic., Art. 29-32.
Art. XXXIX. Eccl. Angl., Art. 23.
Conf. Helv. II., Cap. 18.
Conf. Belg., Art. 30-32.

Third Group—
Conf. Westmonast., Cap. 25.

ART. 27. *Of the Sacraments.*

We confess that the Sacraments are instituted by God as sacred pledges (seals) of the divine covenant of grace, to support our faith, that they are outward signs of invisible blessings, whereby, as means, God himself works in us by the power of the Holy Spirit. There are, however, corresponding to the Sacraments of the Old Testament, Circumcision and the Passover, only two in the New Testament, instituted by Christ himself, Baptism and the Lord's Supper.

First Group—
Zwingli fidei ratio, Art. 7.
Conf. Helv. I., Cap. 20.
Conf. Tetrapol., Cap. 16.

Second Group—
Conf. Gallic., Art. 34, 37, and 38.
Art. XXXIX. Eccl. Angl., Art. 25 and 26.
Conf. Scotic., Art. 21.
Conf. Helv. II., Cap. 19.
Conf. Belg., Art. 33.
Conf. Czeng., Art. 9.
Catech. Heidelb., 65 and 68.

Third Group—
Conf. Westmonast., Cap. 27.

ART. 28. *Of Baptism.*

We confess that baptism, in which water is to be used as the external element, is administered to the baptised catechumen in the name of the Father, Son, and Holy Ghost, not only as a sign of his reception into the Church of God, but also as a seal of the covenant of grace, that he has thereby been ingrafted into Christ, cleansed by his blood, and renewed by his Holy Spirit; also, we hold, that because God in his Church receives the children with the fathers, the children of believers are to be baptised.

First Group—
Zwingli fidei ratio, Art. 7.
Conf. Helv. I., Cap. 21.
Conf. Tetrapol., Cap. 17.

Second Group—
Conf. Gallic., Art. 35.
Art. XXXIX. Eccl. Angl., Art. 27.
Conf. Scotic., Art. 23.
Conf. Helv. II., Cap. 20.
Conf. Belg., Art. 34.
Catech. Heidelb., 69-74.
Conf. Czeng., Art. 11.

Third Group—
Conf. Westmonast., Cap. 28.

ART. 29. *Of the Lord's Supper.*

We confess that the Lord's Supper, which our Lord Jesus instituted that night on which he was betrayed, as the Sacrament of his body and blood, serves in the case of those already received into the Church of God, to seal their communion with Christ, inasmuch as they who come truly believing to the Table of the Lord are spiritually fed by Christ, though he sits at the right hand of the Father in heaven,—yea, as truly as they partake bodily of the outward signs, bread and wine, so certainly, by the power of his Spirit are they spiritually fed by him, on his real body and blood; but the unbelieving receive, indeed, the elements of the Sacrament, but not the thing itself, and are therefore guilty of the body and blood of the Lord, to their own condemnation.

First Group—
Zwingli fidei ratio, Art. 8.
Conf. Helv. I., Cap. 22.
Conf. Tetrapol., Cap. 18, 19.

Second Group—
Conf. Gallic., Art. 36.
Art. XXXIX. Eccl. Angl., Art. 28-31.
Conf. Helv. II., Art. 21.
Conf. Scotic., Art. 22.
Conf. Belg., Art. 35.
Conf. Czeng., Art. 6-8.
Catech. Heidelb., 75-82.

Third Group—
Conf. Westmonast., Cap. 29.

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ART. 30. *Of Magistracy.*

We confess that God has ordained civil rulers to govern the world by laws, and given the sword into their hand to punish the wicked, protect the good, and to repress sins not only against the second, but also against the first Table of God's Law. Therefore we hold that all, of whatever rank they may be, are bound to pay them taxes and dues, to follow and obey them in everything which is not opposed to the Word of God, and also to pray for them that God may guide them rightly in all their doings.

First Group—
Zwingli fidei ratio, Art. 11.
Conf. Helv. I., Art. 26.
Conf. Tetrapol., Cap. 23.

Second Group—
Conf. Gallic., Art. 39.
Art. XXXIX. Eccl. Angl., Art. 37.
Conf. Scotic., Art. 24.
Conf. Helv. II., Cap. 30.
Conf. Belg., Art. 36.

ART. 31. *Of the Last Judgment, Resurrection of the Body, and Life Eternal.*

We believe and confess that our Lord Jesus Christ, when the number of the elect shall be completed, will come again to judge the quick and the dead, that the quick shall then be changed, the bodies of the dead raised up by the power of Christ, and that then all shall appear before the judgment-seat of Christ, to give account of their thoughts, words, and deeds, to receive, each according to the good or evil which he has done during his life in the body, the righteous, eternal life, but the godless, who have been disobedient to God, the punishment of everlasting suffering.

First Group—
Zwingli fidei ratio, Art. 12.

Second Group—
Conf. Belg., Art. 37.
Catech. Heidelb., 52.

Third Group—
Conf. Westmonast., Cap. 32 and 33.

PROFESSOR MITCHELL of St. Andrews laid on the table a Paper which he had drawn up on "The Harmony between the Bibliology of the Westminster Confession and that of the earlier Reformed Confessions, exhibited in parallel columns which our page cannot reproduce.

In the introductory paragraph of this paper Professor Mitchell adverts to the elaborate care with which the chapter on the Holy Scriptures was framed. He then quotes the following statement regarding it from Dr. Schaff's recent work on the Creeds of Christendom :—"It may be regarded as the best Protestant counterpart of the Roman Catholic doctrine of the rule of faith. The Confession plants itself on the Bible platform, without in the least depreciating the invaluable aid of human learning,—patristic, scholastic, and modern—in its own proper place, as means to an end, and an aid in ascertaining the true mind of the Holy Spirit, who, through his own inspired Word, must ultimately decide all questions of Christian faith and duty." After referring to an effort which he has recently made to trace the sources of this chapter, and to show the moderation of its teaching, Professor Mitchell exhibits in detail, and in a tabular form, the coincidences in thought and expression between it and the earlier Reformed Confessions, particularly those of France and Holland, as well as those Irish Articles to which the framers of our Confession so closely adhered. Professor Mitchell sums up the results of these details as follows :—"It thus appears to me it is hardly possible to examine these tables carefully without coming to the conclusion that the Westminster Divines, in framing this important chapter, had before them not only the Articles of the Irish Church, but in addition at least the French and Belgian, if not also the later Swiss Confession, and that whether they supplement or curtail the statements of their predecessors, they must be held to have done so after mature deliberation."

THE CHAIRMAN said that Professor Mitchell was editor of the recently discovered Minutes of the Westminster General Assembly, and he was sorry to learn that the second volume, relating to Church government, had not been published, and was not likely to be so unless a sufficient number of subscribers were obtained. He hoped that the American representatives in the House would encourage its publication to the extent of 100 or 200 subscribers.

The question of the Harmony of the Reformed Confessions thus brought before the Council was then discussed by the following speakers :—

The REV. PRINCIPAL BROWN, Aberdeen, said he had been asked to break the ground for a little discussion or conversation upon the topic of this day, and considering the time at which they had arrived it would be advisable to do little more than simply break the ground. Their esteemed friend, Dr. Schaff, on the subject of the harmony of the Reformed Confessions was the right man in the right place. (Applause.) It was a favourite subject with him. He had written much, and it might be said voluminously, upon it, and he had dealt with it to-day so as to convince every one that he had a comprehensive

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grasp of the entire subject—of the whole themes involved in the Reformed theology as they are presented in the biblical Confessions, the points in which they agree, and wherein they differ. Then they listened with much interest to their beloved friend Professor Godet, whom it was a treat to see present. Combining in himself a high spiritual tone, a living faith, an exegetical instinct, and a severe spirit of criticism, he was doing a great work in rolling back the tide of Rationalistic criticism, and showing that it has no backbone of solid criticism and sound common sense. He (Principal Brown) trusted he might be spared to do much more of that work. Those who could follow him in his own language would perceive how his statement would have riveted this assembly, if they had had the privilege of hearing it with equal fluency and power in our own. The harmony of the Reformed Confessions could not be too distinctly expressed or too prominently brought forward in order not to silence—for it would not do that—but to put to shame the calumny of the Church of Rome, who say that the Reformed Churches are divided into as many distinct and conflicting religions as there are sects among them. The more intelligent of Roman Catholics knew perfectly well that this was false, but it suited them all the same to say it, and repeat it, because it had a plausible sound, but it was nothing more, and they were there to testify, and they did testify, that it was false—that in all that was substantial and vital in Christianity the Reformed Churches were perfectly at one. And, moreover, their oneness in substance was infinitely more valuable than the enforced oneness of a Church that is a despotism, and which bears down all individual, free investigation into the Word of God. He held that that unity was worth very little compared to the unity which was the result of a calm investigation under a sense of individual responsibility to God as to the mind and meaning of his Word. But they were not here simply for the purpose of holding up the great fact. They were here for a more valuable practical purpose—to see whether they could not by conference find out some way of propelling these great principles and projecting them into society and the world, considering that they were the salt of the earth as a Christian Church. And let them ever bear in mind that the aggressive principle of Christianity was the true conservative element in it, and indeed only in proportion as they went forward were they able to conserve what they possessed; if they ceased to be aggressive they ceased to be conservative. As the Apostle Paul says, "steadfast, unmoveable"—that was the conservative principle; "always abounding"—that was the aggressive principle, and the two must go together. Our Lord, when he was ascending, committed two functions to the Church; one was missionary and the other pastoral: "Go, make disciples of all nations," that is the missionary function; "teaching them to observe all things whatsoever I have commanded you," that is the pastoral. They could not have the materials for pastoral work until they had found them by means of the missionary, and he feared that, if the Protestant Churches at the time of the Reformation failed in one thing, it was in this, that they addressed themselves chiefly to the second, and did not realise sufficiently the great obligation to evangelise the world. He daresayed they thought they had enough to do in the meantime to struggle into existence, but he believed they would have succeeded in that better, if at the same time they had gone forth upon a dark world with Christianity in their hands. It remained, however, for the Church of Rome by its Jesuit missions to call the attention of the Protestant Churches to that great duty. Well, they ought to be aggressive if anything at all. At a subsequent diet they would have the subject of missions more formally before the Council, and therefore he would not dwell upon it. But let them bear in mind that it is by pouring the health of Christianity into the festering sore of the world of sin and heathen darkness, that they were to be the instruments of real good. He remembered his late friend, Dr. Duncan, was in Leghorn once when two godly shipmasters came to the port, the one from Leith, the other from England—the one a Seceder and the other a Wesleyan. The Wesleyan came and asked him to preach in his ship. "Oh," said he, "I don't think I could do that, for you see I am a Calvinist and you are an Arminian, and I might say something to offend your feelings." "Oh, sir," was the reply, "what we want you to do is to come and preach against the devil." Let them go forth upon the work of the Church in this spirit. Oh, thou Spirit of our risen, ascended, glorified, and enthroned Lord, descend upon this assembly in power, in the Holy Ghost, in much assurance, filling it with a sense of the presence of God, then will it have the spirit of power and of love and of a sound mind to do the work of the Lord!

PROFESSOR CANDLISH, Glasgow, said that when they looked back to the time of the Reformed Confessions, to which their attention had been so ably called in the papers that had been read, they could not but observe and be impressed with the fact, not only of the actual harmony of the various Confessions of the different branches of the Protestant Church, but also of the consciousness and feeling that the Churches of that age—the age of the Reformation, and for long afterwards—had of the agreement of their Confessions and of their being one. There were some circumstances, especially in the history of the Church of Scotland in those days, that he thought very interestingly brought this out. For one thing, it was an interesting fact that before the Church of Scotland had any Confession of its own, one of the continental Confessions—what was called the first Helvetic Confession—was translated by our martyr George Wishart, and published and circulated in Scotland about the year 1548. Then, farther on in the history, in the year 1566, just six years after Knox's Confession had been adopted by the first Assembly of the Church of Scotland—in the Assembly that met in the year 1566—what was called the second Helvetic Confession, which was drawn up with the view of manifesting the harmony of the different Confessions, and with the view of being approved by the different Churches, and which had been before then approved by most of the Continental Churches, was laid before the General Assembly of the Church of Scotland; and although that Church had a different Confession of its own at that time, they approved that second Helvetic Confession with only one very slight qualification. Then it was also an interesting fact that while the Scottish Church had two Confessions of its own, for a considerable time they had no indigenous Catechism, and the Geneva Catechism of Calvin was used in the Church of Scotland, with the sanction of Assemblies, for the instruction of youth in religion; and it was approved by the Assembly for this and other reasons, that it was the Catechism at the time most generally used in Reformed Churches. At another time the Heidelberg Catechism was also translated into English, and used in the Church of

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Scotland. These were instances of the way in which, in the Church of Scotland, the Confessions of Faith and formulas of other branches of the Reformed faith were recognised, and the unity and harmony of doctrine among them was practically felt and acted upon. The Synod of Dort was a remarkable instance of the consciousness of the harmony of the different Confessions, when representatives of various Churches, many of which had confessions of faith differing from that of the Dutch Church, met together and took part in the important proceedings of that memorable Assembly. And one of the latest indications in the history of the Scottish Church of that sense of the unity of the faith in the different Churches, notwithstanding the different forms of their Confessions, was to be found, he thought, in the Act of the Parliament of 1690 approving the Westminster Confession of Faith which is now used, and approving it as containing the sum and substance of the Reformed Confessions. The Parliament and people of Scotland were sensible at that time that it was not a mere sectional document, or an expression merely of the faith of one part of the Church, but that it was in substance that of all the Reformed Churches. This consciousness of the harmony was, he thought, a very interesting and very pleasing feature in the early history of the Reformed Churches in different parts of Europe. In later times, in the course of the eighteenth century, this consciousness of unity and harmony began to be lost sight of, partly no doubt owing to that tide of Rationalism and indifference to doctrinal truth and to spiritual life that swept over nearly all the Churches during that century; but he thought that it was a great pity that it should have so much fallen into the background, and that there should not be that lively consciousness and sense of the unity and harmony of the Reformed Confessions that once existed. It would be very desirable, he thought, if that feeling could be revived; and it might be hoped that this meeting of the Presbyterian Council, where so many of the Reformed Churches were represented upon the basis of the consensus of the Reformed Confessions, might be the means of reviving that consciousness of the harmony of the Confessions that existed in former times. For that purpose might it not be well that the various branches of the Reformed Church should be better acquainted with each other's Confessions of Faith, as, he believed, in former times they were? Now-a-days there was not so much familiarity and interest taken in the Confessions of the different Churches as there once was, and might not that be one way in which some practical good might be done in this matter, by the meetings and deliberations of the Council? Although, of course, it was not for the Council to interfere with the established confessions or formulas of any of the separate Churches, it would be quite within its function, he thought, to collect information upon the subject, and present in a combined view the different Confessions of Faith, the various changes that had been made on some of them, and the various forms in which these are accepted and subscribed in the different Churches, so as to let the Confessions be better known. It might, he thought, be a work worthy of the Council, to have a return, through a Committee, of the Confessions used by different Churches, and might be the means, perhaps, of restoring in some degree that feeling and consciousness of the harmony of the Reformed Confessions that once existed. It was important that that harmony should not only exist, as it does exist, but that it should be seen and felt as a living power and a living sympathy, binding together all the Churches upon the common ground of the great doctrines of the Reformation.

DR. MARSHALL LANG, Glasgow, did not presume to enter on the great subject before the Council, either in the way of expounding or illustrating the harmony of the Reformed Confessions; but he rose to suggest what might be called a practical conclusion. It was this: Dr. Schaff had told them in his most interesting address that every age must produce its own theology; in other words, that every age has its peculiar form of expressing the one eternal truth. Therefore, they did not accept the decisions of the sixteenth century as absolutely binding upon all times in the precise form in which they were given. It had been truly said that the theology of that time was intensely polemical, whilst the theology of our own time was Catholic, since it sought to gather in the fragments of truth that are to be found everywhere; and, keeping such an important distinction in view, it could not be matter of surprise that there were modifications, even changes, of view in the thoughts and utterances of men.

But, allowing for this, what he might suggest was that, in their Churches, they should avoid what he might style a restless *nag-nagging* at the dogmatic definitions of Presbyterianism. Two things, he thought, it behoved ministers especially to bear in remembrance.

The one, that, as physicians sometimes said with reference to diseases, "there is not merely the disease, there is also the danger of complications to be regarded," so in all criticism of Confessions, they must realise the questions which might roughly be described as complications. There were deeper issues involved than those which appear on the surface, *e.g.* the authority and place of the Bible, the relations of reason and faith, and behind these the whole question touching upon the supernatural. He did not think that there could be any sober discriminating discussion of Presbyterian Standards unless it proceeded in solemn consideration of what he had now said, under a sense of great responsibility, and with a thorough understanding of the controversies of the period which had been so graphically sketched, and of the consensus in the theology of the Reformed Churches.

But this further, they must realise that as there was a harmony of Confessions in the sixteenth century, so there is always to be considered the harmony of the Reformed Churches in the nineteenth century. There was a tremendous responsibility resting on any Church or body of Christians who, by its own denominational action, tended to break up this harmony, or whose action was such as to prove that the unity of Christendom was not the thought first and highest in the mind. It had been brought out that day that one thing which had contributed to the confessional harmony was the fact that all eyes were turned towards the Holy Scriptures as the one supreme rule of faith and manners. Might he quote some sentences of Dr. Merle d'Aubigné: "The catholicity of the Reformation is a noble feature in its character. The Germans pass into Switzerland, the French into Germany, in later times men from England and Scotland pass over to the Continent, and Doctors from the Continent into Great Britain. The Reformers in the different countries spring up almost independently of each other; but no sooner are they born than they hold out the right hand of fellowship. There is among them one sole faith, one Spirit, one Lord. It has been an error, in our opinion, to write the history of the

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Reformation for a single country. The work is one, and, from their very origin, the Protestant Churches form a whole body fitly joined together." These were golden words, and he trusted that the Churches of the Reformation would endeavour to keep this unity of the Spirit in the bond of peace; and, meanwhile, surely this might be their motto, "Whereto we have already attained let us walk by the same rule, let us mind the same thing."

MR. TAYLOR INNES, Advocate, rose to submit a motion to the Council. Two practical suggestions, he thought, had been thrown out in the course of the discussion, one by Dr. Schaff at the conclusion of his paper, in which he suggested, and seemed to desire, that this Council, or the next Council at least, should give itself to the work of manifesting the unity that had been brought out that day in the preparation of some creed, or rather some statement, which might be a statement for this Alliance. The other was a much narrower and more limited suggestion, viz., that of Professor Candlish, that this Council might at the least procure information upon the subject. If he might venture to say so, he had a strong feeling that the Council and Alliance should be very cautious in the whole matter of dealing with this complicated and very delicate and difficult question of creeds. He bowed with deference to the judgment of the theologians in the Council, but he doubted whether it would be desirable that they should now give any opinion upon the general question of a creed—what the creed ought to be, or whether they should have one—or even whether they should make a remit to a Committee so as to force the next Council to take up the question. He would not raise any point so as to excite controversies during the intermediate years that might elapse between this and the next Council, which might meet at Philadelphia or elsewhere. He thought the suggestion, so far as he understood it, of Professor Candlish was one which might very well be adopted, *i.e.* for a Committee, provided their powers were restricted. He would therefore propose as a motion the following—

"That this Council appoint a Committee with instructions to prepare a report to be laid before the next General Council showing in point of fact—

"*First*, What are the existing creeds or confessions of the Churches composing this Alliance? and, What have been their previous creeds and confessions, with any modification of these, and the dates and occasions of the same, from the Reformation to the present day?

"*Second*, What are the existing formulas of subscription, if any, and what have been the previous formulas of subscription, used in these Churches in connection with their creeds and confessions?

"*Third*, How far has individual adherence to these creeds by subscription or otherwise been required from the ministers, elders, or other office-bearers respectively, and also from the private members of the same?

"And the Council authorise the Committee to correspond with members of the several Churches throughout the world who may be able to give information, and they enjoin the Committee, in submitting their report, not to accompany it either with any comparative estimate of these creeds and regulations, or with any critical remarks upon their respective value, expediency, or efficiency."

He did not know how it would be with other members of the Council, but, for himself, he exceedingly desired information. Looking over this excellent first volume of Dr. Schaff, and the report which Professor Blaikie had submitted the previous day, he found admirable material given; but he thought there would be very few present who would say that they had in any one short tabular form what this Council so much desired.

PRINCIPAL TULLOCH, St. Andrews, seconded the motion. This question, he said, was of so grave and delicate a nature that he would not venture to speak upon it without special preparation, but as matters had taken a practical turn, and a practical motion had been submitted to the Council, which met his views, he had great pleasure in supporting it. The arguments in favour of the motion were entirely to the point. They could not send to a Committee of the Council any proposal to draw up a new creed or even to formulate the consensus of old creeds without their being fully informed about these creeds, and the formularies connected with them. It appeared to him that the information which they would obtain if this motion were adopted was exactly what they needed. Nothing could be more interesting than that they should know what the actual creeds now were of the Churches composing this Presbyterian Council; and further—and this was a point he was sure on which there was great ignorance, he confessed he himself was greatly ignorant regarding it—that they should know what were the modes of subscription used by the several Churches. He confessed he did not know any accessible source from which he could obtain this information, but he would be glad if any one would state such a source. If this motion was agreed to, and this Committee appointed, and the work done, they would have well considered and well arranged information upon the subject. The three suggestions in the motion he heartily assented to, and he thought there could hardly be but one opinion, that this was at least what they should do in the first instance—that they should have a Committee to get information, and afterwards they might see their way possibly to some consensus of dogmatic opinion, or it might be to some new or more catholic form of Creed.

DR. BEGG supposed it was intended that this motion should not be adopted now, but be sent for consideration to the Committee, and brought up at a subsequent diet. That being understood, he entirely agreed with it. He thought it was completely within the line of their action to get as much information as they could, but entirely beyond the line of their action to make a creed or interfere with existing creeds of any of the Churches. That they should understand most clearly. It seemed to him it would be almost necessary to make some explanation of some of the statements that were being made and apparently accepted. "Every age had its own theology." He entirely differed from that. There might be some modified form in which there might be a kind of truth in that, but in another sense it seemed to him it was utterly a mistake. The theology of the world had been the same, he believed, since the days of Eden, since the first proclamation of Divine truth. It had gradually been developed until the canon of Scripture was complete; but the canon of Scripture being complete, he believed it was all there. They might have a more thorough investigation of that canon, but he believed the idea of their having a new theology at every stage was a thorough blunder. It seemed to him that in the discoveries that had been made, he had not been able himself to find any real discovery.

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He found the resurrection of old errors, and he found a revolt against Divine authority and the Divine Word to a greater or less extent; but as to a new theology, and especially a new theology for every period of their history, it seemed to him the most extravagant statement that possibly could be made. He presumed that this was the almost universal mind of this meeting. Therefore he just wished it should be understood that they did not wish to swallow such a blunder. He recommended that the motion be sent to a Committee to be reported upon.

DR. ORMISTON, New York, thought they could not but agree with Dr. Begg, that as the whole human race was in Eden, so was all human theology; but as they had multiplied and grown, Dr. Begg could not deny that the germinal promise had spread out, century after century, into a glorious Reformation.

DR. BEGG.—That is exactly what I say.

The motion was then remitted to the Business Committee, and the Council thereafter adjourned.

Third Session.

The Council met again at half-past Two o'clock, and was constituted with devotional exercises by Rev. Dr. GOOLD, of Edinburgh, Chairman.

On the request of the Business Committee, certain names were added to their number. (See lists at the end of the Proceedings.)

On the motion of the Rev. Dr. DYKES, it was agreed that the Rev. A. J. CAMPBELL, of Geelong, should preside at the meeting on the afternoon of Tuesday next.

The Programme for to-morrow's procedure, having been proposed by the Business Committee, was adopted by the Council.

The following Paper was read by the Rev. Dr. JOHN CAIRNS of Edinburgh, on

THE PRINCIPLES OF PRESBYTERIANISM.

IN this introductory paper it is not understood that anything elaborate is to be attempted, but only a brief statement and defence of the fundamental principles of Presbyterianism. It is also taken for granted that Presbyterian polity is far inferior in importance to saving Christian doctrine, affecting not the being, but the well-being of the true Church of Christ, it being gladly admitted that the highest grace and the widest usefulness may still adorn the names of representatives of Episcopacy, as of Augustine and Bernard, or Congregationalism, as of Owen and Bunyan. It is also taken for granted that attachment to Presbyterianism, on the ground of direct testimonies of Scripture in its favour, is not essential to a valued and effectual place among its adherents, but that the lessons of experience and practical expediency may be sufficient. At the same time, with probably the great majority of Presbyterians, I hold the fundamental principles of this system to be supported by Scripture testimony and example; and these shall now be briefly stated and defended. I must take the liberty of differing somewhat from the admirable preacher of yesterday, who seemed to question the express recognition of Presbyterianism in Scripture as a distinct system, but I shall illustrate his idea of unity by differing from him with respect and kindliness; and if it be, as he said, that the special place of Presbytery in Scripture is not now so widely or generally held as it once was, perhaps my view, and that of those who still hold with me, may have some of the interest and attraction of novelty.

It is well to start with the idea of Christianity as a society, first invisible or spiritual, and then in the nature of things, and by divine appointment and regulation, outward and visible. This latter form of the society is the Christian Church as it appears to men, and about it questions of government are conversant. The first question that underlies all the rest is its membership; and here the Westminster statement is all-important:—"The visible Church consists of all those throughout the world that profess the true religion, together with their children" (XXV. sec. 2); in other words, visible Christianity is the profession of real Christianity, and though this may be taken more or less strictly in different Presbyterian Churches, on this they all found; nor can they be said here to have anything peculiar, as Episcopal or Congregational Churches may equally build the visible Church on the profession of the true religion, and strive to make that profession real and credible. The Augsburg Confession, which is not a strictly Presbyterian Confession, may be here taken to express the consensus at least of Protestantism, that the true Church is that in which the Word of God is faithfully preached and the sacraments scripturally administered.

Along with this fundamental idea of Church membership, the general idea of Church power and Church administration, as arising out of the nature of such a society as professes the true religion, is also a matter of wide agreement. Most, if not all, of what is said by Presbyterian writers of the threefold power (δογματική, διατακτική, διακριτική) of the Christian Church, as a visible society, may be accepted by others, for all need to give the visible Church some symbol of

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faith, expressed or understood; all need to make bye-laws and regulations for its special work; and all must encounter questions of discipline for the maintenance of its purity and order, according to their several ideas. Leaving, then, this wide area of agreement, which is not always sufficiently dwelt upon, but which opens a field for future union of Presbyterians with Episcopalians and Congregationalists, and leaving out of account also the perfect compatibility of Episcopacy and Congregationalism as Church systems, with the great Presbyterian principle, so nobly asserted in the Westminster Confession (xxx. sec. 1)—"The Lord Jesus, as King and Head of his Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate"—I proceed to speak of the points of divergence which give to Presbyterianism its peculiar character. These are two, as affecting the rank or gradation of the Church officers or governors, and the unity of the governed.

By the one point, Presbyterians, giving to the New Testament presbyter or elder a different place from the Episcopalians, set aside that system; by the other, binding the whole Church under the government of presbyters, they go beyond Congregationalism or Independency.

Let me, *first*, touch on and endeavour scripturally to prove the assertions of Presbyterianism as against Episcopacy. Presbytery agrees with Episcopacy in having a teaching ministry, and that a teaching ministry which also rules. But it differs in having elders of the people ordained with equal powers to rule without teaching, and in placing all its Church rulers on the same footing of rank or dignity. It does not need to be proved to Episcopalians that the ministers who teach the Church should also rule it. What is to be proved is, *first*, that there are other office-bearers associated with the teachers also empowered to rule; and, *secondly*, that no gradation among the rulers of the Church exists in the New Testament.

1. The first distinctive principle then of Presbyterianism at this point is the authority of other elders to rule along with teachers. This is not altogether confined, especially in later times, to Presbyterian Churches. In the United States, in the colonies of Great Britain, and in the now separately governed Church of Ireland, there are commissioners from the laity (so called) who rule in Episcopal Synods; and to a large extent the great Methodist body, which is hardly formally Presbyterian, has arrived at the same conclusion of blended government by teachers and lay representatives. But this principle is still more characteristic of Presbyterianism which from the first has incorporated it with its constitution, and by formal ordination—generally for life—of merely ruling elders to the spiritual oversight of the Church, along with its teachers, has borne a great witness to the universal priesthood of believers, and to the variety of gifts in the Church of Christ. The presence of ruling elders, chosen by the Christian people, in all public administration, their parity in rule with all other presbyters, and their investiture with every spiritual function short of labouring in the Word and doctrine—gives to Presbyterianism a broad basis in Christian sympathy, and meets a want universally confessed, though sometimes otherwise supplied, in the Church of Christ.

Nor is this mere human adaptation or expediency. It is believed that for this we have divine warrant—in Rom. xii. 8, "He that ruleth" is distinguished from "him that teacheth;" in 1 Cor. xii. 28, "governments" are discriminated from "teachers;" and to these more obscure notices there is added the more definite regulation in 1 Tim. v. 17, which the great body of Presbyterians have regarded as clearly separating one class of elders from another, but with equal power to rule—"Let the Elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." Every attempt to evade the force of this passage as an argument for a non-teaching eldership seems to me wholly fruitless. The comment of those who would confine the double honour to maintenance still leaves the ruling and teaching distinct; and the view of those who find the contrast between labouring much and labouring little, is quite unapostolic, in allowing honour, and even double honour, where labour is confessedly moderate. Hence the great body of Presbyterians have accepted the judgment of the Westminster divines in their Form of Church government, as given in these words—"As there were in the Jewish Church elders of the people, joined with the priests and Levites in the government of the Church, so Christ, who hath instituted government and governors ecclesiastical in the Church, hath furnished some in his Church, beside the ministers of the Word, with gifts for government and with commission to execute the same when called thereunto, who are to join with the minister in the government of the Church, which officers Reformed Churches commonly call elders." The present writer looks on this feature as one of the distinguishing glories of Presbyterianism; and he would humbly submit to this Council, whether one great cause of the comparative vigour of Presbyterianism in the English-speaking world is not due to the carrying out of these principles, while in some at least of the

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Churches of the Continent, notwithstanding the equally clear testimonies of Confessions and Reformers, such views have been less prominent in the development of Christian life and action?

2. The second distinctive principle of Presbyterian government, as contrasted with Episcopacy, is the equal rank of all Church rulers. The Episcopal view is presented in the English Prayer-Book in these words—"It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the apostles' time there have been three orders of ministers in Christ's Church—bishops, priests, and deacons." This threefold order is what Presbyterians deny. They admit deacons, but not as the starting-point of a threefold spiritual ministry, only as occupied with the poor and the "oversight of the outward business of the house of God;" and they wholly deny any superiority in office of New Testament bishops over the other spiritual rulers of the Christian Church.

Leaving the question of the place of deacons untouched, it will be enough to prove from the New Testament the equality of bishops and other presbyters. This identification is undoubted. The presbyters of the Ephesian Church, called πρεσβύτεροι in Acts xx. 17, are in ver. 28 declared to be ἐπίσκοποι, "all the flock over which the Holy Ghost hath made you ἐπισκόπους:" and not less in Crete, Titus, when left to ordain elders in every city, and instructed as to their qualifications, is expressly told that the presbyter is a bishop, "for a bishop (τὸν ἐπίσκοπον) must be blameless," etc.

This unquestionable fact, which is candidly admitted by many Episcopalian writers—among others by Conybeare and Howson in these words, "These terms are used in the New Testament as equivalent" (Vol. i. p. 465), is the main strength of Presbyterianism at this point. Nor can its force, which is that of clear precedent, be invalidated by vague sayings that at a later date bishops of a higher order than presbyters came in to succeed the apostles; for not to mention that the apostolate required miraculous powers and qualifications, there is no evidence in Scripture of such a succession. Nor can it be weakened by the supposition that, although not strictly successors of the apostles, a higher place was, with the consent of the apostles, given to bishops than other presbyters enjoyed. For this the evidence drawn from Scripture is very slender, nothing higher perhaps being forthcoming than the title given in the Seven Epistles of the Apocalypse, each of which is addressed to the "angel of the Church." This title, however, if taken literally, does not infer any higher rank than that of presbyter; as among Presbyterian Churches there may easily be one office-bearer who, for certain purposes, represents his brethren and equals; and it is quite possible that according to the symbolic language of the Apocalypse, the term "angel of the Church" is employed to gather into unity the whole body of its rulers.

Attempts have also been made to find a parallel for this title in the arrangements of the Jewish Synagogue; but though an office with a similar title existed, neither this nor the other details of the Synagogue, according to the best authority, favoured the Episcopal so much as the Presbyterian model; and certainly not much, on any reasonable interpretation, can be found in a title so doubtful to rebut the clear evidence of the identity of presbyters and bishops already produced.

The strongest argument for Episcopacy is found in the usage of the early Church. It is, however, an unsafe principle to rest any of the permanent laws of the Christian Church on extra-scriptural authority. Besides, the usage is anything but immediate in reference to the Apostolic period, or unbroken after it. In the Epistle of Clement to the Corinthians, and of Polycarp to the Philippians, no mention is made of any other office-bearers than in Paul's Epistle to the Philippians—viz., bishops and deacons. In Irenæus we still find bishop and presbyter interchangeable, though the distinction also is begun; and the many instances produced by Blondel of the slowness of the change, and of the reactions attending it, confirm the remarkable testimony of Jerome, which that great French Calvinist defended, that "with the ancients presbyters were the same as bishops, but, for the up-rooting of dissensions, all responsibility was gradually centred in one person."[1] It is a distinct confirmation of these views that the Reformers with such general consent declared for them; and it is also important that no leading Presbyterian writer has made such concessions to Episcopacy as Episcopal writers, times without number, have made to a system for which otherwise they have had little favour.

Having thus set forth the difference between Presbytery and Episcopacy, it remains to touch on the one ultimate distinction which separates Presbytery from Congregationalism. This respects the area over which government extends, Congregationalism making each worshipping assembly independent, while Presbytery carries out to the widest limits desirable the principle of subordination and centralisation. It must be admitted that

[1] "Apud veteres, eosdem fuisse presbyteros quos et episcopos, paulatim vèrò (ut dissensiorum plantaria evellerentur) ad unum omnem solicitudinem esse delatam."—*In Titum*, i. 5.

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here the argument is more inferential than in the former case; but yet it seems sufficiently convincing. It is a presumption in favour of the Presbyterian view, that other systems here side with it against the Congregationalist, for the Anglican, the Lutheran, and the Methodist, however in some respects different from Presbytery and from each other, all refuse to treat a single congregation as a final governing unit, and bind a whole organisation into administrative unity.

The Presbyterian view seems also—and this is more important—in harmony with the Bible representations of the oneness of the visible Church of Christ, which beyond all question includes help and sympathy, and from which it is hard to see why joint counsel and regulation should be excluded. Nor do the facts of New Testament history seem so well to agree with the Congregationalist as with the Presbyterian scheme. If it could be made certain or probable that there was only one worshipping assembly in places like Jerusalem, Antioch, or Ephesus, the inference would be different. But with the thousands of converts in Jerusalem, the open door in Antioch, and the vast success in Ephesus, this is hard of belief, not to mention that in the latter place (as elsewhere) there is mention of a Church "in the house," *i.e.* of Aquila and Priscilla. And yet these various bodies of worshippers are spoken of as the *Church* of Jerusalem, Antioch, and Ephesus respectively (Acts xiv. 27, xv. 22, xx. 17; Rev. ii. 1). Church acts are ascribed to this whole body; as in Jerusalem, meeting to consult and frame decisions, while in Ephesus, the elders, as a body, are enjoined to take heed to all the flock over the which the Holy Ghost had made them ἐπίσκοποι. The council of Jerusalem may be urged too far as a Presbyterian precedent, since the apostles were an exceptional element, and the Churches affected by its decree were not fully represented. But it certainly speaks more for united government than for an absolute congregational finality; and something equally clear as to an important debate beginning and being prosecuted and despatched within the limits of a single congregation, would need to be on Scripture record to counterweigh its authority.

When once the element of real Church power in the hands of office-bearers is admitted (and all Congregationalism that is not absolutely democratic admits this), the way seems paved by Scripture precedent for an indefinite extension of the rule; and all ordinary Synods and Assemblies that secure the fair representation of the body of Christ, so that it is truly governing itself in His name, are warranted —with even such novelties as a Presbyterian Council or (were it desirable) a Universal Assembly.

It may be proper to close these statements and arguments, chiefly Scriptural, with one or two remarks of a more general character. *First*, Presbyterianism is fitted to conserve and extend Scripture truth. Everything in the Church of Christ connected with the formation of its Creed, the admission of its members, the education, licence, and teaching of its ministers, and the bearing of its public acts, as affecting the truth of God, is thus matter of universal interest and debate, and the ordinary procedure of its courts affords innumerable opportunities of witnessing for truth and resisting defection, such as do not exist under other forms of government. Hence, in the struggle with Arminianism at its rise in Holland, the party of innovation sought to hinder the meetings of ordinary Synods; and at other times it has been when the safeguards of Presbyterian discussion and discipline have been in abeyance, that error has come in and spread. This applies also to the diffusion of the truth; and the later experience of American and of British Churches proves how much better all mission work is conducted within a Presbyterian Church than by unions that displace its organisation.

Secondly, Presbytery is fitted to secure Christian liberty. It needs, indeed, Christian materials to begin with. Self-government presupposes a governing self. Ruder materials may be better organised by single authority, just as some finer spirits may achieve more with less of constraint and regulation. But for the general Christian mind—needing at once liberty and order—the prompting of impulse, and yet the shaping of law—the sense of individual responsibility, and yet the cohesion of a great organisation—no system seems so suitable. It is rich enough to bring out different ministries—finance, rule, teaching; not in one ascending line like Episcopacy, but all abreast, so that it promotes liberty by cultivating a wide public spirit, while it opens a way to every Church member to every court, not only with a chartered right of defence, but with every suggestion for the common good; and yet it secures beyond Congregationalism the largest range of counsel, the fullest maturity of discussion, and the weightiest voice of judgment by which order and stability can be guaranteed. In this, as has often been remarked, it resembles constitutional and representative government, and its success will probably be, as nations advance in this line, by liberty being ever more capable of order, and order more fruitful of a vigorous and rational liberty.

Thirdly, and lastly, Presbytery is fitted to be the rallying point of other Church systems. Many years ago, at the celebration of the *bicentenary* of the Westminster Assembly in this city in 1843, I

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heard Dr. Chalmers with great eloquence dilate on this idea, and ask, How could the Congregationalist expect the Episcopalian at one leap to descend to his level, or the Episcopalian expect by one pull to drag up the Congregationalist to his lofty eminence? Presbytery was the meeting-point—"a midway station given for happy spirits to alight betwixt the earth and heaven." The idea thus humorously presented by one whose name must be ever sacred in an assemblage like this, has been already largely carried into accomplishment. We have seen Episcopacy in the colonies, in Ireland, and even in Britain assimilate itself more and more to Presbyterian usages. We have seen Congregationalism in its unions and conferences become more and more concentrated. We have seen Methodism prepared to crown its wonderful history and its many approaches to Presbyterian doctrine by a virtually Presbyterian government. We have seen Lutheranism becoming more Synodal, and the Continent rallying its returning spiritual life in this direction. Let us, for the sake of this life—the life in Christ—to which alone as ministering the unity of Presbyterian organisation is of real worth and value, hail these tokens; and let us pray that the great words spoken at first of Church order may be thus fulfilled, as in every other region, by the growing presence of our ever-living Lord and Saviour—"Where two or three are gathered together in my name, there am I in the midst of them." Amen.

The Rev. A. A. Hodge, D.D., of Princeton, read the following paper on the

ADAPTATION OF PRESBYTERIANISM TO THE WANTS AND TENDENCIES OF THE DAY.

It is evident that this formula embraces two distinct subjects, each of which may legitimately claim the attention of the present Council. *First:* How, and with what specific adjustments is Presbyterianism, as a concrete form of ecclesiastical organisation, adapted to the great work of evangelising the world under the conditions of modern society? *Second:* What is the significance and importance of the great principles embodied in historical Presbyterianism in their bearing upon the moral and social and political interests of men, under the peculiar conditions of modern society? I propose to confine this essay to the consideration of the second question, and consequently will attempt a brief statement (1.) Of the principles which constitute the essence of Presbyterianism; (2.) Of those general characteristics of modern society which determine its relation to Christianity, and the influence of the present stage of transition upon the future moral and religious destiny of the race; and (3.) Of the vital importance of Presbyterian principles to the welfare of human society under its modern conditions.

I. What are the great Principles which constitute the Essence of Presbyterianism?

Presbyterianism is a form of Christianity, distinguished by the special emphasis of certain great theological principles, which principles are historically embodied in an appropriate form of ecclesiastical organisation.

1. The theological principles which, from the position they are made to sustain, or from the special emphasis assigned to them, form the essence of Presbyterianism are, of course, the characteristic elements of the Calvinistic or Reformed Theology, and may be briefly stated thus:—

(1.) *As to God.*—God, because of his own transcendent perfections, and because of his relations to the world and to men as creator, immanent upholder and moral governor, is an absolute sovereign. His immutable perfections determine and find expression in his will; hence his world-plan is one all-comprehensive, immutable purpose; unconditioned, because determining all conditions, as well as all that is conditioned; his law is supreme, uniform, and unrelaxable, and his inspired Word is, for all men, in all their relations, the ultimate rule of all religious and moral faith and practice. Hence Presbyterian Theology emphasises alike the justice and the grace of God. The moral law is unrelaxable. Sin cannot be forgiven without an adequate expiation. The expiation can only be graciously provided, and graciously accepted, and graciously applied to sinners at once destitute of all rights and of all spiritual powers. All relative moral obligations among men are duties to God. He alone is Lord of the conscience, and his Word alone is the ultimate law which binds the conscience, the ultimate informant, and absolute authority, alike supreme over reason and hierarchical dictation. All men are equal before the majesty of Jehovah, and he reigns through and over all magistrates as well as over all subjects. And this power over the world, physical and moral, as well as over the Church, is now in the hands, and subject to the immediate administration, of the Incarnate Word, as Mediatorial King.

(2.) *As to Man.*—His apostasy was complete, and the spiritual depravity of his nature total. Before God all men are equal, and in respect to his government, by reason of the fall, they have neither rights nor powers. The family, including the relations of husband and wife, and of parent and child; the State, including all the forms of human society; and the Church,—are divine in-

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stitutions, all equally constituted and legislated for in the inspired Word, and all alike designed, conserved, and administered as instrumentalities for the upbuilding of the mediatorial kingdom of Christ.

2. These general Theological Principles necessarily embody themselves in an appropriate form of ecclesiastical organisation, and also determine the moral and religious relations of all forms of human association. The practical principles involved may be stated thus:—

(1.) God alone is Lord of the conscience, and his revealed Word the supreme law of man as a moral agent in all his relations and modes of activity.

(2.) Since the Ascension of Christ the supreme authority over the race is vested in the Incarnate Word as Mediatorial Prince; over individual families, nations, and churches, he reigns "King of kings and Lord of lords."

(3.) Civil government is a divine institution, resting ultimately upon no "social contract," nor on the "consent of the governed," but upon the constitution and perpetual will of God, who hath "ordained the powers that be." Hence, obedience to the legitimate authority of the State is obedience to God, and the revealed will of the Divine King is in every department of civil and political life the fundamental law to which magistrates and citizens are alike under obligation to conform.

(4.) The Lord Jesus is the only and the immediate Head of the Church, which he has constituted with a jurisdiction, with officers and laws, distinct from that of the State. The Church, therefore, is a theocracy, all authority descending from the Divine Sovereign, all principles of order and law being revealed in his Word; and all the power delegated by him to his Church being simply declarative and ministerial.

(5.) The principles of Church organisation which, when taken together, constitute organic Presbyterianism, are—(*a.*) The highest permanent officers of the Church are presbyters, whose functions are limited to teaching and ruling, *i.e.* expounding and executing the inspired law. The Pope is excluded because Christ ever lives, and is ever present in his Church by his Spirit. Apostolical prelates are excluded, because inspiration, and the authority consequent upon it, has ceased to exist. (*b.*) Christ has committed all Church power not to any class, but to the body of the Church, which is the temple of the Holy Ghost. Which power, however, the Church is to exercise, not as a disorganised mass, but through regular officers, associated in regularly constituted courts, composed of presbyters and elders, the "representatives of the people." (*c.*) The whole Church is one, each part subject to the whole, and the administrative authority of the whole executed over each part through the constitutional courts.

These practical principles emphasise equally LIBERTY and ORDER. The Incarnate God is supreme Lord, and the immediate living source of all law and authority among men. All men are equal before him. Yet he has ordained the family, civil government, and the Church, and the magistrates, presbyters and elders thereof, and he administers his government through and over them by means of his Word, and his Spirit, and his immanent providence.

It is an historical fact, acknowledged by such impartial witnesses as Sir James Mackintosh, Froude, and Bancroft, that these Presbyterian principles revolutionised western Europe and her populations, and inaugurated modern history. As to their influence upon civil as well as religious liberty, and upon national education, it is only necessary to cite the post-reformation history of Geneva, Holland, the history of the Huguenots of France, the Puritans of England, the Presbyterians of Scotland, and the founders of the American Republic, where, for the first two hundred years of its history, almost every college and seminary of learning, and almost every academy and common school, was built and sustained by Calvinists, and where the federal constitution, providing for local self-government with national union, is evidently an historical growth from the same root which bore the ecclesiastical constitution elaborated by the Westminster Assembly.

In the original conflict, these principles were brought into antagonism with absolutism, both in Church and State. They first, though at the sacrifice of countless martyrs, especially in France, Holland, and Scotland, broke the power of the hierarchy and conquered liberty in the sphere of religious faith and practice. More gradually, but by inevitable consequence, they secured popular liberty in the sphere of civil and political life. The conditions of modern times, to "the wants and tendencies" of which it is our task to adjust and apply Presbyterian principles, are largely the outcome of the influence exerted, during the past three hundred years, upon the

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life of European nations by these Presbyterian principles themselves.

II. What are the special conditions of modern times to which our problem refers?

From the Reformation, for two hundred years, these principles stood in antagonism to absolutism of hierarchy in the Church, and of personal government in the State. In modern times the conditions are materially changed, and a triangular contest has been inaugurated between Presbyterian principles of human equality subject to divine sovereignty, and of liberty under the supremacy of the written Word, at the apex, and the ancient foe of absolutism and the modern foe of license at the opposite angles.

1. As to the contest between our principles and their ancient antagonist absolutism, it need only be remarked that, while the victory has been finally won in the sphere of civil government, the conflict has become all the more direct and intense in the sphere of religion and the Church. By the definition of the Immaculate Conception, the Syllabus, and the Dogmatic Constitutions and Canons of the Vatican Council, the true character of our great adversary is uncovered, and the pending controversy reduced to its ultimate terms. The Virgin has been practically substituted for the Godhead as an object of worship, and for the God-man as a source of redemption. The Word of God, as the supreme rule of faith and duty, has been rendered obsolete by the Papacy, which has been erected into an ever-living organ of infallible knowledge and authority. State, as well as Church, family, and school, the bosoms of the living and the graves of the dead, lie subject at the feet of this absolute despotism —absolute because subject to no superior, and limited neither as to sphere, nor extent, nor duration, either in this world or that which is to come.

2. But the pre-eminent characteristic of modern times is the tendency in various degrees among all peoples of European descent to carry the reaction against authority inaugurated at the Reformation to the destructive extreme of license. The insurrection of reason against traditional superstitions and the usurped authority of the hierarchy, has been succeeded by the illegitimate insurrection of reason against all supernatural revelation and spiritual illumination. Rebellion against absolutism in civil government has been perverted by anarchical and anti-social principles, and been succeeded by the assertion of independence of the authority of God.

So universal is this tendency, that in its incipient movements and more subtile forms, it carries with it the sympathies even of many true Christians. In the supposed interests of charity, the supreme importance of distinctive theological and ecclesiastical principles is depreciated. Even truths essential to the integrity of the gospel are sacrificed, and in the instinct of liberty, the exclusive normal authority of the Word of God in all matters of faith and worship is denied.

The reaction from the historical union of Church and State is leading to a demand for the entire separation of religion from the sphere of civil government. The principle is asserted that civil government lies entirely beyond the realm of Christ's mediatorial kingdom, and is not included in the legislation recorded in the Scriptures. Of all such questions as those pertaining to marriage and divorce, the civil Sabbath, the punishment of crime, as distinct from the reformation of the offender, and even those pertaining to the education of the youth of a nation, it is claimed that they are to be practically decided by the light of natural reason alone, informed by experience.

As God's mind is explicitly revealed upon all these subjects in his Word, as they are all of them essentially religious in their nature, while they all also, obviously, come under the jurisdiction of the civil magistrate, it is manifest that the doctrine of the absolute non-religious character of the State, necessarily precipitates a conflict between Christianity and the non-religious State, between the indomitable conscience of Christians, and the heterogeneous mass which, under the name of majorities, control civil government. It is evident that the logical tendency of modern national education is to centralisation and uniformity, to the comprehension and systematic unification of all grades of schools from the common school to the university; to a uniformity of course, method, text-books, literature, qualification and character of teachers, the whole enforced by law, and rendered compulsory. If to these imperial schemes we add the principle of the absolutely non-religious character of civil government, and its independence of Scripture and of the Mediatorial authority of Christ, it is evident that a new literature must be created, purged of all religious thought or sentiment; dictionaries expurgated of religious words; history rewritten, with all traces of Providence, grace, or faith eliminated, and philosophy, mental and moral,

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reduced to a department of molecular mechanics. This system, already emerging in contemporaneous history, and almost everywhere foreshadowed, is a new thing upon the earth, and promises to be the consummate instrument of Satan for the propagation of atheism and practical irreligion, and ranks equal to the greatest of the many antichrists.

III. As to the bearing of Presbyterian principles upon the general conditions and tendencies of modern society.

We must ever keep in mind the triangular nature of the conflict which has just been indicated. The advocates of the universal sovereignty of Christ and his Word must ever keep in mind the bearing of their principles in all directions, in the rear and on the sides, as well as in front. All error, from its partial and exaggerated character, is liable to violent reactions from one extreme to another, and is capable of the most incongruous and unexpected compromises and alliances. Thus traditionalism and rationalism, superstition and freedom of thought, priestly absolutism and licentious liberty, not only give place unexpectedly to one another as the result of mutual reactions, but they coalesce and co-operate in their common war upon the kingdom of Christ.

The loyal advocates of the truth, however, must admit no compromise with error of any kind, even when, upon occasion, she appears under the guise of an ally, and offers her assistance in resistance to a common foe. When fighting for liberty we must never admit the aid of license. When opposing traditionalism we must never consent to the co-operation of a shallow rationalism, which is really in insurrection against the authority of God, and, with characteristic want of principle, in reality proposes the exchange only of one form of human authority for another. If, in reconstructing, or in developing, our national systems, we oppose the papal subordination of the State to the infallible Church, or, on the other hand, the Erastian subjection of the Church to the civil authority, we must never accept the easy but fallacious solutions which imply that the State is any the less subordinate to Christ than the Church, or any the less subject to his personal supremacy, or to his law as revealed in his Word.] If we are laying the foundations of the great system of national education, which is to form the character of future generations, in opposing sectarian education in a papal or a prelatical sense, we must never consent to compromise with the principles, or to co-operate in the methods, of those whose real purpose it is to render all education absolutely secular, under the absurd pretence that religion can be ignored, and yet not be denied, and that education can be simply non-religious, and yet the whole mass of human knowledge not be rendered positively antitheistic.

The same principles of historical Presbyterianism, which in the past have effectually combated human traditions and hierarchical absolutism, remain their only effective opponent in the present, and at the same time the only hopeful agency for resisting the false humanitarianism and heathen rationalism which constitute the chief peril of modern times.

The immutability and absolute perfection of the Divine nature, and hence the universality, supremacy, and inexorable claims of the moral law; the supreme and universal empire of Immanuel, as Mediatorial King over the physical and moral universe, and especially over men in all their relations and forms of organisation; the normal authority of the inspired Scriptures over all human life, and their power to bind the conscience in all questions upon which they express the Divine mind; the religious character and function of the State within its own sphere, distinct from but co-ordinate with the State, as different provinces of the same empire; or rather as different spheres of administration of the same supreme law; the equality of all men before God, and their subjection to his absolute lordship; universal liberty guaranteed and limited by Divine law, and the sacred rights of marriage and parentage; the religious character of every relation and function of human life, and especially of education, the most important and the most religious of all: these principles antagonise at once absolutism and license, the reign of superstition over the conscience, and the false claim of reason to be the only light of the world. They secure, at once, liberty and order, independence for the Church and religion for the State, the dignity of woman and the Divine order of marriage, the universality and the unsectarian character of national education, and yet its essential Christianity. They reconcile reason and faith by the assertion of the supreme authority of God's Word, in revolt against the restrictions of the hierarchy on the one hand, and on the other against the license of godless speculation; and they reconcile personal liberty with the authority of law by bringing magistrate and priest and

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people all together as common subjects to the feet of the one supreme and perfect King JESUS.

The Rev. Dr. STUART ROBINSON of Louisville read the following Paper on—

THE CHURCHLINESS OF CALVINISM: PRESBYTERY *JURE DIVINO* ITS LOGICAL OUTCOME.

THE venerable Dr. Hodge of Princeton once related to the writer how, on a certain occasion pressing Dr. J. Addison Alexander to write a brief treatise on the Church, as he had some time previous promised to do, under the title, "Presbytery tested by Scripture," that remarkable man responded in his peculiar blunt way, "If you will write the first chapter, and tell me what the Church is, I will finish the book." Such answer from so profound a scholar and thinker as Dr. Alexander is very significant, as indicating that three centuries after the Protestant Reformation the leaders of Protestantism have not yet determined what the Church is, though they had so clearly determined three hundred years ago what *it is not*, in overthrowing the monstrous spiritual corporation which Rome had set up under a so-called vicar of Christ, and declaring it to be no Church but the synagogue of Satan. The suggestion of the Princeton Professor goes to confirm the observation of the philosophic German thinker, who before had suggested that of the four great departments of revealed truth—Theology, Anthropology, Soteriology, and Ecclesiology—the first three had been developed successively by the labours of Athanasius, the second of Augustine, and the third of Luther and Calvin, leaving the fourth yet to be developed. And it is a noteworthy fact, in confirmation of both suggestions, that while Evangelical Protestantism, or what may be called the original Protestantism, has since the Reformation period been in the main a unit in regard to Theology, Anthropology, and Soteriology, and a unit also in the protest against the Ecclesiological theory of Rome, there has been little unity in regard to the question of the visible Church, nor indeed much toward settling the idea, nature, functions, and relations of the Church of Christ on earth. No broad platform of Ecclesiology had yet been found upon which all Protestants may stand as substantially agreed.

It is not the purpose of this Essay to point out the several causes of the diversities of Protestantism in the matter of the Church as organised and visible, nor to inquire particularly why the remarkable doctrinal *Consensus* on other great points of theology of the Churches of the Reformation should not long since have led to a like Consensus in regard to the doctrine of the Church. Yet it may be proper to refer in passing to certain secondary causes which have tended strongly against such a Consensus. Among these may be cited, in chief, the fact that the secular governments of Europe, having themselves first been emancipated from the Papal tyranny, were very jealous of all spiritual power; and very imperfectly comprehending the religious rights of men, would not suffer the organisation, within their limits, of the Gospel Church as a "Free Christian Commonwealth," nor recognise the autonomy of the Church as a "kingdom not of this world." On the other hand, Protestants, assailed by the Pope with the legions of Caesar at his back, were obliged to take shelter behind their civil governments, and to sacrifice, in consideration of such shelter, the spiritual independence of the Church. They were constrained to admit the authority of the sovereign, to a greater or less extent, in regulating the form and prescribing the functions of the Church. Thus the Protestant Churches became national Churches, modified as to their structure and functions to suit the views of their political protectors. In consequence of this, usages, statutes, and institutions, binding the Church more and more closely to the secular governments, gathered around these Reformed bodies. These in turn gave rise to civil enactments, Erastian in their spirit, until the standard authorities on public law in Europe came to reason with Vattel that "*a nation ought to be pious*, and its rulers should choose for the people the best religion, and prohibit the teaching of any other." This became the source of most of those diversities and sects which have furnished colour for the Papal clamours against the "variations of Protestantism," and its supposed inherent tendency toward a multitudinous sectarianism.

Yet, while all this is true, it is by no means the whole truth as to the causes of the failure of the Churches of the Reformation to develop fully the doctrine of the one Catholic Church as organised and visible. It will be found, upon a careful examination of the Confessions of that era, that though some of the fathers of the Reformation caught glimpses, and others clear views, of the Church visible, as the development in time of the body elect of God in the purpose of redemption—

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the kingdom not of this world,—yet as the conflict waxed hot, and they were driven to shelter behind the secular power, they were restrained from the development of this germinal idea fully and symmetrically in the actual Church. So early a Reformer as John Huss presented, in opposition to the Papal conception of the Church visible, as an incorporated hierarchy for the administration of the grace of God, his conception of the Church invisible as the whole body of the elect of which Christ is the Head. Yet how this invisible body is to become, as to its earthly part, an organised reality he took no steps to expound. Still this conception of the Church, as a communion of believers, whose salvation is by grace through the work of the Holy Ghost sanctifying through the truth, was a long and bold step in advance. Luther, starting upon this conception of the Church, declared that "all Christians are a truly spiritual order without any official distinction among them," and held further, that "the Church visible is the collection of all believers in Christ on earth, the communion of all who live in the true faith and love and hope." Like Huss, however, he conceived of no means by which this hidden Church is to become manifest as one visible body with visible ordinances. While he conceived that the ministers of the Church must derive their powers from the people, he was soon driven, by the disorders of the Anabaptist fanaticism, to accept the idea of the State alliance and of control by the State so far as to preserve outward quiet in the administration of the Church's affairs. Yet he still insisted that the sovereign held his power in the Church, not as a civil ruler, but only as an evangelical Christian, by a confiding act of conveyance from the Church. He maintained that the clergy have the spiritual power of the keys, while the civil government, through its superintendents, has the control of its external affairs; the result of all which was, that the right of the people to elect their pastors was lost, and the Church became a mere appendage of the State.

Zwingli's conception of the Church was not unlike that of Luther: "All those who live in Christ the Head are the sons of God. This is the Church or communion of saints, the spouse of Christ, the Church Catholic." And a similar want of completeness in the definition of the visible Church as an organised body on earth will be noticed in all the Confessions of the Reformation, which took their tone from the teachings of Luther and Zwingli.[1] They provided for no such outward organisation of the "congregation of faithful men in which the Word is purely preached and the sacraments rightly administered" as shall represent the unity of all in some visible organisation of the body on earth of which Christ is the Head.

Does not this deficiency in the definition of the Church arise in large part from a deficiency in the structure of the Zwinglian and Lutheran theories of revealed theology? The Papal theory, against which they all protested, like the ancient mythological theory of the physical universe, was constructed in large part out of legends and dreams, and scarce pretended to have any other foundation than mere human fancies, and its general prevalence among men. And just as the Ptolemaic, the Copernican, and the more modern theory of the "Mécanique Céleste," are successive protests against the astrologic fancies of the old mythological system, and the prejudices of men, and by each of them the fundamental facts of the Cosmos had, in some sort, their explanation, but in different degrees of consistency, clearness, and beauty,—so with the three Protestant theories of theology. The Zwinglian, taking as its central principle for the construction of a theory of theology the great truth, that the Word of God alone can be the authoritative rule to the conscience, constructed a true in opposition to a counterfeit gospel theology. Yet it is a gospel too liable to perversion, by reason of its tendency to exalt the reason of man, and make that the centre of the spiritual system; or at least, by reason of its contractedness of view, to obscure some of the higher truths of the scheme of redemption. The Lutheran theory, taking as its central principle the justification of the sinner by grace alone through faith, after the fashion of Copernicus, exhibited Jesus Christ, "the Sun of Righteousness," as the real centre of the gospel system toward

[1] Thus the Confession of Augsburg: "Ecclesia est congregatio sanctorum in qua evangelium recte docetur et recte administrantur sacramenta. Nec necesse est ubique esse similes traditiones humanas seu ritus aut ceremonias ab hominibus instituta."

So *Confessio Anglicana*, Art. 19: "Ecclesia Christi visibilis est coetus fidelium, in quo verbum Dei purum praedicatur, et sacramenta, quoad ea quae necessario exiguntur, juxta Christi institutum recte administrantur."

So the *Confessio Basileensis prior*: "Credimus sanctam Christianam ecclesiam, id est communionem sanctorum, congregationem Fidelium in spiritu: quae sancta et sponsa Christi est: in qua omnes illi cives sunt qui confitentur Jesum esse Christum Agnum Dei tollentem peccatum mundi atque eandem per opera Charitatis demonstrant."

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whom the rational man of earth, and all his system, is attracted, and around whom he revolves. But Calvin, while recognising the central truths of both Zwingli and Luther as great truths, yet with the still wider vision of La Place and the moderns, conceived that not only the rational man, with the Word of God as the rule of his conscience, revolves around the Mediatorial Sun of Righteousness as his true centre, but that this "Sun of Righteousness," with all his system, revolves again around a still profounder centre—even the eternal purpose of God, fixed in the counsels of eternity before the world began. According to Calvin's system this eternal purpose of God is the central truth of all revealed theology. Following closely the inspired Paul, and after him Augustine, he conceived that all that has transpired under the reign of grace, and the administration of Providence since time began, is but the gradual manifestation in time of the purpose formed from eternity.[1] Not only is the revelation which God has made of himself in his Word the publication, in time, of the proceedings held in the counsels of eternity; but the revelation of himself, experimentally, in the souls of his people, is but the manifestation of "the love wherewith he loved them before the world began." According to this theory of theology, every truth of Scripture is to be conceived of as having its significance determined from its relation to the previously existing purpose in the Divine mind. So that the doctrine of the decrees of God is not so much a doctrine of Calvinism—one truth in a system of truth,—as a point of view from which to contemplate all the doctrines of the gospel, or as a mode of conceiving and setting forth the truths of the revealed theology. Now, in the peculiar *mode* of that eternal purpose of salvation is to be found the true basis upon which the Church of God, as organised and visible, rests. For it is a distinguishing feature of the purpose of redemption that it proposes to save not merely myriads of sinners *as individuals*, but myriads of sinners as constituting a mediatorial *body*, of which the Mediator is the Head,—an organised community of which Jesus Christ is the King,—a Church, the Lamb's Bride, of which he is the Husband, whose beautiful portrait was from eternity "graven upon the palms of his hands,"[2] and so that he may never raise his hand either to strew his mercies upon a sinful world, or to strike with the rod of his wrath, but he shall see that portrait and be reminded of the one great object of his Mediatorial administration.

The mission of Messiah to execute the covenant of eternity was not simply to be a teaching Prophet and an atoning Priest, but a ruling King as well. His work, beside making an atonement, was not, as a Socrates, merely to enunciate certain truths and found a school, but likewise, as the result of all and the reward of all, to be a Solon, founding a community, organising a government, and administering therein as a perpetual King. Hence, therefore, the Church of God, as organised and visible, is but the actual outworking of the purpose to redeem an organised body of sinners out of the fallen race. It is therefore an essential element of the gospel theology. The foundations of the structure are laid in the very depths of the scheme of redemption; and the development, in time, of that scheme to redeem not merely individual souls, but *a body* of sinners organised under the Mediator, as Head and King, must of necessity develop a Church, visible and organised, as a part of the revelation to man of the counsels of eternity.

It is plain, therefore, that the too current conception of the question of the Church visible as something non-essential or even apart from the gospel, arises from deficient views of the gospel itself. The popular notion which finds expression in the dogma, "preach the gospel to sinners, and let these Church questions alone," has its root in a defective idea of the gospel. For what if this question of the Church is an important part of the gospel? To preach nothing of the Church is to preach a mutilated gospel. And sinners converted under such preaching, and led to feel that they are converted as independent individuals, standing in no churchly relations other than as grains of sand aggregated in the heap, will prove to be very imperfect Christians. The true gospel preaching will cause sinners to see that when born again they are born into the family of God, and into new relations to every other member of that family, to live henceforth not independent and apart, but as entering into citizenship by the communion of saints under a Divinely organised government,—a "kingdom not of this world." And this kingdom, in its perfect development, should recognise no national distinctions, nor divisions of "Barbarian,

[1] Eph. i. 4-12, and iii. 9-11; Rom. viii. 28-33; John xvii. 2-5.
[2] Isaiah xlix. 16.

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Scythian, bond, or free," but constitute one visible Church of God.

According to the Calvinistic theory, as the general ideal purpose of God becomes actual and revealed in time, so every part of that purpose has its corresponding manifestation. The Mediator of the ideal covenant becomes the Jehovah, manifesting himself in various ways as the Angel of the covenant, the King in Zion, the Word made flesh. The ἐκλεκτοί of the eternal covenant become the actual κλητοί (called ones) of the manifested purpose. In as far as they are κλητοί by the Word merely, they are gathered in to constitute the external ἐκκλησία on earth. In as far as they are κλητοί also by the internal κλῆσις of the Spirit, they are gathered to constitute the invisible ἐκκλησία—the full and complete actual of the eternal ideal. On the Calvinistic theory, therefore, the Church visible is, in the logical order of thought, the development, in time, of the ideal body of the eternal covenant of redemption. It is at once the form in which the purpose is manifested, the agency through which the whole counsel of God is revealed, the institute for the calling and training of the elect, and the development of the Church actual according to the eternal "pattern in the heavens." We must conceive, therefore, of the Church visible as beginning to exist with the first sinners saved, and continuing the same Church in reality, however changing its form while the revelation was in progress, till the last of the elect be gathered in.

It will be found that by this theory of Calvinism the clew is furnished for the clear and consistent interpretation of the Scriptures. And especially will it be found that on this theory the teaching of the Scriptures concerning the idea, nature, and functions of the Church visible are made plain in a degree that they cannot be on any other theory. All that they teach goes to show the existence of a visible Church, one and the same, substantially in all ages. The very mode of the revelation of God by a series of successive covenants, each a fuller development of the preceding, involves the idea of a distinct body on earth with which these covenants are made, and through which they have their historical development. The very first gospel covenant, "I will put enmity between thy seed and her seed," divides the whole race, and separates a peculiar people that "call upon the name of Jehovah," from the body of the race at large. So the covenant with Abraham is in the nature of a great charter, organising a separate community; and for this reason it is that Abraham stands forth so pre-eminently in Scripture, beyond even Adam, the first, and Noah, the second head of the race. We can account for this pre-eminence only on the ground of the importance in the scheme of redemption of the visible Church as a separate social organisation apart from that of the family. With this organisation were all subsequent covenants made, and through it all subsequent revelations. To it, says the Apostle, "were committed the oracles of God." God's revelation is not primarily to mankind at large, but to his Church, and through his Church to mankind.

Just as in the process of creation, though the light was the result of the first day, yet midway between the beginning and the end stands the work of the fourth day—the sun, the gathered light organised under natural law for the permanent illumination of the earth; so while the elements of the Church visible began to exist from the call of the first sinner to light out of darkness, in the covenant with Abraham, midway between the beginning and the finishing of the work of redemption, the rays, hitherto diffused in the family, were organised into a visible Church, constituted under the law of its being the agent, henceforth, for the diffusion of the divine light over the world. All subsequent covenants, as with the "Church in the wilderness," at Sinai, and with David establishing the typical throne, are but the further elucidation and confirmation of the great Church covenant with Abraham. And all are for the development of the redemption promised as the founding of a community of which Messiah is to be king. So far from occupying a secondary place, as in much of our modern theology, the doctrine of Messiah as King, ruling over an organised community, is made more prominent in the Scripture than even the doctrine of Messiah as a prophet and an atoning priest. It may be said indeed that the doctrine of Christ as King constitutes the last and highest development of the Mediatorship, both in the Old and New Testaments. He is exhibited as the Prophet revealing all, and the Priest redeeming all, *in order to* his being the King that rules all. The governmental aspect of the work of redemption has a prominence in Scripture which fully justified the zeal of the Scottish martyrs in testifying to the death for "Christ's crown and covenant."

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Thus it appears that the very structure of the Scripture implies the existence on earth of a Church visible. Nor is it difficult to show that this Church has been one and the same body in all ages, having the same objective fundamental creed, the same subjective spiritual experience, and the same general principle and form of administration. As to the objective creed of the Church, an inspired Apostle compresses it all in two words, "We preach *Christ crucified;*" and the Scriptures show that this is the fundamental creed of the Church, whether as preached prophetically through types and symbols, or historically in literal terms. The gospel story opens with Abel's confession of salvation by substitution, even through an atoning Saviour, by the lamb slain, and of Jehovah's acceptance of him, on the ground of his faith in the substituted victim. In the story of Abraham, two thousand years later, the same truth is held forth in the call for the lamb of the father's own heart. Four hundred years later again, under Moses, the same gospel is held forth in the lamb whose blood was sprinkled on the door-posts, and in the lamb which ever figured in the gorgeous sacrificial ritual of the tabernacle. In the visions of Isaiah, seven hundred years later, the same truth is held forth in the prophetic view of Messiah as "the lamb led to the slaughter." Another seven centuries, and John the Baptist announces the opening of the new dispensation with the cry, "Behold the Lamb of God, which taketh away the sin of the world!" And in the final closing of the revelation, John the Evangelist, through the door opened in heaven, catches a glimpse of the glorious Church of the future, having still for the central object of her adoring worship, "the Lamb in the midst of the throne."

And as the objective creed of the Church varies not from age to age, so the subjective theology in the experience of believers in the Lamb slain, finds expression in the same terms. In the "Church in the wilderness," Christ was presented in the water from the smitten rock for the *thirst* of the soul. For, saith the Apostle, "that Rock was Christ." In the era of David, the sole utterance of the believer still was, "My soul longeth, yea *thirsteth* for God." In the gospel offer of Isaiah, the invitation is still, "Ho! every one that *thirsteth*." As proclaimed by the Word Incarnate, it is still, "If any man *thirst*, let him come to me and drink." And as proclaimed under our dispensation, from the throne of glory, to which, sixty years before, He had ascended, it is still, "Let him that is athirst come." And in the vision of the Seer in Patmos appear the waters of the river of life flowing from the throne of God, as the emblem of the thirst of believers quenched for ever.

Not only is the creed and the subjective position of the Church for four thousand years the same, evincing it to be one and the same body under all dispensations, but the principles of its government are the same under every variety of dispensation. The invisible King carries on the government in it through visible officers of his own appointment, whom yet the people shall call to the exercise of their office. The David formally appointed by Jehovah himself must yet struggle on through long years of evil and danger, until the voice first of Judah and then of all Israel shall call him to the exercise of the office to which Jehovah so long before appointed him. And after the same manner all Church rulers are appointed. Even the manner of administration of this government in the visible Church is seen to be the same, viz., never at any time by one man, but always by tribunals of elders, alike in every era. So soon as by the shortening of human life the Church could no longer be embosomed in the family and governed by her patriarchs, or natural elders, and it became needful to organise both Church and State as institutions apart from and over the family institutions, it would seem that, both in State and Church, elders chosen to the office took the place of the patriarchs. For before the national organisation under Moses it appears there were elders ruling over the covenant people; and to the Presbytery Moses himself must needs exhibit the evidences of his call of God—the God of Abraham and Isaac and Jacob—to the work of executing the provisions of the ancient covenant by the deliverance of his people from bondage. Through the elders the ordinance of the Passover was given to the Church. Before the elders, as representatives of the Church, was the rock smitten. To the Church, through her elders, after solemn preparation, were the revelations at Sinai made, and these in form of a solemn covenant between Jehovah and his people. The elders partook with Moses of the solemn sacrificial feast in the Mount preparatory to the reception of the ritual and ecclesiastical law. The elders, with the priests, constituted the ecclesiastical court of

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appeals of the nation. Even in Israel under the apostasy this form of government remained unchanged among the true people of God—for "Elisha sat in his house and the elders sat with him." And after the fall of Israel as a nation, the elders assembled with the prophet Ezekiel in their captivity on the river Chebar. So even in the wasted and corrupt Jerusalem, the form of this appointed court, the presbytery, survived the apostasy; for we learn that a corrupt court of priests and elders condemned Jeremiah to death for speaking the warnings of Jehovah. When Messiah "came unto his own, and his own received him not," even then, at the final apostasy of the Church of the old covenant, the divinely-appointed form of ecclesiastical government is found still surviving, though men "made void the law through their traditions." Elders ruled in the synagogues, and priests and elders constituted the ecclesiastical council that condemned the Son of God. For though they were apostate in doctrine, the old form of government still stood. Under the dispensation of the Spirit, the elders still occupied the same position toward the Church that they had occupied under the old dispensation, having been appointed by the Holy Ghost to take oversight of the flock. And again in the vision of the Seer in Patmos, he beheld through the door opened in heaven the growing Church of the future—a great congregation still organised as a Church, represented by its elders—four-and-twenty—twelve for the old, and twelve for the new dispensation; and these elders casting their crowns, the symbols of their authority, at the feet of Him whom they unite to acknowledge as the head and source of all authority in the Church of all ages.

Thus the Calvinistic theory of the Church is seen to be in perfect harmony both with the structure and the substance of the Scriptures. The primary and germinal idea of the Church is of that elect *body* contemplated in the covenant of redemption. As the eternal purpose becomes manifested in time, through external instrumentalities, the ideal ἐκλεκτοί became the ἐκκλησία, the "called out" and separated body of men. By a covenant charter this body is organised into a community in which the Mediator rules, to which he gives ordinances, laws, and officers, and through which he will reveal his will and execute his mission to the race at large. This organised body, in the nature of the case, is perpetual and identical through all ages. It may vary in degrees of purity down to utter apostasy. It may have its seat in one nation and run in the line of natural descent, or it may become the Church of all nations, and treat as one blood all the kindreds of men. It may now be conspicuous, or now humble and comparatively hidden. It may vary as to the degree of divine knowledge current in it, and may vary as to the form of its ordinances and instrumentalities for teaching divine truth. But withal it is essentially the same body of people, organised for the same purposes, administered in by the same Ruler, and under him ministered to by the same sort of ministering servants, and substantially under the same form of government —elders in tribunals.

The Scriptures, in speaking of this Church, bring into view this remarkable peculiarity of it, that in the definition of the Church visible the term may properly be taken in every variety of extent—and this doubtless for the reason that every part of it, as well as the whole of it, is the development in time of the ideal Church of the eternal purpose to redeem a body. So that as it is gravitation—involving the same general idea—whether as embodied in the apple falling from the tree in the sight of the philosopher, or in the earth moving around the sun in its orbit, so this body is the Church of God, whether it be the organisation of the little handful in the house of Priscilla, or the church composed of all the saints that are in Philippi, or the church of many congregations at Jerusalem or at Antioch, or the Church at large, which suffered persecution, or the "general assembly and church of the first-born," embracing all the redeemed. The power of the whole *is in every part*, so that when the little church that is in the house of Priscilla speaks in Christ's name, through its tribunal, it is the Church of God that speaks. Yet, at the same time, the power of the whole is *over the power* of every part, so that when the whole body, as represented in the General Synod at Jerusalem, speaks, saying "It seemed good to the Holy Ghost, and to us," the power of every part must be exercised in accordance with this deliverance. As every part, in diversity of extent, is the Church, so these various parts must necessarily have tribunals representing them from the tribunal of elders which governs a single congregation upward through tribunals representing various extents of the meaning of the term Church, on to the tribunal of elders which

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represents the whole body of the Church on earth.

Another point should here be noted, viz., that in all the Scripture there is no instance recorded of an exercise of governmental authority in the Church by individuals, saving and excepting the inspired Prophets and Apostles. It is ever by *tribunals*. Nor is there named any other order of governmental officers composing these tribunals than the πρεσβύτεροι (elders). However largely the term ἐπίσκοποι may have figured in Church history since the Apostolic age, it is used but four times in the New Testament as descriptive of a church-officer (as against the use of πρεσβύτεροι some seventy times), and then ἐπίσκοπος is used only in speaking of or to Greek Churches, as defining to them the meaning of the common ecclesiastical term πρεσβύτεροι, with which Gentiles could not be familiar. So that from first to last the term that precisely represents the Scriptural form of church-government in every age is the term "Presbyterian."

Such, then, is the general conception of the Church visible, logically developed from the Calvinistic theology of the eternal purpose of God to redeem a body of sinners out of the fallen race. The only logical outcome is Presbyterianism, and all Church history testifies to the fact that only in connection with a Presbyterian Church-government can the Calvinistic doctrines long be preserved pure. A reference to the Calvinistic creeds of the Reformation will show that the theory of the Church here developed was plainly the conception which Calvinists then had, however they may have failed afterward to maintain it fully. Some of them more fully, some less, brought out the conception of the Church visible as the manifestation of the Church ideal of the purpose of redemption.[1] In the Westminster Confession the Church is defined fully, and as a point of the Calvinistic doctrine. The entire definition extends through three paragraphs, containing in their logical order the three elementary ideas which enter into the conception of the Church as a complete whole, one paragraph being given to each. *First* is defined the Church ideal of the eternal purpose. *Second*, this ideal as manifest and actual in the Church visible. *Third*, this visible Church as an organic body receiving visible officers, laws, and ordinances from her great Head.

It may now be asked why, with this clear conception of the Church, so far in advance of the conception of other than Calvinistic Churches at the Reformation, the Calvinistic Churches have also, in great measure, failed to actualise their ideal. The answer is not difficult. In the first place, such a theory of the Church naturally excited the hostility of the secular governments of the world, because to their Erastian conceptions it seems to set up within their dominions an *imperium in imperio*, leading their subjects to say, "There is another King, one Jesus." Hence the peculiar hostility of the civil sovereigns and Erastian jurists against Presbyterianism. And hence the peculiar form of the testimony of the Scottish fathers for Christ's crown and covenant.

It has been a very current blunder among even men of letters to confound the Scottish Presbyterians, in the contest with the Tudors and the Stuarts, with the English Nonconformists under the common title of *Puritans*, whereas the Scottish Puritan, if he must be called such, had no sort of ecclesiastical affinity with the English Puritan. For, while the one was inherently a radical and a republican, the other was inherently a conservative and a royalist. Their only affinity was in the common struggle against tyranny and prerogative. The English Puritan fought the Stuarts primarily because they trampled upon his individual rights as a man, and his liberty of conscience. The Scottish Puritan fought the Stuarts primarily because the Stuart dared to invade Christ's crown rights in his spiritual kingdom. The one fought as a man for his

[1] Thus *Confessio Helvetica Post.*, Art. 17:—"Et cum semper unus modo sit Deus, unus mediator, unus item gregis universi pastor," etc., "necessario consequitur unam duntaxat esse ecclesiam. Et militans in terris ecclesia semper plurimas habuit particulares ecclesias quae tamen omnes ad unitatem Catholicae ecclesiae referuntur. Haec aliter fuit instituta ante legem inter patriarchas, aliter sub Mose per legem, aliter a Christo per evangelium."

So *Confessio Gallicana*—

"Itaque affirmamus ex Dei verbo ecclesiam esse fidelium coetum qui in verbo Dei sequendo et pura religione colenda consentiunt. . . ."

"Art. 29.—Credimus veram ecclesiam gubernari debere ea politia sive disciplina quam Dominus noster Jesus Christus sanciavit ita videlicet ut in ea sint Pastores Presbyteri, sive seniores et Diaconi. . . ."

With this accords exactly the *Confessio Belgica*, Art. 30. The *Confessio Scoticana* more explicitly in Art. 16.

"Sic ut in unum Deum, Patrem Filium et Spiritum Sanctum credimus, ita etiam ab initio fuisse et nunc esse unam ecclesiam constanter credimus, id est societatem et multitudinem hominum Deo electorum qui illum recte per veram fidem in Jesum Christum colunt, et amplectuntur, qui ejusdem ecclesiae solus est caput quae etiam, est corpus et sponsa Christi Jesu: quae ecclesiae est Catholica, id est universalis, quia electos omnium seculorum, regnorum, nationum et linguarum continet," etc.

Eph. i. 22, and v. 33; Col. i. 18; Rev. vii. 9.

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rights, the other fought as a loyal subject of King Jesus. The key to the entire history of Scotland for two centuries after the Reformation is found in the fact that Scottish Protestantism accepted so fully the Calvinistic theory of theology and its logical outcome, Presbyterianism. And they established their Church on that theory just in so far as their secular government would allow them to do it.

Perhaps another cause of the imperfect development of this theory of the Church has been the mistake of many earnest Presbyterian men, who, failing to perceive the logical connection between the Calvinistic theology and Presbytery in church-government, have supposed that the peace and unity of Christ's earthly kingdom might be promoted by fusing together with one or other of the two great Protestant antagonists—Independency on the one hand, and Prelacy on the other, more especially the former. It would be supposed that any intelligent Presbyterian would see so clearly the incongruity of Presbytery and Independency as not to fall into the error of seeking to blend them. For Independency in reality recognises no organic Church visible, and Prelacy conceives of the organic Church visible, of which it makes such parade, as merely the spiritual incorporation of a ministry as the channel through which the grace of God is administered to sinners, and its prelates the authority by which the people are to be ruled. Yet the movement represented by the Westminster Assembly was really an attempt to find a *via media* between Presbytery and its two antagonists, particularly between Presbytery and Independency. The natural outworking of such an attempt is seen in that where the proposition for Presbytery *jure divino* was pressed by the Assembly upon the Parliament and rejected, the remonstrances of the indignant Assembly against the treachery of their allies, the Independents, who had the power in Parliament, were silenced by the threat of *praemunire*. And it is a striking illustration of how error, once submitted to, soon loses its deformity, that the fathers of the American Church, who were free to develop their Presbyterianism with none to molest or make them afraid, instead of going back to the *jure divino* assertion of Presbytery by the Westminster Assembly, adopted the Parliament's substitute of Presbytery by expediency, against which their grandfathers had testified so earnestly as dangerous and dishonouring to Christ's ordinance (see *American Presbyterian Form of Government*, chapter 8th).

The very common prejudice against the doctrine of Presbytery by Divine warrant, flowing thus logically from the Calvinistic theology, as "High Churchism," generating a narrow sectarianism, has its origin in indistinct views of the teaching of Scripture concerning the Church. If it be not narrow sectarianism to hold the doctrine of God's eternal decree as set forth in chapter 3d of the Westminster Confession, why shall it be deemed narrow sectarianism to hold and bring out in its fulness the doctrine of the Church as set forth in the 25th chapter, which is but the logical sequence of chapter 3d? If it does not unchurch other bodies of Christians to assert that they err in rejecting the doctrine of the 3d chapter, why does it unchurch them to assert that they err in not accepting the 25th chapter?

A clear apprehension of the Divine appointment of all that pertains to the ordinances and government of the Church is the surest guarantee of earnest spiritual views of the ordinances and order of the Church. With such views, not only will the ministry of the Word and Sacraments assume more of its truly spiritual and unworldly character in the minds of both minister and people, under a consciousness of the presence of the Holy Ghost in the ordinances, but the courts of the Church also will assume more of their peculiar sacredness as courts of Jesus Christ, the true source of their authority, by whose Spirit alone they can be guided to right conclusions. With clear views of the nature and functions of the Church visible guiding Church Sessions, Presbyteries, Synods, and General Assemblies, the Church would rise to nobler views of the communion of saints, and more rapid would be the advance toward that era when the unity of the one visible Church as the manifestation of the eternal purpose of redemption shall be represented in one grand Œcumenical Assembly, in which the people of God of all nations and climes shall be represented.

Nothing has been said in this paper of the theories of ecclesiology which trace the visible Church of God no further back than the Apostles, nor of the popular error that because little is said expressly in the writings of the Apostles of the form of church-government, therefore it must be a matter of minor importance. It will be seen that, according to the views here pre-

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sented, the Church of God as a visible organisation had already become venerable in the age of the Apostles. They had no commission to establish a Church constitution, but simply to modify the constitution so far as to allow the Church of the one nation to become the Church of all nations, and to modify the ordinances of the Church so as to substitute the forms of worship proper to the worship of Christ as historically incarnate, for the symbols needful for the worship of Christ while his incarnation was yet future. The function of the Apostles was similar to those of the American Conventions called to modify the State constitutions so as to adopt them to the changed circumstances of the people in that rapidly growing country. Hence they had so little to say of church-government, and of the ordinance of infant baptism, and of other topics on which they must have spoken fully had the Christian Church then had its first institution.

The Rev. Dr. Samuel Irenæus Prime read the following Paper on

PRESBYTERIANISM IN THE UNITED STATES OF AMERICA.

The foundation of the Church whose General Council is now convened in this historic city was laid in the first century of the Christian era.[1] It was one of the acts of the Apostles, Jesus Christ being the chief corner-stone. Its track through successive ages is marked by whatever is beneficent and glorious in the progress of the gospel. Religion, learning, art, science, civilisation, and humanity have made its path illustrious, and no nation has felt its power but in the good of its people.

The work assigned to me is the presentation in the fewest possible words—it deserves a volume, and that must be large to contain the half of it—of an outline of Presbyterianism in the United States of America.

It is common to begin the history of religion in America with the story of the Puritans. Of the 22,200 emigrants who came to New England before 1640, no less than 4000 of them were Presbyterians. The early churches in Salem, Charlestown, Boston, and elsewhere, had ruling elders, while in 1646 the ministers, and an elder from each Church, met in synod at Cambridge, Massachusetts, and adopted the Confession of Faith of the Westminster Assembly of Divines.

The Reformed Churches of the Continent, and more than all that of Holland, gave to the new world the blood and brain which still form a powerful element in the Presbyterian Church. The Dutch planted, in 1619, in New York, the first strictly Presbyterian Church, and it remains to this day. From and after the British revolution of 1688, Scotland and the north of Ireland sent to our shores the men who gave distinctive form to that Presbyterian Church which has been to the religion of America what the backbone is to a man. These stalwart Presbyterians settled chiefly in Pennsylvania and Maryland. The oldest Church organised by them is that of Rehoboth, in Maryland, formed before 1690. Freehold and Woodbridge, in New Jersey, were born in 1692, and the first Presbyterian Church in Philadelphia, Pennsylvania, in 1698. As early as 1705-6, the Presbytery of Philadelphia, the mother of us all, was formed, and every minister in it but one was from Scotland or Ireland. Four Presbyteries were formed, in 1716, out of this one, and then they constituted the synod of the same name, but including ministers and churches in New Jersey and New York. After Whitefield's visit, in 1739, a division resulted in the formation of the synod of New York, but the two were re-united in 1758, forming a synod which continued to be the highest ecclesiastical authority until the separation from the government of the mother country, when the General Assembly was constituted in 1788, after the model of the Church of Scotland.

Our *Presbyterianism* helped largely to make us restless, and finally rebellious, when the country was under the British crown. If the Church of England had sent all the colonists, and the Church of Scotland had sent none, the history of the United States might never have been written separately from that of Great Britain. Bishop Horsley says: "Calvin was unquestionably in theory a republican. So wedded was he to this notion that he endeavoured to fashion the government of all the Protestant Churches upon republican principles." Hallam writes: "The school of Knox . . . had a system of local and general assemblies . . . with the forms of a republic." Lord Macaulay says of the Scottish preachers, "They inherited the republican opinions of Knox," and Isaac Taylor calls "republicanism the Presbyterian

[1] 1 Tim. iv. 14.

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principle." [Quoted by Rev. Dr. W. P. Breed.] And if I should pursue this point, the testimony would prove the statement made by our own historian, Mr. Bancroft, that "the first voice publicly raised in America to dissolve all connection with Great Britain came, not from the Puritans of New England, nor the Dutch of New York, nor the planters of Virginia, but from the Scotch-Irish Presbyterians." Americans have honoured but one of our revolutionary divines with a statue: they caused to be erected last year, our centennial year, at the cost of $25,000 (£5000), a bronze statue of Rev. John Witherspoon, D.D., a Presbyterian clergyman from Scotland, and the only clergyman among the immortal signers of our Declaration of Independence, a document that holds in our history the same place with that of "Magna Charta" in England, and the "Solemn League and Covenant" in Scotland.

Presbyterians in America have shown as great capacity for divisions and subdivisions as in Scotland or elsewhere. They are the same set of men, and set in the same way—that is, their own way: always ready to give up when convinced; but never convinced if they can help it: willing at any time to part with their best friend rather than to yield a point in dispute. We have a tradition that one of our Presbyterian fathers in Scotland, when moderator, prayed: "Grant, O Lord, that we may be right, for thou knowest we are very decided."

Some of our Presbyterian bodies are the offspring of divisions in the old country—Churches being formed by ministers and people who would preserve the usages and specific principles of their distinctive organisations in Scotland. Others have been formed by divisions in our own ecclesiastical bodies. We have at the present time ten independent Presbyterian organisations, viz.:—

General Assembly (North).
General Assembly (South).
Reformed (Dutch).
Reformed (German).
United Presbyterian.
Associate Reformed Synod of the South.
Synod of the Reformed Presbyterian Church.
General Synod of Reformed Presbyterian Church.
Welsh Calvinistic Methodist.
Cumberland Presbyterian.

The Presbyterian General Assembly (North) has 4744 ministers, 5077 churches, with 535,210 members in communion; and last year contributed for the support of the gospel at home and abroad $9,810,223—about ten millions of dollars, or £2,000,000. It supports about one thousand persons in its foreign mission work. It has thirteen theological seminaries, with 56 professors and 578 students.

The Presbyterian Church (South) has 1709 ministers, 1804 churches, with 112,183 members; and last year it contributed $1,138,671 for the support of the gospel at home and abroad. Two theological seminaries have eight professors and 100 students. It sustains sixteen foreign missions, with 75 labourers, representing the Church in China, Greece, South America, and Mexico.

The United Presbyterian Church has 625 ministers, 798 churches, and 77,414 members. Its contributions to the cause of Christ in the past year, $873,675. It has four theological seminaries, with 97 students.

The Reformed (Dutch) Church has 546 ministers, 506 churches, and 74,600 members; and its contributions amount to $1,082,840 16. And its 200 labourers are among the heathen in China, India, and Japan.

The Welsh Presbyterian Church, usually known as the Calvinistic Methodist, is the outgrowth of the revival in England and Wales under Wesley and Whitefield. The Church is Calvinistic in doctrine, after Whitefield, and is called Methodist from Wesley. It has 119 ministers, 155 churches, with 9139 members; and gave last year $74,531 51 for the support of the gospel.

The Reformed Presbyterian Church, General Synod, has 26 ministers and 47 congregations.

The Reformed Presbyterian Synod has 101 ministers, 106 congregations, with 10,250 members; and it raised last year $190,435 45—an average of nearly $20, or £4, to each member.

The Associate Reformed Synod of the South has 60 ministers and 54 churches, with 5680 members; and raised $40,345 69.

The Reformed (German) Church has 447 ministers, 1099 congregations, with 87,871 communicants; and contributions, $398,117.

The Cumberland Presbyterian Church is not Calvinistic in doctrine, has 1275 ministers, 2000 congregations, with 100,000 members; and its contributions are estimated at $350,000.

These figures show the grand total of the Pres-

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byterian Church force of the United States to be 9028 ministers, 12,102 congregations, with 1,052,339 members, making in one year contributions in money for religious purposes to the sum of 14,512,198 dollars, or about 3,000,000 pounds sterling—nearly fifteen dollars or three pounds sterling to each communicant in the whole country.

Theological Schools.

Relying upon the sanctified intelligence of the ministry, the Presbyterian Church has made the instruction of its candidates for the pulpit an object of the highest importance, planting and endowing in all parts of the country institutions solely devoted to training men to be preachers of the Word. The Presbyterians have more than twenty of these divinity schools, with about seventy-five professors, and more than eight hundred students, the most of whom have had a thorough college education in the sciences and arts, and are now devoting their whole time to preparation for the gospel ministry.

In all these institutions for theological instruction large and costly libraries have been gathered with great diligence and success. Under our laws, books for all institutions of learning may be imported free of duty; and the halls of our scattered seminaries are made the repositories of the best works in all the languages of the old world, so that a student in South Carolina or Illinois may lay his hand upon almost any volume important for theological study as readily as if he were in Edinburgh or Berlin. Some of these libraries are exceedingly rich as well as extensive. The Union Seminary in New York city has 36,000 volumes, and many of them of great value. Princeton has 27,000. New Brunswick has 26,000. The Presbyterian seminaries have 200,000 volumes out of 525,000 volumes in all the divinity schools in the United States. That is to say, the Presbyterians have libraries including 200,000 volumes, while the libraries of the Congregationalists, Baptists, Methodists, Episcopalians, Roman Catholics, and all others united, have 325,000 volumes.

Some idea may be obtained of the value attached to theological education by American Presbyterians, from the fact that the real estate and invested funds for the support of teachers and candidates for the ministry, owned by *one* of the ten branches of the Presbyterian Church, amount to $3,350,000, about £668,000.

This is for theological education only. Some of our colleges have had large benefactions. Princeton has property amounting to $1,518,000. More than a million of dollars have been given since the accession of Dr. M'Cosh to its presidency.

For the endowment and foundation of colleges and theological schools, the laymen of the Presbyterian Church have cheerfully given millions of money, which they regard not their own but the Lord's, whose stewards they are. It is believed that in no department of the Church of Christ is the religious duty and privilege of consecrating money to the service of God more intelligently understood and conscientiously discharged and enjoyed.

The reunion of the two greatest Presbyterian bodies, in the year 1869, was marked by a freewill thank-offering to the Lord of nearly $8,000,000, or £1,600,000.

This is a small part of what the Presbyterian Church in the United States is doing for God and man. In the *national* benevolent and religious institutions, which have no distinctively denominational character, and in those private or public charities sustained by the gifts of good people of all Christian names, Presbyterians *do* and *give* not only more than any other denomination, but in some of these union societies they give more than many other denominations together, and in a few of them they give the larger part of all that comes into the treasury.

The American Bible Society receives the nearly undivided contributions of the American churches. As its supporters are associated in *auxiliaries* and not as *churches*, it is impossible to distinguish the contributions made by Presbyterians from those of other denominations. But taking the receipts of an Auxiliary Bible Society in the city of New York for an example, we get the following figures :—

Donations in the Year	Presbyterian Churches.	All other Churches.
1870	$13,941 19	$2,686 56
1871	15,841 83	2,662 20
1872	9,396 50	1,699 80
1873	7,776 26	1,011 27
1874	11,202 51	2,062 71
1875	6,792 32	1,004 26
1876	8,190 50	421 13
In the last fifty years	$309,526 81	$62,803 67
Total	$372,330 48	

An analysis of the sources of contributions to

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the Bible cause in any other city or part of the country, out of New England, will show that the Presbyterian Church contributes to this great national society in about the same proportion.

The American Tract Society is one of our noblest unsectarian National Institutions. Its Publication Committee is composed of six members, representing as many different denominations, any one of whom may *veto* the issue of any book, tract, or line which he considers exceptionable. Yet the Presbyterian Church, with but one-sixth of the control, has from the beginning, and through fifty years of its life, contributed *one-third* of all the donations to this Society.

The same, or similar returns would be made by tracing the receipts of the American Sunday School Union.

Every Christian institution in the land in which all denominations combine their energies, prayers, and alms for a common object, receives substantially the same proportion of its funds from the Presbyterian Church.

It is also safe to say that money is the least of the gifts of the Presbyterian Church to joint Christian work in the United States.

The Church in the State.

While we have no union of Church and State, there is substantial and intimate union of the religious principle with civil government. The framework of our social institutions and laws implies the obligations of revealed religion. Every officer of Government, from the lowest to the President himself, is bound by a religious oath; the first day of the week, the Christian Sabbath, is recognised by the civil law in each of our States, and by the General Government; blasphemy is a penal offence, and, to disturb public worship is a crime. Such laws cannot be made, preserved, and executed in a country where no Church establishment obtains, unless religious principle is rooted in the conscience and enthroned in the affections of the people. To cherish it from age to age, as the salt of the State, is the peculiar work of the Church of God. And that portion of the Church will be the most powerful in this conservation of saving force, which wields the greatest amount of truth, with the highest intellectual culture, and the most supreme devotion to the law of God. How far the Presbyterian element in the United States fulfils this mission, we will not undertake to affirm. She maintains that system of doctrine which recognises the sovereignty of God, the supremacy of law, the divine right of the civil magistrate, the duty of obedience, representation in government, with this idea in the front and dominant, that God rules by the ruler who administers law as it is the will of God.

Holding with all other Christians the brotherhood of men, and the special brotherhood of believers, there can be no "lording it" over God's heritage. Holding to the parity of the clergy, it cannot have a hierarchy. Believing in the divine right of the people to share in the government of the Church, and this right to be exercised by representatives chosen for the purpose; a smaller part of the Church to be governed by the larger, the system becomes analogous to, and, indeed, almost identical with, our civil government; the Word of God being the supreme law, and Jesus Christ the Head over all.

Education.

Presbyterians, from the settlement of the country, have been earnest in the education of the people: by the support of public or free schools; by planting and fostering academies, seminaries, colleges, and universities. The number of incorporated literary institutions, besides theological, under exclusive Presbyterian control, is more than twenty-five; but that statement conveys no adequate view of the institutions under State supervision, or independent boards of trustees, whose chairs are filled by ministers and members of the Presbyterian Church.

Each branch of the Presbyterian family has its newspapers and other periodicals, devoted to the defence of the truth, the diffusion of knowledge, and the promotion of practical godliness. The Boards and Committees specially erected for the publication of religious books, tracts, and papers, are efficient in the education of the people, and, by a system of colportage, the whole Church is pervaded by the influence of a wholesome and elevating religious literature. So thoroughly is this work performed under the stimulating appreciation of the value of education, that no family in the Church is left unsupplied with the means of knowledge. And the child of a Presbyterian family unable to read would be a curiosity and a shame.

Civil Office.

In all communities, in all sections of our wide country, the members of this Church being

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universally intelligent and well educated, they will necessarily attract to themselves a social and political influence somewhat in proportion to their moral and intellectual force. They are not identified as a sect with any political party; such questions as divide the people finding Presbyterians ranged on both sides, and equally ready to give a reason for the faith that is in them. And they are to be found in offices of trust and power, in every department of government, in the legislatures, in the chairs of State, in the halls of Congress, in the Cabinet, and in the chief magistracy of the United States.

The New England States have, from the settlement of the country to the present time, been the chief seat of Congregationalism, as the prevailing type of church-government. But the association of churches and ministers has always produced a modified form of Presbyterianism distinct from Independency. While it is also to be noticed that the Calvinistic system of truth has been preserved as the professed faith of the Congregational Churches from 1646 to the present day.

These New England States are the north-eastern section of the United States, with a population of 3,487,924; the State of New York, adjoining New England on the west, has a population of about 5,000,000, or one-eighth of the whole country. In the State of New York, and in most of the States outside of New England, the Presbyterian Church holds the same relative place that Congregationalism holds in New England. And the constant, unimpeded, interchange of ministers and communicants commingling the two, the colleges, and theological schools of each equally accessible to the other, the degree of intellectual culture substantially the same in both, with the same zeal and work in the cause of education, morals, and religion, it is at once just and becoming to regard the influence of the Congregational Churches as running in the same line, to the same great ends, with those of the whole Presbyterian family. The Universities of Harvard, at Cambridge, Mass., and Yale, at New Haven, Conn., are the oldest of our institutions of learning; they were both founded for Christ and the Church, and to this day are the largest universities on the Western Continent, sending forth their educated sons into every State and Territory of the Union. In estimating the moral force of our faith and order upon the body politic, in the advancement of education and the conservation of good government, on which the progress, prosperity, and happiness of the State so largely depend, it is right to recognise, and it would be a partial and inadequate view of the subject which did not recognise, the pervasive influence of New England upon the United States.

Compared with other Churches.

The relative power of the Presbyterian element may be more distinctly shown by statistics derived from the United States Census of 1870.

Churches of all Names.

Denominations.	*Organi-sations.*	*Edifices.*	*Sittings.*	*Property.*
All Denominations,	72,459	63,082	21,665,062	$354,483,581
Baptist (regular),	14,474	12,857	3,997,116	$39,229,221
Baptist (other),	1,355	1,105	363,019	2,378,977
Christian,	3,578	2,822	865,602	6,425,137
Congregational,	2,887	2,715	1,117,212	25,069,698
Episcopal,	2,835	2,601	991,051	36,514,549
Evangelical Asso.,	815	641	193,796	2,301,650
Friends,	692	662	224,664	3,989,560
Jewish,	189	152	78,265	5,155,234
Lutheran,	3,032	2,776	977,332	14,917,747
Methodist,	25,278	21,337	6,528,209	69,854,121
Miscellaneous,	27	17	6,935	135,650
Moravian,	72	67	25,700	709,100
Mormon,	189	171	87,838	656,750
New Jerusalem,	90	61	18,755	869,700
Presbyterian,	9,394	8,539	3,315,472	68,624,571
Roman Catholic,	4,127	3,806	1,990,514	60,985,566
Second Advent,	225	140	34,555	306,240
Shaker,	18	18	8,850	86,900
Spiritualist,	95	22	6,970	100,150
Unitarian,	331	310	155,471	6,282,675
United Brethren in Christ,	1,445	937	265,025	1,819,810
Universalist,	719	602	210,884	5,692,325
Unknown (local),	26	27	11,925	687,800
Unknown (Union),	409	552	153,202	965,295

These returns were made seven years ago, and all the sums should now be largely increased. But the United States Census is taken only once in ten years.

It appears that Presbyterians hold a larger amount of church property than any denomination, with one exception, and more than the Roman Catholics by eight millions of dollars.

These Presbyterian Churches are planted in so many cities and chief towns and villages that there is no considerable section of country where there are large communities without a Presbyterian Church. The Board of Home Missions, of one branch of this Presbyterian vine, has churches under its care in all the States and Territories, except two.

Science, Art, and Letters.

To give a catalogue of names illustrious in the various departments of arts, and science, and learning, would be alike unjust to the dead and

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the living. It is better to say, that philosophy, chemistry, the useful arts and the fine arts, have all and alike been illustrated and enriched by Presbyterian scholars. For some of the most important inventions and discoveries of the age, which have made the age itself remarkable, such as the electro-magnetic telegraph,[1] now the nerve of the whole world, the reaper[2] that gathers the harvests of the world, and the cable[3] that unites the old and new world, the world is indebted to Presbyterian Americans.

In the realms of learning and letters, the position of the Church is not less important. Always on the alert in the work of education, it would be strange indeed if it had not furnished large contributions to solid learning. It is conspicuous by its absence from the departments of ephemeral and demoralising literature. Its men are masters in those regions of instruction that require patient thought, thorough scholarship, and high moral tone, such as theology, biblical criticism and exposition, mental and moral science.

Not by the number, nor by the might, of its learned and laborious men, does it reign in the world of thought. To maintain the truth, to defend the ark of the testimony against all comers, to furnish a champion whenever the armies of the Lord are defied,—this, indeed, is the duty and the joy of the Presbyterian Church. But in the *spirit* of its doctrine and polity lies its conservative and progressive power. The *Spectator*, of London, has recently uttered these intelligent and discriminating words: "Presbyterianism is a system which combines freedom and precision with a rare success, uniting a large measure of local liberty with a strict and authoritative supervision of its exercise. No more admirable method of rule was ever contrived. It is at once strong and free, energetic and popular, having force and vigilance enough to be promptly directive, while it has likewise the recommendation of so attracting the regards of those subject to it that each member of the body feels himself wedded to, and mingled with it, and all are bound up in a salutary unity."

Revivals of Religion.

The history of the Presbyterian Church in the United States has been marked by steady, solid growth, drawing to itself the elements of stability, progress, and usefulness; having the energy of vital forces, the traditions of a godly and learned ancestry, and the impelling might of an intelligent apprehension of a divine call to subdue the land and the whole earth for the crown of Him who bought it with his blood. To do the will of God is the limit of the Presbyterian's idea of obligation, to "go forward" his only duty, the result being easily and safely left in Almighty hands. Always clad in the panoply of the gospel, there are frequent periods of special revival, when the Church hears the voice of God, "Arise, shine, for thy light has come." In such days of her refreshing, she puts on her beautiful garments, and goes forth "fair as the moon, clear as the sun, and terrible as an army with banners." The first and only century of her life is all ablaze with these revival fires: the South and the North, the East and the wide prairies of the West, have received these baptisms of the Spirit in the early and latter rains; and this year, signalised by the convocation of this assembly of Presbyterians of all lands, is a year of the right hand of the Most High.

Conclusion.

We, the Presbyterian Churches of the United States, are arranged in households, according to our several views of usefulness and duty, and as we have been guided by the Providence and the Spirit of God. There is room enough for each and all to revolve and shine in our great and wide world of the West, as there is for the stars in their orbits. If God has work for us to do in closer union, we will obey his voice; but now we are one in him; in the same service; with the same tools and the same wages. By and by, the branches of this great Presbyterian family, from the distant islands of the sea, and the lands of the rising sun, from the old world and the new, and all other Churches holding to Christ the Head, redeemed by his blood, and gathered out of many lands, will be one army of the living God! a multitude whom no man can number! and out of the excellent glory shall come a voice, saying: "Who is this that cometh up out of the wilderness, leaning on her Beloved? It is the church! the bride! the Lamb's wife; thou art fair, my love, my dove, my undefiled; beautiful as Tirzah, comely as Jerusalem; the King shall greatly desire thy beauty, and thou shalt stand before him, not having spot, or wrinkle, or any such thing, for the glory of the Lord has risen upon thee."

[1] S. F. B. Morse. [2] Cyrus M'Cormick. [3] Cyrus W. Field.

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DR. EELLS of California spoke as follows on

PRESBYTERIANISM AS RELATED TO THE TENDENCIES AND WANTS OF OUR AGE.

IT has been a question with me, Mr. Chairman, after hearing the very elaborate and able papers which have just been read, why any one should be invited by the Committee to make extemporaneous remarks on a subject so fully discussed. Supposing, however, the object to be that a less formal discussion may thus be introduced, I will proceed to occupy the time which has been assigned to me.

Presbyterianism, as a system of faith, exalts God as to the infinite perfections of his nature, as to his supreme authority, and as to his universal control. For this it has ever been eminent among the other systems derived from the Bible; and it is manifest from the sentiments just uttered, never more eminent than now. I am convinced that by this it places itself over against some of the most marked tendencies of our age, the evil effects of which are manifest in all lands. Among these may be mentioned—*first*, that of philosophy to exalt the reason, and even to limit the idea of God to its conclusions, which must vary with the range of its speculation, and can never reach the absolute. Then, that of science to exalt law, and to even limit the idea of God to its ascertained control, which must vary with the extent of its discoveries, and, as proved by the disagreement of its advocates, must be subject to perpetual change. Then, that of supposed revelations by spirits, which exalt their assertions above all other ideas of God, though they must vary with the authors from whom they are believed to come. And that of a mere general eclecticism, to limit the idea of God to the fancy or wishes of each one, which must vary with the capacity and intelligence and disposition of those who are thus at liberty to worship the God they choose.

To all these tendencies our Presbyterian standards, as the interpretation of the Bible, are specially opposed; and they declare that philosophy and science, the spirits of the other world, and the men of this, are all out at sea, with no chart, no compass, no definite voyage, no positive destination, till they accept that view of God as supreme which makes him the creator, ruler, and supervising guide in all affairs. And they declare, after the most thoughtful study of all their arguments and assertions, that this is even more the demand of reason than of faith. This would be true in the normal condition of the world, but disloyalty in God's government has occasioned a change, and now, if rebellion is to be pardoned, and rebels are to receive favour, Presbyterianism interprets him as declaring that his authority shall still be established, and his original purpose shall be fulfilled, notwithstanding the introduction of grace, or in its introduction; that grace is not the surrender of law, but the magnifying of law; that pardon is not the exhibition of weakness at the instance of love, but the display of power by him who still sitteth on the throne, and the pardoned sinner must submit and lay down his arms before he can be restored. With this sentiment it meets those various theories of justification which now assume to dictate on what terms God will forgive sin, and with a prominence which has excited prejudice and hostility and ridicule, places the vicarious sacrifice of his Son, and all the mysterious truths which cluster around his cross, next to the sublime doctrine concerning God himself, which must ever be first. To those who undervalue the victim, and vent their satire on his mission, the simple word is quoted, which rather announces than explains his nature and office and incarnation, and the necessity for his death. To those who say this is beyond reason, it is replied that nevertheless it is the wisdom of God, and it is the power of God unto salvation to every one that believeth; and the experience of the believer confirms the truth, and bears witness to its necessity. Indeed to all who for any reason, or because they view Christ and his cross from some point which the sovereign Ruler as well as infinite Father can never occupy, assert that these can have no place in a just as well as merciful method of pardon, or at least that our conception of the Atonement must be greatly modified if not abandoned, it is answered not only that it is God's method, but it has been proved to be all that men feel they need, when they have looked for help elsewhere in vain. And we have a right to insist that this test of experience be regarded. For if, after long swimming, and well-nigh exhausted, I find only a rock in the midst of the waters, upon which I have climbed, and begin to rest and hope, what right have any to push me off again into the deep, and tell me to swim on, because my rock is not a continent, covered with all the verdure and beauty which they take leave to demand! No, sir, here, as before, we affirm that reason,

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even more than faith, offers our doctrines to the demonstrated need of man.

Holding these sentiments respecting God, his authority, his providence, and his method of grace, Presbyterians have always been tenacious concerning the divine authority of the Bible as the source of their knowledge of these truths, and jealous of any attempt to diminish its rule over the faith and practice of men. To this they have been forced by the very rigidity of their sentiments respecting God. His book must be supreme, his revelation must be undoubted; and the Bible is accepted by them as the light which God has caused to shine in the midst of darkness that would otherwise be profound. They affirm that we cannot compare any writings of men, however great, however holy, with these Divine Scriptures. They deny that human reason and conscience can decide what God may reveal, for then there would be as many revelations as there are men. They deny that each one has an inner and superior light, independent of the Bible, for his guidance in truth and duty, for then there would be an open way to fanaticism and superstition. They deny that the Bible, though once sufficient, has become effete, and the advance of the race demands that it be supplemented or superseded; for their understanding of its essential truths makes them ultimate truths, and their apprehension of the Saviour it reveals makes him to be all the world will ever need, and the fulfilment of his gospel to be the complete redemption of mankind. To the progress, therefore, of these, and kindred theories which now abound, we must oppose ourselves all the more positively, because of the absolute necessity for the Bible as infallible, urged by the marked characteristics of our system. Others may permit some invasion of philosophy and speculation on the positive authority of the Word, but Presbyterians must regard this as a direct attack on the very citadel of their system. Others may tolerate latitudinarian and loose views of what they declare to be inspiration, but Presbyterians must find an immovable foundation for their faith in the absolute "Thus saith the Lord," or their whole superstructure will fall to the ground. Men tell us that such faith is unworthy of us; but we ask them wherein it is unworthy. Men tell us that seeing is believing; but we answer, that when God and salvation and eternity are the themes, believing is seeing in the highest, worthiest sense. When Gabriel has tasked his loftiest powers, and risen to the limit of what those powers can reach, it is proof of his greatness, not that he rests there content, because he can rise no higher, but that he there accepts the help of God, trusts where he cannot learn by research, permits the revelation of what he cannot discover, and thus soars into a region where are truths more grand than he could ever have conceived, and enters upon progress along which the Infinite alone can guide him as he moves upward. For faith is not the expression of weakness; in this sublime sense it is strength made perfect in weakness, it is not credulity blind because without knowledge, but with open vision and firm step it enters upon fields of knowledge not otherwise possible; and, assured that often it is far more important to a man that his spiritual nature be developed than that his mere intellect be informed, proves to him that in that development come the most rapt and glorious and real apprehensions of truth that he ever gains. It is with this kind of faith that we accept the Bible. It is with this faith that we give ourselves to be led by God up the mysterious heights of those doctrines which the experience of our need has made necessary, but which he alone can interpret to the soul. And we hold that this faith is as philosophical as it is religious.

Having these as the fundamental doctrines, the structure of our creed in its details corresponds to the basis. There is no opportunity to consider these details. It is enough to say that it is a creed which honours God and humbles man, while it recognises his freedom as well as his dependence, which makes grace infinite and unmerited, and obedience necessary and binding upon all, which makes the purpose and the love of God the ground of hope, and repentance and faith the conditions on which it will be realised. It is the expression, thus, of a piety which is both reasonable and beautiful, both majestic and attractive, and pointing to its fruits as the proof of its quality.

It would be according to my plan to dwell on the bearing of such a system on the tendency to ritualism, to high-churchism on the one hand, and irresponsible liberalism on the other, to a religion of mere taste and of mere feeling, but I have no time even to refer to these points. Presbyterianism has been marked with the seal of God, which we should be false to the charge he has committed to our hand if we fail to recog-

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nise; other denominations have done much, for which we unite our thanks with theirs, but at least we need not blush for what God has enabled ours to do. It has had a blessed history in its struggle with tendencies to error, and its effort to meet the wants of men. We see not that it has lost any of its power as it comes in conflict with the tendencies of our time, and offers to do for men now what they need as much as ever before.

We come not up hither, to this old rallying-point of Calvinism, to mourn over an effete Church, and to devise, if possible, some means for its revival, but to rejoice over a Church full of vigour, and to devise means for its still greater advance. As we rear our monument of veneration and love for those who, at the cost of suffering and blood, maintained its interests against all odds in days past, and gave its polity and faith to be our inheritance, we add our testimony to theirs in support of the same as signally adopted at our time; and in this great Council we inscribe on this monument our injunction to our children, that because of what it is, as derived from God's Word, and because of its fruits, as seen in the history of the Church, they adopt and follow the faith we here reaffirm and honour!

DR. FABRI, Director of the Mission House, Barmen, Elberfeld, who spoke in German, and was interpreted by Dr. Cairns, said: Last summer, when Dr. Blaikie visited me at Barmen, the question arose, "What do you mean by the Reformed Church; is it the Calvinistic or the Church of the Reformation?" to which Dr. Blaikie said he was quite willing to understand it as the Church of the Reformation in the widest sense. Now I hope this assembly will give Professor Blaikie full absolution for this interpretation of the Reformed Church. They would ask, perhaps, why any importance should be attached to this interpretation more than another, but it seemed to him of vital importance that they should determine whether the term "Presbyterian" in this programme applied to the Church of the Reformation or the mere form of church-government for them on the Continent especially. The answer to this preliminary question was of great importance. They had examples in the Church of England of Churches that held the doctrine of the Reformation without being Presbyterian, without belonging to the Reformed Church in the strict sense. On the contrary, they had examples to the opposite on the Rhine, where there are also Lutheran Churches of a distinct Presbyterian character since the Reformation. When I first heard of the arrangements in regard to this Council, I said to myself, "This is of great importance to the dear brethren in England and America, but for us the importance is less." During the last few days, however, I have come to see that this meeting was of importance for us on the Continent also, especially in its bearing upon the position of our own Protestant Church. This is not the opportunity to speak of the special position of the evangelical Church, particularly in Prussia. But two aspects of the subject I would refer to. Presbyterianism as the principle of church organisation has nowhere achieved more rapid and important triumphs than in Germany during the last years. All evangelical Churches in Germany have of late years adopted Presbyterial and Synodal institutions. Truly, indeed, in certain localities this has been accomplished so that the fundamental principle of Presbyterianism, which assumes the existence of a believing people, was violated. The second remark is, that the German Evangelical Church, in consequence of the development of our general relations, always loses more and more of its territorial character as a State Church, so that a free position of the Church, separated from the state in all quarters, is desired. Accordingly in Germany all circumstances tend to bring about the realisation of the voluntary principle, and the nearer this state of matters is reached the nearer will be the relationship between the German Evangelical Church and the Presbyterian Churches in Scotland and in North America.

DR. BLAIKIE laid on the table "A Sketch of the History, Statistics, and Work of the Presbyterian Churches throughout the World." He drew particular attention to letters from Queensland and New South Wales, addressed to the Council. (See *Appendix.*)

DR. WILSON, Limerick, said Dr. Blaikie had drawn attention to the state of the Colonial Churches. There were some of the members of the Council who had special interest in these Churches. Queensland is a weak Church and requires practical sympathy and help in its great mission of preaching the gospel and maintaining ordinances among its scattered Presbyterian population. That Church has taken the necessary steps to be represented in this Council, and have its case briefly stated. To the Conveners of the Established Church of Scotland and of the Irish Presbyterian Church, and to Dr. Blaikie, a commission was given to this effect. These gentlemen agreed upon a delegate whose statement should now be heard. The Queensland Church has opened a Divinity Hall, and begun to train students for the ministry. It is very important that the attention of the Council should be called to the position and want of a Church spread over a wide territory, and called upon to do a great work for Christ.

REV. R. G. BALFOUR, Edinburgh, said he happened to be appointed as representative of Eastern Australia to the Council, along with the Rev. Peter Hope, as holding the position of Convener of the Colonial Committee of the Free Church. As Dr. Wilson had said, it was a Church very deeply deserving their sympathy and help. They occupied a territory twenty-five times the size of Scotland, and they had only twenty ministers. They had a population of 22,000 Presbyterians, which would give about 1000 to each minister. In cities they were in the habit of thinking 1000 members was very well, but certainly it could not be so in a scattered population like that of Queensland. He thought they should be subdi-

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vided into 300 people for each minister. In the face of these difficulties the Church has instituted a General Assembly, thus completing its Presbyterian organisation. It had also founded a theological college, and was doing all it possibly could to train students for the ministry; and in this work they very much needed the sympathy and substantial help of the Churches. The Presbyterian Church of Ireland had very handsomely assisted, and he trusted that other Presbyterian Churches throughout the world would aid them financially in preparing students for the ministry, as well as providing them with men to do the work in this extensive field.

On the motion of Dr. Willis, it was remitted to the Business Committee to consider whether Resolutions bearing on the subjects brought before the Council during the Sessions of to-day should be submitted to the Council.

The meeting was then closed with prayer, and the Council adjourned to meet in the evening at half-past seven o'clock.

Fourth Session.

THE Council met again in the evening at half-past seven o'clock—The Right Hon. LORD MONCREIFF, Lord Justice-Clerk, in the chair.

The Council engaged in devotional exercises, which were conducted by the Rev. Dr. Macgregor, of St. Cuthbert's, Edinburgh.

LORD MONCREIFF, who was received with loud applause, then rose and said—Gentlemen, before I commence the few observations which I shall make in discharge of my duty to-night, allow me to express the great gratification and pride that I feel in having had the honour of taking the chair. Attached as I am by hereditary ties and traditional associations to the Presbyterian forms of polity and doctrine, I have found all the experience I have obtained in after-life—and all that I have been able to read and observe—deeply to confirm the impressions of the early lessons which I received. Although unable, from imperative duty elsewhere, to attend its meetings hitherto, I have observed with the greatest interest this remarkable gathering in the capital of Scotland, which has, I think, for our friends from a distance, some associations, traditions, and history which can hardly fail to be interesting to them. There are other spots in Europe, no doubt, where a congress of the Presbyterian Churches might be very appropriately held, but still, in this metropolis of Scotland, and amid its Presbyterian people, where the Presbyterian spirit burns as strongly as it has ever done within the last two centuries, it is not without some emotion that we meet those who represent our fellow-Churchmen all over the world—from Switzerland, the cradle of the Scotch Reformation; from France, whose noble sons did so much to maintain and spread the principles of the Reformation; from thoughtful Germany, from Holland, from Hungary, from the vast Continent across the seas, where those of our race and language have held aloft so often the noble banner of truth and freedom; from Australia—from every Christian land our fellow-Churchmen have sent men to represent them. I cannot adequately express the thoughts which arise in looking back on the long historic time which such a gathering naturally suggests, and on the testimonies that have been borne in all these countries to the cause of truth. In the programme of to-night I was rather startled to find imposed upon me a more arduous and ambitious duty than I felt myself at all qualified to perform. I had intended—and I am afraid that my intention must be carried into effect—to have confined the observations which, as chairman of to-night's meeting I had to make, to some remarks—general they must be, and on the surface—on the more salient features of Presbyterian Church government in its history, its effects, and its tendencies. It is not for me to trespass on the more proper theological topics that have been, I doubt not, and will be handled by those who are well qualified to instruct us; but I hope that, notwithstanding the promise which the programme holds out, you will kindly pardon me if my remarks are not only brief but by no means profound, but represent the thoughts of a layman, looking at these matters from a layman's point of view, or rather regarding what may be called the secular effects of Presbyterian Church government, than the more profound and abstruse matters with which theologians are qualified to deal. I should be very sorry if the theological defence of the Presbyterian Church government or doctrines were left in my hands; but, at all events, I shall bring to the discharge of my task a most loyal sympathy with the objects of this meeting, and a profound admiration of that great system of Church polity to which you all belong. The first remark that I make is, that we are here in no controversial spirit. We are here in the spirit of brotherhood of mutual sympathy and mutual respect. Presbyterian communities, like all other communities, have their own distinctive sections, their own pronounced opinions, their own subjects of difficulty and difference. Here they are all laid aside, and we meet together for the purpose of union and co-operation, respecting even differences, which, though they may exist among us, cannot here separate those who are one in object and in heart. We hold out the right hand of fellowship to the strangers who have come to visit us, and I trust that their reception here will leave a warm and kindly recollection behind. We hold out the right hand of fellowship even to those who do not belong to the Church to which we are attached. In the same spirit which has brought from all ends of the earth our friends here, we offer sympathy, cordiality, and co-operation to all evangelical Churches, under whatever name they may go and whatever tenets and polity they may profess, who are willing to sympathise with and to co-operate in the object which we all have in view. I think this conference—the gathering together of representatives from the Presbyterian Churches of the world—is well-timed in the present juncture of religious opinion and belief. There are those who look with some despondency, and with some apprehension and foreboding, upon the state of mind and opinion throughout the world. It is no doubt an age of very bold inquiry, and bold challenge of many truths which have hitherto been generally accepted. It is an age when many old, forgotten dogmas are re-

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vived, and many received truths are decried or derided; and it may be thought that this Presbyterian Convocation of ours is somewhat in the shade, in its more homely garb, beside the more florid theories that are growing around us, and are continually meeting us in the world. I do not think so. I have no apprehension of the tendencies of the present age. It seems to me that, as far as one can attempt to read the prognostics of the future, they are not in the least discouraging, but quite the reverse. It, no doubt, is an age of inquiry and bold speculation, but it is out of such bold speculations, out of the contest of opinion that, in the end, all ramparts which defend the truth are made. It is as ordinary a tendency of human opinion as the cycle of the seasons—to enjoy the fruits of past labour and forget the steps by which they were gained. It is certain that after great moral struggles have resulted in ultimate success, and great benefits have been bestowed upon society in consequence, when the benefits become matter of course, the means by which they were gained are forgotten, and the evils which are driven out no longer look so monstrous, and, being practically unknown, come even to be regarded with favour by the more restless of mankind. And yet it would be well to recollect that evils are not produced without causes, and that the present social condition of the world, be it what it may, is the result and consequence of the struggles through which Europe has passed within the last three hundred years. The same causes will produce the same effects again, and as long as the world lasts. People forget whilst indulging in their speculations, that it does not in the least follow that if we depart from the ways of our ancestors the results of the acts of our ancestors will continue among us. Take, for instance, the theorists who are engaged in the not very hopeful task of bringing the mind of the public of Europe back to the ancient philosophy—to bring back the philosophy of Epicurus and Democritus, and to build that upon what they deem a worn-out creed. I do not believe that, even if these philosophers had their way, they would choose to reconstruct the state of society which flourished during the prevalence of the opinions of which they are so proud. They talk of culture. Well, supposing that some of them are cultivated men, they forget that that liberty, that freedom, that power of action, that learned leisure, that opportunity of cultivation, that large humanity which is abroad in the present day, was not the result of any Epicurean philosophy, was not the result of any Pagan school, but the result of that very Christianity before the spell of which the Pagan systems crumbled into dust. I do not question the motives of any man, and I am bound to show to others that liberality of opinion which I should expect for myself; and I forgot to say that if, in the remarks which I may make, I should tread upon thorny paths, if I should deal with subjects on which others differ, and differ strongly, I hope I shall do so in that spirit of liberal concession to others of the same freedom of opinion and independence of opinion which I claim.

I was going on to say that there are some belonging to Protestant Churches who seem to try how far they can stray from the Protestant path without being supposed to be, and even without wishing to be, deserters from it. As I have said, I have no right to judge any man, but I think that they should remember that the freedom of conscience, the liberty of opinion, the toleration which enables them to follow their own course and express their own views, is the fruit, wholly and solely, of the Reformation. They seem to think, now that the battle is over and the victory won, that the toil and the struggle may be forgotten, and that they might look out for "fresh woods and pastures new;" and if they happen to trespass upon forbidden enclosures, it seems to them quite a safe experiment, and that there is no harm and danger in dealing with what their forefathers called error, but which they are disposed to look upon with more gentle eyes, and "first endure, then pity, then embrace." Now in the same way men are constantly exhuming slain and buried heresies. They rise up in one century; they are refuted in the next; and in the third the heresy is again discovered, the refutation is forgotten, and for a time it looks as if it were a new discovery. All these things, as I have said, are simply the tendency of the human mind. I do not think that there is any reason whatever in all these speculations to lead any man to despond in the slightest degree of the future of the opinion of the world, because that spirit which not only could maintain itself, but leavened the whole mind of Europe when the powers of Europe were against it, is quite able to hold its own now, at a time when nothing but its own supineness can prevail against it. I would much rather have an age of controversy, an age of inquiry and disputation like this, than an age of lethargy and indifference. The men who are contending for these things are in earnest. Earnestness is really the foundation of all success, and you may depend upon it that out of the contact of earnest minds the spark of truth is sure to be elicited. These men must be met with their own weapons, and if these challengers of ancient received opinion are to be met with success, they must be met on their own ground. Learning must be brought against learning, knowledge against knowledge, earnestness against earnestness. If the state of mind of the general public of the present day only stirs up those who have the power to buckle on their armour, no doubt the victory will come again as it has come before, and we shall not in the end have reason to regret the collision of opinion. It is very mainly for that reason that I have said that it is well that at the present juncture of opinion this Congress, and the opinions which this Congress represent from all parts of the world, should have met. I think nothing could be more wholesome for the present condition of public thought than to recall it to those strong, manly, healthy opinions of the great heroes of the Reformation—men with prodigious learning, without pedantry, of simplicity without vulgarity, and whose spirit, even when least acknowleged and regarded, is still in truth the main element of vitality in all the Protestant Churches. Men may sneer at it as Puritan—and they often do so, I think, without appreciating what the term implies; but they forget that about and around them, at their hearths and in their homes, in their daily life, in their ordinary affairs, in the literature of the day, and in their political institutions, that Puritan spirit still keeps guard—more quiescent than it was before, because a large portion of its work has been done, but not less vigorous, not less resolute, not less ready to do, to endure, if need be to suffer, for the truth which it firmly upheld.

With these general remarks I go on to say a very few words on the more immediate subject of our night's meeting. I say of Presbyterian Church government, in the first place, that it is a cosmopolitan Church—it is not a provincial Church; it is not a Church only numbering among its adherents those who speak one language or are descended from one race. The very

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audience I address proves the reverse—that over all lands, among all tongues, and among nations of all habits and customs in the world, the Presbyterian Church is to be found. I make this remark because sometimes many people who are not well informed on that subject, and especially some of our friends across the Tweed—of whose Church I have not a word to say but of respect and honour—I say of our friends across the Tweed, that they are in the habit of regarding the Presbyterian as a small sect somewhere in a country which they do not know very much about, of no great extent and no great population, and therefore of no great account in regard to the religious questions of the day. But here we have proof to the contrary. We have it shown in this assembly that this is a great mistake—that, on the contrary, the Presbyterian Church is a large, influential, important branch of the Christian Church, and one, as we think, not only cosmopolitan in its extent, but one distinguished by the purity of its doctrine. My second remark is, that as a Presbyterian polity it has a complete and symmetrical system, which is a very important and distinctive feature of any Church. In the first place, the Presbyterian Church—I hope my clerical friends will pardon me if I make the remark—is not a mere corporation of ecclesiastics, but is composed of the whole body of the faithful. It is impossible to exaggerate the importance of this, because it affects in a large measure this peculiar and distinctive character of the Church. Not only does the Church embrace in theory the body of the faithful, but it embraces it in substance and in fact. In other words, the lay element enters as well as the clerical element into the functions of the Church. I have to say in the second place, the Presbyterian synod comprehends a just representation not only of the clergy, but of the flock of the laity, and, therefore, the fabric that is reared upon it is a fabric reared by the people and on the people, and the functions of the Church are administered by the people, clerical and lay. Again, this element touches a very important question, but one too much beset with controversy for me to do more than allude to—I mean the question of spiritual independence. The doctrine of spiritual independence we all know, but I shall only make one remark on it. I think the doctrine of the spiritual independence of the Church can only be effectually and safely carried out in a state Church, where the governing body is not purely ecclesiastical, but where the people are truly and fairly represented. Then there is ecclesiastical parity in the Presbyterian Church. I do not mean to discuss here the merits or demerits of Episcopacy, but we hold at all events that clerical parity in a Church is the better way, that it is more efficacious, that it places the clergy in a more suitable position, and as far as experience goes, that experience is very much in its favour. Still further, there is no such thing as priest, in the sacerdotal sense of the word, recognised in Presbyterian polity. No doubt, John Milton has said, with more satire than truth, that "New Presbyter was but old priest writ large." I do not agree with the poet's satire, but I entirely agree with his etymology—Priest is nothing but a corruption of Presbyter. The word priest, in the sense of *Sacerdos*, as far as I know, is not to be found in any portion of the New Testament as applied to a minister of the gospel. My knowledge may not be sufficient to enable me to speak with certainty, but I rather think that in that matter I am correct. There is nothing of the intermediate character of the priest between the people and the Saviour allowed or recognised by the Presbyterian polity. I do not enlarge upon this, but it signifies a great deal; it indicates a great deal; it is one of the distinctive features which distinguishes Presbyterian polity. Again, there is another topic upon which also I do not mean to dwell, but which I may mention—I mean the question of apostolic succession. That is a matter on which some of our friends across the Tweed, of whom I wish to speak with all possible respect, set great store. I had intended to read a passage from John Knox on that much-controverted subject, but I merely say that I should rather think that the apostolic spirit is to be found more in apostolic fruits than in apostolic succession. I would judge a Church by its fruits, and that Church which produced most flourishing fruits I should hold to be the most apostolic in its character. The Presbyterian Church has never acknowledged the dogma of apostolic succession, and I think they have always held that the fruit of a system is the best test of how far its principles are sound, and its actions according to the apostolic theory.

I have already said that the Presbyterian Church is a symmetrical and complete Church, and I may refer to the fact that it is complete and thorough in the matter of discipline. The principle that a man should be tried by his peers is held to be the very element of justice in this land, and accordingly none of the difficulties we observe elsewhere in the exercise of Church discipline are found when the Presbyterian polity is set up in its integrity and completeness. I have only two further observations. The Presbyterian polity has been the cradle of toleration, and it has always been the stronghold of civil liberty. I do not know a better test of the efficiency and purity of the Church than these two features. A Church which is the enemy of toleration, and a Church that is the intimate companion of political oppression, I do not think can by possibility be an apostolic Church. The Presbyterian Church, I say, was the cradle of toleration. I am far from saying that in days when religious opinions were really the politics of the time, and when men's minds hung by a thread, political or religious toleration was much in vogue. But this I do say, that where Presbyterian principles have prevailed, there toleration has sprung and flourished, and that in the quarters where the principles of the early Reformers and of Presbyterians first acquired strength the principles of toleration followed in their wake.

With regard to civil liberty, I will not detain you by tracing the course which civil liberty has run in this country, or the large part which the Presbyterians of the North had in establishing it. It is a matter too trite to dwell upon. But the real secret of both these things is this, that according to the Presbyterian policy and Presbyterian creed, a man's own personal independence is elevated, he is dependent on no one, he has to work out his own salvation; there is no priest between him and the mercy-seat; he himself must come to it, and he himself must deal with his Saviour and his God. Now, that feeling has given a manly spirit of independence to the Presbyterian population, I believe, of this and of all countries where it has been allowed free scope, and where it is not trodden down by the oppression of the Government. I am quite certain that where Presbyterian polity prevails there will toleration, there will liberty flourish, and with that sentiment I end these few remarks, expressing my gratitude to you for the kindness with which you have listened to me.

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DR. M. D. HOGE, of Richmond, Va., said that across the sea they were not only familiar with the history of Presbyterianism in Scotland, but also knew some of the families who were distinguished for their loyalty to the Presbyterian polity and doctrine, and they knew that their cause would be safe as long as it was defended by men of the lineage and of the name of Lord Moncreiff, who had just addressed them. He would be most happy if he could succeed, not in saying what might be said, but what ought to be said on the comprehensive theme assigned to him, within the limits of a quarter of an hour. He was to demonstrate the capacity of Presbyterianism for indefinite expansion, and its adaptation to the wants of the world, in every land and in every generation of mankind, and this he was expected to do in fifteen minutes!

The power of Presbyterianism to propagate its faith and order, and its universal adaptation to men of every clime, colour, and condition,—why, this is virtually the theme upon which *all* of us are to speak! This is the great theme of the Council itself. My Lord, it is to unfold and enforce this truth that we are met in this august assembly of the representatives of all the Presbyterian Churches throughout the world, in this the noblest attempt ever yet made to give visible expression to our Presbyterian unity—an attempt which is arresting the attention and attracting the sympathy, and calling forth the prayers of thousands of the distant people to whom we minister, and of dear households from which we are separated—some of us by intervening seas.

I glance over this programme, with its admirable arrangement of subjects, and I find scarcely one which has not some bearing on my special theme.

We spent this morning in discussing the "Harmony of Reformed Confessions,"—there in that harmony we have one happy illustration of the adaptation of Presbyterianism to give expression to the doctrinal views, and Christian experience of all who have been led by the Divine Spirit to the knowledge of the truth as it is in Jesus. This afternoon we discussed the "Fundamental Principles of Presbyterianism" in their power to antagonise the popular errors of the day—then here is another demonstration of its adaptation to overcome the obstacles to the extension of Christ's kingdom throughout the world. "The Home Work of the Church"—"The Foreign Work of the Church"—what is this but the practical exemplification of the methods by which we propose to advance the cause of Christ, through the propagation of our faith and order everywhere? And whether we discuss the right way of maintaining the sanctity of the Sabbath, or of disseminating a healthful Christian literature—or promoting genuine revivals of religion—or training the young to an early consecration of themselves to God and his service in every department of Christian work,—it is all comprehended under the one general topic of the expansive power and adaptation of Presbyterianism to fulfil the great ends for which the Church of God has been instituted, and to comply with the great command of its adorable Head to "go into all the world and preach the gospel to every creature." It is not necessary to enter into any analysis of the terms in which my subject is expressed. Indeed, the one implies the other. Presbyterianism would not have the capacity of indefinite expansion unless it were adapted to the intellectual and spiritual needs of men everywhere, and in every age. It is this universal adaptation which is one credential of its divine origin, and therefore one element and pledge of its future success.

It would be utterly foreign both to my disposition and purpose to make invidious comparisons, or unfriendly comments upon the creeds and forms of other Churches. I desire only to illustrate some of the characteristic advantages which our own possesses for holding the ground it occupies and for ever-widening and ever-advancing conquests.

1. The organic structure of Presbyterianism is admirably adapted to give it stability and enlargement. The minister to labour in word and doctrine—the ruling elder to co-operate with him in all that pertains to spiritual government and instruction—the deacon to have oversight of the temporal interests of the Church—each working in his own appropriate sphere, and all acting in unison with reference to a common end,—all this forms a combination for stability and for efficiency not to be surpassed. And the adaptation of this organisation to bring under cultivation outlying fields hitherto unoccupied and destitute, is equally evident. All that is requisite is for the minister in the discharge of his high commission to go forth proclaiming the message of salvation through Christ, in dependence upon the power of the Spirit; and as he sows the good seed, and God gives the increase, he has the authority to gather those from without into the household of faith, and to complete the organisation of a new Church by ordaining such elders and deacons as the people may select. And the body thus constituted is a church, prepared, not only for its special work in the field where it has a local habitation and a name, but prepared also to affiliate with other churches which have been organised in like manner until they form a Presbytery; and when churches continue to multiply, new Presbyteries constitute the Synod, and when Synods become sufficiently numerous they form a General Assembly. Distinct churches thus organised have all the corporate efficiency which belongs to the Independent or Congregational system, with the additional advantage of being connected by a bond of union which enables them to co-operate as a unit, each developing its own spiritual life, and yet all assimilated by a common standard of doctrine and discipline into one body, compacted together, yet acting freely through all its members, stable in structure, flexible in administration; conservative in principle, aggressive in work; thoroughly furnished with every instrumentality for the extension of its boundaries whether in the home or in the foreign field.

2. Not only does the outward ecclesiastical structure of our Church give it these facilities for expansion, but there are some elements of its inner life and spirit which give assurance of its future growth and influence for good.

Among these characteristics I mention first, the fidelity and fearlessness with which the authorised expounders of divine truth, whether in our pulpits, in our theological schools, or in their contributions to our Christian literature through the press, have ever manifested in proclaiming and defending *all* the doctrines of God's Word—doctrines which some suppress, which others qualify, and which others repudiate.

We cannot overlook the fact that in some quarters there is a growing distrust as to the propriety and policy of giving free and fearless expression to what some call the unpalatable doctrines of the Bible—that there are those who hesitate to use even the phraseology in which Paul gave utterance to some of

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the grandest truths announced in his Epistles—truths in which he gloried—truths before which modern craven-hearted temporisers quail. They say, even admitting these doctrines are in the Bible, do not preach them, they will excite prejudice, they will give offence; their proclamation is potent for evil, powerless for good. This is certainly taking a strange liberty with the Divine Word, to bring it to the test of human views of expediency. This is presumption indeed, to bottle up certain truths and label them "poison," which God intended to be cordials to the hearts of his people. This is arrogance indeed, to shut out certain portions of the green pastures with high fences and say, Do not feed there; that grass is unwholesome, which God designed for the nourishment of his beloved flock.

If all Scripture is profitable; if every portion of divine revelation has its ordained efficacy in the conversion of men, and in the development of the soul's true life; if "the gospel plan of salvation is a complete system all of whose parts are perfect as the whole is perfect;" if to remove one stone from the foundation which has been laid in Zion is to imperil the whole superstructure based upon it; if all duty derives its inspiration and incentive from doctrine; if he who made man originally in his own image, knows what truths are best adapted to regenerate and sanctify, and restore him to the likeness which was lost by the fall, then it follows that the Church which never hesitates to declare the whole counsel of God, without evasion, qualification, or suppression, which is neither afraid nor ashamed to go to the utmost length of doctrinal statement to which the Scripture will carry it, will be the Church upon which Heaven's blessing will signally rest, and whose crowning honour it shall be to stand acknowledged as God's chosen instrument in advancing the kingdom of him whose right it is to reign.

3. But while our Church is thus distinguished by its loyalty to its doctrinal standards, it is equally conspicuous for the *Catholicity of its spirit*. It is not a broad Church in the sense of embracing a Calvinistic creed with an Arminian clergy; or, in a sense of believing in a trinity of persons in the Godhead—the same in substance, equal in power and glory—and then fraternising with those who deny the divinity of Christ. It is not broad enough to believe that there is but one name given under heaven among men whereby we can be saved, and then, to escape the charge of narrowness, conceding that there may be other ways of salvation provided those who walk in them are only sincere. It is not broad enough to teach that there is a system of Church government, discipline, and worship, derived from the Bible, and then to admit that these things are matters of human devising, or of mere expediency; but it is broad and liberal enough to recognise the fact that, notwithstanding the differences existing among Christians of other denominations as to forms of government and modes of worship, that a true Christian unity may exist even where there is little outward uniformity, and that this unity not only may, but does, and must exist among those whose lives are hid in Christ with God.

We rejoice in the belief that the true invisible Catholic Church is composed of those who hold to Christ the Head, and who by that connection are incorporated in his body, and so made members one of another, thus constituting the sacramental host over which he reigns on earth, and who shall one day reign with him in his consummated kingdom in heaven. We believe that there *is* this blessed unity existing among all true Christians, whatever their ecclesiastical organisation or forms of worship, because all such derive their spiritual life from one source, each one in the confidence of a joyful trust able to sing:—

"My faith looks up to thee,
Thou Lamb of Calvary,"

and all together ready to unite in the ascription:—

"Bring forth the royal diadem,
And crown him Lord of all."

Cherishing such sentiments as these, we can therefore, without doing any violence to our principles or preferences, in the most cordial way, unite with Christians of other names in the publication and circulation of the Holy Scriptures. And when it pleases God to pour down his Holy Spirit in such copious effusion that whole communities are moved, and all hearts burn together, and all eyes weep together, we can labour with others in the promotion of genuine revivals of religion. We can invite them to our Communion table, and sit at theirs, as at the late meeting of the Evangelical Alliance in New York, when, at the celebration of the Lord's Supper, a Baptist and a Methodist brother, and a Moravian, and the Dean of Canterbury, and a converted Brahmin from India, and the Presbyterian pastor of the Church, all together could sing:—

"How sweet and awful is the place
With Christ within the doors."

Here is another illustration of the facility with which Presbyterianism can adapt itself to every new providential opening and opportunity for usefulness; and this facility must be an element of progress and expansion, for while our Church believes itself to be based upon the foundation of the Prophets and Apostles, while it glories in its orthodox creed and Scriptural form of government, it can, at the same time, practically demonstrate its regard for the Communion of Saints, by extending the hand of fellowship to ministers of other denominations, by labouring with them in every good word and work, and rejoicing in the successes of all who are toiling to advance the kingdom of truth and righteousness in the world.

And now keeping, as I do, my eyes fixed upon the clock opposite to me, and seeing how rapidly my time is going, I pass over at a single step three of the heads, the discussion of which seemed necessary to the full and symmetrical development of my subject, and hasten in conclusion to say, that while there are systems of faith and modes of worship which enchain and enfeeble the understanding by suppressing free inquiry, and committing both thought and conscience to the keeping of spiritual rulers, the tendency of the Presbyterian system has always been just the reverse of this. The saddest, and yet the brightest pages of our ecclesiastical history are those which recount the struggles of our fathers in behalf of the sacred rights of conscience. I need not speak of the practical power of our principles as they have been so often illustrated in the heroic conflicts for the right and the true, whether in the glens of Scotland or on the plains of Holland, or in the villages of France or on the northern coast of Ireland, or among the mountains of Switzerland. A portion of the people of my native State trace their ancestry back to the noble race of men who were compelled by Bourbon tyranny to flee from their once happy homes on the fertile plains of Languedoc, or in the delightful valleys of the Loire, and who found their asylum on the high banks of the James

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River in Virginia, or on the low lands of the Cooper and Santee rivers of Carolina. Others of my Virginia people are the descendants of the men who contended for Christ's Crown and Covenant at the foot of the heath-clad Grampians, or who fought the dragoons under Claverhouse at Bothwell Bridge, or who at the siege of Londonderry held out to the bitter end against James himself. There is yet in a branch of my own family, the old family Bible which their Huguenot ancestors carried with them first to Holland, and then to Virginia. Its covers are worn, its leaves are yellow and faded; they have often been wet with the salt spray of the sea, and the salt tears of the sorrowing exiles, but though the names are growing dim on the family register, I trust they are bright in the Book of Life; and now, thank God, the descendants of the Huguenot and Covenanter, and of the noble martyrs of the north of Ireland, are found dwelling together in one happy ecclesiastical household on our peaceful Virginia shores, with none to molest or make them afraid; yet ready, as I trust in God, ready once more, if need be, to brave and peril all for the testimony of Jesus, and for the defence of the faith once delivered to the saints.

My Lord, Fathers and Brethren, principles like these are worth contending for; a Church which has borne such fruits is deserving of our grateful love—of our most heartfelt devotion. And now what remains to us but to make our admirable system of doctrine and government more efficient than ever, by properly working it. How to promote this efficiency is one great object of the gathering of this Council. If we have practically illustrated the expansive character of Presbyterianism, and shown its adaptation to every locality on the earth, and to every exigency that might arise in that locality—with such an organisation, with such facilities for extension, if we have not made the progress that might be reasonably demanded of us, then the failure has not been due to any defect in the theory and constitution of our Church; the fault is not in the system, but in the men whose business it was to make it operative and efficient. What we now need is a new, sweet, and heavenly unction from on high—the effusion of that quickening grace and power which will arouse the slumbering energies of our Church, and cause every man to do his duty at his post, and by properly plying every instrumentality for good within his reach, to demonstrate the efficiency of our outward organisation. This morning, in visiting one of your cemeteries, I stood at the grave of one of your noble servants of Christ. I remembered that he tells us in one of his books that when he asked the engineer of the delaying train if they were waiting for water to fill the boiler, "No," the reply was, "it was not water, but *fire* that they wanted," to generate the steam, and set the wheels in motion. There is a baptism of fire which is not consuming, but kindling, life-giving, power-imparting, and that is what *we* want, that our Church may stand confessed before all men, as one of God's chosen instruments for filling the world with the millennial light and glory.

REV. MR. HENDERSON, Ballarat, Australia, said that he represented rather a big section of the Presbyterian Church and of the world, but it almost seemed as if they had been overlooking the southern hemisphere, and although that portion of the world was largely made up of water, and water was not good for growing Presbyterian Churches on, yet it must be remembered that the Presbyterian Church had taken deep root there, at the Cape, and at Australia, and New Zealand. It was therefore only right that they should seek to do something for these Churches. He had travelled over rather more than half the world to be present at the Council. Dr. Schaff had quoted from Calvin that Calvin would have gone over ten oceans in order to insure the union of the Reformed Churches. He (Mr. Henderson) did not know what Calvin meant by ten oceans. He did not know whether he would have been satisfied with the Pacific and the Atlantic, and the Pentland Firth in addition. He did not know where else Calvin could have gone to satisfy his soul, and carry out the great purpose he had in view. The people of Australia looked therefore to the Council for encouragement to them in their work. The Australians were beginning to court friendly relations with the Presbyterian Church in the United States, so he did not grudge all the attention that the American brethren were getting; but at the same time they might remember that not only behind the Rocky Mountains, but beyond the Ocean on the other side there were Presbyterian Churches, and he thought the Council had been forgetting them. He had heard the word "Australia" used, but it seemed to him as if it had been used more from oratorical than any other purposes, not because there was any true appreciation of the needs and requirements of the Australian and other Churches. He desired to show them that Presbyterianism was adapted to the wants of new countries like Australia and New Zealand, that it had been doing good work there, and, with encouragement from the delegates from the various parts of the world, they would go on working out still greater and higher results. They in Victoria had managed to get over all differences among themselves, and that was a new thing in the history of the Church. Professor Flint, in his very admirable discourse the other day, spoke of not hurrying on outward union. He (Mr. Henderson) agreed with all that, but if they wanted a thing to grow, they must help it a little. If he were to send home an Australian plant which was capable of growing, they would not toss it out and say it was meant to grow, and let it grow; but they would take good care of it, or he would not send home any more. And so they found that this union was a living thing. They had to allow themselves to be led by the laity in this direction. The laity, who belonged to several denominations, said they were not going to pay three men for what one could do. They were not going to have an Established Church, a Free Church, and a United Presbyterian Church minister in the one neighbourhood, and so the Presbyterian element was carried out, in so far as it gave the laity a power in the Church. So the clergy, however much they had been disposed to hoist their several banners and fight under them, were forced on by the laity, and if the laity of other Churches did the same thing as their Australian brethren had done, the clergy would have to follow them too. It was their business to be Presbyterians alone, and not Free Churchmen, or Established Churchmen, or United Presbyterian Churchmen, but to be Presbyterians, and meet the wants of the Presbyterian people all over the colonies. They in the colony of Victoria were proud of themselves, rather because in this respect they showed an example to the world. They had read with pleasure the accounts of the union of different Churches throughout the world which had taken place since; more especially that grand union that took place in America. At the same time they were in the field first, their union having been consummated in the year 1858. That

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union had been attended with the best results, and they all now forgot about their former differences. They lived in peace and harmony—just as much peace and harmony as if the Erskines had never left the Church of Scotland and the Non-Intrusion controversy had never been fought. They did not ask where good men came from—whether from Free Church or Established Church; provided they were good Presbyterians they were welcome, and the arrangement worked admirably. It was a sort of discovery to themselves, he thought, that they could drop a few non-essential particulars and become one, and yet that they had dropped nothing that they would not be better without. They had said—"Here are certain things that we were wanting to fight about, and we find they are not worth fighting for, and it would be a sin to fight any more for them." Applying the same principle, might they not look over their own wall a little into their neighbour's field, and see whether this wall was a wall of such separation? In consequence of their own union in Victoria they also came to cultivate friendly relationships with other denominations, and they found they had developed an enormous amount of confidence and love in other denominations. Before that their friends had said, "Look at these Presbyterian fellows, that is the set of people you will find all over the world fighting about little things; the less we have to do with them the better." But after they saw the Presbyterians had dropped all these things which had separated them from one another, they said, "They must be good fellows after all; see how they love each other in the Presbyterian Church of Victoria, working together to advance the cause of Christ. It would be a good thing to join ourselves with these men." The consequence of this was that he believed that in no other part of the world was there a greater feeling of brotherly love and kindness than in those Australian colonies, and especially in the colony of which he was speaking—the Colony of Victoria. They could work together without always being on the look-out for fear they might compromise themselves or commit themselves or lower their testimony. When they found those who equally with themselves were bent upon serving the same Master, then, so far as they could go, so far as they could agree, they forgot what those things were that separated them from each other, and if they did take a look at those differences they found that they were beginning in many cases to look a great deal smaller and more unimportant than before they had fancied them. They interchanged pulpits and preached for one another. Congregationalists, Baptists, Wesleyans, asked Presbyterians to preach for them. They were glad to have a Presbyterian minister if he had any gift of begging, especially to preach a collection sermon for them. In that department the Presbyterians were glad to reciprocate the compliment, especially with some of their Wesleyan brethren, who were rather good at that sort of thing. He thought there was scarcely a Protestant Church, a Protestant denomination, in whose churches he had not preached. He believed he had done a thing which had not been done since the Act of Uniformity was passed. He had preached in a consecrated church belonging to the Church of England. The friend who asked him he believed overstepped the law a little bit, though believing himself at liberty to do as he did in asking him to preach, but at all events the law is very much broader in the Church of England in Victoria than it is elsewhere. He had done all this, and if the Council thought the less of him on that account he did not think the less of himself. As he had said, the ministers of the Church of England were exceedingly friendly. One friend, who was somewhat of a High Churchman, came to him for advice. He had got into trouble regarding looking towards the east in certain parts of the service. While assuring him of his sympathy, he (Mr. Henderson) had said, "You are wrong in that direction." "What do you mean?" he rejoined. "Why," he replied, "we are told to look for the Divine presence which you so anxiously seek just in the middle of the congregation. Isn't it said that, 'I am in the midst of you.'" After again referring to the co-operation which exists in Victoria among all denominations, Mr. Henderson went on to say they had got very nearly as many ministers as they wanted for their people. They needed a few more to travel about. But what Mr. Balfour said that morning regarding Queensland was true of the place he came from; they had about one minister to every thousand Presbyterians of the population—a Church of 130 or 140 ministers, not to be despised by the Pan-Presbyterian Council, he could tell them, else it would be the worse for them. Now, in their contentions for the faith, they had had it thrown in their teeth, "Look how the Church is broken up into sects and fragments, and see how they hate each other those men who profess to be following the same Divine Master." But the thing was really so contradictory that now at last their adversaries were ashamed to say that any more. So that when they were forced to believe that there is a principle of brotherly love and kindness through the Church of Christ, beginning with the Presbyterians, they were beginning also to inquire what it is that is lying at the root of this brotherly love? He had just one word to say in conclusion. They were proud of their Presbyterianism, and they were proud, the most of them, that they had brought it from Scotland. Well, he daren't say much as to the state of Presbyterianism in Scotland, but he wanted to be proud of Scotland and its Presbyterian Church in all its different branches; and he wanted his children to be proud of it. But what was he to say when his children asked, "How is it, when we are all one here in Victoria, that there is not the same state of things yonder where you came from?" He did not know what their differences might be, there were doubtless some sores still. He only wanted to see them one, and he trusted it would come before he died. At all events, it would come in his children or children's children's time, when Presbyterianism shall be as much one in Scotland as it is in Victoria.

DR. ORMISTON, Brooklyn, said he was born on the banks of the Clyde, under the shadow of Tintock, and literally reared on oatcakes and the Catechism. In his early life he received from the lips of a now sainted mother the greater part of his boyish education in religion, as in everything else, and she had given him such an idea of that faith, fervour, pluck, perseverance, and powers of the race from which he sprang, that even before—well, before he wore breeks—he resolved that, whatever there was of muscle in his right hand or power in his tongue, they should both be employed in the defence and promotion of the very faith for which his fathers had died. He then proceeded to speak of and illustrate the expansiveness and adaptation of Presbyterianism in different lands. Noting, in passing, that he had heard with pain some people in Scotland even declare that the

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Shorter Catechism, which was expressly prepared for those of weaker understanding, was not fitted for children, he assured them it was, because he had tried it. It might be that the form of some of the words was like a pease-bannock that he remembered, in his early days—he found it hard to get his teeth through—but let them crumble at it and round it; let them begin at the middle and go to the end, and then get through it; and, having succeeded, they would find that the teaching of the Catechism was strength to the heart, and, if they went to the pulpit, grand matter for preaching. Dr. Ormiston next considered Presbyterianism in respect to its beautiful simplicity in its modes of worship. Get two good Presbyterians together, down they kneel, and if they uttered the Lord's Prayer and a psalm, that was worship in itself complete; and if the one man got up and exhorted the other, and the other returned the compliment, that was good instruction. The simplicity of Presbyterianism in respect of discipline was also one of its recommendations. If their spiritual life languished in heart or home, if closets were unvisited or family altars were grown cold, if Christian life was not nurtured with the finest of the wheat, they must not lay the blame of failure on the system they professed, but rather attribute it to the feckless, helpless, useless way they use their weapons. They had heard to-day that Presbyterianism was of Divine authority, and certainly its simplicity seemed to speak to its origin, all the Divine laws being simple. Dr. Ormiston concluded by adverting to the great progress which Presbyterianism had made over the world, and by urging continued and stronger efforts in the future.

PROFESSOR BRUMMELKAMP, of the Free Church of the Netherlands, who addressed the Council in his own language, said that from the first moment he learned there was to be a Pan-Presbyterian Council his heart leaped for joy.

On a former occasion, when a delegate from his Church to the United Presbyterian Church of Scotland, he rejoiced in the manifestation of a spirit of unifying; and, although not then a delegate to the Free Church of Scotland, as it was not known in the Netherlands that the Assembly of that Church was to be held at that time, he was greatly gratified at that Assembly allowing him the privilege of speaking to a Church, to which, as it were, the Lord had given existence in one day. He very much rejoiced to find that these Churches were then working towards unity.

But now he found yet another and greater demonstration of the same principle, and did not doubt that the angels in heaven rejoiced at this principle taking root in the hearts of Christians all around. They could become one, because they were one, belonged to one Lord, having one faith, one hope, one trust in the Lord Jesus Christ. Everything was working to the end of bringing them together. There was only one voice against it, and that was the voice of Satan, who was always pushing forward everywhere little differences, and fixing their eyes on them as if they had nothing to do but make them as large as possible, while the great thing was to acknowledge and follow the Lord Jesus Christ as the crowned Head of all.

In his good providence, God gave to the Churches of the Reformation, especially to the Reformed Churches, to realise the fourfold principle which is found in the Acts of the Apostles, second chapter—"And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." And this principle our fathers of the Reformation taught to the Christians of their time, so that they should walk after no other. And this also is the grand principle of Presbyterianism in these days.

Dr. Merle D'Aubigné has said that the most important time of the Reformation Churches was the year 1618, when the Synod of Dordrecht was held. Now that Synod was so imbued with the principle of the unity of Protestant Christians, that it invited the co-operation of the Episcopal Church; and even when the delegates of that Church said that the King of England was the head of it, the Synod did not reject them because of that.

In the days of Cromwell lived John Owen and Richard Baxter. The first was on the side of orthodoxy, and the other, as many thought, was inclined to Arminianism. Now there are letters in the life of John Owen written to Baxter, who was endeavouring to unite the various denominations. In one of Owen's letters he says it would be the most happy hour in his life were he to see such a union realised, but he adds that such union could not be realised unless the Lord directed the hearts of Christians away from the things wherein they differed to that in regard to which they were at one.

The state of things in the times of Owen and Baxter continued in after years. Men said, we differ very much, and there cannot be union until our differences are taken away. That was a deep they could not get over.

But in our days we are beginning to see what Owen and Baxter desired to see. The formation of the Evangelical Alliance some years ago was as a sign from heaven. And this Council is yet much more a proof to us that the Lord will ere long lead the Churches of the Reformation to see and feel that they are one in him.

Let us therefore give thanksgivings unto the Lord our only Master, and let us pray that he may more and more increase the spirit of unity amongst us.

REV. DR. DONALD FRASER of London said—I have been asked to say a few words on the relations which our Church ought to maintain to other Churches, or branches of the one Church of God.

In a creed more ancient than the Reformed Confessions, we say—"I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints." Why should we be admonished not to think of our Presbyterianism as if it were coterminous with Christianity? What have we done to expose ourselves to the suspicion of such bigotry? It is far from our thoughts to arrogate to ourselves any exclusive favour or dignity to the disparagement of others our fellow-Christians who are under some administration different from ours, and do not assent to all the points in our Confession. We pay them due respect—a respect all the more marked because it does not spring from any feeling of ecclesiastical indifference or dubiety. I value toleration and respect from a man who differs from me, and who can render a reason for his difference; but allow that I on my side may also be able to render a reason. So may our sister Churches feel the more assured of our regard for them, when we show them that we are not at all shaken in attachment to our own constitution and theology, but that we are able to look beyond what concerns our own part of the Catholic Church to those wider considerations and interests

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which affect the whole. In fact, settlement of judgment should nerve a healthy mind, bigoted or narrow. He who is not very sure of his ground may be uneasy and captious in spirit. But a firm persuasion gives to the individual, and surely gives to a Church, the calmness of conviction and the dignity of self-respect, which scorns petty disputes and vexatious jealousies.

My Lord, we do not at all pretend to say that we regard all the religious communities within the wide area of Protestantism as well or wisely constituted Churches; but we are in no haste to unchurch any. It is not we who raise offensive and irritating questions about the validity of Christian ordinances, or of ministerial orders. We do not admit that external shapes and governments are matters of indifference; we say the contrary; but we can never hold that a question of polity can of itself determine the right of an organised body of Christians to be recognised as an integral part of the visible Church. We do not allow that the doctrinal testimonies which our Churches maintain are of secondary importance; we affirm the contrary; but we should be sorry to think that only those who are in complete theological harmony with us are true Churches. We avow and act upon a far larger and more tolerant theory.

Of necessity our co-operation with other religious communities is carried on in alliances, societies, united meetings, and the like; and this commits us to no opinion in regard to the Churches to which those brethren belong with whom we associate, beyond this—that they are possible homes for true and loyal followers of Christ. Now, so long as we do not encourage the shallow notion that it is really of no consequence to what Church a man belongs, provided that he himself be a genuine Christian, we can scarcely go too far in reducing and soothing, if we cannot heal and cure, the discords of religious society, by joining readily and willingly, not merely with our fellow-Presbyterians, but with our fellow-Christians, in such works of righteousness and mercy as may be carried on in an informal extra-ecclesiastical union.

But this does not seem to me to exhaust our duty. While we hold that the one Spirit conducts his diversity of operations under diversities of administration, and entertain no chimerical notion of forcing or fusing all denominations into one, we must be careful not to speak as though we were content with the present disarranged or ill-compacted condition of Protestantism. On the contrary, as lovers of order and simplicity, we are bound to study how existing differences may be lessened, and how more friendly and reasonable relations may be established between Churches that are not able to coalesce. No nation is thought to have done enough when it has consulted its own interests, and guarded its rights, permitting individual citizens to form alliances and partnerships when convenient with citizens of other countries. It must also give attention to international relations, courtesies, and friendships. So is it with a well-ordered Church. It does not enough when it consults its own welfare, promotes its own work, and assists its own claims, giving leave to its members to act as individuals along with members of other Churches. It is bound to think also of inter-denominational relations, courtesies, and friendships.

I am proceeding on the assumption that we behave properly to one another, otherwise we go with a bad grace and little influence to other Churches. And the simple fact is, that we must work toward Presbyterian union and power for many a day before we efface from the minds of men in other communions the impression which Presbyterian feuds and dissensions have induced, that we are a very fractious and disputatious people.

How different should our character and influence be! I venture to say that, if only we had discretion enough and sweetness of spirit enough for the task, we are in the very position to exercise a calming, steadying, balancing power among the Churches. There is none of their systems with which we have not points of contact and sympathy. Episcopacy, or superintendence, is one of our leading principles; and no Church has so many Bishops. Congregationalism, as the development of the life and activity of congregations, is also one of our well-known principles; and so is Methodism, or the methodical combination of fervent activities. All these phases of Church polity are sound and good; and not by denying or decrying any of them, but by recognising and conciliating all, can the highest condition of the Church, as a visible institution, be reached.

I prognosticate nothing, whatever I may desire or dream, of Church conferences and councils greater even than this. But of this I am solemnly persuaded, that it is peculiarly incumbent on such a Church as ours to aim at saving Protestantism from degenerating into boundless desultoriness; and we shall never do this by merely stiffening and sectarianising ourselves.

Some cry out for practical results, almost before the Council has met; and there will be a cry when it rises, that it has yielded nothing but idle talk. But why say idle talk? Is there not such a thing as fruitful talk? Sound speech, which requires sound thinking at the back of it—is not this the very thing we want? I grow very tired of short-sighted practical people who give no heed to principles. The most practical thing in my opinion that we can do is to form opinions, to get hold of right theories, to set before ourselves and all the Church true and noble ideals up to which we may work. It is for want of this that much work is at present so confused and ill applied.

But above all theories and opinions comes love. This is the greatest of all, the wisest, as well as the most patient. We shall not go wrong if we be agreed with our brethren in the love of God and man, and, far from exulting in one another's mishaps, rejoice unfeignedly in one another's good. If one Church has a better principle or constitution than another, let it show this by its fruits. They who have the wisest plans, the highest privileges, the grandest memories, and the brightest hopes, are surely bound before the Lord and all the brotherhood to think the largest thoughts, to feel the widest sympathies, and to do the noblest deeds.

REV. DR. MACGREGOR, of St. Cuthbert's, Edinburgh, said he was sure he expressed the feeling of every gentleman in the house, when he said how thankful they were that the able discussion which had taken place that day had been closed with the very liberal, catholic, and able speech which they had just heard from Dr. Fraser. He agreed it was quite possible that they could make a great deal too much of their Presbyterian principles. As Presbyterians, we do not say, and our standards do not require us to say, that our system of government is Divine, to the exclusion of all others. We do not say that it was the will of Christ and his apostles that there should be in all times, and in all lands, one sharply cut, rigid, and inelastic form of Church government, utterly incapable of variety or of adaptation to altered times

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and circumstances. To say that would be to ignore the very genius of Christianity, and to imitate a too extensive folly of the present day.

But while we admit an allowable diversity in the outward form of the Church of God, we maintain at the same time that there is a divine apostolic model *which they do best who follow closest*, and that as regards the Presbyterian Church, the foundation of its constitution and government have been laid broad and deep on apostolic lines.

He held that it was well, well that this should go forth to the world ; for he felt that the charge of too strong and dogmatic assertion of her principles was one that could not be laid at the door of the Presbyterian Church. If she erred at all, it had been by going to the opposite extreme, and by maintaining too much silence when unchurched by those towards whom she had shown nothing but forbearance and respect, a silence which was very apt to be misconstrued into a conviction of weakness and of inability to defend her principles on Scriptural grounds. He was quite satisfied that there were many who had left her communion who would never have done so had they known how solid was the rock of Scripture on which Presbyterianism rests. It was quite true that in many parts of the world Presbyterianism was not known, and therefore this Council was greatly needed for enlightening not only those without, but some within our own dear land. To those who thought of leaving the Presbyterian Church he would say then, what he had said before, that they were leaving the Church whose misfortunes and successes formed the most sacred chapter of their national history, and had been inwrought into the very faith and fibre of their national existence. The character, temper, and sturdy independence of their people had strangely fitted into and been influenced by the Presbyterian mould. He thought it a great pity, under such circumstances, that the landed gentry and the aristocracy of Scotland, the hereditary and natural leaders of the people, should have broken so completely away from the people of Scotland, in the nearest and dearest of all concerns, the worship of God. The people felt it to a much greater extent than they had any idea of ; and the people would remember it. It was a pity for their own order ; a pity for their own influence, and for all those venerable and cherished institutions, from the Crown downwards, which stand or fall together, that so many of the great landowners had left the Church of the people, and made themselves aliens from the religion of the soil. Be the causes what they might, it was not conducive to the sympathy between class and class, to the sympathy which should co-exist especially between the people of the soil and the owners of the soil, that the latter should to so great and growing an extent become dissenters, not only from the national Church, but from the national worship. His remarks might grate upon the ears of some ; and he made them purposely ; feeling as he did, that it would have been a good thing for the best interests of Scotland, if there had been a great deal more of this plain speaking long ago. This was among the things which had led to the assertion that the nobility of Scotland had to a very considerable extent ceased to be the Scottish nobility.

SIR THOMAS M'CLURE, BART., D.L., Belfast, moved a vote of thanks to Lord Moncreiff for presiding on this occasion, and for the able and interesting address with which he favoured them. The name of Moncreiff, he added, had been known for many generations in connection with the Presbyterian Church.

LORD MONCREIFF returned thanks, and the Council, closed with prayer by Dr. Knox, Belfast, rose at 10.20 P.M., to meet again next day at 10.30 A.M.

THURSDAY, 5th July.

FIFTH SESSION.

THE General Council met this day at half-past Ten A.M., according to adjournment, and was opened with devotional exercises conducted by REV. DR. PHIN, of Edinburgh, President of the forenoon.

The Business Committee presented a Report as follows :—" The Business Committee have to report that the motion of Mr. Alexander Taylor Innes, proposed at the morning sederunt of the Council yesterday, is a motion competent under the constitution of the Council. They have further to report that the mover has submitted to them a short preamble which he proposes to prefix to the motion, and which is in the following terms :—' *That the Council, recognising the unity of the Faith in the Consensus of the Reformed Confessions*, appoint,' etc. The Council recommend that permission be given to make the addition desired, and that the motion in its extended form be submitted to the Council. In this connection the Business Committee would respectfully submit that, while under the Standing Orders all papers or proposals for the introduction of new questions must be submitted to the Committee, all motions on questions before the Council, when accepted by the chair as competent, should be dealt with by the Council itself, without being referred to the Committee. Such reference, it is submitted, should be made only when doubt is entertained as to the harmony of a proposal

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with the constitution of the Council itself. The Committee also had under consideration the remit from the Council as to a motion which might be submitted for adoption as a practical finding following upon the discussion of the fundamental principles of Presbyterianism. The Committee are of opinion that the exceedingly able and valuable reasonings under this head may properly be accepted by the Council, but that it does not appear needful or even desirable that any formal motion accepting or approving of these principles should be passed by the Council.

"As to the order of Business for to-day the Committee recommend that the motion submitted by Mr. Taylor Innes be taken first, and that after that the printed programme be entered upon. The Committee further recommend that the Rev. Dr. Plumer be requested to address the Council at the meeting this evening on the mission work of the southern Presbyterian Church among the coloured population of the Southern States. They also recommend that a Committee be now appointed to collect the general statistics of the Presbyterian Churches throughout the world, and to report at the next meeting of Council."

The Council having accepted this Report, adopted its recommendations, but declined to give leave to Mr. Taylor Innes to prefix his proposed preamble.

The motion of Mr. Taylor Innes being thus in order, was submitted without the preamble to the meeting, and adopted unanimously, and it was remitted to the Business Committee to nominate the Committee therein appointed.

Communication and Gift from Dr. Duff.

Dr. Blaikie (Clerk) said he had to intimate that he had received a letter from the grandson of Dr. Duff, in which he said that, being unable to be present at the meetings of the Council, Dr. Duff had published an Address as his contribution to the discussion on missions. Copies of this Address had been forwarded by Dr. Duff to the members. The Address formed a little work called "Missions: The chief end of the Christian Church." Dr. Blaikie added that they had a longer communication from Dr. Duff which would be presented to-morrow, because it bore upon the subject of Foreign Missions; but it seemed desirable that this communication should be made to-day, in order that members might find for themselves thei copy of the book mentioned, so that they might have an opportunity of looking into its pages before the discussion on missions came on.

Daily Prayer Meeting.

Dr. Blaikie intimated that a daily prayer meeting was held from 10 to 10.30 morning, in one of the class rooms in the quadrangle adjoining the hall.

The Antiquarian Museum.

Dr. Blaikie stated that a letter had been received, on the part of the Society of Antiquaries, intimating that the Antiquarian Museum would be opened that day and to-morrow, as well as the other days during the meetings, to members of the Council on presentation of their tickets. The Museum was not usually open to the public on these days, except on certain conditions.

The following Paper was read by Dr. Howard Crosby of New York, on

PREACHING, AND THE TRAINING OF PREACHERS,

INCLUDING THE RELATION OF PREACHING TO WORSHIP AND SACRAMENTS AND OTHER PARTS OF CHURCH WORK.

The word *preaching*, as representing the verbs κηρύσσειν and εὐαγγελίζεσθαι, strictly speaking, is applicable only to the proclamation of the gospel to a lost world, but the present use of the word makes it also a representative of the verb διδάσκειν, and so applicable to the continuous teaching of the pastor or teacher. Indeed, this is probably the idea conspicuously present to the mind in the modern use of the word. The Church of Christ certainly has these two distinct offices to perform, —to extend its bounds by presenting the glad tidings to those who are without, and to edify itself by means of the written Word; and those who represent the Church, especially in these two several offices, require different qualifications, and must use different methods. The evangelist meets an ignorant and often rebellious audience. He must deal in first principles, and have a ready wit to encounter and overcome the various forms of opposition. The pastor, on the other hand, has before him a people who know God's Word with more or less proficiency, and who are ready and desirous to know more. These docile hearts form the bulk of his audience, while here and there

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among them there may be an untutored or sceptical mind.

It is the work of the *pastor*, as a preacher, which we propose to consider in this paper.

We may very readily divide the subject into three parts, having reference respectively to the aim he has in view; the means he has to use; and the manner in which he is to use them.

First, The *aim* he has in view. This aim should be no other than that for which the Head of the Church commissioned him, and this we find clearly stated in Eph. iv. 11, 12: "And he gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors and teachers, with a view to perfect the saints unto a ministerial work, unto a building-up of the body of Christ." All the forms of Christian ministry, then, have the one aim: the rearing of the spiritual and only true Church of Christ, to its full proportions, as they shall appear in the final day of glory. The evangelists gather in from without, and the pastors and teachers use the material thus gathered, with whatever the Church itself furnishes, in strengthening, enlarging, beautifying, and unifying the whole structure. We have interpreted this passage of the *spiritual* Church; first, because the body of Christ is a spiritual body, according to the Scripture (1 Cor. xiii. 27), "Ye are the body of Christ," where no reference is had to an outward organisation; and secondly, because the perfecting of God's saints or holy ones is a spiritual process, the author of which is the Holy Spirit, whose work cannot be marked by man-drawn lines. The moment we lose sight of this spiritual character of the Church, we introduce other aims than the perfecting of the saints and the edifying of the body of Christ. We then strive to establish forms; we seek to exalt parties; we magnify trifles; and the builders, instead of working together to complete the common structure, are tempted away into by-plays and fancies that often even exhibit antagonisms. Where there should be a going-up of the walls of Jerusalem, with a united heart to the work, there will be something of a Babel confusion and frustration. The great errors which have so rent and torn Christendom, and brought reproach on the name of Christ, have largely arisen from substituting a formal and external for a spiritual and invisible Church. The Papal enormity has all its power from this source, and exactly as Protestant believers have conformed to this vicious principle, have they lost the health and vigour of normal Christianity. The sanctification of believers is a process, and not a new birth, as is conversion. The young plant is to be watched and tended. There is the blade and the ear, after that the full corn in the ear. Pastors and teachers are God's husbandmen to care for this. This is God's order for bringing the crop to the harvest. There is no short cut to the desired end, as some would have it. There must be experience, and experience takes time. No man can wish himself or believe himself into the results of experience. His effort will only end in a vain conceit, and put him out of the order of a true growth. The two favourite symbols of the spiritual life, as given us in the Scriptures, are the building mounting higher and higher toward completion, and the plant growing larger and larger from the seed. Now, this spiritual life, thus advancing, must not be confounded with aesthetic and intellectual culture. In this way Christianity is confounded with civilisation. While it is very true that spiritual life must civilise men, it is very far from truth that civilisation Christianises men. Greece, in her Periclean day of art and philosophy and literature, was a debased nation, or cluster of nations, in her religion. The age of Italian culture under the Medicis, was an age of rampant vice; and the Olympus of Louis Quatorze displayed very few features of Christianity. The aims of the Christian preacher is not to civilise man, however naturally such a result may follow his faithful activity. He does not teach agriculture or the fine arts. He wishes man to receive God's revealed truth, which makes wise unto salvation. He deals altogether with that truth, because he acts simply as God's messenger and agent, to build up the soul in godliness or godlikeness. Many a Christian minister has apparently forgotten that man was a sinner, and needed to be saved from his sins, and that he was ignorant and needed to be instructed in righteousness, and accordingly has ceased to perfect the saint, while he gave his attention to adorn the citizen. Perhaps the most insidious enemy of the truth is in action when culture takes the place of religion, and the minister of Christ becomes the social or political philosopher. As against, then, the mere establishment of ecclesiastical organisation, or the mere regard for man's temporal welfare, the aim of the Christian preacher is the development of the life of Christ in the individual man, and so in the community. For this end only he has

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received the commission from his Lord, and in this aim only can he expect the Lord's presence: "Go ye and disciple all nations" is the commission; "Lo, I am with you alway" is the promise. We cannot disjoin the two. The discipling to Christ is clearly defined as promoting and maintaining the union of branches to the vine—a life union by which much fruit is developed through the vine's force. "I am the vine (says our Lord), ye are the branches . . . severed from me ye can do nothing." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Bringing souls to Christ, and confirming them in Christ, this is discipling, this is the Church's work through its representatives especially wrought, and in this work the Lord's prospering presence is pledged. The pastor's especial part of this work is the confirmation of the discipleship, and to this end his preaching is to be mainly directed. In this duty we consider,

Secondly, The *means* he has to use. As the end is a spiritual one, the means are neither material nor carnal. The use of physical force to build up the Church of Christ might be treated simply as an absurdity, if, alas! the theory had not crystallised itself into fearful practice, staining the earth with the blood of its victims, and bringing the name of Christianity into reproach and contempt before the world. While Protestants are not likely to consider the sword as a means of grace, although in the past their record is by no means a clean one, yet, even among Protestants, who would loathe the thought of a propagandism *vi et armis*, there may be a violence of public opinion, a tyranny of dogma, which would make uniform creed and practice at the expense of conviction. Such a method of evangelisation has the spirit, if not the letter, of physical force. It is a disguised form of Popery; it is eminently human, and not divine. If man's will is to be enfranchised, it is the truth alone that can make it free, and not a majority power by threat or otherwise. So all appeals to partisan feeling, to national pride, to personal advantage, to philosophic symmetry, are but the use of carnal weapons, which are never mighty through God to the pulling down of the strongholds of sin and error. To bring a soul into union with Christ, or to establish a soul in this heavenly alliance, is so exotic to all natural thought, that nothing can be found in the natural apparatus of man for the work. God only can furnish the means, as he alone has revealed the aim. His Word is the spiritual weapon. It is "living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It is the entrance of that Word that giveth light. It is that Word which is the truth that purifies. It is that Word which regenerates and makes wise unto salvation. It is that Word in which the Spirit dwells, and with which the Spirit acts upon the heart of man. There is no other agency which shares the honour with the Word. It is the only lamp for our feet, the only light for our path. It is a jealous Word, as God is a jealous God. It will have no partner in making wise the simple, and in converting the soul. It is from God. All else is from man. It is that Word, therefore, which the preacher is to wield, in the administration of his high office. All truth is susceptible of illustration, arrangement, and comparison, and can be pressed on the attention by argument drawn from its own character. This fact suggests the true range of the preacher's addresses to his people. He is never to lose sight, or let his hearers lose sight, of the Divine revelation. Each effort of his mind and tongue is only to make God's truth more apparent in its relations and applications. If he turn to erect a philosophic scheme, the result of his own speculations, he is no longer a preacher of God's Word. If he become a mere counsellor of worldly wisdom, though he may be a very useful citizen, he has laid aside his distinctive calling. If he seek to amuse and delight his audience with elaborate rhetoric, he has abandoned his holy work. Whatever will turn the attention of his hearers from God's Word to man's word is false preaching, however favourably it may be considered by the community. Very different from all this is the fact that the preacher must use his tones, his look, his action, in full sympathy with his theme. The rhetoric, as well as the philosophy and wisdom, that legitimately flows from the power of God's Word in his own heart, partakes of the holiness of its source, and is not to be confounded with that wisdom of words which the Greeks seek after. The man who speaks God's Word is a living man with his own marked individuality, and not an automaton—and hence the forms of his deliverances must partake of his idiosyncrasy, but these are only forms, and if natural, or if even cultivated with godly purpose, will not mar or hinder, but rather fitly present the truth of

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God. There appears often a virtual distrust of the power of God's Word in the preaching of our day. A Christian minister thinks he must meet the enemies of the truth on their ground and not on God's. He must argue with the Materialist or the Pantheist on purely scientific or metaphysical grounds. He must enter the lists as a geologist, a biologist, or a linguist. He must talk learnedly of the stone age, and pre-Adamite man, of protoplasm and natural selection. In order to this he must read all the philosophers and scientists, and become a cosmical Humboldt, while the book of God must be proportionately neglected. Well, Satan gets him down into the world's arena and is satisfied. He 'll not convert souls or edify saints in that region, but he 'll get many a commendation in the newspapers. We desire to protest against this perversion of preaching. We insist that the preacher is uttering a revelation from God, and not acting a philosopher of the schools. The Bible furnishes him with quite strong enough weapons for any form of infidelity. The battle can be fought out on the grand principles enunciated in the Word, and need never be carried into the detailed technics of a speciality. If a preacher knows his Bible well, he is ready for any opponent from Porphyry to Strauss. God made his revelation a complete one for its purpose of saving man, and there is a dishonouring of that revelation when the imaginations of men are deemed a necessary *addendum* to it. Men's affections, not their intellects, are the hindrances to God's truth, and accordingly if the contest can be brought into the intellectual field, and so relieve the heart from the pressure of spiritual truth, men are satisfied. Argumentation can go on for ever there with much plausibility, the unbeliever being perhaps more thoroughly acquainted with scientific facts which he can dexterously manage to his advantage, while his heart is unassailed and unmolested in its godlessness. The Bible is God's attack on the heart, and preachers lose all their vantage when they prefer man's attack on the intellect.

God's Scriptures being then the preacher's material, we consider, *Thirdly*, The *manner* in which he is to use them. First, negatively, in no way in which he may mar their force. Any putting of the man before his message is a detraction from the majesty of the Word. A direct egotism in dogmatic assertion or an indirect egotism in the parade of learning on the part of the preacher, is an obscuration of the Scriptures. His manner of dealing with the sacred oracles should show him a receiver as well as a distributor. He should act as the disciples who took the loaves from the Master and distributed them to the multitude. His humility would point the hearer to the common source whence he as well as they derived their spiritual food. It is not what Dr. This or Professor That says which edifies the Church, but what the Holy Ghost saith; and every one who occupies the high position of a teacher in the Church should beware of a species of blasphemy, equally in uttering human *dicta* as the Word of God, and in uttering the Word of God as if it were human *dicta*. If egotism be a grievous fault in preaching, still more grievous is the transmutation of instruction to amusement. To rob the Word of its solemnity, to associate the great themes of sin, judgment, repentance, pardon, the Cross of Christ, and eternal life, with merriment and laughter, is an outrage upon the truth and a woe to the Church. The trifling jest and low wit that sometimes disgraces the pulpit must, we may believe, send a shudder through the ranks of the attending angels who watch the movements of the Church on earth. The eccentricities of the pulpit, as these buffooneries are euphemistically called, are but new wounds inflicted on our Lord in the house of his friends, causing deep grief to spiritual minds, and hardening careless hearts against all the approaches of the Divine grace. Loose-minded men flock to such preachers: and their churches are Sunday theatres, not for edification, but for titillation. A rough or careless manner in preaching may mar the delivery of the truth, suggesting a mere perfunctory performance, and so, we may say, taking the heart out of the service. This is an error all too common. The minister goes through his duty as though it were the turning of a crank or the working of a pump. His matter is most mechanically arranged, and his manner matches his arrangement. Many lean congregations derive their emaciated condition from this sort of tending. Instead of a shepherd, the minister is no more than a hireling, and careth not for the sheep. He gets his pay, and, then, alas! has to perform his task. Now, in direct opposition to all this, we say, secondly and positively, that the manner of the preacher should be earnest, natural, and solemn, and the preaching should be simple, clear, and fresh. Earnestness becomes the awful importance of the truth conveyed. Where eternal life or death is at stake, anything short of earnestness is mockery. A soul

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alive to the transcendent character of Scripture themes will speak so that men will fain hear, and any personal defects of the speaker will be forgotten in the impression made by his fervency. The seraph has touched his lips with a live coal from off the altar, and that is enough. He has an eloquence far beyond the schools. Ay, the school eloquence he will avoid. He will shun it as the wisdom of this world, which is not to be mingled with the gospel of Christ. He will not be thinking how he should accent this syllable or round that sentence, ever looking in a glass as the elocutionists do, but he will be himself, while forgetting himself, and speak out of the fulness of a godly heart. This was Paul's way. This will be his way. His naturalness will thus be a necessary accompaniment of his earnestness. Equally necessary will be his solemnity. He speaks about God, before whom the angelic host will veil their faces, and he speaks about human sin and misery and agony, and he speaks about a cross all bloody with the drops of expiation, and amid such thoughts he can only be solemn. The Bible is a solemn book. It brings a solemn message. Its proclaimer must be a solemn preacher. His preaching will be simple, because he has to deal with youthful or untrained minds, and because the gospel in Jesus Christ is a simplicity (ἡ ἁπλότης ἡ εἰς τὸν Χριστὸν). It is adapted to the young and illiterate, because it concerns the development of the affections and not that of the noetic powers. Preaching above the heads of the people is correctly noted as a grievous error in the Christian ministry. The effect upon the congregation may be imposing, but it is not edifying. They may admire the learning of the preacher according to the law "*omne ignotum pro mirifico est*," but there is surely no pasture for the sheep of the Covenant in all this. For like reasons the preaching should be clear, not intertwisted in its argument, or choked with tropes, or Delphic in its allusions, or careless in its connections. Clean definitions, plain arguments, incisive language should be used by a distinct and expressive voice. With this the preaching should be ever fresh. This can be the result only of faithful and continual study, a constant searching of the Word, and an eye trained to see its illustrations and adaptations. The preacher who depends upon old preparations becomes dull, monotonous, commonplace. To the thorough student of the Bible all nature and life become reflective of its glories, and the divine illumination thus penetrates the universal frame of things, till everything gives forth a holy light. But it is only the Bible student, with heart sanctified in his work, who can so mount from nature to nature's God. Nature's infinite variety will minister to him in illustrating the Word. Moreover, a careful habit of study will place the truth itself in a hundred different phases and positions to the mind, the knowledge of which (like the varied views of a statue) gives roundness and relief to the subject.

Now, if our view of the aim, means, and manner of the preaching be correct, we can easily draw the conclusion that the *training* of preachers should be pre-eminently a Biblical training. The theological seminary should be a Bible school. Text-books on theology should have a secondary place to the books of exegesis. Exegetics should be a more prominent chair than systematic theology. Or rather, the systematic theology should be resolved into an exegetic theology, gathered and constructed by the students directly from the Hebrew and Greek under the skilled guidance of Biblical scholars. The great defect of some of our theological seminaries is that they do not teach the Bible. They teach about the Bible, but they do not teach the Bible itself. The power of the Church for the truth will be greatly increased when every minister goes forth to his high vocation thoroughly charged (like an electric battery) with the Word of God. In this brief paper I have been obliged to restrict myself to one line of thought, the most important line connected with the subject. Hence I have said nothing of the way to construct sermons, or the way to deliver them, whether from manuscript or not, or of the length of the sermon, or the kind, topical, textual, or expositional; nor have I spoken of personal appearance and manner in the pulpit, or a preacher's mode of life among his people. All these subjects, full of interest and importance, and belonging to our theme, must be omitted by reason of the shortness of the time—twenty minutes—allowed to each paper. I cannot, however, conclude this sketch without emphasising the fact that for the preacher, as we define him, the first of all qualifications is a consecrated heart. If the aim, the means, and the manner of the preaching be spiritual, surely the preacher is to be a spiritual man. Heaven's message must come from one in close relations with Heaven. He that speaks the oracles must possess the *afflatus*. Any other agency will distort the trust. Let him that speaks for Christ see to it that his life is hid with Christ.

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The following Paper was read by Dr. C. STUART of Amsterdam, on

PULPIT ELOQUENCE WITH REGARD TO THE CHARACTER OF PRESBYTERIAN CHURCHES.

THE prominence given to this subject in the Council's proceedings is as it ought to be. Pulpit eloquence I assert and maintain to be a first desideratum, and likewise a special attribute and noble prerogative of Presbyterian Churches. This proposition I want only now to state in a few suggestions, submitting them to the Council's judgment, and leaving their more explicit development to each one's thoughts and wisdom.

I. The various Churches of Christianity, in as far as they are founded on the unshaken "Rock of Ages," represent different sides of the eternal truth, one or another vital part of the gospel, a more or less shining beam of that revelation in its full blaze of greatness and glory only conspicuous in him who is the Light of the world and the Sun of Righteousness, radiating more or less in different Churches, nationalities, and individuals, according to their special character and the spiritual relation in which they stand to Christ, the only true source of light and life.

II. There are *two instrumentalities* by which the living Head of the Church stands in connection with Christian Churches, and communicates to them his spirit and life. Those are the Sacraments and the Word. The Saviour himself alludes to them, commanding his disciples to "*Teach* all nations, *baptising* them."

III. The Roman Catholic Church ever was and is the Church of the *Sacraments*. Its hierarchical institutions, ceremonious rites, its aptitude rather for religious communion than for individual religious life, tend to give it a preponderating sacramental character. The Churches of the Reformation, on the contrary, stand decidedly on the basis of the *Word*.

IV. The more consistently the principle of Reformation has developed itself, the *more evidently* this side of Christian life appears. The Lutheran and Episcopal Churches having not gone so far in rejecting Romanism, are more or less sacramental still. The Presbyterian Church, more consistent and radical, with democratic organisation, Calvinistic creed, and Puritan spirit, forming the extreme left of Protestantism, is most essentially, by its nature and tendencies, the Church of the Word; consequently, of Gospel preaching and pulpit eloquence.

V. The Reformation, in its Presbyterian form especially, can perhaps be said to have overstrained what was necessary and right. Reaction, even the most lawful and noble, generally does; all consistency is one-sided, and one-sidedness ever has a deficiency. In its abomination of vain ceremonies and unfounded tradition, the Presbyterian Church made faith too much a doctrine, the gospel a catechism, and edification a teaching. Still, if there is a fault, it may be said to be a *fault on the right side*.

VI. As Christ himself was "The Word made flesh," and as he is the great teacher of humanity, so all true sacred eloquence is to be derived from *him*. All his words are deeds, but at the same time all his deeds are words. His acting and working are a continual preaching. His doing and teaching are one. If Christ is the Word, his gospel is a message that cannot be without being spoken out and proclaimed, and the vocation of Christ's disciple as such, is to be his "witness;" to bear testimony to his truth. Hence the eminently high place which sacred eloquence necessarily occupies in the Christian Church.

VII. This being as it is, the Church of Christ never was, nor could it be, without the preaching of the Word. The deeper it was felt, the more eloquently it was proclaimed,—*Pectus est, quod disertos facit*. In the old Church were St. Paul, Augustine, Chrysostom; the Catholics had their Bossuet, Bourdaloue, Massillon; the Reformed Churches, Luther, Saurin; you, Scotch Presbyterians, had your Chalmers and Guthrie.

VIII. Nowhere in the Christian Church does pulpit eloquence take such a prominent place as in a Presbyterian congregation. The fact is, that *too* much perhaps depends upon the preacher's individuality. Be this as it may, that pulpit eloquence should be considered of the highest importance in the Presbyterian Churches is undeniable. No altar here but the pulpit with its open Bible, no liturgy save the preaching of the gospel. Preaching with us is the main part of religious service,—too much so!—and the great means of edification. This is our "single ewe-lamb." Take it away, and to us nothing is left.

IX. The more important the place preaching occupies in the Christian, especially in the Presbyterian, Church, the higher our responsibility for doing it *well*. Be this responsibility felt, and eloquence will not fail. It is a gift of the Holy

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Spirit, though it should be cultivated by study; it is indeed nothing else but "truth proclaimed with earnestness and love." If the Spirit's fire be kindled in the heart, the tongue will be touched by the burning altar-coal. According to the etymology of the word, eloquence is merely *speaking out* that which is in the inmost heart. Let a man be a *Christian*, and be *himself;* let him feel that which Paul felt—"Woe unto me, if I preach not the gospel,"—and he will preach it well. Whoever has got something earnest to say cannot fail to be eloquent.

X. For a model of true eloquence, as for a model of *all* that is good, and pure, and noble, and high, we look up to *Jesus*, and him alone—"Never man spake like this man." In *speaking* more especially, he manifested himself. We do not read that he wrote, save once "on the ground . . . in the sand" (John viii. 6). He preferred writing in the *hearts* by his living word and example. In his words, too, he left us his example to follow. In his sermons, sentences, parables, replies, are to be found the homiletical precepts for all generations, the ruling pattern of real Christian eloquence.

XI. Real pulpit eloquence should ever bear and show the character we discover in the words of our Saviour, yea, of himself, the *Man-God;* it should be a *divine calling*, proclaimed in *human voice* and *words;* eternal truth repeated in every day's language. The true preacher "instructed unto the kingdom of heaven, will bring forth out of his treasure (of faith and love) things both new and old;"—ever the "old, old story"—but ever again new words: the daily bread, but this daily manna never stale, a new fresh draught from the ever-flowing fountain of life; again and again always the same pure metal of golden truth, but stamped with the mark of actuality so as to become a current coin on the every-day's market of life; the Divine Word made flesh—God's message of grace and peace brought down on earth, brought home to the heart; that which is highest, brought down to the level of the lowest, humblest, smallest,—that is the scope and glory of pulpit eloquence.

XII. The Presbyterian Church, as more emphatically the Church of the Word, the Church in which *individual* Christianity is perhaps more developed than anywhere else, is the domain where pulpit eloquence *can*, *may*, and *must* flourish as nowhere else. To excel in this special, certainly highest and noblest, manifestation of Christian life, is to be regarded as the *proper duty* and special *privilege* of Presbyterianism.

The subject thus brought before the Council was taken up by the following speakers:—

DR. DYKES, London, after a few introductory remarks, said the Presbyterian Church had always recognised that the strength of the Christian ministry was in the pulpit, but he thought if they had erred it was not by attaching too much importance to the work of the pulpit, but by attaching too little importance to other portions of the divine worship and service. They had heard it said on all sides in this country that the pulpit was rapidly losing the influence which it once enjoyed, and he sometimes heard it said that the pulpit must lose a good deal of its effectiveness in consequence of certain changes in modern life over which there was no use crying, because they could not help them. If there was real force in that, he confessed there was no Church in Christendom upon which the results of such a change would fall so disastrously as upon theirs, and it appeared to him to be of great consequence to them that they should be on their guard against anything which might have given a fair justification for the assertion that the influence of the pulpit was failing or was likely to do so. For his own part, he was not satisfied that the pulpit was losing its power. His own experience and observation, such as they had been, led him to the conclusion that this was a mistake—that it arose from the simple fact that while the pulpit had not been falling off, other forces had been growing and to some extent thrusting into comparative shade the pulpit power which formerly stood much more prominently in the eyes of men. He did not believe that the pulpit in Protestant countries was at this moment a weaker thing than at any other period of the Church. But it must be confessed, that with the wider culture, and especially with the extremely varied intellectual interests and activities which characterise our generation, the task of the modern preacher had become a vastly more difficult one than it used to be. The people whom they addressed were not intellectually so much at one as they once were—their thoughts were not running so much in the same channel; and it was much more difficult to lay themselves alongside of their people intellectually, so as to feel that they could touch all to whom they had to speak by being *en rapport* with their intellectual pursuits, and with the subjects on which they felt most interest; so that the labours of the preacher—which had always been one of the most difficult of human labours, demanding the largest and rarest assemblage of qualities—had come in their time to demand a still larger and rarer collection of qualities than before. Then they must acknowledge that the preacher had a far severer rivalry in the press, on the platform, and in public life generally. The periodical press, especially in England and America, was habituating the public to qualities in the treatment of current topics which had greatly raised the demands from preachers. In these portions of the press topics were treated with *verve* and incisiveness, with freshness of handling, and an apparent fulness of knowledge—which, however, was sometimes more apparent than real. This accustomed the people to a mode of handling subjects which made

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the utterances many of them had been accustomed to hear from the pulpit fall tame and commonplace on the ear. These things increased the difficulty of the work of the intelligent preacher of the present time immensely, and he thought it was a very fair point for a Council like this to consider how far these things ought to be taken into account, and by what means it might be possible to keep their average clergymen up to the mark in such a time as that in which we live. The first suggestion which must occur to every one was that it behoved them to perfect, if they could, their instruments and apparatus for the theological and practical training of preachers. He was far from thinking that the Church had adapted her seminaries of learning to the changed circumstances and enlarged requirements of the modern time as she ought to have done. He acknowledged that the Presbyterian Churches of Christendom had honourably distinguished themselves by the comparatively severe professional training to which they had subjected their clergy. There had been a reason for that, because Churches in which ritual took a much more prominent place than with them, naturally did not require from the average minister the power of interesting the people, and of expounding the Word of God to anything like the same extent as they required. Consequently, they found in these Churches a lower average of preaching power, but that low average was broken by conspicuous examples of eminent ability. The Church of Rome, for instance, required from the ordinary priest no power of speaking from the pulpit; but the Church of Rome had shown her wisdom in this, as in other matters, by always picking out and specially training men distinguished for oratorical power, and by bringing her educational apparatus to bear upon them so as to develop and use their powers to the uttermost. He ventured to think that they might learn from the Church of Rome in this matter. He thought that when they found amongst them men of eminent pulpit ability, it was hardly right to condemn them to perform the whole of the duties of the Christian ministry, so that they never could be trained to the highest pulpit power of which they were capable, and they never got the best work out of them. Until a comparatively recent period, Churches of a Congregational type had paid less attention to the academical training of their ministers; but it could hardly be said now that the Congregational Churches were not exerting themselves to give their students the highest education in their power. There was another matter at which they might look, and that was whether it was possible to carry the division of labour in the work of the ministry any further than had been done. He confessed that the events of God's providence within the last few years seemed to him to have been pointing in a direction in which the Church must take conscious and deliberate steps before long. His venerable colleague in the Council, who read the first paper, had very properly distinguished between what was usually called the pastoral and the halieutic or missionary department of preaching. Now, it seemed to him that a sub-division of work lying along the line of that division had been forced upon them by circumstances. Till within a recent time the work of preaching the gospel, both for the conversion of sinners and for the edification of saints, fell to be performed by the same men—namely, by the authorised representatives of the Church set apart for that work. But now they all knew that while there was not less missionary work done by ministers, a great deal more of it was done by those who were not ministers. So far from viewing that with jealousy, he thought it became ministers to hail it with devout thankfulness. He thought so, because it was absolutely impossible for those who were tied to a particular congregation, and bound to give their main strength to the edification of their own people, to give sufficient attention to missionary work; and the important question here was what methods could be brought to bear by the Church for organising and directing to proper results the voluntary and at present unauthorised and unofficial labours in missionary preaching of the members of the Church. He had only time left to say a word or two on pastoral preaching. There were three factors which mainly, by their proper harmony and combination, determined perfect preaching. These were—*first*, a due relation to Holy Scripture as the source and norm of truth, and the constant feeder of the life of the Church; *second*, a proper relation to the Church's own life and faith; and *third*, a proper relation to the preacher himself—to his humanity and idiosyncrasy. It was in the due apportionment of these three elements that the perfect preacher must be sought. He could not enter on all these, but would merely say a word on the relation of the preacher to Holy Scripture. They had always in the Presbyterian Church attached importance to this, that preaching should be derived from Scripture, based upon it, and informed by it; but it appeared to him that the true relation of the preacher to Scripture was not obtained when he merely in the form of expression or phraseology of his sermons followed Scripture antecedents. It was not so much in the use of Bible phrases that they should seek the relation to Scripture as in the preacher himself, and in his utterances being saturated with the essential thoughts of the Scripture, and his maintaining a biblical tone of sentiment and feeling in the expression of those thoughts. Merely to quote texts in abundance was not, or might not be, biblical preaching in the true sense of the word. It appeared to him further that they were entering upon a period when the Bible must be handled by the preacher not merely in the way of expounding those ideas which run through the whole of it, from Genesis to Revelation, simply on their dogmatic side, but in the way of showing the relation of the books of Scripture. They must not merely take care in their expositions of Scripture never to make a text prove what it did not mean, but most preachers were now beginning to feel that what ought to be aimed at was to make the organic unity and historical development of revelation intelligible to their people—so to preach that their people should understand that the Bible was not a mere magazine of texts by which doctrines were to be proved, but would be trained to understand the precise value in its own place in the historical literature of each particular book and portion of the Scripture.

Dr. John Ker, of Glasgow, was expected to address the Council on this subject, but Dr. Blaikie explained that through indisposition he was unable to be present at this sederunt.

Dr. JOHN HALL, of New York, who had been asked to fill Dr. Ker's place, said he should be ashamed of himself if he were not ready at any time to stand up and speak a simple honest word to his brethren upon the subject that was the business and duty and privilege of his life, as it was of the lives of so many of those to whom he addressed himself. He

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could only echo in a feeble way what had been said so admirably by his friend and brother, Dr. Crosby, from New York. Ministers, when they magnified the Word in comparison with culture as an instrument of pulpit power, were sometimes shrewdly suspected of belittling culture and scientific acquirements, because they did not happen to possess them, but in the particular case of Dr. Crosby that objection was absolutely pointless. As to the matter of preaching, could there be any second opinion among Christian people as to the substance of the Word of God being the whole Word of God? Those who had not had the felicity to be born in Scotland, when they wanted to read a book like Burns's Poems were sometimes furnished with a glossary of the hard terms at the end of the book. The Bible was differently arranged, and, he submitted, more wisely arranged. It had its glossary placed in the beginning, and so the Old Testament must necessarily take its place in their expositions of public teaching. There was a considerable danger on the part of ministers not to give the Old Testament its proper place, and to use a large class of words, such as "priest," "atonement," "reconciliation," "mediation," "intercession," and so forth, on the assumption that the people know their meaning as well as the ministers did, when in point of fact they did not; to obviate all which difficulties the Old Testament and the New, the whole Word of God, must constitute the matter that is to be presented by the preacher to the people. But he must take care, as had been hinted so justly, to put the truth in the specific place and relation in which God has put that truth in the Word. Truth out of place was sometimes as obnoxious as positive error, and there was danger in their violent antagonism to that which they held to be wrong, that they should misplace and exaggerate and twist out of the divinely-arranged connection that truth that God has been pleased to give for the comfort, and edification, and sanctification of immortal souls. To give the truth its due relation would be followed by giving, in the second place, due proportion to each particular truth. Let the man preach the truth in the relation and proportion in which he finds it in the Bible. Keeping that in view, he would be bound to give due proportion to what the Bible says about Church organisation, Church officers, Church life, Church responsibility. They would never throw difficulties in men's ways when they set forth the startling and most humiliating truths regarding the fall and man's depravity, in the very relation and connection in which God Himself has been pleased to put them in his Holy Word. If it were permitted him to say a word upon the manner in which he had to set forth the truth, he would say, in the first place, the minister ought surely to be intelligible; his language ought to be the language of common life, saturated, in the highest possible degree, with the tone and temper and feeling of the Word of the living God. He did not need, because he spoke the language of common life, to degrade his place by unfitting colloquialisms or by slang. Then, in the next place, his manner ought to be loving. Children ought not to be constrained to say to their parent, "Mamma, what was the minister so angry about that he was scolding to-day?" The manner in which they ought to speak ought to be an appropriate vehicle for the gospel of holy love. And this was not inconsistent with the manly exhibition of divine truth. The impression on the people should be, that behind what the minister said there was something in the man himself filled with the message that he was called upon to deliver, greater and nobler and more magnificent even than the utterances which he made to his people. They did not cease to be men by becoming ministers. They were to be brave, courageous, thorough-going men, speaking the truth of God, as God-fearing men having the truth and fearing Him who had given them His message to deliver. For himself he did not hesitate to say when he stood up to preach the gospel of the living God, after he had found it in the Word, and prayed over it, he felt that he was entitled to speak with an authority that did not belong to the lecturer, because he was a minister of Jesus Christ, a messenger, with a message given to him in the order of God's providential and gracious arrangements. He felt—and he thought his brethren in the violent recoil from sacerdotalism were sometimes tempted to forget this—there was a real office in the ministry, and there was a real proclamation of God's Word that they ought not to forego and forget when they stood up to make an honest, loving Christian exhibition of the truth as it is in Jesus. As to details in motive in preaching, they had need to take care of an apparent objectlessness. Their hearers should not go away saying, "*Cui bono?*" "What is the use of it? Assuming all that to be true, what comes of it?" They said, Well, go back to the Puritan motives set forth so vividly: they should not preach over the people; they should not preach at the people; they should not preach before the people; they should preach to the people, and if they did so they would be safe from one of the dangers to which they were always exposed when they were preaching objectless —viz., making too long sermons. He had profound respect for Scotch shrewdness. He remembered of a very valued friend of his in Dublin who had the happiness to be born in this land, who described a sermon which they had heard together. He (Dr. Hall) expressed some desire retrospectively that his brother had concluded a little sooner. "Yes," said his dry Scotch business friend, "and you would just say when he did finish that there was no particular reason why he should have stopped there any more than anywhere else."

DR. WATTS, Belfast, thought it might seem presumptuous for a professor of systematic theology to rise to say a word on preaching. He had been told, after coming to Edinburgh on the present occasion, that a minister in Edinburgh was asking a friend from abroad to look over a list of members of Council and point out to him a preacher whom he might ask to fill his pulpit. As he came down the list he said—"That is a professor, we need not be calling upon him." Well, he had heard of professors in Scotland who could do a little in preaching. The noblest preacher of any land, he believed, was a Scotch professor. He did not know a more important subject that could be brought before this Council than the one which had been so auspiciously introduced by his friend Dr. Crosby. He did not know a more solemn position which any human being could occupy than that of standing up as an ambassador of Christ to proclaim the message of salvation to sinners. If a preacher did not understand the economy of salvation it was impossible for him to preach it. He thought it was exceedingly important that they should remember what Dr. Crosby had said with regard to exegesis. The ablest living theologian, Dr. Hodge, combined with systematic theology, theology exegetical. He

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remembered that when he was at Princeton, Dr. Hodge's lectures on exegesis proceeded *pari passu* with his lectures on systematic theology. He was sorry that the lecture was disappearing from their pulpits. When a pastor, he invariably delivered a lecture during one of the services of the day, and he could not see how any man could instruct people in the whole counsel of God who did not take them through the whole Book of God and expound it as an organic whole. An exposition, he wished to say at the same time, did not mean passing from text to text. He had no sympathy with vague preaching. It was not the mere parrot-cry "Come to Jesus" that would instruct a man how he was to find access to the bosom of the Infinite Father. Let men be instructed who this Jesus is, and what is required in order that his salvation may become ours. No man could answer the question, "Who is Jesus?" without entering upon the department of systematic theology. Just as soon as a man began to tell what the Scriptures taught, he entered upon an exposition which involved the systematic treatment of the great system of doctrine therein revealed. The theory of fact *versus* dogma will not bear scrutiny. What is there in the fact of the Crucifixion apart from the great truths revealed in that august transaction? Nothing whatever beyond the ignominious death of a man. Before that fact can savingly impress the beholder, he must be informed of the personal dignity and relations of the Sufferer. He must know that he is the Son of God, the gift of the Father's love, and that he is suffering as an atoning sacrifice. The question arose—How is a man to offer the gospel? Well, he considered the answer to that question embraced simply this statement—He is to expound what the Scriptures teach about the ruin of the race, to tell of their guilt and absolute helplessness, and to proclaim the fulness of the salvation that is provided in Christ. The man who undertook to occupy the Christian pulpit and did not expound the ruin of the whole race, and correlatively with that the salvation provided for them, was not discharging his duty. As he described the ruin, the Holy Ghost impressed upon the auditor the deep sense of his guilt; and then, as he presented to him the Lord Jesus Christ and the glory of God as revealed in him, the preacher was furnishing the conditions in connection with which the Holy Ghost worked to save souls. When asked by his students for counsel in the department of homiletics during the time that Moody and Sankey were in Belfast, he said—"Just go to the inquiry meeting and face an inquirer asking, 'Sir, tell me the way of salvation.'"

DR. WILLIS, Toronto, emphasised what had been said by one of the essayists, and repeated again that the great thing for the pulpit was really to preach the Word. He differed from his respected friend from London who said that the preacher was not so much to deal with actual texts, quoting this or the other text, as to be impressed with the spirit of the gospel, and present that in the whole style and reasoning of his address to the consciences of the people. He believed a minister had power in the pulpit in proportion as he saturated his sermon with well-selected texts. Scripture selected in fitting proportion was the power of the pulpit, and it was the weakness of the pulpit that that element had been so much absent. The error of the half-century among their students and preachers, if not the professors, had been the elevating of exegesis overmuch in one direction. There had been an inordinate love for Greek and Hebrew speculation and criticism, to the neglect of ascertained truth as embodied in the Reformed Confessions. He had lamented the absence from the Scotch pulpits and English Nonconformist pulpits of those very things on which they most congratulated themselves when they were saying the best they could of themselves as Scotchmen, viz., that the Presbyterian Church had been foremost of all Churches in holding forth the Word. To many Episcopalian preachers the compliment was well due that they far exceeded in holding forth the Word of God. He thought the pulpit had been weaker of late. He thought it was weak as compared with the pulpit in former periods of their Church's history. One weak point of their system was over-attachment to the mere use of the preacher's power in expounding or teaching, and too little attention to the devotional. Prayer in the Presbyterian system was remarkably neglected. No doubt there are who can be trusted to lead the devotions of congregations, and many who have passed away had such power; but a far greater number were very deficient, and led these important services in a most unsatisfactory way—he meant from neglect of premeditation. It would be a great advancement if the Presbyterian Churches were to combine—and his friend Dr. Begg would not be afraid that he was coming out with any broad-school idea—and have a liturgy, not altogether to take the place of extempore prayer, but as a help. It would be a great assistance to many preachers, and almost a necessity to some, to have some right formula expressive of devotional thought. It would, he really believed, be a great assistance; and were there an Assembly like Westminster again, and he a member of it, he would, he thought, record his suffrage in favour of a form to be put into preachers' hands for use so far in the services. He concluded by indicating the opinion that preachers erred in occupying the pulpit as apologists for the Bible, as if the Word of God were on its trial.

PROFESSOR MONOD thought that as the subject of the present meeting was the training of preachers, it would not be out of place to say a word about the training of French ministers in the theological school at Montauban, in which he was a professor. Some weeks ago, he said, a new theological school was opened in Paris, in place of the one in Strasburg, which had been lost by them through the late war, and this loss has been one of the severest and most painful wounds inflicted upon them. Montauban was a small town in the south of France, near Toulouse, where a celebrated university had formerly existed, in the same time as the universities of Saumur and Sedan. There they had about fifty young men gathered from all parts of France. They lived in a seminary under the supervision of a pastor, who was named by the Government. The number of students was not great enough for the wants of the Church. They had at present more than forty churches which were without pastors. They had eight professors, three of whom taught in the preparatory class, and five in the upper or theological classes. Then Professor Monod entered into some details about the lectures which are given in the Montauban faculty, namely, moral philosophy, philology and natural science; then in the theological department exegesis of the Old and of the New Testament, Biblical criticism, systematical theology, church history and homiletic. He remarked that although it could be said, in a sense, with great truth, that theology was already given in Eden, as had been said on the preceding day, this germ had to be developed,

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and that we have to thank God who has given to the Church such men as Augustine and Calvin, and Chalmers and Vinet, and Schleiermacher, who have helped us to understand better the teaching of the Bible.

The students have also a certain exercise in practical evangelisation around Montauban. He wished them to pray for these young men before them. Very soon they would be sent out to work, having on the one side unbelief and scepticism, which was terrible in France, and on the other that foolish superstition, supported by false miracles and by bigotry, and if they were to be successful they need the blessing of God and the outpouring of his Spirit.

PROFESSOR MILLIGAN, Aberdeen, desired in the first place to express some difference of opinion from the admirable paper in which this subject was introduced by Dr. Crosby. In the course of the paper, if he rightly followed the speaker, he spoke of the great subject of dogmatic theology, and indicated his opinion that the time was come when that great subject should pass over into what he called exegetical or biblical theology. He might be supposed to be not so much interested in dogmatic theology as in exegetical or biblical; but when he followed the whole history of the Christian Church, more especially the history of the Presbyterian Church, he thought they could come to no other conclusion but this—and it were much to be regretted if any other idea should spread abroad in our day—that the grandest and noblest subject to which the human intellect could be devoted was the great subject of dogmatic theology. He liked to think of systematic theology as crowning the very pyramid of all human knowledge. He liked to think of all sciences, even those that were named by Dr. Crosby, and every branch of theological inquiry, coming and laying their treasures at her feet, and he trusted the time would never arrive when the ministers of the Presbyterian Church, however they might honour all other departments of theology, would cease to feel that that to which they were all to bring their contributions was what they knew as systematic or dogmatic theology. In connection with this subject, there arose to his mind a very grave question, which he most deeply regretted he had so little time to enter on—a question which seemed to have been before the mind of Dr. Dykes, and that was, What is the relation in which they wished to place the training of their ministers, the training, therefore, of their students of theology, whether in the hall or after they had entered upon their parochial charges, to this great subject of dogmatic theology? He desired to answer that question with very deep humility, and he asked his fathers and brethren to be a little tolerant to him, and a little indulgent if he perhaps might express an opinion in regard to it with which many, who were far more worthy to be listened to than he was, might not agree. He imagined that if they were to have a true dogmatic theology in any age, if they were to have their ministers and preachers trained in that which must always be the noblest element of their power, they must give to them as large a measure of freedom in reference to their Confessions of Faith and their systems of dogmatic theology as was consistent with holding the great doctrines which the Church was constituted to proclaim. Without this he imagined that nothing whatever could be done. He might ask them what was the use of lavishing resources of wealth, all the resources at the command of the Church, on the training of their students and ministers, if immediately after they had completed their training they put into their hands a long and definite system of Confession—might he not say a Confession *de omnibus rebus*, and he might also say *et quibusdam aliis?* It might not be so, but it would be allowed by all it was extremely minute and definite in its determinations, telling them that the relation in which they stood to these was that they must defend it in every particular not only in its substance but in its form. He knew that they would allow the minister and the student of theology to add to their knowledge, to add to those things that were already contained in their Confessions and dogmatic systems. They all of them started with the great truth that in the Word of God there were inexhaustible treasures. They all believed that there was there a *haustus primus, secundus, tertius;* and it was the most animating principle of all their work that the Word of God arose before them a treasury of divine knowledge which the ages to come would not be able to exhaust. But what he wished to say was, that this view of adding to the stores of their theological knowledge was, he thought, not the matter that pressed most upon the mind of earnest men. That which came home to them with the greatest power was the question—Was the truth of God, in the forms in which it had come down to us from our forefathers,—was that truth in the form best adapted to the wants and aspirations of the day in which they were living? Was it coming home to their own generation as a living power; was it present truth? Now, he needed not to say, in answer to these questions, that it was not enough for a man simply to take the Word of God in his hands and deduce by grammar and dictionary certain lessons from that Word. Something of this kind had already been expressed by speakers, but it was a truth that they could not have too deeply impressed upon them that a dogmatic theology that shall be a power in the age in which it was used, could not be formed by merely gathering texts out of the Bible and deducing legitimate inferences from them by means of the grammar and the dictionary. Dogmatic theology was a combined product. It was a product of the spirit of man in the condition in which the spirit of man exists in any age of the world—he repeated his words, it was a combined product, it was the spirit of man in the state in which the spirit under the teaching of God exists in any stage of the world, combined with the grammatical process to which he had referred. As his time was up, he concluded by saying that if they wanted true power in the pulpit and true power in theology, they must in these days leave to ministers as large a measure of freedom as was consistent with holding the essential doctrines of the Christian faith.

DR. M'COSH, Princeton, said the first point which he wished to speak on was what should be done in their colleges; he did not mean in their divinity halls, in what was called in America theological seminaries, but in their colleges for general instruction. He wished to tell them what they were doing to give religious instruction in these. In America the colleges were rather numerous, between 300 and 400; but they were all accomplishing some good end, and in nearly every one of them,—not in all, but in the great body of them,—religious instruction was given to the students, and they were all required to attend to it. They taught nothing sectarian. In his college, which was not under the General Assembly, they did not introduce any topics that would give offence to any

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evangelical denomination. They had a large number of Episcopalians, Methodists, and Baptists, but in regard to every one of them they insisted on religious instruction, and by that they meant biblical instruction. They did not teach them systematic theology—that they left to theological professors in their divinity course,—but they introduced them to the Word of God, and out of this their young men proceeded to the study of divinity. The students, he mentioned, held prayer-meetings among themselves, upwards of 250 of them regularly attending two, three, and four such meetings in a week, and there was not a student entering the college with which he was connected but was waited upon by his fellow-students and invited to attend the prayer-meetings; and out of these proceeded the great body of the ministers all over America. Biblical instruction, he thought, should be given to students who attend the European colleges. He ventured to touch on another subject: since he went to America he had observed a great change in the taste for preaching. In fact, it was thought that this little country of Scotland with her sister Ulster was making some conspiracy upon America, by sending forth preachers who occupied the highest places. What, then, was the cause of the change in taste for the kind of preaching? The men who had gone over there from this country had carried with them biblical preaching, and that was the secret of their success; the desire of the people being to have preachers who would preach, not after the New England style, which gave forth the thoughts of the preacher rather than the divine thoughts, but the Word of God in simplicity and in power. Those, again, who were most popular were not ashamed of using the old phrases of the Puritans, and they were not ashamed to divide their sermons into heads—for the people thereby remembered them all the more—and in New York, and all over America, that would soon be the style of preaching; and he thought it an auspicious circumstance that American brethren were learning to preach like this.

DR. BEGG was extremely glad to say that if Scotland had conferred any obligation on America, America had now repaid with great interest that obligation. They had received from the American brethren a great deal of most admirable instruction and advice, and he hoped it would go forth over the whole of Scotland, for he was sure it would be cordially re-echoed by the people of this country. It seemed to him that the first thing in making ministers was to make sure that their hearts were right, and this, he thought, had been too much omitted. Then, he thought, the training of ministers should be largely in the Divine Word, of course in the original languages, but he even thought it of great importance that men should commit to memory large portions of our English Bible. It would improve their own style of speaking, and would make a man eloquent who had no eloquence of his own. The truth was, the people of this country were just like the people of the United States, and were just as anxious to have the Word of God expounded as any American could possibly be. Of course he differed very materially from some of the statements of Professor Milligan. He did not see his way to allow of tampering with ordination engagements. In regard to altering the Confession itself, when they got a new Westminster Assembly they might begin to think about it, but in the meantime it was no part of their business to meddle with the standards of the Presbyterian Church. And he differed also from his friend Dr. Willis. They were not going to have any liturgies; liturgies would not accomplish the objects aimed at, and he would remind Dr. Willis that the old stool of Jenny Geddes was still here in the Antiquarian Museum, of which a friend of his observed—"It's a fell creepie; it would knock doon a dean yet." He had been requested to present to the Council a resolution in connection with the subject of discussion, which might either be adopted or sent to the Committee for consideration:—

"That the Council record its solemn conviction that the simple, full, and earnest preaching of the Word of God is the great work of the Christian ministry, and its profound thankfulness for the prominence given to the preaching of the Word in Presbyterian Churches, believing that the deep knowledge of the Scriptures, which it is the object of preaching to secure, is the true fountain of Christian devotion and devotedness."

DR. ANDREW THOMSON seconded the motion, remarking that he entirely indorsed the remarks made by his friend Dr. Begg.

The resolution was unanimously adopted, and the Council then adjourned.

Sixth Session.

THURSDAY AFTERNOON.

THE Council resumed at half-past two o'clock—Dr. ORMISTON, New York, president.

The Rev. Professor LEE, D.D., Glasgow, introduced the subject set down for consideration during the afternoon, by reading a Paper on—

THE ELDERSHIP: ITS THEORY AND PRACTICE.

I. THE technical name under which the office has so long passed and still passes, does not throw much light on the history or character of the eldership. With its different equivalents in Hebrew, Greek, Latin, and modern languages, the word "Elder" has always been employed in a very considerable variety of meanings, or at least with very different applications. Originally, doubtless, a term referring to age, it naturally came to indicate those who, whatever their time of life, had the gravity and wisdom becoming old men, and thence various offices of authority, both civil and ecclesiastical, for which such qualities are the fitting recommendations. For the different official positions to which the title of "Elder" is given in the Old Testament, the reader may be referred to an article in Smith's Bible Dictionary. It will be found that a very

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considerable latitude of usage in this respect prevailed among the Israelites and other eastern peoples with whom the Israelites were brought in contact in Old Testament times. Among the Jews of the time of Christ, the elders, whether of the Sanhedrim or the Synagogues, appear to have been in part civil, in part ecclesiastical, officers, possessing chiefly judicial, but also some administrative functions. It is a matter of controversy how far there is any precise and unvarying sense in which the term was employed in the ecclesiastical nomenclature of the Christian Church in the age of the Apostles. It was certainly not confined in that age to any purely lay official. Two of the Apostles, Peter and John, call themselves "Elders" (1 Peter v. 1.; 2 John i.; 3 John i.) Bingham notices that in after-times the name was commonly given to magistrates. "Some," he says, "of the *seniores* of the primitive Church were the *optimates*, the chief men or magistrates of the place, such as we still call aldermen, from the ancient appellation of *seniores*. These are those which . . . one of the Councils of Carthage calls *Magistratus vel seniores locorum*, the magistrates or elders of every city. . . . In this sense Dr. Hammond observes from Sir Harry Spelman and some of our Saxon writings, that anciently our Saxon kings had the same title of elders, *aldermanni*, *presbyteri*, and *seniores*. In the Saxon translation of the Bible the word 'princes' is commonly rendered 'aldermen.'"—(*Antiquities of Christian Church*, Book II. c. 19.)

The question whether it be allowable to apply the name of elders, as a technical designation, to the lay assessors of Reformed Churches will be considered afterwards. It may only here be noted, that when that question came formally before the Westminster Assembly, it was practically left an open question. Dr. John Lightfoot, in his *Journal of the Assembly of Divines*, notes, under the date Nov. 14, 1644, "There fell a debate about naming Church governors, whether to call them 'Ruling Elders' or no, which held a very sad and long discussion; at last it was determined by vote thus,—'such as, in the Reformed Churches, are commonly called elders.' Then Mr. Gillespie moved that they should be called 'Ruling Elders,' but this prevailed not."—(*Works*, vol. xiii. p. 330.)

II. Of the history of the office of the "Ruling Eldership" (to use, as we shall continue to do, a name which, though possibly liable to misapprehension, has at all events become habitual), space will not permit more than a few words to be said.

It is here assumed that the office as it now exists in Presbyterian Churches has not been introduced without Scriptural authority, or, in other words, that if not under that name (for on this point all Presbyterians are not agreed), yet, in point of fact, ruling "elders" formed part of the ecclesiastical constitution established by the Apostles. Nor is it necessary, in proof of this fact, to have recourse to the contested text 1 Tim. v. 17. It is enough to mention that among the "many members of the body of Christ" —"many members which have not the same office"—referred to in Rom. xii. 4-8, St. Paul enumerates not only "ministers" and "teachers," but "*rulers;*" and that among "the diversities of ministries" in the Church, the same Apostle elsewhere (1 Cor. xii. 28) expressly includes "*governments.*" On these grounds alone Calvin himself holds that we may rest the doctrine of a divine warrant for the ruling eldership. "In the Epistle to the Romans, and the first Epistle to the Corinthians" (he says), "Paul enumerates other officers (besides the ministers of the Word), as powers, gifts of healing, interpreting, governments, care of the poor (Rom. xii. 7; 1 Cor. xii. 28). As to those which are temporary I say nothing, for it is not worth while to dwell upon them. But there are two of perpetual obligation, viz., government, and care of the poor. By these governors I understand *seniors selected from the people*, to unite with the bishops in pronouncing censures and exercising discipline. For this is the only meaning which can be given to the passage, 'He that ruleth, with diligence.' From the beginning, therefore, each church had its senate, composed of pious, grave, and venerable men, in whom was lodged the power of correcting faults. . . . Moreover, experience shows that this arrangement was not confined to one age, and therefore we are to regard the office of government as necessary for all ages."—(*Institutes*, IV., iii. § 8).

For some time after the Apostolic age, a similar body of office-bearers, *i.e.* office-bearers specially charged with "government," was continued in the Church. Of this there are distinct traces in patristic literature. As one example may be quoted a sentence from the letter of Purpurius, Bishop of Limata, to Sylvanus—"Adhibite conclericos et seniores plebis, ecclesias-

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ticos viros, et enquirant diligenter quæ sunt istæ dissensiones, ut ea quæ sunt secundum fidei precepta fiant." In the writings of Augustine, again, there is (see *Contra Cresconium*, iii. 56) an allusion to what may even be described as a complete kirk-session—"Peregrinus, presbyter, et seniores ecclesiæ Musticanæ regionis." In the fourth century, Hilary of Rome testifies to the previous usage, at the same time that he records the fact of its general neglect in his own day,—"Synagoga et postea ecclesia seniores habuit quorum sine consilio nihil agebatur in ecclesia. Quod qua negligentia obsolverit nescio, nisi forte doctorum desidia aut magis superbia, dum soli volunt aliquid videri."—(*Comm. S. Ambrosii*, 1 Tim. v. 1.)

The lay element, though often confined within narrow bounds, and hardly felt in the practical administration of ecclesiastical affairs, was, it is apparent, never—even in the most corrupt times, and under the most corrupt forms of Christianity—wholly eliminated from the Church's polity; and in isolated Churches, like those of the Waldensians and the Bohemians, which either preserved from primitive ages, or early recovered comparative purity of doctrine and worship in the midst of prevailing error, the Apostolic rule as regards the eldership may, almost always, have been carried out in strict accordance with its original spirit. Still it is true that for about a thousand years previous to the Reformation of the sixteenth century, the rule in question was upon the whole in abeyance.

One of the first effects, however, of that great religious awakening was to restore to the Christian people, as distinguished from the clergy, their due share in the government of the Church. The subject was first formally brought into notice in Calvin's *Institutes*, and the establishment of consistories formed of lay elders in combination with ministers of the Word, as well as higher judicatories, in which the representatives of the people in like manner took an important part, soon became the rule among the Churches of the Reformation. At all events, within a hundred and fifty years after the publication of the *Institutes*, the practice had become almost universal. "The generality of all Protestant Churches throughout the world," says Owen, writing in 1689, "both Lutheran and Reformed, do, both in their judgment and practice, assert the necessity of the ruling elders which we plead for; and their office lies at the foundation of all their order and discipline, which they cannot forego without extreme confusion, yea, without the ruin of their Churches."—(*Nature of a Gospel Church*, *Works* (Goold's edition), vol. xvi. 130.)

The manner in which the theory was carried out differed slightly in different Churches. In Geneva, at the first establishment of the new régime, the Consistory, in which the government of the Church was vested, consisted of six ministers and twelve lay elders. Of the latter class of members, two were chosen from the ordinary council of the city, and the remainder out of a larger municipal body, the Council of Two Hundred. The nomination was in the hands of the ministers, though the actual choice was intrusted to these popular bodies. Both citizens and denizens were eligible, and the election was annual, the power of re-election being reserved, and generally taken advantage of. According to the laws of the Church, one of the syndics, not however as a magistrate, but as an elder, presided at the meetings of the Consistory. To this statement it must be added that Calvin himself appears to have ere long assumed the presidency and retained it till his death. The Consistory assembled every Thursday. The jurisdiction extended to matrimonial causes, and to cases of blasphemy, drunkenness, impurity, brawling, and fighting, as well as to heresy, neglect of public worship, and contempt of religion, or the clergy. The highest penalty inflicted by the Geneva Consistory was excommunication. In the case of hardened offenders, the secular arm of the town-council was resorted to. Ministers were subject to the jurisdiction of the Consistory no less than laymen, and liable to the like punishments.—(Dyer's *Life of Calvin*, p. 137).

Regulations very much the same characterised the earliest kirk-sessions in Scotland. In Scotland, so anxious were the Reformers to conform to what they believed to be the institution of Christ, that as early as the year 1556 or 1557, before there were even ministers connected with any of the few Protestant congregations yet formed, five ruling elders were appointed for the inspection of manners, and to rule generally in spiritual things, in the city of Edinburgh.—(M'Crie's *Life of Knox*, p. 140; Knox's *History of Reformation*, p. 237.) In Dr. M'Crie's *Life of Melville* will be found a graphic account of the early usages as to kirk-sessions in Scotland.

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As to their constituent members, there was the same anomaly as in Geneva, as far as the confounding of the civil and ecclesiastical judicatories is concerned: "In boroughs, it was the almost invariable custom to have some of the elders chosen from among the magistrates." In like manner, in University towns, it came to be the common practice to choose a certain number of elders from the University; and on the same principle ministers or preachers who happened to reside in the town were taken into the session. "The general law of the Church was, that the elders . . . should be chosen by the voice of the congregation over which they were placed. But deviations were made from this law at an early period." The session sometimes became the electors of the new elders. In other cases the choice was intrusted to the minister. The office of an elder was far from being merely nominal. Regular attendance on the weekly meetings of session was compulsory. The parishes were divided into districts, over each of which a certain number of elders and deacons were appointed as inspectors and visitors: in the one case, to delate offenders; in the other, to report on the case of the poor. The session took cognisance of all open violations of the moral law. One curious custom was that of nominating from time to time a certain number of elders as arbiters, whose duty it was, by an extrajudicial decision, to reconcile such members of the congregation as were at variance with each other. The practice of administering "privy censures," or holding an annual meeting, at which the individual members of the kirk-session—ministers as well as elders—had their conduct, both in and out of the session, considered and judged by their brethren, dates from a very early period after the beginning of the Reformation in Scotland.—(*Life of Melville*, p. 12.)

The powers assumed by, and the duties required of, the elders as constituent members of the kirk-sessions were, in those early times, often such as must startle modern readers of their records. Dr. M'Crie has collected a few instances; and many will be found in other works on early Scottish ecclesiastical history. Thus, the elders who were magistrates occasionally used their civic authority to carry out modes of discipline which were incompetent to the kirk-session as an ecclesiastical court: as in the case of a woman found guilty of immoral conduct (found in the Buik of the Kirk of Canagait, under Sept. 31, 1564): "*The baillies assistane the assemllie of the Kirk*, ordanis hir for to depart furth of ye gait within forty-eight hours heirafter, under ye pain of schurging and burning of ye scheike." The following is an extract from the record of the kirk-session of St. Andrews, for the year 1574:—"For good order to be observed in convening to hear the Word of God, upon the Sabbath day, and other days in the week when the Word of God is preached, as well of the students within colleges as inhabitants of this city, and others in the parish, the session has ordained căptors [afterwards named searchers] to be chosen to visit the whole town, and to that effect, every Sunday, there shall pass a bailie (magistrate) *and elder*, two deacons, and two officers, armed with their halberts, and the rest of the bailies to be in attendance to assist to apprehend transgressors, to be punished conform to the acts of the kirk." The elders, as members of the kirk-session, were consulted in the selection of the subjects of the ministers' discourses:—"29th December 1565—The minister takand consultation with the kirk quhat buk of the Scriptouris thai thocht expedient to be entratt for this present tyme, haifand endit the evangellis buke, efter ripe consultation, and invocation of the name of God, desires him to begin the Actes of the Apostillis. . . . The quhilk he promisit, God willing, to begin upon the xiij day of Januer instant."

It is impossible, within our limits, to go much further into the history of the office. Presbytery never gained much of a footing in England. The English Nonconformists have, as a rule, attached themselves to modes of church-government in which the eldership had no adequate recognition. The first English Presbyterian Church was erected at Wandsworth, in Sussex, in the year 1572, and was organised by the appointment of a minister or lecturer, and eleven elders, according to a constitution set forth in "the Order of Wandsworth," which will be afterwards noticed. In 1576, at convocations of the Puritan clergy, held in Cambridge and London, a scheme was devised for "Scottizing" the English Church, by, among other arrangements, changing the churchwardens into ruling elders. It is needless to say that nothing came of these projects.[1] It is noteworthy that in the Churches

[1] Even among English Presbyterians there was, chiefly owing to the absence of a sufficient number of members

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of New England in America, themselves an offshoot of English Presbyterianism, the office of the eldership was not introduced into the scheme of church-government without opposition, and for a time failed to be generally represented in the practical working of that scheme. "One point in the New England Platform of Church Government of 1649," writes Cotton Mather (*Ecclesiastical History of New England*, vol. ii. p. 239), "not universally received, is the distinct office of ruling elders to join with the pastors in those acts of Church rule which are distinct from the ministry of the Word and Sacraments, or to watch over the conversation of the Church members with authority. There are (he adds) some who cannot see any such officer as what we call a ruling elder directed and appointed in the Word of God; and the inconveniences whereinto many Churches have been plunged, by elders not of such a number, or not of such a wisdom as were desirable, have much increased prejudice against the office itself. Partly through such a prejudice, and partly, indeed chiefly, through a penury of men well qualified for the discharge of it, our Churches are now [that is, about the year 1700] generally destitute of such helps in government."

The writer has no access to statistics as to the present state of the eldership in Presbyterian Churches. The vigorous life of these Churches, in recent times, has doubtless been accompanied by an increased attention to the maintenance of their organisation in this respect as well as in other respects. It is estimated that at this moment nearly 20,000 persons fulfil the important duties of the office in question in Scotland alone. Some details as to the number of elders belonging to foreign Churches will be found in a Sketch of the Presbyterian Churches throughout the world, drawn up for the General Council by Professor Blaikie. From the general statistics furnished in this "Sketch," it may be calculated that the number of elders in Presbyterian Churches over the globe cannot be much short of 100,000.

III. The question was raised at a very early period after the Reformation, and has always since been matter of keen debate: What is the normal status, or official position of the ruling elder in the Christian Church? that is, what is his official position, according to the teaching and practice of the Apostles? And there are two theories especially on this subject, to which it is necessary that our attention should, for a little, be directed. It will be obvious, on the most cursory examination, that these theories point, especially in the more extreme forms in which they have sometimes been presented, to very different conceptions of the whole office, functions, and practical usefulness of the institution now in question.

The first theory is known as the Presbyter-theory. According to this hypothesis, at least in the form in which it seems to have been originally brought forward, it is in a subdivision of the order of the New Testament presbyters that we find the prototype of the ruling elder of the Churches of the Reformation, the New Testament Presbyters being held to be of at least two distinct kinds ("duo Presbyterorum genera" —Calvin, *Comm. on* 1 Tim. v. 17)—namely: (1.) those who labour in the Word; and (2.) others who do not perform the office of preaching, but are restricted to that of government (Calvin, *Inst.*, iv. 2, sect. 1). It was this modified form (as it may now be called) of the Presbyter-theory of the eldership which was substantially adopted in the Second Book of Discipline, which was maintained so zealously by George Gillespie, who, however, supposed three kinds of presbyters—(1.) preachers, (2.) doctors, and (3.) rulers—and others of the same party, in the Scottish Church, in the times of the Covenant, and which formed the subject of so much learned but fruitless discussion in the Westminster Assembly. The only definite authority claimed for the Presbyter-theory as thus stated is, it need hardly be said, 1 Tim. v. 17, a passage in which a distinction seems to be drawn between presbyters who rule, and others who labour in word and doctrine.

But it must be added that the Presbyter-theory has, more especially in recent times, occasionally assumed a form certainly more logical, but, if carried out to its legitimate conclusions, also much more directly in conflict with what I shall presently notice as the second theory on the same subject. The views of Calvin and Gillespie, as to a twofold, or, in the case of the latter, a threefold eldership, are, indeed, by comparison, unimportant, so that we can only wonder how they should have been attacked and defended with such vehemence and acrimony as we know

competent to undertake the duties of the office, a deficiency in the staff of lay representatives, and was, for a long time, the subject of complaint. "Some of the largest churches remained without any elders. . . . The English Presbyterian establishment had to commence its work from infancy bereft of its right arm—the Christian eldership." —Dr. T. M'Crie's *Annals of English Presbytery*, p. 196.

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they were, at one period of the history of the Church. If indeed it should be thought desirable to call the ruling elder a presbyter—always, however, on the understanding that he is a different kind of presbyter from the pastor—or, in other words, with the abatement conceded, as we have seen by Calvin and Gillespie, that he does not labour in word or doctrine, and in fact has not the same position or the same functions as a pastor, what possible objection can there be to giving him a designation which, in ecclesiastical and civil usage, has, as we have seen, always had a considerable variety of meanings, and which indeed is only a synonym for the name he (rightly or wrongly) usually bears? The Presbyter-theory has, however, sometimes (I repeat) assumed a form in which it is very much more than a question about words and names, and affects the whole framework of Presbyterian church-government. One of the latest statements of the Presbyter-theory, in this form, will be found in an article by Professor Witherow of Londonderry, in the *British and Foreign Evangelical Review* for April 1873. In this article it is almost enough to say that the writer claims for the ruling elder, as regards his original status in the Apostolic age, and consequently as regards the ideal which should be aimed at in all times, a complete equality in every way with the minister of the Word—the only distinction which is not otherwise than accidental, and must often be non-existent, being a distinction in special education and training. Thus, as to the qualifications of elders required during the Apostolic age and by the Apostolic rule, after mentioning that most of these were moral, Professor Witherow states that over and above the moral requirements there are two others insisted upon by the Apostles, deserving of special attention: one being "ability to rule," the other "skill in teaching," and says, "It is noteworthy that no exception whatever is made, —*every elder* must be able to rule, and also fit to teach." He admits that there is a difference between the actual position of the modern elder and his ancient prototype, a difference due partly to the cessation of miraculous gifts, but chiefly to removable causes; but he immediately proceeds to argue that the difference ought, as far as possible, to be made to cease, and that even those who are in our nomenclature "ruling elders," but whom he prefers to name "the untrained pastors of the Church," should be empowered, among other things, not only to preach in the congregation, when expedient, but to dispense the sacraments of Baptism and the Lord's Supper.

The second of the leading theories of the eldership is described, though for reasons which will afterwards be noticed, not very accurately, as the lay-theory. The following is the explanation of what is meant by the lay-theory, in the words of one of its most recent exponents (see Report by Committee on Kirk Sessions, Church of Scotland Assembly Papers, 1873):—"According to this view those officers whom 'Reformed Churches commonly call elders,' are not Presbyters in the New Testament sense, but are representatives of the laity in the government and discipline of the Church. They are never, it is maintained, referred to officially as presbyters in Scripture, all who are thus designated having been equally invested with the full powers of the Christian ministry. The distinction made in 1 Tim. v. 17 is not 'between presbyters in different offices, but between different presbyters in the same office,' practically engaged in different functions, and neither this nor any other passage of Scripture warrants the ordination of a second class of presbyters, with authority to discharge only one part of the duties of the office."

It is not proposed to attempt here to determine between these conflicting hypotheses. Let it only be repeated that they present totally distinct views of the office of the ruling elder. In the one case, that functionary confines himself to a position which may with perfect fitness be occupied by men taken from among the people, men without any of the special training required of the ministry, but, at the same time, with a training denied to the ministry and not without value in its own place; in the other case he is a kind of inferior pastor, or imperfectly qualified minister of the Word. In the one case he represents the popular element in the government of the Church; in the other case, he belongs much more to the clergy than to the laity; so that practically, in the scheme of church-government, the people are left wholly without representation. In short, in the one case his position and functions are distinctive and charactoristic; in the other they are precisely, or all but precisely, the same as those of an order of office-bearers already abundantly represented in the Church.

IV. It is now necessary to pass on to the consideration of the position and functions of the

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eldership, as these are exhibited in the practice of existing Churches. We here escape, happily, from controversy. The moment the question comes to be not what, according to the speculations of rival theorists, the eldership ought to be, but what it is, *i.e.* in the light of its actual organisation as an existing institution in Christian Churches, we find ourselves on ground that is no longer debateable. Practically the presbyter-theory "has never been carried out in any branch of the Reformed Church; and though attempts have been made to introduce it, they have speedily broken down."—(*Report of Committee on Kirk-Sessions, ut supra*, p. 6). In other words, whatever speculative opinions may be held by individuals, or even by communities, as to the original equality in official position of all elders, teaching or ruling, the practice is to make a vital distinction between these functionaries. This is frankly admitted by Professor Witherow in the article already referred to. "It is matter of history (he says) that the state of things which intrusted the spiritual oversight of the congregation to a number of elders of equal rank and authority did not last for any considerable time. . . . So early as the end of the second century the notion had become common that the bishop was superior to the presbyter. . . . The *seniores plebis*, with whom Cyprian and the third-century bishops consulted, and in whom our Presbyterian fathers delighted to trace the relics of the ruling elder, were in reality wise and influential Christians, laymen, not clergy, who . . . were sometimes taken into counsel by the bishops, after the fashion that Moses was accustomed to consult with the elders of Israel. . . . At the Reformation . . . there was a desire to return to apostolic precedent. . . . Still there has been a failure on all sides to reproduce the apostolic elder."—(*Brit. and For. Evang. Review* for 1873, p. 212.)

Without attempting to go into matters of detail, it may be sufficient here to notice that the main function of the eldership, according to universal practice in Presbyterian Churches, has always been expressed in the very name "*Ruling* Elders;" or, in other words, that the characteristic duty committed to the eldership is that of taking part, as assessors, with the ministers of the Word, in the discipline and government of the Church.

Let me illustrate this fact chiefly from the authoritative exponents of the form of ecclesiastical government followed in the Established Church of Scotland—a Church in which both the theories on the subject already mentioned have always found representatives, but in which, practically, one rule has obtained from the days of John Knox to the present hour.

In the Church of Scotland, as in other Churches, it certainly is, and always has been found, not only convenient, but even indispensable, that some at least of the elders should be qualified for, and should discharge, other duties besides those strictly connected with the discipline and government of the Church; and among these are included many *quasi*-clerical duties. Accordingly there are many cases in which the elders of a parish devote a part of their time to labours having in view the religious instruction, edification, and consolation of the parishioners; and they do so with equal propriety and usefulness. These labours, it is true, are entirely voluntary. But they are labours most commendable, and in some cases—especially in the case of large parishes where the minister cannot overtake all his work without assistance—they may even be said to be necessary. Nor is there any doubt that it is the duty not only of an elder, but of every private Christian, to do good *as he has opportunity*—that is, not only temporal but also spiritual good—to all men, especially to them that are of the household of faith (Gal. vi. 10). This is, according to Scripture, the duty of all Christians, elders certainly not excepted; nay, perhaps from the very eminence of the position which they hold in the Church, elders more than other men.

On this point some judicious remarks will be found in a letter of Robert Wodrow, published in *The Wodrow Correspondence*. Mr. Wodrow admits that "ruling and acting in Church judicatory is what mainly, if not only, is ascribed to the elder in Scripture." But he adds:—"I think there are many particular brotherly and Christian duties that lie upon every particular Christian, such as joint prayer with others in distress, cautioning them against sins they see them liable to, reproving sin when committed, doing all they can to prevent it in time to come, and, when they do not amend, representing it to others that can take course with it; and many other duties I might name. And with respect to these, every particular person may be said, in a large sense, to have a charge of his brother. Now, as to all these, I own there is a higher obligation lying upon elders than upon private

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persons. And their acting in name of the people in judicatories, but especially Christ's instituting them as persons to oversee the manners of the people, does empower them to discharge these duties with greater boldness and success; and if this be called the charge of souls, I own they have it."—(*Wodrow Correspondence*, vol. i. p. 182.)

Again, it has always been the fitting and commendable practice in the Church of Scotland, that elders should take part with the minister in the visitation of the members of the congregation, and other parishioners—this being indeed a work almost inseparable from the due exercise of that oversight of the flock which they, no less than the minister, have committed to them.

That, however, the special function of the eldership is, as far as the Church of Scotland is concerned, that already stated, cannot for a moment be disputed.

I shall first quote the Book of Common Order, prepared originally for the Church of Geneva, of which John Knox was minister, and introduced into Scotland soon after the Reformation. Its second chapter is entitled, "Of the elders, and as touching their offices and election." And the rule it lays down is this:—

"The elders must be men of good life and godly conversation, without blame and all suspicion, careful for the flock, wise, and above all things fearing God; whose office standeth in governing with the rest of the ministers, in consulting, admonishing, correcting, and ordering all things appertaining to the estate of the congregation. And they differ from the ministers in that they preach not the Word nor minister the sacraments."

It will here be seen that the oversight, discipline, and government of the Church, or "ruling," constitutes the duty of the elders according to the Book of Common Order. To the same purpose speaks the First Book of Discipline, drawn up by John Winram, John Spotswood, John Willock, John Douglas, John Row, and John Knox, in the year 1560, and formally recognised by a Convention of the Church in 1562. According to this venerable authority the elders are to be "men of best knowledge in God's Word and cleanest life; men faithful and of most honest conversation that can be found in the Church; . . . for it is not seemly that the servants of corruption should have *authority to judge in the Church of God*."

And it goes on to say—

"The elders being elected must be admonished of their office, which is, to assist the ministers in all public affairs of the Church—to wit, in determining and judging causes, in giving admonition to the licentious liver, in having respect to the manners and conversation of all men within their charge."

The Second Book of Discipline was agreed to (generally) by the Assembly of 1578, recognised by the Assembly 1638, and, though not a standard of the Church ratified by law, is a work of great authority. Speaking of the elders, it says expressly:—

"Their principal office is to hold assemblies or sessions with the pastors for establishing of good order and execution of discipline—unto which assemblies all persons are subject that remain within their bounds."

Once more: in the Form of Church Government of the Westminster Assembly approved of by the General Assembly in 1645, the statement of the place and duty of the elders is equally clear:—

"As there were in the Jewish Church" (it is there said) "elders of the people joined with the priests and Levites in the government of the Church, so Christ, who hath instituted government and governors ecclesiastical in the Church, hath furnished some in his Church, beside the ministers of the Word, with gifts for government, and with commission to execute the same when called thereunto, who are to join with the minister in the government of the Church,—which officers Reformed Churches commonly call elders."

These extracts from books of authority in the Church will be found to define with sufficient precision the functions of the eldership, showing that, according to the law and practice of the Church of Scotland, these functions relate distinctively to matters affecting the discipline and government of the Church.

It would be easy to produce evidence to the same effect as to other Churches. I shall only refer for a moment to the case of the great Presbyterian Churches of America. It was chiefly from the English Puritans, some of whose best blood flowed in their veins, that the founders of these Churches derived their ecclesiastical polity, no less than their doctrine. And on this point the views of the early English Puritans are well known. In 1605 "the Rev. Mr. Bradshaw (says Neal, *History of the Puritans*, vol. i. p. 449)

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"published a small treatise entitled *English Puritanism*, containing the main opinions of the rigidest sort of those that went by that name in the realm of England." Now the following is Neal's abstract of the chapter in the treatise in question "Concerning the Elders:"—"1. They held that by God's ordinance the congregation should choose other officers as assistants to the ministers *in the government of the Church*, who are jointly with the ministers to be overseers of the manners and conversation of all the congregation. 2. That these are to be chosen out of the gravest and most discreet members." Indeed, the very earliest "Directory" prepared by the Puritans of England—prepared too at the time (1572) when the first English Presbyterian Church was erected, the Church of Wandsworth in Surrey, and known as "the *Order of Wandsworth*"—is not less explicit in declaring the government and oversight of the Church, as the function of those who "are properlie called elders," as distinguished from "those who in the Church minister doctrine." (See "A Directory for Church-government, anciently contended for, and, as farre as the times would suffer, practised by the first nonconformists in the dayes of Queen Elizabeth," printed in 1644.) In harmony with such traditions, which the Pilgrim Fathers had brought with them from England, the earliest Directory of the American Presbyterians, the "Platform of Church Discipline," agreed upon by a Synod held at Cambridge in New England in 1649, and generally, though (as we have seen) not universally approved, contains the following account of the function of the eldership:—"The ruling elder's office is distinct from the office of pastor and teacher. . . . The ruling elder's work is to join with the pastor and teacher in *those acts of spiritual rule which are distinct from the ministry of the Word and sacraments committed to them*" (see Cotton Mather's *Ecclesiastical History of New England*, vol. ii. p. 218); and, according to Professor Witherow himself, such is the existing rule in the Presbyterian Church of America at the present day. In the American "Form of Church-Government," chapter v., as he states, it is declared that "ruling elders are properly the representatives of the people chosen by them *for the purpose of exercising government and discipline*, in conjunction with pastors or ministers" (see *British and Foreign Evangelical Review* for 1873, p. 216).

It is of the more importance to call attention to that which, at least according to the universal practice of the Church, is the true function of the eldership, because misunderstandings on the subject, and especially the existence of a vague apprehension that more serious responsibilities and more onerous duties attach to the office than are in fact imposed, have been practically found to hinder many from accepting the eldership who are in fact possessed of the very highest qualifications for the work actually required from them.

V. It only remains that I should refer for a moment to what, apart from the fact of a divine warrant,—which, however, is here assumed,—constitutes the leading recommendation of the ruling eldership as an element in the organisation of Christian Churches. That by means of this institution there is secured, and secured on an intelligible basis, and in a practicable form, a representation of the Christian people in the government of the Church, will be admitted. To have attained such an end is a very great triumph, and is indeed the leading benefit conferred on the Church by the institution of the eldership.

Popular representation as a theory is not peculiar to Presbyterianism. Owen goes so far as to say that "there is no sort of Churches in being but are of this persuasion, that there ought to be rulers in the Church that are not in 'sacred orders,' as some call them, or have no interest in the pastoral or ministerial office."—(*Gospel Church*, *Works*, vol. xvi. p. 130.) Nor are those Churches which do not admit ruling elders as a part of their constitution always without provisions by which popular representation may be more or less secured. The Independents, who at one time had ruling elders in each congregation, and so far followed the Presbyterian rule, if they now acknowledge none but "ecclesiastical persons separated to that purpose" as specially entitled to rule in the Church, attain what may be described as a species of popular government by lodging the power of choosing their own office-bearers, and much of the management of the Church, with the entire membership of each congregation. For evidence of the large extent to which the laity are represented in the Episcopal Church of the United States, and also in some Colonial Episcopal Churches, reference may be made to an appendix to Moberly's *Bampton Lecture* (1868).

In the case of the Church of England the want of an adequate representation of the laity is the

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subject of open regret among many of its best friends and supporters. The nearest approach in the Episcopal Church to the Presbyterian "Elder" is found in the churchwarden. The history of this office is thus told by the late Archdeacon Hook (*Church Dict. s.v.*):—"In the ancient Episcopal Synods the bishops were wont to summon diverse creditable persons out of every parish, to give information of, and to attest, the disorders of clergy and people. . . . [These] in after times were a kind of empanelled jury, consisting of two or three or more persons in every parish, who were, upon oath, to present all heretics and other irregular persons. And these in process of time became standing officers in several places, especially in great cities, and from hence were called Synod's men, and by corruption Sidesmen; they are also sometimes called Questmen, from the nature of their office in making inquiry concerning offences. And these sidesmen or questmen, by canon 90, are to be chosen yearly by the minister and parishioners (if they can agree), otherwise by the ordinary of the diocese. But for the most part the whole office is now devolved upon the churchwardens, together with that other office which their name more properly imparts, of taking care of the church and the goods thereof, which has long been their function." It is obvious, even from this brief description, how far churchwardens are from supplying in the Church of England the place which is filled by ruling elders in Presbyterian Churches. I have said that many zealous Episcopalians lament the absence in their own Church system of a more perfect representation of the laity. It would be easy to adduce abundant evidence of this fact. It is not, however, to be understood that the statement just made applies universally. Many members of the Established Church of England regard any encroachment of the popular element in church-government with the utmost distrust. The Rev. Orby Shipley represents a large and important party in the English Church. Yet in a work published in 1873, which is edited by Mr. Shipley, *Essays on Ecclesiastical Reform*, the claims of the laity to any real participation in church-government are dismissed contemptuously as unreasonable. "Every layman," it is said, "has a right to give his opinion on every ecclesiastical question, and he has a moral right to demand that such an opinion should be received with respect and attention in proportion to its merits. But it does not follow that he has a right to be formally consulted, or that his consent should be awaited before any decision is arrived at. . . . The non-recognition of this distinction seems to be at the root of the popular claim for the laity to an inherent right to constituent membership and co-ordinate voice in Church councils. . . . We go to the history of the Church and ask it the straightforward question, 'Can dogma be defined and laws be made for the Church without the concurrence of the laity?' And century after century, down through the primitive ages, comes the answer, They can."

The value of a popular representation in the governing body of the Church arises from various circumstances which can only here be indicated in the briefest possible way. One or two indications may be given:—(1.) It is of importance that those who have rule in the Church should have kinds of knowledge and experience in which the clergy are proverbially deficient, and which indeed can only be expected from a body representing various classes of the community. (2.) Nor is it less important that a practical check should be given to the tendency in all ecclesiastical bodies to sacerdotalism, or the tendency to a surrender of all power in the Church to those who fulfil the office of the ministry; a class of men deserving, within the limits of their own peculiar province, due respect and reverence, but whom it has in universal experience been found dangerous to intrust with exclusive power. And (3.) The importance of every means by which the laity are made to feel a personal interest and responsibility in the welfare of the Church must not be left out of account.

What is the actual state of matters under the Presbyterian system? It is not denied that there are evils inseparable from the delegation of co-ordinate authority in church-government to lay rulers. In many congregations those who alone can be selected, and who are in fact selected, as elders, are not uniformly the wisest and most prudent men. The eldership accordingly sometimes proves a hindrance rather than a help to the minister, and sometimes diminishes rather than increases the authority which ought to attach to the proceedings of the Church in whose government they take part. Upon the whole, however, the case is very far otherwise. I believe that most Presbyterian Churches owe very much of their prosperity and efficiency to their ruling elders; and are under the deepest obligations, on

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this account, to the large body of persons drawn from all classes of the community who fulfil, in their respective congregations, the important duties connected with the local kirk-sessions of which they are constituent members, many of them likewise giving the benefit of their counsel in the deliberations of the superior Church courts. In the fulfilment of these duties the ecclesiastical officers now referred to dedicate to the service of the Church an amount of time and labour which they cannot, without serious sacrifices, spare from their professional and social engagements; business habits, and varied experience in worldly matters, which are, both of them, in many ways of the greatest value in ecclesiastical affairs; a familiar acquaintance with the condition of the people over whom they have the oversight; and the influence of a personal character, piety, and zeal certainly not inferior to that of the clergy with whom they are associated in their spiritual charge. That they are wholly unremunerated for their "labours of love," while it ought to increase the feeling of gratitude due to them for these often onerous and irksome labours, has a natural tendency to augment the personal influence, and consequently the usefulness, of this important class of ecclesiastical office-bearers.

A single word in conclusion. Reference has been made to the importance of the services rendered to the Church by the ruling eldership. Let a single word be said as to the claims which the Church may urge to the loyalty of its members, when their services are lawfully called for in that office, as in any other in which they may advance the interests of the Church and the cause of Christ. There is always difficulty in securing a sufficient staff of competent men for the eldership. No man certainly ought lightly to undertake duties for which he considers himself disqualified. Nor is it possible to deny that the office of the eldership is not one without serious responsibilities. But the work of the government of the Church of Christ must be carried on.

The following Paper was read by the Rev. WILLIAM E. MOORE, D.D., Columbus, Ohio, on the same subject:—

THE polity of the Reformed Churches is based upon the general model of the Synagogue, as it existed in the days of our Lord and his Apostles.

That the model was not copied in every detail, nor limited by it, is obvious. Under the guidance of the Spirit, exigencies were provided for as they arose, *e.g.* the appointment of deacons (Acts vi. 1-6). Essentially we find in the New Testament Churches two classes of officers,—Presbyters, answering in the main to the elders of the synagogue, and Deacons, who may have had their prototype in the ὑπηρέτης of the synagogue (Luke iv. 20), and to whom were assigned the care of the poor, and at a later date the temporalities of the Church.—Origen, Tract xvii. in Matt. "The deacons preside over the money tables of the Church."—Cyprian, Ep. 25; Sozomen, Lib. v. cap. 8.

The distribution of the elements was a function of the deacons in the time of Ignatius—see Ep. ad Tr., Chap. ii. The Council of Nice, Canon 18, forbade deacons to distribute the elements to presbyters.

To the presbyters or elders were assigned the manifold duties of teaching, training, and ruling in the Church. A plurality of elders is found in every church, as was the case in every synagogue (Acts xiv. 23, xv. 4, 6, xx. 20, 28; James v. 14; Titus i. 5; Hebrews xiii. 17, etc.). We have no mention of a church with but one elder. These elders were all of the same order. They were chosen from the brotherhood, at first seemingly by the Apostles (Acts xiv. 20), or Evangelist (Titus i. 5): afterwards by the Eldership, with the approval of the people. They were called in common, ἐπίσκοποι (Acts xx. 28); ἡγουμένοι (Hebrews xiii. 7, 17, 24); πρεσβύτεροι (Acts xv. 4, 6, 23). They in common bare rule in the Church, and were its pastors and teachers. They were all required to possess the same moral qualifications, viz., those of a bishop (1 Timothy iii. 2-7; Titus i. 6-8, ii. 2).

In the New Testament πρεσβύτερος and ἐπίσκοπος are synonymous as titles of office. The elder is a bishop, and the bishop is an elder (Phil. i. 1). Officially the rank of all elders or bishops was the same; so Jerome, Ep. 82 ad Oceanum, "Apud veteres iidem episcopi et presbyteri, quia illud nomen dignitatis est, hoc aetatis." *Id.* in Tit. i. 7: "Idem est ergo Presbyter qui Episcopus." The functions of these συμπρεσβύτεροι were diverse, as is shown in St. Paul's statement of the diversity of gifts, 1 Corinthians xii. 4-11, "Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord," etc. Verse

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28: "And God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues," etc. (1 Cor. xii. 4-11, and 28-31). If it be said that the first of these passages applies to all the members of the Church, then *a fortiori* to the official members. As to verses 28-31 there can be no doubt, and cf. Ephesians iv. 11-16.

In the Church, as in the Synagogue, one of these elders was chosen προεστώς, *i.e.* president or moderator, at first perhaps in rotation, but afterwards on account of special fitness, and to him was assigned the function of teaching in the Church, and of presiding over the brethren, with whom in common he shared the functions of a ruler (1 Peter v. 1), (Justin Martyr, Pap. *cir.* 65). Hence 1 Timothy v. 17, "Let the elders that preside well (καλῶς προεστῶτες) be counted worthy of double honour, specially they which labour in word and doctrine." At first it would seem all these presbyters, as occasion required, exercised all or any of the functions of their office; administering the sacraments as well as taking the oversight of the flock (Hilary the Deacon, A.D. 380, in commenting on Ephesians iv. 11).

In the distribution of the gifts of the Spirit, "dividing to every man severally as he will" (1 Corinthians xii. 28-30), there was developed in one and another a peculiar fitness for the diverse functions of the one work of taking heed to the flock over which the Holy Ghost had made them equally ἐπίσκοποι, to feed (ποιμαίνειν) the Church of God (Acts xx. 28). Hence, in the same official rank, we find diversities of functions, as there are diversities of gifts (Romans xii. 6-8, 1 Peter v. 1-2). But they were all pastors and teachers, "instructing the churches, not indeed exclusively, since teaching and evangelising were not an exclusive official prerogative (Acts viii. 1, 4), but a universal prerogative and duty. Yet they were responsible for the teaching, wielding an authority in it and over it peculiarly their own. Teaching was an official, though not an exclusive official prerogative. Others might teach who felt moved to it, but always under the direction of the elders, who alone had official authority to teach. In a word, the whole eldership was a pastorate. If these elders did not all teach, as even in the Apostolic age all did not teach, though advised and urged to do so, it was simply because, for some reason or other, they deemed it inexpedient, not because it was no part of their office to teach."—(Professor R. D. Hitchcock, *American Presbyterian Review*, 1868, p. 265.) See Neander, vol. i. p. 197; Gieseler, vol. i. p. 243, note 13.

Eldership in the Reformed Churches.

The Reformed Churches restored this office of the primitive Church, not, it is true, according to the New Testament and Apostolic model in all respects, but appealing to the Bible for divine sanction. In 1467 the Bohemian Brethren (*Unitas Fratrum*) chose elders to assist in the government of their churches (Gieseler, *Church History*, vol. iii. p. 452, n. 7.)

In 1542 John Calvin established the Presbyterian polity at Geneva, and in a few years it had been adopted by nearly all the Churches of the Reformation. It is probable that had Edward VI. lived to carry out the views of Cranmer and his associates, the eldership would have been adopted in the Church of England (Pierce, *Vindication of Protestant Dissenters*, p. 23).

That the functions of the eldership, as restored at the Reformation, were narrower than in the Apostolic age, is obvious. They were distinguished from the ministers of the Word. They were chosen more exclusively for government and discipline, and were regarded especially as the "representatives of the people," exponents of the lay element in the churches, and hence are commonly designated as "lay elders." The functions of preaching publicly in the church, and of administering the sacraments, were specially assigned to the clergy, as was also the moderatorship of the session.

Calvin's elders at Geneva were laymen. "Two of them must be members of the Lesser Council of State, and ten of them members of the Large Council. They were to be elected every year; the clergy nominating, the Lesser Council voting, and the people having a veto. There was nothing like clerical ordination in their case. They were simply laymen called in year by year to assist in the discipline and government of the Church."—(Hitchcock, *Presbyterian Review*, 1868, p. 254.)

The Church of Scotland, from which chiefly the Presbyterianism of England, Ireland, the Colonies, and the United States is derived, gave to the eldership, in theory at least, more of the functions of the elders of the early Church. In the First Book of Discipline, Chap. vii., 1560, it is declared, "Their office is to assist the Minister

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in their execution of discipline in all great and weighty matters.

"The elders shall watch upon all men's manners, religion, and conversation, that are within their charge, correct all licentious livers, or else accuse them before the session.

"They should take heed to the doctrine, diligence, and behaviour of their minister and his household, and, if need be, admonish them accordingly."

In the Second Book of Discipline, 1578, Chap. vii., they say, "We call these elders whom the Apostles call presidents or governors. Their office, as it is ordinary"—see chap. ii. as distinguished from the extraordinary or temporary—"so it is perpetual, and always necessary in the Kirk of God." They further define: "The eldership is a spiritual function, as is the ministry."

They further say: "It is not necessary that all elders be also teachers of the Word, albeit the chief ought to be such, and so are worthy of double honour." The Scottish elder might, therefore, if qualified, preach in his own church. Their special and common office they define to be, "as well severally as conjunctly, to watch diligently over the flock committed to their charge, both publicly and privately, that no corruption of religion or of manners enter therein;" . . . to be "careful in seeking after the fruit of the Word in the people;" to assist the pastor in examination of them that come to the Lord's table; *item*, in visiting the sick. The elder was then also a pastor, and was declared to share his office "with the pastors and doctors."

The Westminster Assembly—Form of Government, Title, "Other Church Governors;" and Directory for Church Government, Title, "Of the Officers of the Church"—say, "It is likewise agreeable to, and warranted by the Word of God, that some others besides the ministers of the Word be Church governors, to join with the ministers in the government of the Church; which officers Reformed Churches commonly call Elders."

The Presbyterian Church in the United States, 1789—Form of Government, Chapter v.—says, "Ruling elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline, in conjunction with pastors or ministers."

It seems to follow, as well from the historical standards of our Churches as from the Scriptures, that the elder is of right a pastor, and a teacher—if qualified by suitable gifts—as well as a ruler, in the church which has chosen him to be an elder. These functions belong to his office. The exercise of them is a question of expediency, determined by his own gifts, and the call of the people, and the sanction of the session.

A question has been mooted of late in the Churches of the United States, and perhaps elsewhere, whether an elder, if chosen, might fill the chair of moderator of Presbytery, Synod, or General Assembly. The chief objection urged is the requirement—Form of Government, Chapter xix. section iii.—that "the moderator . . . shall open the next meeting with a sermon." But if, as is assumed by the Second Book of Discipline, chapter vi., *supra*, ruling elders may be "also teachers of the Word," their difficulty disappears, and it becomes a question of expediency which the judicatory may decide for itself.

Undoubtedly an elder, if qualified, may preach in his own church, with the approval of the session. And so the expedient of Wesleyan and other Churches, of appointing local preachers, is a perpetual provision of the Presbyterian Church, however much it may have been neglected, or even ignored.

When one is chosen and ordained an elder, it is for the eldership to ascertain with what of all the gifts of the episcopacy the Spirit may have endowed him, and to use him accordingly as opportunity offers. The call and the necessity for what is called lay preaching in our day, and which is probably to increase, may thus be met, in strict accordance with our polity, by calling into the eldership laymen of approved character who are the choice of the people, and who are, according to the Scriptural requirement, "apt to teach"—διδακτικοί (1 Tim. iii. 2; 2 Tim. ii. 24). In "the Presbyterian Church in the United States" the lay elder is, as regards the function of ruling, an officer only of the church which has chosen him.—(Form of Government, Chapter v.) By delegation of his brethren he may bear rule, through the Presbytery, Synod, or General Assembly, in the Church at large.

A special session, *i.e.* of elders from different churches for the exercise of discipline, is held to be unconstitutional.—(Minutes of General Assembly, 1823, p. 92; 1824, pp. 115, 117; and 1860, O.S., p. 28.) An elder may not be called in to adjudicate in another church.—(Minutes, 1831, p. 324.) He must be "a member in full com-

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munion in the church in which he is to exercise his office."—(Form of Government, Chapter xiii., section ii.) Hence a minister of the Gospel may not be chosen an elder, inasmuch as he is not a member of the particular church.—(Minutes, 1856, p. 522, O.S.; 1865, p. 13, N.S.; 1869, N.S.; 1874, p. 84.)[1]

Term of Service in the Function of Ruling.

In all the Reformed Churches the term of actual service was limited by election for one or more years. In Geneva, 1542, the elders were elected every year. In France, 1559, no limit was set, but elders are "expected to continue in office as long as they can."—(Quick, *Synodicon*, p. 28.)

In Scotland, 1560, by the First Book of Discipline, Chapter vii., it is provided: "Their election shall be annual, where it may be conveniently observed." It is assigned as a reason why it is not necessary to appoint a stipend for elders and deacons, that "they are changed yearly, and may wait upon their vocation with the charge of the Kirk." Another reason is assigned by Knox, *Works*, vol. ii. p. 234, viz., "Lest that by long continuance of such officers, men presume upon the liberties of the Kirk." He adds, "It hurts not that one man be retained in office more years than one, so that he be appointed yearly by common and free election."

The Second Book of Discipline, 1578, while affirming the spiritual nature of the functions of the elder, and that "elders once lawfully called to the office, and having gifts from God meet to exercise the same, may not leave it again," but "may relieve one another for a reasonable time, as was among the Levites under the law in serving of the temple," yet leaves the annual election as fixed by the First Book and by the uniform usages of the Reformed Churches. Spotswood (*History of the Church of Scotland*) tells us that in his day (*obiit* 1639) the rule was that the election of elders and deacons ought to be made every year once, "which we judge to be most convenient to be done the 1st of August yearly."

From the beginning the election had been by the members of the Church. First Book of Discipline, Chapter vii.—"How the votes and suffrages may be best received with every man's freedom in voting, we leave to the judgment of each particular Kirk." The Second Book of Discipline, Chapter iii., says, "Election is the choosing out of a person, or persons, most able, to the office that takes, by the judgment of the eldership, and consent of the congregation to which the person or persons shall be appointed." This applies to all offices. They further say, "It is to be eschewed that any person be intruded in any offices of the Kirk contrary to the will of the congregation to which they are appointed, or without the voice of the eldership." From this it would seem that the eldership nominated and the people elected. In 1642, however, in answer to a question "anent the choosing of kirk-sessions," "the Assembly ordains the old session to elect the new session both in burgh and land, and that if any place shall lack in the session chosen—by death or otherwise—the present session shall have the election of persons to fill the vacancy."—(Session 5, August 1, 1642.) Annual elections, however, seem to have continued, at least in theory, for in 1705 we find certain overtures of the General Assembly, professing, among other things, that "annual elections ought to be rectified, and that new elections of elders, except in cases of great necessity, should only be within the compass of four years." These overtures, however, were never adopted.—(Acts of General Assembly, Church of Scotland, Edinburgh, 1843.) The theory of the Church of Scotland is therefore annual election of elders; its practice, election without assigned limit.

The "Directory for Church Government" of the Westminster Assembly 1647, was "recommended" in connection with the "Adopting Act," 1729, by the Synod of Philadelphia, then the supreme judicatory of the Presbyterian Church in the American colonies. This Directory became the general model by which our congregations were organised. The provision for the election of elders is, "When any ruling elder is to be chosen, where an eldership is constituted, let it be done by them with the consent and approbation of the people of that congregation, and that not for a limited time."

Undoubtedly we trace here the influence of Independency, and probably a compromise. Life-eldership, which the Directory hints at, is a feature of Congregationalism, but not of Presbyterianism. The first record of it known to me, is in the history of what is sometimes called "The

[1] A more pertinent reason is that he is already a member of Presbytery, and would sit both as a minister of the Word and as a ruling elder.—(Minutes, 1865, p. 340, N.S.)

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Martyrs' Church," in London, of which Barrowe, Greenwood, and Perry were members. This Church was driven into exile in 1593, and gathered at Amsterdam. In 1598 it published its Confession of Faith. In answer to some strictures of Francis Junius, who thought they ought to have joined themselves to the Dutch Church, they gave as the seventh of eleven differences between them and the Presbyterians, "Their elders change yearly, and do not continue in office according to the doctrine of the Apostles and practice of the primitive Churches" (Hanbury, *Historical Memorials*, vol. i. p. 144). The reply is dated July 1, 1602. In 1616 the Congregationalists became a distinct body. They had, says Toulmin (*History of Protestant Dissenters*, p. 281), beside the minister, "another person not a minister, but a layman, whom they called a ruling elder." John Robinson, in a letter, January 27, 1618, to Sir John Wostenholme, designed for the eye of the king, affirms the general agreement of the Congregationalists with the Reformed Churches, but mentions as a difference, "Their elders are annual, or at most for two or three years: ours are perpetual."—(Prince, *Chronological History*, N. E., p. 144.) The office of ruling elder, generally a single one, was retained in the Congregational Churches in America till near the close of the seventeenth century, when it gradually fell into disuse. The Cambridge Synod of 1680 laments its decline, and provides for its revival. The Saybrook Platform of 1708 shows us its active existence in Connecticut. Its life-tenure had much to do with its gradual and final disuse. In the Presbyterian Church in the United States the usage conformed to that of the Presbyterian Churches of Scotland, *i.e.* an election to the office simply without assigning a limit. Practically, the service was for life, although the constitution adopted in 1789 gives no warrant for such an idea.[1] Its provision (Form of Government, Chap. xiii., Sec. ii.) is, "Every congregation shall elect persons to the office of ruling elder . . in the mode most approved and in use in that congregation." This was meant to cover a variety of usages common in the Reformed Churches, as to the electors, etc., and has been held to sanction the principle of "term service" as practised by the Dutch, German, and French Churches.

At an early date individual churches chose their elders to serve for a term of years, usually three, but re-eligible at the mutual pleasure of the elders and the people.

As early as 1849, an overture was sent to the Assembly (N. S.) asking for "a change of the constitution respecting the term of service in the office of ruling elder."—(Minutes, p. 182.) The Assembly, however, declined to overture the Presbyteries on the subject, while expressing "sympathy with those churches which are most especially tried by the present rule." The same change was sought in 1852, N. S., p. 177; 1857, O. S., p. 45; 1862, N. S., p. 34; 1869, O. S., p. 911, and after the reunion, 1871, p. 592.

The general feeling as expressed by the Assembly of 1852, N. S., that while such an organisation of a session is not anti-presbyterial, yet the Assembly would discourage the adoption of the principle (of election for a limited term) in our Church, from respect to the plain meaning of the rule."

In 1872, however, it was judicially decided by the Assembly of the Presbyterian Church (North), "That while the office is perpetual, the time of its exercise in each individual congregation may be left to the decision of the Church itself, according to the mode approved and in use in such Church."—(Minutes, 1872, p. 75.)

To remove all doubt, however, an overture was sent down by the Assembly, 1874, and adopted by the Presbyteries, 101 to 36, in 1875, adding to Chap. xiii., Form of Government, Sec. viii. in these words: "If any particular church, by a vote of members in full communion, shall prefer to elect ruling elders for a limited time in the exercise of their functions, this may be done; *provided* the full time be not less than three years, and the session be made to consist of three classes, one of which only shall be elected every year: and *provided* that elders once

[1] Section vi., Chapter xiii., Form of Government, declares, "The offices of ruling elder and deacon are both perpetual, and cannot be laid aside at pleasure. No person can be divested of either office but by deposition. Yet an elder or deacon may become, by age or infirmity, incapable of performing the duties of his office; or he may, though chargeable with neither heresy nor immorality, become unacceptable, in his official character, to a majority of the congregation to which he belongs. In either of these cases he may, as often happens in respect to a minister, cease to be an acting elder or deacon."

The difficulty of remaining an inefficient or unacceptable elder, under a system which implied life-tenure, led to the adoption of section vii., viz., "Whenever a ruling elder or deacon, from either of these causes, or any other not inferring crime, shall be incapable of serving the Church to edification, the session shall take order on the subject, and state the fact, together with the reasons of it, on their records: *provided always*, that nothing of this kind shall be done without the concurrence of the individual in question, unless by the advice of Presbytery."

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ordained, shall not be divested of the office when not re-elected, but shall be entitled to represent that particular Church in the higher judicatories, when appointed by the Session or the Presbytery."

This accords with the action of the Dutch Church, whose elders not in active service are members of the Great Consistory. It secures in the higher courts of the Church the services of men eminent for their wisdom and experience, who may have retired from the active duties of the eldership for reasons satisfactory to all.

The election for a term of years, as to actual service, was declared by the Assembly 1872, Minutes, p. 85, to be "in full accordance with our Standards, liberally and historically interpreted." It is obviously a return to the universal usage of the Churches of Presbyterian polity for many years after the Reformation. It is in full accordance with the fundamental principle of the office in all the Reformed Churches, that it represents the people. The polity of Presbyterianism is republican, not prelatic, nor democratic. At the base of its government lies the "congregational assembly" exercising local government through its chosen representatives. It is not in accordance with republican institutions that "the representatives of the people" should hold their governmental functions by a tenure which virtually does away with all direct responsibility to those in whose name they govern; and in the event of their becoming "unacceptable in their official character to a majority of the congregation," leaves no redress, save by a process always difficult, and often disastrous.

The plan of frequent elections works well. It assures the elder of his acceptability. In perhaps every case, if useful and willing, he is re-elected, as long as he wishes to serve, and retires not by compulsion, but the ordinary operation of law. The annual recurrence of elections gives the opportunity of electing to the eldership any in the congregation who may be found specially fitted for it.

The perpetuity of the office is provided for, as in the Scottish Church, which contemplated rotation of duties after the Levitical institutions, by limiting the application of the law to the function of ruling.

If, as is sometimes said, this leaves nothing of the office but the name, this can be true only where, contrary to the Apostolic model, and the theory of the Reformed, and especially the Scottish Church, the elder, who is *ex officio* a teacher and a pastor, an ordained evangelist, has limited his office to the one function of ruling in the Church.

In the eldership our Church has an agency, orderly, powerful, numerous, and ordained of God, peculiarly fitting it to meet the exigencies of times like ours, when the demand for Christian guidance, instruction, and nurture outruns the ability of the ministry, however zealous, and opens fields white already unto the harvest, in which the Church may reap a glorious harvest for her Divine Master!

The following Paper on the same subject, prepared by Dr. HARPER of Alleghany, was read in his absence by Dr. Kerr of Alleghany:—

GUIDED by mere etymology, we should in general terms define Presbyterianism to be a form of Church polity which assigns a place of prominence to certain functionaries called presbyters or elders. But the scanty information thus obtained must be supplemented from other sources, in order that a correct, or at least a complete view of Presbyterianism, distinctively so called, may be gained.

In all Presbyterian Churches there are at least these family features traceable, though not in all cases equally visible, namely, government by elders in a conjoint capacity; a distinction of the eldership into two sub-divisions, to both of which the ruling prerogative belongs, the teaching function to one of them only; and a grouping of several congregations or local Churches under the control, more or less direct, of the entire eldership of the same.

I do not count it my business at present to show the Scriptural grounds of the form of church-government which has thus, in its chief outlines, been sketched. Neither do I reckon the theme assigned to me, although couched in somewhat unrestricted terms, to relate to the ministerial section of the eldership. On the contrary, I shall take the term "eldership" to mean, according to popular usage, the ruling elders as distinguished from those who also teach; and, by the "theory and practice" of the eldership, I shall understand the ideal or normal and the actual aspect of their character, or, in other words, ruling elders as delineated in the Scriptures, and as in point of fact they are found to be. Studying the brevity enjoined,

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I shall address myself to the task now foreshadowed.

To the eldership, theoretically contemplated, the following characteristics pertain, namely:—

1. They are officers. An office has been defined by an eminent authority to be "a station, the incumbent of which is appointed to it, which has certain prerogatives attached, and a title to recognition by those concerned." Now, elders are officers not acting for themselves and on their own impulse or authority simply, but having in all ordinary cases an external call and appointment to exercise certain functions which concern others, and being entitled to due acknowledgment by those so concerned.

2. They are officers of the Church, not of the State. The ruling elder may hold office in the State, but his title to such position rests not on his call to the eldership; nor, on the other hand, does his rank in the State form the ground of either his eldership or membership in the Church. The distinction now indicated may seem too obvious to require specific enunciation, but mention has been made of it, because the Cardinal system of Rome, which appears to be at once a relic and a perversion of the ancient eldership, rests, seemingly, on a contrary assumption; while the title of bishops of the Church of England to seats in the Legislature of their country may be traced ultimately to the notion that official rank in the Church entitles to official rank in the State.

3. The office of the elder is not only ecclesiastical, but also emphatically spiritual. Deacons are ecclesiastical functionaries, and, in respect to its ultimate aim and tendency, their office may be called spiritual; but it has more immediately to do with temporal matters. On the other hand, the office of the elder relates primarily, as well as ultimately, to men's spiritual interests, and so deserves, in a strong senso, to be characterised as spiritual.

4. The specific feature of the elder is that of a ruler in the spiritual sphere. This is the aspect in which he is presented in Heb. xiii. 17, "Obey them that have the rule over you, and submit yourselves." Notably too is this view of the office given in 1 Tim. v. 17, "Let the elders that rule well be counted worthy of double honour."

This ruling prerogative comprises as its elements or adjuncts a variety of functions, the chief of which I proceed to indicate.

(1.) The legislative function. I am aware that in ascribing to elders a "legislative" function, I employ language which may be misunderstood, and to which, if unattended by an explanation, just objection might be made. I mean by it, however, an authority derived from Christ himself to interpret and enjoin in an official, yet only ministerial capacity, the principles and laws which he, the sole Head of the Church, has embodied in his Word, for the government and edification of the spiritual community. "The Lord is our lawgiver." Christ has legislated for his Church, and it is the business of the officers to seek out, recognise, and apply the laws which he has enacted. Even the large and liberal commission of Apostles did not transcend this limit; for they were instructed to teach the observance of all things, whatsoever Christ had commanded them. Strictly speaking, therefore, no legislative authority is vested in the Church. She is to take, not make, laws. The power of her officers, so far as the point now in view is concerned, is ministerial, or interpretative and formulising. The regulations adopted by them must derive their authority over the conscience from him who alone is Lord of the conscience. Hence the Word, which is God's voice to men, is to be the rule of action to those who are set as rulers in the Church, and the touchstone by which the validity of all their decisions is to be tested. Even in those cases, such as the determination of the hours of public worship, where the nearest approach to the exercise of an original legislative power may be made, the general rules and principles of the Word are to control any decision given.

It is hoped that the explanation now made will suffice to guard against any misunderstanding of the import of the word "legislative," which, for sake of convenience, has been employed. It pertains to the officers of the Church to determine and set forth both in abstract form and in practical application the doctrines and duties enjoined by Christ; and this function may be called in a subordinate sense—and in that sense I use the phrase—a legislative function.

Now the officers in whom is vested, for the government of the Church, this authority—call it legislative, or by whatever epithet we may—are the elders, whose decisions are to be received as authoritative only when in consonance with Scripture, but, when thus harmonious with Scripture, as additionally binding, because pronounced

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by functionaries acting in their legitimate sphere. For, in the case supposed, there is in some sense a double bond of obligation laid upon the conscience, one arising from the direct testimony of God touching the matter in question, the other proceeding indirectly from him through the declaration of men set by him to judge officially as to the import of his Word. Hence to reject any principle or precept of the Scriptures when it has been set forth by men empowered by God to declare and urge his truth is an offence more aggravated than to reject the same principle or precept before its promulgation by the agency in question. This is the doctrine taught in the Westminster Confession of Faith, when, in reference to the decrees of councils and synods, it says that "if consonant to the Word of God," they "are to be received with reverence and submission, not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his Word."

The authority now treated of, which is called by the old writers "Potestas jurisdictionis," is to be exercised by the elders, not in their individual capacity, but jointly and as formally constituted into courts of various grades. In these courts the elders who only rule are united with those who also teach, and are, so far as ruling is concerned, their peers. By some high authorities on Presbyterianism it is asserted or assumed that ruling elders are not as really and directly as ministers the representatives of Christ in the matter of ruling; that, on the contrary, they are the representatives of the people, while ministers are in a higher sense the representatives of Christ. For my part, I can discover no authority in the Bible for this discrimination against ruling elders, and I am disposed to regard it as the product of a strong and, no doubt, amiable desire to conciliate Congregationalists. It is admitted that as public teachers those elders who labour in the Word and doctrine do represent Christ in a peculiar sense; but within the sphere of the ruling function, they are no more really, and, in my view, no more directly, the representatives of Christ than are the ruling elders. Both may, in a loose sense, be said to represent the people, inasmuch as both are ordained for the benefit of the people, and, in ordinary circumstances, with their consent, and in pursuance of their call. Both are equally given to the Church for its edification, but given by Christ, and alike amenable to his authority, and responsible to him. If the theory that ruling elders represent the people, in the stricter sense of the language, be correct, they should, from time to time, make reports of their action to the people, as well as receive instructions from them, and the people should deal with them as their agents, commending, admonishing, rebuking, or suspending them at will.

Closely allied to the point now touched upon is another which has given rise to much discussion; and, although it bears no more upon the relation of the ruling elder to the Church than upon that of the teaching elder, it may not be unadvisable to advert to it here, especially as we are treating now of power and rule. The question is this: "What is the first receptacle or depository of Church power?" In the seventeenth century, after the rise of Independency, this question, though not then a new one, was much debated, being deemed a sort of test question between Presbyterians and Congregationalists. The reply given by the latter in general was that the Church as a whole is the first receptacle of all Church power; while the former were inclined to qualify this statement by maintaining that office power is directly bestowed by Christ on those set apart to lawful office in the Church, and does not reach them indirectly through the body of the Church. I am disposed to think that there was a truth emphasised on either side in this controversy, and that neither party made the necessary distinctions. The controversy being not yet dead, and practical inferences of very diverse character having been drawn by the disputants from their respective answers to the question in debate, I venture to suggest what I deem the proper solution of the problem,—a solution hinted, I think, though not clearly brought out by John Owen, in his valuable treatise on "Church Government."

Officers are given by Christ to the Church for its edification.

The officers thus given form a part of the Church, being members of it. On these grounds it may be proper to say that the Church is the first seat or receptacle under Christ of all Church power.

But the phrase "Church power" is ambiguous, for it may mean at once certain rights, immunities, or privileges vouchsafed by Christ to the members of the Church in general, as for instance the right of electing to office some of their num-

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ber, or it may mean the authority which attaches to officers according to Christ's institution. In the first sense the whole Church is the first subject or depository of Church power. In the second sense, those duly invested with office according to Christ's appointment are the immediate or first receptacle of Church power. Presbyterians, in maintaining that *office* power (for that was their favourite form of expression) is directly conferred by Christ on those lawfully chosen to office in the Church, were, we believe, right; but they do not seem to have admitted as frankly, as none could do more consistently than they, that there is a certain kind of power of which the Church in general is the immediate depository. The drift of our remarks, in regard to office power, may, perhaps, be set in a clearer light by means of an analogy. God has given to man the power of vision. This power belongs to the man as a whole, being not only meant for the benefit of the entire man, but also residing peculiarly in an organ, which is a constituent part of the complete man. Yet who will say that therefore the power of vision is as much granted to the ear or the hand as to the eye? To use a scholastic quaintness, we may say that the power of vision belongs to the whole man, but not to the whole of the man. So in a certain lax sense, office power is given to the whole Church, being designed to subserve the interests of the Church and to be exercised by persons who are members of it; but in stricter sense it attaches to the officers, and comes to them directly from Christ, immediately on their investiture with office in a lawful way.

If elders then are rulers in the house of God, clothed with authority by Christ himself and appointed to act under the instructions of the Word, it is obvious that they should be men not only of piety, but also of discernment, conversant with the great statute-book, at once clear of head and resolute of heart to set forth and maintain the law as given by God. The elder is called to deal officially with questions of more than imperial magnitude, to grapple with problems more subtle and momentous than those which vex the brains of statesmen. How incongruous then the spectacle presented by an elder who is destitute of mental capacity, or of intelligence, not to say spirituality of mind, to fit him for his position! An incompetent pilot, or general, or senator, is not so unseemly and pitiable an object.

(2.) A judicial function pertains to the prerogative of the elder. It is not easy to discriminate clearly, in the case of the elder, between the so-called legislative and the judicial function, for in determining what are the doctrines and duties of Christianity, there is necessarily an exercise of judgment as to the import of the sacred volume. But we signalise as judicial action whatever relates to the sphere of discipline in its wider sense, wherein elders are called on to decide touching the character of men, whether candidates for membership or for office in the Church, or already enjoying the position of members or officers therein. What for lack of a fitter word we have called the legislative function is concerned rather with abstract principles and general rules, while the judicial function has to do rather with concrete cases and with men. The duties connected with this function are often of a very delicate and difficult nature, demanding in those who would faithfully discharge them an exquisite combination of qualities, a blending of apparent opposites, such as firmness and tenderness, breadth and yet minuteness of perception.

(3.) Under the head of rule is embraced, moreover, the executive function.

The legislative function is occupied with the discovery and declaration of law; the judicial function with the decision of individual cases in accordance with law; the executive function with the practical out-carrying of the decisions thus reached and given. According to the hints afforded in the New Testament on Church polity, it belongs to the office of the elder, not merely to define the laws of the house of God, and judge in particular cases as to the conformity of individuals to them, but also to put in force or execute the laws recognised and the decisions pronounced.

The elders are to watch for souls, to act as shepherds of the flock, to serve as bishops or overseers, and are therefore empowered to institute legal inquiry and process, and, when a decision has been given, to see that it shall not prove nugatory or be disregarded. Failure in this department of duty may be attended with baneful results, and every one who accepts the office of elder should be prepared for all the sacrifice of feeling and tax of manhood which the faithful administration of ecclesiastical discipline demands.

(4.) A teaching function, in a restricted sense, belongs to the elder's office.

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In Titus i. 5-9 it is intimated that the bishop must be a man "holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and convince gainsayers." What is here said of the bishop is affirmed beyond reasonable doubt of the presbyter or elder, as a comparison of verse 5 with verse 7 makes clear. But the elder is thus spoken of by the Apostle without any limitation or distinction, and hence we conclude that the ruling elder as well as the teaching elder is meant. Besides, aptness to teach is declared in 1 Timothy iii. 2 to be one of the requisite qualifications of a bishop, and if by "bishop" we are to understand the elder, whether him who teaches as well as rules, or him who only rules, as I think we should, it follows that all elders must in some degree, if not all equally or in the same sense, possess and be under obligation to exercise a teaching function. And should it be alleged that this position is at variance with the distinction already admitted to exist between the minister and the mere ruling elder, our answer would be that to the minister the function of teaching pertains in addition to that of ruling, and that to him it belongs to teach publicly and statedly as well as authoritatively; whereas in the case of the mere ruling elder teaching is an element involved in, or subsidiary to, his ruling prerogative, while he is not constituted a public stated expounder of the Word. He is to teach, for instance, by his life. From his lips should drop on fit occasions words of counsel, of exhortation, of warning, and of encouragement, not simply as he is a Christian, but also as he is a ruler in the house of God. He should be able to explain in a private way, and defend the laws which he helps to administer, thus commending himself to every man's conscience; his rule being not that of a military chieftain or of a lord over God's heritage, sustained by physical force, but spiritual, making its appeal to and asserting its sway through the consciences of men.

It has now been shown that the ruling elder is, according to the common Presbyterian theory, clothed with judicial and executive, and, in a limited sense, with legislative and teaching authority. We are aware that to many, especially to those who are professionally occupied with the study of civil jurisprudence or polity, this concentration of functions in a single body of men is apt to be distasteful, and from the quarter indicated protests have been issued more than once against the alleged impropriety and danger of vesting in the same persons powers so various and so capable of being employed concurrently in the interests of injustice and oppression.

It may be sufficient to reply to these assertions or insinuations, that the same reasons which render a division of the functions specified desirable in civil polity, do not exist in relation to ecclesiastical government. For, according to the proper idea of the latter polity, the laws, strictly speaking, are made not by men but by God, men being but the interpreters and expounders of the infallible and sufficient statute-book, the inspired volume. Hence the risk arising from the combination of an arbitrary law-making power with the judicial and executive prerogatives does not exist in the case supposed. Then as to the concentration of the judicial and executive powers in the hands of the same officers, it may be said that, viewed in connection with the system of graduated courts characteristic of Presbyterianism, there does not appear to be ground for the apprehensions expressed by some that the arrangement in question would prove either inefficient or despotic. Certainly the Scriptures do not appear to provide for such a division of functions as some demand. Moreover, we are not aware that either Prelacy, or Congregationalism, or any of their modifications, affords a better guarantee against the evils dreaded or deplored than does Presbyterianism. Besides, in estimating the danger of concentration, it is well to remember that the ruling body recognised in our system is composed of two divisions of elders, and is therefore not entirely homogeneous or one-sided. The two sections of the eldership act thus at once as mutual checks and stimulants, and, in this feature of our polity, we possess in a large degree the advantage sought in civil governments by a separation of functions. The utility of this internal diversity in the eldership has been pointed out by that elaborate expounder of the principles of ecclesiastical government, Voetius, and reluctantly admitted by the learned jurist, Grotius.

Having glanced at the eldership in a theoretical light, I turn now to notice how far the actual eldership accords with the theoretical sketch which has been given. In dealing with this branch of our theme, we must deal considerably in generalities, remembering that the description of the elders of one congregation, or even of one section of the Church, might in sundry par-

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ticulars be inapplicable to the elders of another congregation or denomination.

Looking at the matter in this broad aspect, I would remark—

1. That the actual eldership falls short of the ideal eldership I have been delineating. While here and there an elder may be found, who, by his intellectual and spiritual qualifications, commands our respect and admiration, and realises with charming exactness the portraiture of the bishop which Paul has furnished, it must be confessed that such instances are comparatively rare, and that in too many cases the elders are painfully deficient in aptitude for their specific work. Too often they are seen to be torpid, dull of apprehension, lacking in enthusiasm, devoid of fixed and intelligent convictions, and insensible of the grandeur and responsibility of their office. Hence a mere perfunctory service is rendered by some—attendance in a mechanical way on meetings of session, and occasionally of other Church courts, and assistance in the dispensation of the Lord's Supper being apparently deemed by them an adequate discharge of their official duties.

Perceiving and lamenting this state of matters, some have concluded that a resort to the method of rotation in service would tend to infuse a spirit of activity and healthy emulation into the elders, and dissipate the drowsiness supposed to hold possession of many of them. Without entering into any formal discussion of this expedient, I would incidentally remark that I see no authority for it in the New Testament; that I am not convinced that the elders who have officiated under this plan are more noted for their energy than those who have been chosen to serve for life; that experience and independence of action—qualifications not less important than energy—are more likely to be secured on the plan of life-service than on that of periodical service dictated by recurring elections; while a logical following of the proposed method to its legitimate results would probably issue in a similar rotation of the ministry.

We have expressed the opinion that the elders come short, and in some instances very palpably, of the ideal standard, and have not scrupled to utter words of censure accordingly; and yet I have no sympathy with that spirit of impatience, not to say contempt, toward elders which ministers sometimes betray in public, but still more in private. Hence I am prompted to remark—

2. That, taken in the aggregate, the elders approach, perhaps, as nearly to the Scriptural ideal of their office as do the ministers to that of their office. The establishment of this position would not prove elders to be undeserving of censure, but it would prove that ministers should not be supercilious toward them, and indulge in sneers at their expense. I venture to say that there are few Presbyterian congregations which do not enjoy the example and supervision of at least one ruling elder who is fitted to command respect by his good sense, his genuine piety, and his earnest discharge of his various duties. That some congregations are favoured with several such elders, I am in a position to assert. Who can safely deny that, considered as a body, the elders are conspicuous in our Churches for Christian hospitality, for liberality in contributions to the cause of Christ, for intelligent interest and efforts in every good work? It is impossible to estimate adequately the amount of quiet, unobtrusive, and often thankless service performed yearly by this body of men. It should not be overlooked that, as matters now are, the elders hold office without emolument; and obliged as most of them are to obtain a livelihood by ordinary industry, no small measure of self-denial must be practised in the discharge of duties, often onerous and trying, which devolve upon them.

The utility of the eldership appears to consist to a considerable degree in the fact that they form by their intermediate position a link between the ministry and the people, not a source of alienation between them and the people, as some ministers may be disposed to believe. This point might, perhaps, more properly have been advanced in our theoretical sketch, but may not be out of place here. In certain branches of the Christian Church, as for instance in the Established Church of England, there is felt to be a tendency toward an undue separation between the so-called clergy and laity, insomuch that in high quarters the proposition has been made to provide a quasi-ministry in the form of licensed Scripture-readers and exhorters, between whom and the common people there should be a greater community of feeling and tastes and even language, than exists between the regular ministry and the masses. Among the Methodists, both of England and America, the necessity for the infusion of a lay element into their councils and boards has been imperiously felt. In the institu-

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tion of the ruling eldership, however, divine wisdom seems to have anticipated, and divine authority to have provided for this want. Mingling as they do with the community at large, sharing in the cares, the toils, the sentiments, and even the temptations of the common people, the elders contribute to the councils of the Church a practical knowledge which forms a salutary complement of that more theoretical knowledge which may be gained by sequestered study. Their influence serves as an antidote to the spirit of cloister-pietism and of class-legislation, a curb on ministerial ambition, a check to the temper of innovation and headlong change. And even in cases in which they may prove an obstruction to desirable progress, their very stolidity and immobility may compel the enthusiasts for change to pause, discuss, reflect, modify, and through this process, perhaps, to purge their proposed measures of crudities and extravagances. The possession of unquestioned and unobstructed power is in most cases a perilous monopoly.

I shall close this paper with one or two suggestions, or rather queries, looking toward the more thorough development of that branch of our Presbyterian system which we have been surveying.

First. Would it not be wise to found institutes for the training of elders for their specific work, or so to modify existing educational establishments as to afford facilities to this end? The maxim, "*Fit fabricando faber*," is a wise one, but it has its limits. There has hitherto, so far as known to us, been no attempt made to give to ruling elders what might be called a professional training for their work; yet would it not be advantageous to provide for such as might desire it, facilities for special training, less protracted and extensive, indeed, than that through which candidates for the ministry are required to pass, yet wide enough to prepare them for a much more efficient performance of their duties as elders? May we not have been directing our attention too exclusively to the training of the ministry? Why not have a course of "Presbyterial" theology for the elders? Some of them, as it is, may be the peers or superiors of ministers in general culture, and their rivals even in theological lore; but generally this is not so. A session of a few weeks yearly might be arranged in connection with existing theological colleges or seminaries which would afford signal means of improvement to elders. Presbyteries even might devise an optional course of study for elders, and superintend their studies, holding at fixed times public examinations of all who should present themselves for examination. The Presbyterian system is compatible with intelligence. It repudiates the idea that ignorance is the mother of devotion. A higher standard of education among the elders would spur the ministers to higher attainments.

Second. Would it be unscriptural or unwise to allow all the elders to deliberate and vote in every *aggregate* court under whose jurisdiction they are included, and in delegated courts in the same ratio as the ministry? Why provide that in the courts referred to there shall be a numerical equality maintained between the two divisions of the eldership? What ground is there in Scripture for this rule to secure a balance of power? Guizot alleges that in Geneva during Calvin's life it was the custom to allow all the elders to sit in *classis* or presbytery as well as in session.

The subject thus brought before the Council was taken up by the following speakers:—

DR. KERR said that the paper just read embodied a very high-toned Presbyterianism, and for his part that was no fault. He would be very far from saying that persons in other organisations or denominations under other forms of government were not in the Church of Christ; he would not say that they had no Scripture for their order of government, but this much he would say for their own, that it was so Scriptural that it ran through all the Old Testament and the New—coming down to them through all the dispensations of the Church and given to them by the Apostles, acting under the inspiration of the spirit of the Master. Believing that, he was unable to understand why Presbyterians would sometimes be so shy of a distinct avowal of their order of government. He really thought from the opening exercises of the Council that, although they were there as a great Presbyterian Council, they were to act as if ashamed of their name. He did not know what might be the difficulty of the brethren of this country and of the Continent. It might be expedient for them to run their order of government on a lower plane, but in his country it was different. They had difficulties there which people here did not know, and could not fully appreciate. The influence operating against them did not come in a sacerdotal form, high-toned Episcopacy or Popery, but from the very opposite extreme—unlicensed liberty in the affairs of the Church and of religion. He was sorry to confess it, that Congregationalism was to an extent creeping into congregations of all denominations, and what was needed was a stiffening rather than a relaxing of the reins. He hoped the tone of the Council would be such that all the world would know that they were a Council of Presbyterians, and that nothing would go forth from them to indicate that they had, or appeared to have, an idea that they should now lower their flag, but rather that they were prepared to elevate it higher than ever.

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THE HONOURABLE HENRY W. WILLIAMS, of Wellsboro, Pa., said—The very interesting and elaborate papers to which we have just listened leave very little to be profitably said in regard to the "Theory of the Eldership," or the history of this peculiar feature in our organisation.

I feel therefore that the time at my command will be most profitably employed by devoting it to a plain statement of the work actually done by the elders in our American Churches and the manner in which it is done. In the first place, I would say that the elders have come to regard themselves and to be regarded by the clergy as constituting an advisory Church council, as well as a Church court. Meetings of the session are held for this purpose at stated times, as monthly or semi-monthly, and in some cases weekly. At these meetings the pastor and elders consider together the situation and needs of the Church. They examine the roll of its membership, arrange for the visitation of families, and especially of the sick. They consider the cases of those who suffer from want or affliction, and such as have recently come among them. They talk over the spiritual state of the Church and the ways and means by which it is to be improved, its benevolence stimulated, and its activity increased. They bring together the results of their observations, and they discuss them with the purpose of increasing their own usefulness and giving the wisest and most Christian care to the interests under their charge.

They do not act as collectors, simply gathering up the wants of the Church and pouring them at the feet of the pastor for him to care for as best he can, but as co-workers with him in all the ordinary work of the Church. When the Church is larger it is usual to divide it into sections or districts, and assign the care of each section to some one of the elders for a fixed period in order to secure systematic visitation from house to house. In this way the elders come to know the whole membership and all that is peculiar in the situation or character of each.

In the next place I should speak of the prayer meetings, praise meetings, and similar gatherings in the Church. These are often conducted wholly by the elders. In some Churches the stated weekly meeting for prayer is conducted by the pastor whenever it is practicable for him to be present, but many of the social meetings for prayer and praise are conducted by the elders in all the Churches. "Lay labour," as it is often called, has been greatly blessed among our Churches, and there is a constantly growing disposition to encourage and stimulate it.

The only other subject to which I shall call attention is the Sunday-school work in our Churches. No broader, more hopeful, or more delightful field of labour is open to the Church or its eldership than this. Our Sunday-schools constitute an important part of the work of the Church, and are under its control. Ordinarily, one of the elders is the superintendent of the school, and the others are officers or teachers. But many of the teachers need to be taught in order to help them in the discharge of their delicate and solemn responsibilities. For this purpose teachers' meetings are held at which the lesson for the following Sunday is carefully studied, and the best mode of presenting it to children considered. These meetings, wherever practicable, are conducted by the pastor, but they very often come under the care of the elders. It is a blessed work, that of gathering the teachers of the Sunday-school together to consider how they may best present the truth to the little ones under their instruction, and to pray for the divine blessing on the lesson, on the teachers, and the taught. In large Churches, mission schools are an important feature of Church work, and are established on the outskirts of the congregation or in destitute neighbourhoods within reach. These mission schools often grow into Mission Churches, and these in turn grow into self-sustaining ones, and become fountains from which new streams of Christian activity flow. The sweet songs of the Sunday-school are being sung all round the globe, and wherever they go they carry the story of the Cross into homes where entrance by any other mode would be difficult if not impracticable.

These are some of the modes of usefulness, some of the kinds of labour undertaken by the elders of the Churches in America. All fields are not adapted to the same work, nor to the same methods. Indeed methods cannot always be prescribed.

It is always safe, however, to say that the method which is the result of an earnest desire to do the Lord's work, and which seems best adapted to the special field, is the proper method in any given case. It is possible to lay too much stress on system, but it is not possible to bring too much of Christian love into our labours. Love for the Lord Jesus and for the souls of men is the best preparation for work, and will never lack for some suitable and acceptable method. I remember to have heard, when a child, of a time when all inanimate objects shared with man the power of speech. In those days it is said a great musician was one day entertaining his friends with his wonderful performances on the violin. After the entertainment was over one of the delighted guests as he was leaving the room looked admiringly on the instrument and exclaimed, "How wonderful that such melody should come from these strings!" The strings heard it, and one of them at once said to the bow which was lying near, "Did you hear that? you have always boasted that *you* made the music. Now I hope you will learn that *we* and not you are entitled to that credit." A harp standing near heard the controversy, and rebuked both bow and strings by telling them plainly that the music of which they were so proud was made by neither of them, but came from the soul of the great master who owned and used them. So we need always to be reminded that the power to win and save souls is that of our Great Master and not our own. We need to have infused into us a wisdom, a patience, a gentleness that is better than ours, or we shall fail. But if we surrender ourselves to the hand and the work of the Lord—if we give up self-seeking and seek only to do the will of our Father, then something of divine harmony and power will flow down into our hearts and lives, and through us into the hearts and lives of those about us.

PROFESSOR SIMPSON, Edinburgh, said it always seemed to him it was one of the grand advantages of the Presbyterian system that it had a capacity for laying hold of the living power in all its membership to join it together to do the work of their common Saviour and Lord. One of the greatest opportunities opened to any Church was to be found after a time of revival and refreshing, when young converts full of fresh love and energy and zeal had just been gathered into the fold of Christ. Presbyterianism had powers, and Presbyterian ministers ought always to be ready to lay hold of these, and set them in various ways to distinct and definite work—work that could be recognised as distinct Church work; work for the one Lord and Master, and so it afforded a kind of train-

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ing school for the gradual development of the energies and powers of those individual members in various departments of Church operations until their faculties were sufficiently trained and their character sufficiently developed to warrant the Church in calling them to the high office of the eldership. Professor Simpson went on to remark that an elder should first and foremost be a man of God—a man who in the language of the Book of Numbers got his place by his family standard, because he could "declare his pedigree," and that he should be on happy relations with his minister, holding sweet communion with him and with the congregation. In this connection he observed that some of the papers which had been read seemed to indicate that the elders should be even capable of taking the minister's place in the pulpit. He should be sorry if that was a requirement for the elders in Free St. George's—or that any of them should be called on to supply the place of their eloquent neighbour, the minister of St. Cuthbert's. And he thought they might do much in other spheres. They might more frequently lead the devotions at quiet prayer-meetings, and it occurred to him that if this gift were set forth and more fully developed amongst the eldership and the people, it would be found to be more widely prevalent than people were apt to suppose, and that the exercise of it would be a power for mighty good throughout all the Churches. He had hoped that they would have heard from the elders in other lands how their work was done, and he was glad that one of their brethren from America did tell the Council what the elders did in connection particularly with the Sabbath-schools—a point upon which we in this country had much to learn—and also as regarded house to house visitation. They felt always that was a matter of the greatest difficulty. There was this, also, they ought to get some further instruction about, and it would be well if, from this Council, some voice should go forth in regard to it—as to how far, in the admission of new members at communion seasons, it should be left to ministers alone to have special intercourse with young communicants, or whether there should not be an understanding throughout all their Churches that the elders had not merely a nominal but an actual interest at least in the young people in their own districts who were for the first time brought to the Lord's table. Because it belonged very largely afterwards to the elders to see as to the walk and conversation of these young people. If they knew at the time something of their spiritual history, always deeply touching and interesting, it gave them a double interest in the young communicant. The elder was a man who had a relation not to the Church alone, but to the world, for more than the minister he was obliged by the very nature of his daily calling to mix with the world, with men of all shades of opinion, and he, above all others, must be a man who was well reported of by them that were without. If Presbyterianism was to be always everywhere the power that it was calculated to be, then elders must always be men of blameless character.

PASTOR DUSEK, of Bohemia, said—I do believe that I am representing here the oldest Presbyterian Church of Europe. The old Church of the Hussites, the Unity of the Brethren. Ere John Calvin was born the Brethren had elders, and what was more, they had female elders too. The constitution of their Church was accomplished in the year 1496, and the first Presbyterian Assembly that met in our land was in 1456, and there they agreed, that the elders must be faithful, pious, honest, watchful, and earnest men, and have to take care of other members, to teach them, to guide them; and in the same manner faithful and especially chaste women, matrons, had to take care of their own sex. Earnest and pious elders are the backbone of the Presbyterian Church. Our Church is a witness to it. What she has been, and is now, it was and is through the means of elders.

I was touched yesterday on hearing the remarks on the simplicity of Presbyterianism. It was a picture of our ancestors. After the times of the bloody Hussite wars, there was a handful of prayerful men in Bohemia, who recoiled from the shedding of human blood. They had some priests, upon whose hands there were no bloody blots, but these men were old, and standing at the brink of their grave. With their passing away to the blessed land of the Lord the small Church would become a flock without shepherds. In a great anxiety they looked for light and help. At last they were told by a friend: Do what the Apostles did! Elect and ordain your new ministers. And they did it. They met in an obscure village hidden in woods and mountains, and there, after many prayers and fightings with the prejudices of an apostolic succession, they selected nine men out of themselves, whom they thought fit for ministry. But still they would leave it with the Lord to answer their prayers, or to reject their proceedings if wrong. They took twelve lots, writing upon three of them the word "is," and put them into the lap of a boy, and the nine men had to draw them. It might happen that none of the nine would draw a lot with the word "is," and this they would regard a sign from the Lord to abstain. Nevertheless the three lots were drawn, and by men whom they found the fittest of all. Praying and laying the hands upon their heads they ordained them. The first Presbyterian Church then consisted of seventy communicants, six elders and three ministers; and it was the Bohemian Church, which by and by developed into a vineyard much beloved by the Lord.

But there came the time of the last persecution, and it was the elders that were the chief helpers in the work of the Lord. The ministers were easily put aside, but in their stead stepped forth instantly the elders showing the people how, if necessary, they ought also to die for the sake of the gospel. You know of the execution of the twenty-one Bohemian martyrs in Prague. They were elders.

It was the elders that preserved the seed of the gospel in Bohemia. There was again a time in Bohemia when there were no prophets, and the scattered flock, hungry and thirsty, was not allowed even to moan. This would have brought the blood-hounds upon its track. And in this time it was the elders who gathered the people into woods, glens, cellars, to read to them the Word of God, and exhort them to be firm in the hope, for the Lord, the best of shepherds, sleeps not.

At the resurrection of our Church by the edict of toleration in 1781, the institute of the elders was the first the people asked, and they are so very jealous of it, that they would rather dismiss the ministers than the elders. I would say but this: As long as the Reformed Churches continue to have elders who would do their duty earnestly to Christ, the Churches will stand like impregnable forts in the face of their enemies, and the flag of the gospel of Christ will wave the more gloriously; but if the elders become corrupted the Church is then rotten and dead!

REV. DR. ADAMS, New York, thought there was

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a close connection between the work of the ordained minister and the work of the elder and lay members of the Church. It had been his practical rule in the ministry to get as far as possible at individuals in preaching. He had this excellent instruction given to him in the charge at the time of his ordination—"When you have reason to believe that what you are preaching from the pulpit is producing any effect upon the congregation, as far as possible get at the individuals before the devil has stolen away the truth." They were reminded that morning of the impossibility of the pastor accomplishing all that was in his heart, and it had been suggested that there should be two officials to occupy the pulpit, one to do the preaching, the other the pastoral work. That, he was sure, was not the right method. He would just as well think of two men dealing with a patient, the one to look at the tongue and feel the pulse, and the other to prescribe the medicine. The more a man preached the gospel and came in contact with individual men the better. Ministers wanted all the assistance of their elders, Nathanaels and Andrews to bring Simons to Christ. They wanted men who were qualified to do it by proper Christian training, and who were disposed to do it with all their hearts. But to speak of the duties of eldership to a meeting in Edinburgh was to imitate the example of the Syrian rhetorician whom Cicero had gibbeted, and who, when chosen to speak before Hannibal, chose as his subject "War."

THE REV. MR. SPROTT, North Berwick, moved "that a committee be appointed to prepare, and bring up a report to next meeting of Council upon the doctrine and practice of the Churches represented in the alliance, as to the elders' office." The question of Creeds, he said, had been before the Council on the previous day, and had been disposed of in that way. There had been some allusions made at the forenoon meeting to the subject of worship, and that would probably have been the best way to have dealt with that matter also, if it had been formally before the Council. He did not know whether in any report on that subject mention would be made of the missile which was said to have been hurled at the head of the officiating minister when he began the reading of Laud's Liturgy in St. Giles Church in 1637, but he was quite sure that the fact could not be overlooked that Knox's Liturgy had been read there quietly that morning, as it has been read ever since the Reformation. He thought that a report upon the representation of the laity in the government of their different Churches would be very interesting and instructive. Allusion had been made to the theory of the eldership held by the Church of Scotland. Notwithstanding some difference of opinion as to the nature of the offices, the lay theory had always prevailed practically. The First Book of Discipline directed that elders should be elected annually, and should hold office for a year. The service appointed to be used at their admission, and which was read alike over those chosen for the first time, and those who were re-elected, is still extant, and is in no sense a form of ordination to the presbyterate. In many of the cities and towns, it was long the practice to admit the provost and bailies to the kirk-session as elders *ex officio*. The Second Book of Discipline advocated the presbyter-theory of the office, but it was never a legal standard, and the elder which it proposed, and who was to be ordained with the laying on of hands, had certainly never had any existence in the Church of Scotland. What, however, was of still more importance to the Churches represented in the alliance, was the fact, that Westminster Assembly had adopted the lay theory of the offices. When the subject came to be discussed, the following proposition was tabled—"That besides those presbyters that rule well, and labour in the word and doctrine, there be other presbyters who especially apply themselves to ruling, though they labour not in the word and doctrine." This was rejected, and the conclusion arrived at is given in the Form of Church Government, where these officers are mentioned as "other Church governors" whom Reformed Churches commonly call elders. The one text on which the presbyter theory rests, 1 Tim. v. 17, was not quoted as referring to or forming any part of the Scriptural warrant for the office. Different views on this point were, however, quite compatible with the strongest opinion in favour of the Presbyterian government of the Church. For himself he entirely sympathised with those members of the Council who had expressed decided opinions as to the importance of Church order, and the duty of giving it due prominence. It seemed to be very much forgotten now-a-days, that divines such as Rutherfurd, Baxter, and Gillespie, thought it their duty to devote a great deal of time to the preparation of learned works on the subject of ecclesiastical polity. Presbyterianism had never been so strong as now, and he thought it would be well if more of the modern clergy followed the example of their predecessors.

DR. ANDREW THOMSON said—It was a noticeable circumstance that in the three branches of the Presbyterian Church in Scotland there existed about 20,000 elders in general chosen by the free votes of the people, and selected because of their intelligence and moral excellence. That, he thought, was a great fact; and when it was remembered that multitudes of these good men devoted many hours in the week, and a considerable number of them an entire day in each week, to their sacred duties, and moreover that their services were altogether unpaid, they must surely conclude that there existed underneath it a large measure of Christian life. He must say that in looking back upon his own experience as a minister, he had been struck with the gradual rise that had been going on in this country in the qualifications of the Christian elder. When he glanced back even upon the last forty years, and recollected what the general character of the eldership was at the beginning of that period, and thought of the general standard of qualification in this year 1877, he knew of nothing in which the Churches in Scotland had risen more visibly and certainly than in this. He believed, moreover, that including within the range of their observation the last hundred years, they might affirm that there was no period in which the Churches in this land had been favoured with so large a number of devoted and efficient workers in the ranks of the eldership as at the present moment.

At the same time, he entirely concurred in the suggestion that, even now, the standard of qualification admitted of being raised much higher. He did not think it would be possible, as had been proposed, to institute a kind of divinity school for elders, for they must be elected to the office, before they were known to be the men who must be trained for it; but important ends would be gained by having delivered at times in our cities and larger towns a course of lectures to elders, especially to those who had more recently entered on the office. Such lectures given by men of long experience in the office, as well as by ministers, would be certain to result in great

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advantage to the whole eldership of the Church. They had of late become more anxious about the training of their ministers, feeling that as the measure of intelligence rose among the people, so also must it rise among those who were to be the chosen teachers of the people. But if that idea was a sound one, they ought to extend it to the eldership, and seek to qualify them yet more for their work, by lectures prepared by competent men who knew the duties of the office from long experience, and who could tell their younger brethren what faults were to be avoided, what things were to be done, and how they might best be done.

He had been struck with the fact that there was scarcely a single point of difference between the manner of discharging the duties of the eldership in America and in Scotland. There were in both countries the carefully kept elders'-roll both for the adults and for the children, the division of the congregation into manageable districts, each of which was more particularly committed to the oversight of one elder, and many other features of resemblance. He had only noticed one point of difference in the system of changing the elder from one district to another which prevailed in America, but which, he supposed, was unknown in this country. Our people here would not submit to this method of rotation, and the better the elder was, the more unwilling would the people of his district be to let him go. On every efficient elder those words might be regarded as written, "Not transferable."

As he got older, he felt more strongly the heavy responsibility that stood connected with the admission of young persons into the fellowship of the Church. This was a burden which he shrank more and more from bearing alone. But what an admirable provision there was in the appointment of elders—men mingling daily with the people and often knowing them much better than the minister could—inquiring along with him into the moral and spiritual character of the applicants, and thus sharing with him the great responsibility connected with the building up of the Church of Christ.

With the large and continually increasing claims upon the time of ministers, especially those in city charges, it became all the more necessary to have a numerous and well-equipped body of elders in each congregation. Indeed, there never was a time in Scotland or England in which the office of the eldership was so important; and therefore he thought this great Council, using the power and influence it had acquired, would do well to send forth a strong and unanimous voice commending it earnestly to the interest and prayers of the Churches.

THE EARL OF KINTORE expressed his satisfaction that this important matter had occupied the attention of this house, and he should be happy if the results of this debate be to direct more attention to the importance and usefulness of the order of the eldership, and the duties of it being more clearly defined than heretofore.

After a short discussion Mr. Sprott withdrew his motion as to the appointment of a Committee.

The Council adjourned to meet again in the evening at 7.30, and the meeting was closed with prayer.

Seventh Session.

THURSDAY EVENING.

THE Council resumed its sittings at half-past seven o'clock—Mr. GEORGE JUNKIN, Philadelphia, in the Chair, by whom the opening devotional exercises were conducted.

Dr. BLAIKIE intimated that the Business Committee requested the Council to allow the speakers from the United States of America exemption from the limit of twenty minutes in their addresses in exposition of the work of Church extension and home missions in the United States, as it had been specially arranged some months ago by the Programme Committee that full time should be given to this subject.

This was agreed to.

THE CHAIRMAN returned thanks for the favour conferred upon him in requesting him to take the chair that evening. He felt that he had a right to attend that Council, though not to hold so important a place, because one-half of the blood which coursed through his veins came from an ancestor who was at the siege of Derry—while the other half came from one of the brave Covenanters who signed the Solemn League and Covenant. The subject assigned for consideration that evening was—

HOME MISSIONS IN AMERICA AND OTHER LANDS.

He had the honour of introducing, as the first speaker on this occasion, a gentleman who was the President of the Board of Home Missions in the Presbyterian Church of America, North; and although he was not born north of the Tweed, nor in the Emerald Isle, but in the good old State of Pennsylvania, he believed he was as true a Presbyterian, having all the qualities that attached to that name, as any of them who are entitled to these two distinctions. He had the pleasure of introducing Dr. Paxton, of New York.

DR. PAXTON, who was received with loud applause, said that last night the speakers began by saying, "My Lord," but as they had one of their American sovereigns in the chair that evening, they would not address him as "My Lord," nor as "His Royal Highness;" but they would say, what was far more complimentary in their estimation, "Mr. President." In coming over to this country, a good lady in the ship propounded the conundrum, "Why is it that the United States of America will last longer than England or France?" Their curiosity was baffled in trying the solution, and, when all gave it up, the lady gave the answer thus—"The rose will fade, the lily will wither, but the stars will shine for ever." Whether those stars which glittered upon their national escutcheon, representing the several States, would continue to shine, or how long they would shine, was not for them to say; but they had a deep conviction that there were stars which would shine for ever. The star which arose out of Jacob, the star that led the wise men to Bethlehem, the star of promise, the star of hope, the day-star of gladness which the gospel caused to rise in their hearts—these would be stars that would shine for ever. It was to these stars they were to point their attention that night.

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If time had permitted, he had designed to direct the attention of that assembly to the waste fields which the home missionary work had to occupy in America; but for the sake of brevity he passed these with the single remark, that four millions of square miles was no mean inheritance for any people. Passing that, he went to another point. In looking over this vast inheritance of theirs, they had a strong conviction that God did not make America to be the home of Romanism, or to be the abode of infidelity or rationalism. No; they believed that God made America for Himself, and it was the great purpose of home missions to claim America for the Lord Jesus Christ, and to bring that whole land into captivity to the obedience of Christ. Dr. Paxton proceeded to refer to a few facts in the history of America which seemed to him to indicate plainly that God in his providence did not design America for Romanism. Among these was the fact that Columbus and his companions discovered Florida instead of North America, which preserved North America from falling under the power of Roman Catholic Spain, and gave it to Protestant England. Another of these facts was that the hand of Divine providence, which seemed to cover America from the eyes of men, was removed, and the country was opened up for actual settlement, just before the period of the great Reformation. Had that settlement occurred earlier, the whole country would have been given over to Romanism. Had it occurred much later, it would probably have become a dependency of the crown of France, and a foster-child of the Romish Church. But God in his providence so ordered that the settlement should take place just about the time of the Reformation, that it might be the asylum of Protestant freedom, the wilderness refuge of his witness-bearing Church. Then about the same time the extension of the art of printing assisted in spreading the influence of the Reformation; and all these things showed them that God did not design America for Romanism. If America was preserved under Divine' providence, it was reserved for a peculiar people. It was literally true that there was no other such people. It was a people distinctive in its peculiarities, and separated from all other people of the world. It was a composite of all the nations on the face of the earth; there was no nation of any importance not represented. It was that strange combination of nationality, that great variety of habit, character, thought, and of feeling that gave peculiarity to their work and distinction to their constitution. And that great variety existed from the very beginning. There came to America from every quarter fragments of broken Zion in many a land. And they came only to reunite, and combine, and crystallise in new shapes. It was the influence of such men that moulded their Church and their nation. They brought their religion with them; they first founded the Church, and upon that foundation they reared the State. It was the simple fact that their political institutions grew out of their religious principles, and that was a peculiarity of their American history; and it was that which gave interest to their history, and distinctness and peculiarity to their national and religious works. The great work of home missions was to shape and form everything to suit that diversified and wonderful population. The great work was to bring the gospel of Jesus Christ, in its unifying influence, to bear upon that co-mixture of nationality; and the meeting could understand how great a work that must be.

But there was another point, and that was the rapidity with which everything was carried on in America. They could well understand that they could not let their religious work go on at a snail's pace whilst everything around was driving on at a railway speed. They had no doubt read statements with reference to the astounding increase of their population, and had perhaps read accounts of the rapidity with which cities and villages grew up, which had sounded in their ears like the tales of the "Arabian Nights." He did not wonder at their incredulity. The fact was, they could scarcely believe it themselves. There were those yet living in America who had not only seen forests cleared and peopled, but covered with the abodes of luxury and wealth. He remembered when a young man, a minister in Pittsburg, that the man was pointed out to him who had driven the first stage-coach across the Alleghany Mountains, the first range after landing in the country. This showed that in the brief space of time that intervened between the youth and the old age of that man, the great stream of civilisation had so extended, deepened, rushed on into the great valley, that at the time when he (Dr. Paxton) saw the man walking along the street, the centre of the population of the whole country was perhaps a hundred miles west from that point. Dr. Paxton proceeded to point out that while the Grecian, Assyrian, Roman, and all the other empires of the old world had taken many centuries to develop themselves, America had reached its present position of influence and power in one century. The work of their Church was carried on in the midst of this mighty progress. They had had to occupy a territory three thousand miles wide. At first the churches were located just along the shores, but the pioneers who went to the front to clear the forests were the sons and the brothers of those who were enjoying religious services at home, and the natural solicitude upon the part of parents, relations, and friends for those who were near and dear to them, started spontaneously the first efforts to send the gospel to what was called the backwoods. They strove that wherever the woodman's axe rang, there should the gospel also resound. The mission efforts thus started were at first local, but as time went on they soon developed into regular schemes for sending the gospel along the whole western frontiers. There was a lack of means at first, hence the necessity was forced upon the country that men should be educated for the work. To do this a Board of Home Missions was started, that they might defray the expense of sending missionaries out to the far west, and supplement the small sums that the frontier families were able to give for mission work, and to superintend the whole work of evangelisation along that line. Then grew up the Board of Church Erection, which simply stimulated the people to help themselves by offering them assistance to complete the work which they had begun with their own hands. But then they required Sabbath-schools, books for the children, and Christian literature for the people. Hence came their Board of Publications, which circulated literature either freely or at very small expense through that great western land. Then, naturally, sprang up the Board of Foreign Missions, for just wherever the sense of responsibility to their family, relative, or friend, was really awakened in any human soul, just so certainly would that principle deepen and develop until the spontaneous prompting was to send the gospel to the whole wide world. Explaining how Churches were formed in the prairies, he remarked that they had something just prepared to their hand by the Government. They had free schools. In every section they had a schoolhouse built by what was called the free school

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tax, and there the children gathered, the little ones coming all over the prairies to these free schools. And on Sabbath the missionary could go there and form a Sabbath-school, and wherever there was a Sabbath-school, immediately there followed a prayer-meeting, and then a Church organisation. Thereafter the Home Mission sent a regular minister, and as soon as the organisation was completed, the next thing was to build a Church. In that way churches sprung up all over the country. In all that country there was no denomination of Christians so acceptable as Presbyterians. There was no system of Church organisation so popular; it suited the people, because it resembled their Republican system of government. The United States was republican, and wherever the people understood the principles of the Presbyterian Church, they said it was what they wanted, because it was Republican. Another reason of its acceptability and popularity was, that it was the broadest and the most catholic of all Churches, and could work anywhere and under any condition. The Presbyterian could go into any community and give the right hand of fellowship to a brother of any other denomination. And this was one of their peculiarities, because there was no other system that could do work anywhere, and under any circumstances, as the Presbyterian system could.

REV. DR. CYRUS DICKSON, of New York, said—Mr. Moderator, the Government of the United States prepared a map of the country, for the centennial year, the one-hundredth of its national existence, a copy of which was presented to the Board of Home Missions by Professor J. Henry, LL.D., President of the Smythsonian Institute. The Board sent this great map to show to the Council more fully the extent and necessity of its work.

I profoundly regret that, having brought it more than three thousand miles, there is no place in this great Hall found large enough for its exhibition.

I desire to say further, that whilst speaking in behalf of the Presbyterian Church, North, this Council must not suppose that other sections of the Church are not engaged in the same great and blessed work. All branches of the Presbyterian family—the Southern, the United, the Cumberland, and all other evangelical Churches are engaged, more or less extensively and earnestly, in this great work of the Master. Our Methodist brethren, too, have covered the land with their missionary operations.

Indeed, every evangelical denomination feels it to be a solemn duty to aid in the evangelisation of our vast and growing country.

The Board of Home Missions.—The Board was constituted by the General Assembly of 1870, at the time of the glorious re-union of the New and Old School branches of the Church, by continuing the two agencies before employed by them, viz.:—"The Board of Domestic Missions" of the Old School, and the "Committee of Home Missions" of the New. It is now styled "*The Board of Home Missions of the Presbyterian Church* in the United States of America." Its office is at 23 Center Street, New York City.

Its object is to plant new churches on the frontiers, and aid in the support of the Gospel in feeble and destitute Churches.

It collects and disburses funds for these objects.

The Presbyteries certify to the wants of the fields, and approve of the standing and character of the ministers in whose behalf aid is requested, and thus thoroughly co-operate with the Board in its work.

The Board is required to report annually its whole work to the General Assembly, is guided by its counsels, and entirely subject to its control.

Its Funds.—The means to carry on its work are derived chiefly from three sources, namely, bequests or legacies, secondly, gifts or donations from individuals, and thirdly, contributions from the Church at large.

From bequests from deceased friends, large amounts are frequently realised, although at times wealthy and aged saints seem to forget to die, or dying, forget to leave anything to the cause of the Master.

Large gifts are often made by private persons.

There are in this Hall to-night two gentlemen who gave in a single check $25,000 to home missions, and to the sustentation department of the Board $3000, making in all $28,000.

The day before I left home, I was informed by a member of the Board, that Mrs. John C. Green, of New York, the widow of the friend who had donated a million of dollars to Princeton College, had given $100,000 to home missions. This intelligence did much to soothe the weariness and discomforts of my voyage. The cause cannot well fail whilst God raises up such kind and liberal friends for its support. He knows *how*, and *where*, and *when* to do it.

The other, and by far the largest and most abiding source of the Board's income, is the annual contributions of the Churches. This is the constantly flowing "river, the streams whereof make glad the city of God."

Our General Assembly requires annual contributions to be taken up for home missions and sustentation, and indeed for all our Boards. Not only the rich, but the poor give, and sometimes with wonderful liberality, to all departments of Church work.

The Home Mission Board has often been reminded in touching and tender ways of the love of very poor persons for Christ. There lived among the mountains of Pennsylvania a poor widow, with five fatherless children. On the Sabbath morning, when the collection for home missions was to be taken up in her congregation, she called her little ones about her after family worship to consult as to how much, if anything, as a family, they were able to give. In view of their great poverty, and the severity of the winter, the conclusion was unanimous that nothing could be given. They went to church; the pastor, according to appointment, preached on home missions. On his way home, whilst passing the cabin of the poor widow, she called to him, and put into his hands a little something wrapped in a piece of newspaper, saying with great emotion, "Its Jeems's *keepsake*." It was a *two dollar and-a-half gold piece*, then as seldom seen in our country as the fabled "hens'-teeth." "Jeems" was a brave man, who had fallen in the bloody battles of Gettysburg just fourteen years ago. The night before the battle, the commander of his regiment had said, "Boys, this will be a dreadful struggle. God only knows who, if any of you, will survive it. Send home to your families anything you have to spare, lest you never see them again." "Jeems" sent this two dollar and half gold piece to his wife for a *keepsake*. He sleeps among the many thousands of brave men who fell in that bloody field. Mary had wept a thousand times over this token of his love, but now she felt that *Jesus* was dearer than "*Jeems*," and she gave this keepsake of "Jeems" to the cause of Jesus. Noble, heroic, Christian woman! She was a true spiritual daughter of the widow of old, who cast in "all her living," whilst Jesus "sat over against the treasury."

The extent of the work.—The Presbyterian Church from its first planting in America, more than two

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hundred years ago, has always regarded herself a missionary body, and the land her great missionary field. Her first ministers came from Scotland and Ireland, and were at first in part supported by contributions from the Churches of this kingdom. Her early records are filled with "supplications" to your old Presbyteries, Synods, and Assemblies, for ministers and the means to support them. We come back now to tell you of the seed you then planted in these new lands, like "an handful of corn on the top of the mountains, the shaking of whose fruit is like the shaking of Lebanon." But few statistics of home missions were preserved before 1802, when it was put into an organised form. Since then the work has equalled the labour of 40,000 missionaries for a single year, or the labour of a single missionary for 40,000 years. Nine-tenths of all the Presbyterian Churches in the United States have, directly or indirectly, sprung from these home mission labours. The Presbyterian Church, North, alone consists now of more than 5300 ministers and licentiates, with 5200 churches, embracing more than half a million communicants, with a million of children and teachers in her Sabbath-schools and Bible-classes, and raising annually more than *thirteen million dollars* for the cause of Christ. There are to-day more than 1000 of our ministers labouring under the appointment of the Board of Home Missions and its sustentation department, that is to say, one-fifth of our entire ministry is commissioned and supported in whole or in part by the Board. They labour among the Germans, Bohemians, Waldensians, Huguenots, Hollanders, Norwegians, Swedes, Danes, Italians, Spanish, Welsh, Scotch, Irish, English, and Gaelic—the oldest Church in Britain, and older than the Reformation. People from every nation represented in this world's Presbyterian Council, and many people besides, are the objects of the toils and tears of our home missionaries. This will render home missions in America a matter of interest and sympathy to every Church represented in this Council.

The character of the Missionaries.—As to the character of these 1000 missionaries, it can confidently be affirmed that they are equal to the same number of ministers in any Church. Some, no doubt, are unsuccessful, and a few may be unworthy, but if Jesus said "Have I not chosen you twelve, and one of you is a devil?" is it strange that out of a thousand men, selected by fallible judges, a few should prove unworthy? Let me mention a single instance: Many years since one of our ministers moved to a frontier State. His character for integrity and ability was so good that the general Government were compelled to ask his counsel at times in the management of Indian affairs, in his distant section. At the close of our late civil war, the State in which he lived got into financial trouble with the Government through the carelessness or dishonesty of one of her United States Senators. In order to secure a settlement with the Government, a majority of the legislature of that State begged our missionary to accept a seat in the Senate of the United States. He answered, "I never decide such a question until after consultation with two parties—my Lord and Master, and my wife." We heard from the wife first. As her husband read her the request, she, trembling like an aspen leaf, after a moment's thought, said, "Edward, I married you as a minister of Christ, and if I ever live to bury you, may I bury you as I married you." You have read of the Greek mother who, on the morning of Marathon, in giving to her son the shield of his dead father, said, "*My boy, with it*, or *on it*." It has rendered her memory immortal, but here is a self-denial for Christ more worthy of celebration. Another missionary in his quarterly report said "that he did not know that he ought to be paid for a full quarter's work, as he had been compelled to wash, and bake, and cook, and nurse, because his wife and children were too ill to help themselves." What honesty! What a *true* man! Multitudes would have asked double pay for the double work. Frequent instances might be mentioned of like self-denying heroism. I do not hesitate to affirm that in these self-sacrificing missionary labours the best practical evidences are found of the divine origin of the Christian ministry.

Among the various peoples we are trying to help, there are two or three of surpassing interest and hopefulness. We have 4,000,000 of coloured people set free from slavery by the right hand of God. They have peculiar claims on America and all European nations who aided in bringing them into bondage. They are most anxious to be prepared for their present and prospective condition. They must be educated and evangelised. Vast possibilities are bound up in them for the enlightening and redemption of unfortunate Africa, their fatherland. And is it not worthy of the notice of the Church, that as the time of their deliverance drew near, God put it into the hearts of Moffat, and the immortal Livingstone, of the Spekes, and Bakers, and Du Chaillus, and Stanleys, to explore that dark continent, showing to the world its vast resources, as well as pointing out the long-sought springs of the mysterious Nile? Do not these things foreshadow the fulfilment of the ancient prophecy that "Ethiopia shall soon stretch forth her hands unto God!"

In *Utah* there are 100,000 Mormons, and 15,000 to 20,000 Gentiles, so called. Our Board has established missions amidst this needy and interesting population. They advocate polygamy and other evils as articles of religion. They are the Mohammedans of the United States. The civil, social, and religious aspects of this people excite the solicitude of the whole country and Church. God is evidently employing means for the final overthrow of the baleful institutions and superstitions of Mormonism. The recent and extensive discovery of the precious metals is attracting a vast migration to the wonderful mountains and valleys of Salt-Lake. Our mission in Salt-Lake city, the capital, is meeting with great success and favour with all classes, and holds out large promises of good. Other missionaries are labouring in the territory, and calling the misguided Mormons to the gospel, and ministering to the spiritual wants of the multitudes who are developing its vast mineral resources. They occupy the heart of the continent, and can be purified by the gospel alone.

The valleys of Nevada, Montana, and Idaho, stretching for hundreds of miles in length between the various ranges of the Rocky Mountains, are rapidly filling with settlers, attracted by their fertility, pasturage, or mineral wealth. Men of faith and compassion are looking after these new and widely scattered settlements. Then beyond these valleys and mountains spreads the great coast of the Pacific, embracing California, Oregon, and Washington, extending 1500 miles along the ocean from British Columbia on the north, to Mexico on the south, more than twice as large as Great Britain. With a climate pleasant and genial throughout, modified by the great Chinese ocean current which washes our coast from Strait of San Juan on the north to the Bay of San Diego on the

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south, bringing to the continent on its bosom soft airs and fertilising showers, securing thereby such fruits, and grains, and pastures, as surpass any sections of the East, which together with the inexhaustible supplies of the mine and the forest, have attracted already, in the short space of thirty years, a population of a million, and invite millions more to prosperous homes. Our settlement of the coast only began in 1848 on the discovery of gold in the broken mill-race of Colonel Sutter. Considering the difficulties encountered in doubling Cape Horn, crossing the Isthmus of Darien, or traversing 2000 miles of Indian plains and almost impassable mountain ranges, the growth of the population has been without a parallel in modern times. The vast importance of our missionary work on this coast is seen not only in its great extent, its genial climate, its various and valuable productions, its rapidly increasing population, but especially in its relations to the rest of the country and the world—its proximity to, and growing connection with the 700,000,000 of the crowded nations of Japan, China, Siam, Burmah, India, and the populous islands of the South Pacific—nations more or less advanced in manufactures, commerce, and civilisation, thousands of years before America was discovered—whose gold, gems, fabrics, and spices have enriched Assyria and Egypt, and Greece and Rome, and the modern nations of the west of Europe from immemorial times. The position of this coast constituting it the gateway from the east to the west and from the west to the east, fixes its missionary importance, and foreshadows its indescribable future. The Chinese constitute one-fourth of its population, and are the objects of our missionary labours. They attend in great numbers our churches and our Sabbath-schools, manifesting an earnest desire for knowledge of the English language. The first reading lesson they receive is the first chapter of the Gospel by John, the 14th verse of which is, "The Word was made flesh, and dwelt among us," and the 29th verse is the cry of the Baptist, "Behold the Lamb of God, which taketh away the sin of the world!" What a great and effectual door God thus opens to the Church for the conversion of the millions of China! Considering the changes arising from the marvellous extension of the rail-road and telegraph systems, the vast migration caused thereby, the enlarging floods of people from foreign and heathen lands, the unparalleled increase of national wealth, with its dangers, the unsettled state of the land and the world, the growing influence of our country on the progress of civilisation and Christianity among its own millions now, and on its hundreds of millions soon to be, and on the countless multitudes of millions of the race, the vast approaching changes amongst the nations predicted and promised in the Word of God, and so long expected by his people; and conscious of the great trust he has committed to our use in men, in means, and opportunities; encouraged by the signs of the times as foreshadowing the speedy fulfilment of the predictions and promises of the universal spread of the gospel; cheered by what He has already done, is now doing, and is able still more to do, may we not hope this home missionary arm of the Church may accomplish by the blessing of God the speedy coronation of his dear Son as Lord of all!

REV. DR. VANDYKE, of Brooklyn, said—"What can the man do that cometh after the king?" In America Dr. Dickson is king of home missions, and Dr. Paxton is his prime minister. They have clearly stated the history and the present workings of the system. It only remains for me briefly to discuss some of the underlying principles. The object of this great Council is threefold—

First, to quicken in ourselves and to send down from this fountain-head through all the arteries of the Presbyterian Church the consciousness of that Christian unity so clearly and eloquently described by Professor Flint in the opening sermon.

Secondly, to demonstrate before the world our substantial agreement in doctrine and polity. We are here to do what the old woman of whom we read in the Life of Norman M'Leod required the young minister to do before she would receive him as her pastor, that is, to "gang ower the fundamentals."

But both these are subordinate and in order to a *third* and higher end, viz., to develop and apply the aggressive forces of our Presbyterian system. There is a popular error as to what constitutes true progress and advanced thought. It does not consist in an everlasting digging down to the foundations of the mountains to see whether they stand firm—in pulling up to-day the trees our forefathers planted, and whose verdure and fruitfulness are sufficient proof of their vitality, to see whether their roots are sound. Your true conservative is after all your true progressive. If any man thinks we are going to spend the last quarter of this nineteenth century in the making of new creeds and the construction of new ecclesiastical machinery, there must be a screw loose in his own constitution. The engineer cannot spend his life in examining and oiling his locomotive. The time is coming and now is, when he must put on the steam, and move forward on the track with which God's redemptive providence has girdled the globe. I am accustomed to take wide and high views of the power of our Lord Jesus Christ. The Church is not a Republic in the popular sense of the word, but an absolute monarchy, with Christ our King on the throne. To that throne all things are subject; and to the accomplishment of his purposes of salvation all things are subservient. It is no part of the business of his Church to make new laws or invent new doctrines; but simply to go forth in his royal name to proclaim the truth to the ends of the earth, and to every creature. And to this end all the inventions which have well-nigh annihilated time and space, and all the institutions which are the out-growth of our Christian civilisation, are his chosen instruments. If we would vindicate our right to be regarded, in our doctrine or our polity, as a part of the Church of Jesus Christ, we must demonstrate our disposition and ability to use all the agencies he has put into our hands, and to adopt our system to the onward movement of his providence for the conquest of the world to his spiritual dominion.

Now, it is just here, under this third object of this Council, that home missions no less than foreign missions find an appropriate place. The word 'home-missions' has, perhaps, a sweeter and more comprehensive meaning to those of us who come from new countries and especially from America, than it can have to those who dwell in more settled states of society. It includes all that you understand by sustentation, and church erection, and church extension, and back of all this a push, and a freshness, and an ambition begotten of the virgin soil and the high mountains, and the great rivers, and sanctified by the comprehensive spirit that knows of few distinctions among men beyond those which pertain to them as fallen in Adam and redeemed in Christ.

Americans are sometimes accused of boastfulness

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in speaking of their country, and I both reckon and guess that the charge is well founded. But I beg you to remember that there are two kinds of Yankee boasting. The one is well illustrated in the words of a man whom I once met on the top of Mount Righi. A large company of various nationalities were waiting in the morning twilight for the sun to gild the tops of the snowy mountains, and when the whole magnificent panorama was revealed to our view we heard a nasal voice exclaiming, "O yes! it's all very fine, but it's not equal to the White Mountains." Now the White Mountains are a small chain in the northern part of New England, only about six times as high as your Arthur's Seat.

But there is another kind of boasting which has no self-assertion or invidious comparisons in it, as though *we* had made our country, or as though God had made it for us alone. It is more like the boasting of the Apostle Paul when he said, "O ye Corinthians, our heart is enlarged toward you:" O ye Dutchmen, Frenchmen, Swiss, Hungarians, and Britishers of every name, our heart is enlarged towards you. Come see the land God has made not for us alone, but for all men, as the grandest field of home missions on the face of the earth. Come dwell in its richest valleys, and feed your flocks on its greenest hillsides. Whatever language you may speak, you will find some to understand you. Wherever you may go you will find kinsmen and friends, and especially you will find no place where the land is good without finding a canny Scot, walking upright, and saying as boldly as though he were in one of the green glens of his fatherland,

> "My foot is on my native heath,
> My name it is Mac Gregor."

We believe that God, in all the new countries represented in this Council, in Australia, and in the far off isles of the sea, and especially in the United States of America, is preparing a new people for himself, which like the Corinthian bronze shall combine the best metal of all other nations.

And what are the influences and agencies by which this result is to be accomplished? Would there were time to tell you all that my head and heart suggest as the answer to this question. I can give only the outline of what I would like to say.

First of all is the country itself, the study of whose grand features, with its variety of climate and productions, is an educating and expanding process.

Second is the English tongue, which is destined, as we believe, to become the universal language of the world, with its rich literature—our inheritance as well as yours. And though we have stolen much from you by our unrighteous refusal to establish an international copyright law, if you will have patience with us we will pay you all we owe. We may not be able to give you a Shakespeare, or a Milton, or a Walter Scott, but if you will accept quantity for quality we shall more than make up the difference. We have in common with you the grand old English Bible, which, though it may and ought to be revised, can never be superseded so long as the English language is spoken in the earth; and the magnificent collection of psalmody and hymnology, with its grand melodies rolling round the world like the voice of many waters in heaven.

Third.—There is the great body of English common law, which pervades all our social and political life, and underlies all our written constitutions. For no intelligent man on either side of the Atlantic now regards the independence of the American colonies as a hostile separation from the English people, or a surrender of the fundamental principles of the British constitution which your fathers and ours established by the conflicts of centuries and generations. It was intended to be, and is, only the setting up of the daughter in a new household, for the preservation and extension of that heritage which is dear alike to her and to her mother.

Fourth.—There is our educational systems—from the common school to the college—extending the blessings of knowledge alike to the highest and lowest of the people—"broad-based upon the people's will, and lasting as the inviolate sea."

And *lastly*, and comprehensive of all the others, there is the living Church of Christ, of which we claim that the Presbyterian system is the best embodiment and exponent. Is there any bigotry in that claim? Why, if I did not believe this claim I would not be a Presbyterian, for my maxim is, always, if possible, to have the best of everything. I believe that the Presbyterian Church is both conservative and aggressive, that it is equally well adapted to hold its position in older communities, and to push on the triumphs of the Cross to the regions beyond.

I believe this *a priori*, because our system of doctrine and of polity is most conformed to Scripture, and lies in the line of God's purposes. I believe it *a posteriori*, from its history in this land and among those fastnesses of the truth where "the bones of God's slaughtered saints lie scattered on the Alpine mountains cold," and especially in our own land. I have studied our Standards in the light of experience, as they are expounded and applied in the Church to which I belong, and I am bold to say that the Westminster Confession of Faith and Form of Government, when stript of the scaffoldings and additions which the peculiarities of individuals, the prejudices of parties, and the passions of exciting times have built around them, are the broadest and most liberal symbols of doctrine, government, and worship ever adopted by Christian people. They recognise the distinction between the visible and invisible Church. They define the invisible, or holy Catholic Church, to be the aggregate of all who believe in our Lord Jesus Christ. Can anything be broader than that without rejecting the Gospel? They define the visible Church to be the aggregate of all who profess the religion of Christ, together with their children. Can anything be broader than that?

They make nothing a term of communion which is not also a term of salvation. They deny the right of ecclesiastical assemblies to legislate where Christ has not legislated, and make such assemblies simply courts to execute the laws of Christ our King.

They leave such things as the vestments of the minister, the attitude of the worshipper, and the form of worship to the Christian common sense of the individual church, to be adapted to the peculiar state of the community in which it may be planted.

It is just this liberty in non-essential things—recognised by our standards—as interpreted by the Presbyterian Church I represent, that adapts her to the home missionary work she is doing, and makes a local Presbyterian Church the easiest thing to establish and the hardest thing to kill. Among the 1500 churches supported in whole or in part by our Home Mission Board, and the 3000 more which contribute to their support, we have psalm-singing and hymn-singing churches; churches with organs and churches with a precentor and a tuning-fork;

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churches where they sing the doxology at the beginning of the service and others where they sing it at the end, and some where they do not sing it at all, and at least one that I know of where they use an orthodox liturgy as John Knox did, and, like that grand old reformer, read their prayers out of a book. But they are all good Presbyterian Churches.

A noble old Scotch elder in my own Church hit the nail on the head, and the master of assemblies fastened it, when in the discussion of the question whether the minister should wear a gown in the pulpit, he exclaimed, "Let him attend to his own wardrobe; he may preach in his shirt sleeves for aught I care, if he only preaches sound doctrine."

This liberality in non-essentials is perfectly consistent with sound doctrine, and the very best way to promote it. A holy indifference to the things about which we have no commandment from the Lord is the very state of mind most congenial to that contention for the faith which is sometimes brought as a reproach against the Presbyterian Church, but which has always been, and is now, her glory and her strength. Our stronghold is in our doctrine. Doubtless there is a bitter and an evil contention. God deliver us from it! But let us not forget that we owe all that is precious in our history to controversy. What would Scotland and England and America be to-day but for the valiant soldiers of Christ who were ever ready to do battle for the truth? Paul was a controversialist. He went into the school of Tyrannus and disputed for two years. He withstood Peter to the face because he was to be blamed. The minister who would work successfully in our new settlements, where thought is free and the elements of society unsettled, and men discuss everything from the decrees of God to the price of a bushel of corn, must be ready to give a reason for the hope that is in him. He must fight if he would reign. He must defend the truth and assail error if he would command respect and inspire confidence. He must do this in love, but fearlessly and firmly. Hard-headed and earnest men respect the minister who knows the truth, and knowing, dares defend it; while they despise the soft sentimentalist who lies down before opposers and quivers like a jelly-fish on the shore.

It is just their habit of hanging out their banner, of knowing what they believe, and standing up firmly for the whole counsel of God, that causes our Presbyterian ministers in new communities to be regarded as a conservative power for good. They can be depended on. They illustrate the perseverance of the saints. They are recognised as men whom it will do to tie to. Let us have done then with the weak sentimentalism which decries doctrine and seeks to divorce a holy life from the truth as God has revealed it to us. To yield to this demand would be moral and ecclesiastical suicide.

What we all need in the work of home missions, and in all the activities of the Church, is more faith and more love. Faith to believe God's testimony as to the worth of the soul, the guilt and condemnation of sin, the lost condition of all men by nature, the power of the gospel for salvation; and love to baptise our doctrine with the Spirit of Christ, love going up to Christ, and out towards all our fellow-men. We need to reinscribe upon the blue flag, which so appropriately floats over this Assembly Hall, the rallying word and the battle-cry of the Reformation, "In things essential unity, in things non-essential liberty, in all things charity."

DR. PLUMER, South Carolina, said that since the morning a communication had been put into his hands from Dr. Stillman, of the Southern States, on the subject under discussion. Instead of occupying the time of the meeting, he would ask that the communication should be remitted to the Business Committee with a view to its being read at the proper time, if they thought proper. This was done.

REV. WILLIAM WILLIAMS, Swansea, referred briefly to a Home Missionary Society in Wales, which, he said, was unlike any other institution in connection with any Church represented at the Council. It was instituted to meet a peculiarity which he believed belonged to the Principality. This Society employed missionaries at home to preach in a foreign tongue, and sent them abroad to preach in their own tongue. This was made necessary by the spread of the English language among the Welsh. There were about thirty-five missionaries meeting this difficulty in North and South Wales, but they wanted as many more, and money to the amount of £20,000. He had more to say of this Society, but it being already ten o'clock he would not enlarge.

On the motion of LORD KINTORE, a vote of thanks was accorded to the chairman, and the benediction was pronounced at 10.10 by Rev. Mr. Mathews.

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FRIDAY, 6th JULY.

EIGHTH SESSION.

THE Council met at half-past Ten A.M. in the Free Church Assembly Hall, and was constituted with devotional exercises by Rev. PRINCIPAL HARPER of Leith, President of the forenoon, in room of the Rev. William France of Paisley.

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

The roll was read, and the attendance of Delegates and Associates marked.

The following Report was given in by the business Committee and read :—"There had been received from Philadelphia, signed by representative ministers, an invitation to the Council to select that city as the place of the meeting of the second Council. It had also been communicated to the Committee that the representatives of North America in the Council had unanimously agreed that Philadelphia should be named to the Council.

"The Committee suggested that a volume of Transactions of the Council should be published, and that preparations for this should be intrusted to the Committee.

"In addition to the programme for this day already adopted, the Committee suggested that the Rev. Dr. Plumer should be heard in the afternoon, and the Rev. John Inglis, of the New Hebrides, in the evening. They also recommended that, in the absence of the Rev. George Bellis of Belfast, the Rev. Dr. Knox should take his place on the afternoon of Tuesday, 10th July 1877, and that Dr. Knox's name be now added to the Business Committee.

"The Committee requested leave to meet at once for urgent business."

The invitation from Philadelphia was presented by Drs. Beadle and Blackwood.

DR. BLAIKIE said he had great pleasure in making a motion, which he had good reason to think would be highly acceptable to all the members of the Council. The motion was, that the next meeting be held in the United States, in the city of Philadelphia. He thought he might safely assume first of all that it was the mind of the Council that the United States had on many grounds the best claim to their preference. They were the seat of the largest bodies of the Presbyterian family. With them also it was that the idea of holding the Council first assumed practical shape. And they had seen during the past week how deep an interest the ministers and elders of the Presbyterian Churches of the United States had taken in their meeting, and what invaluable contributions they had made towards its success. He was sure they all felt it was quite an event in the history of Christianity that so large, so powerful, and so active a section of the Church should now for the first time be brought into personal contact with the older Churches of the Presbyterian family, and they looked forward with high expectation to the formation of further bonds of contact and further opportunities of brotherly intercourse. He did not wish to detain the Council. One could not say all that was in one's heart at such a time as this, but he was sure it was the universal feeling here that the visit of their brethren had been to them in Scotland not only most gratifying, but most stimulating and profitable. He could not but add that whilst they thus felt towards their brethren from America, there was in reality no section of the Council that did not share on their part the same kindly and respectful feelings, and among whom it would not be a pleasure to pitch their tent on any occasion when the place of meeting was to be determined. One word he wished to be allowed to say with regard to Philadelphia. It was his privilege to be there on a great occasion when the first General Assembly of the United Church, formed by the union of the Old and New School Presbyterians, was held. That was an occasion of great rejoicing, and one that to the very fullest extent he thought realised the meaning of the name of that city—the city of brotherly love. He rejoiced to look forward to another occasion when, he trusted, through the kind providence of God, an event would take place that should add another claim to the former claims of Philadelphia to bear that honoured name.

PRINCIPAL TULLOCH, St. Andrews, said he had been asked to second the motion, and had great pleasure in complying. He thought there could be no doubt that, considering the very active part that their American brethren took in the preparations with a view to this Council, and the very active part, and he was sure he could say the very brilliant part, they had taken in the discussions of the Council, it was most natural that their next meeting should be held on the American continent. And he knew no place that had so many claims for such recognition on their part as Philadelphia—a city associated with so many memories of religious enthusiasm and Christian enlightenment. It was his good fortune a few years ago to spend several days in Philadelphia, and he could never cease to remember the very kind hospitalities of which he was the object, by many gentlemen whom he had never seen before and might never see again. All who knew America in any degree knew of the hearty and cordial, and he was sure he might add the enthusiastic, hospitality which was the characteristic of the people. He had only to express the hope that many of the brethren who were present at this Council might be spared in God's providence to meet again three years hence, and be associated with other gentlemen in promoting the object the Council had been formed to serve.

DR. BEADLE, Philadelphia, testified to the unanimity of the feeling of the ministry of the United

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States that the next meeting of Council should be held in Philadelphia. And not only was there a special invitation from the ministry of Philadelphia, but the citizens also had joined in an expression of their desire for having the next meeting among them. One reason they urged for having the next meeting of Council in Philadelphia was that they had recently some sort of training in the way of taking care of people. During the Exhibition last year they took care of nine millions of people, and since they came to Edinburgh they had found that their experience hitherto had been very imperfect, and they had received some lessons upon that subject which would send them home with a desire to try and reciprocate in some manner the kindness with which they had been treated in Edinburgh. They therefore hoped that the Council would go to them, and give the Philadelphia people an opportunity of showing the visitors what they could do for them. He had also to mention that his own people were thoughtful enough to send a special invitation to the Council to meet in his church.

DR. BLACKWOOD, Philadelphia, desired to say that while all the brethren in the ministry felt anxiously upon this subject, and were looking with great satisfaction to the prospect of a meeting of the Council in Philadelphia, that feeling also pervaded most of the laity, and, indeed, he believed that in Philadelphia there was no dissenting mind upon the question. He entered not into anything connected with the magnitude of the ministry and the membership of the Church, but he desired to say that there were other matters of a social interest in their city which it would be profitable for the eldership and the ministry of the Presbyterian Church fully to lay hold of for themselves, so as to be able to appreciate them. The city of Philadelphia stood alone, in many respects, on the face of the earth. And satisfied he was that after a meeting was held there the members of Council would return to their homes with information concerning the working classes of the population which they would find to be profitable to them all the remaining years of their life. Their meeting would bear evidence that this great Presbyterian Church was not a little denomination to be looked down upon by any exalted authority, but that it girdles the whole globe.

DR. KNOX, Belfast, said he thought the motion would be accepted unanimously. He believed that their brethren in America deserved to have the second place after Edinburgh. But he desired the Council to understand that Philadelphia was not the only city among all the countries where Presbyterians were scattered that had an earnest desire for having in its midst a meeting of the Council. He wished to state there had been for a considerable time a very earnest desire in Ireland, which was to a large extent the mother of the Churches of America—the fact was, they were going to visit the daughter before the mother. He was quite willing that it should be so. From his own experience, derived in the great continent of America, he could assure his fathers and brethren who had never been there, that there would be a welcome and a measure and character of hospitality awaiting them that would astonish them. The fact was, if there was any country in the world where they were likely to be killed by kindness it was the United States. He hoped, however, that after the Council visited Philadelphia they would come back to the old country—to Ireland. They had a city there as large as Edinburgh—he meant Belfast—very strongly Presbyterian, and besides they had in the memories of the old country some claim to be a hospitable people. He was not sure that it was historically and exactly accurate to say that the first idea of this General Council originated in America.

REV. DR. BLAIKIE.—Took practical shape in America.

DR. KNOX.—At any rate at a very early period it took practical shape in the city of Belfast.

It was agreed that the next meeting of the Council be held in Philadelphia in the year 1880, and the Business Committee was instructed to consider at what time of the year it should be held, and to report.

A letter was read from Professor Flint acknowledging the thanks tendered to him by the Council for his Sermon.

Several letters of congratulation from members of Continental Churches were presented, among others from Dr. Dorner of Berlin, Professor Lechler of Leipsic, Professor Christlieb, Professor Riggenbach, Professor Ebrard, Dr. Herzog, Dr. Neuenhaus, and M. Coulin, Geneva. The Council instructed the Business Committee to acknowledge receipt, and to make such use of the letters as may be judged expedient. (See Appendix).

The remaining recommendations of the Business Committee were unanimously adopted.

The following letter from DR. DUFF was read :—

"*29th June* 1877.

"MY DEAR DR. BLAIKIE—You know how intensely interested I felt, at the very outset, in the projected General Presbyterian Council, and with what unfeigned delight I looked forward to its actual proceedings. While more or less alive to the importance, intrinsic or relative, of all the subjects to be discussed, there are some which I could not but regard as presenting pre-eminent claims on the attention of the assembled delegates. One of these is the subject of missions, home and foreign, or the world's evangelisation.

"Some time ago the Acting Committee were good enough to ask me to prepare an introductory paper on this momentous theme. This I readily and joyfully, in dependence on divine aid, agreed to undertake. But soon afterwards, or about four months ago, before anything was done, it pleased the Lord to subject me to severe bodily ailment, which proved the commencement of a series of successive afflictive visitations, from the distressing effects of which I am now only slowly emerging. The result, as you already are aware, has been that I have not only been physically incapacitated for attending the meetings of Council in person, but, from excessive bodily weakness, with the accompanying mental depression, equally incapacitated for preparing any paper on a theme of such transcendent magnitude and glory—I would deem worthy of being read before so august an assembly. This, I need scarcely say, has been to me a matter of inexpressible regret and sorrow; but, as it results from the overruling of an all-wise, all-gracious

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Providence, what can I do, except in humble, loyal submission to the Great Overruler, give utterance to the prayer, "Thy will be done!" "Even so, Father, for so it seemeth good in thy sight." In my present disabled state, therefore, all I can presume to add, by way of explanation, is, that had I been privileged to attend the meeting for the discussion of the missionary enterprise in all its varied bearings, or to prepare a suitable introductory paper for it, I meant to occupy the highest possible Scripture ground with regard to the supreme—the paramount—obligation of the Christian Church to devote the might and main of her energies and active services to it. This, though in strict accordance with the requirements of God's eternal purpose in connection with the progress and consummation of the economy of redemption, and the peremptory command and sole parting commission of the Church's Divine Head, except during the brief period of the apostolic age, has never, never been adequately done or even attempted, and very often neither done nor attempted at all, to the Church's own irreparable loss, and the ineffable woe of a lost and ruined world.

"Early in my missionary career, these were among the thoughts which powerfully seized and kept firm possession of my own soul. Nearly forty years ago I ventured to give expression to some of them in a discourse which was published under the title, 'Missions, the Chief End of the Christian Church.' Since then, without any reference to the remark of a still living sage, 'that the only oratorical figure that is worth anything for purposes of persuasion, is the great figure of repetition,' but prompted solely by natural instinct, I have not ceased to repeat what I hold to be this great Bible truth, in endlessly varied forms, though alas, hitherto, I have little to report with respect to its success in persuasion. But this much, however, I may be permitted to say, that having perfect faith myself in its Biblical foundation and ultimate potency, my intention was, if privileged to be present next week—though starting from a totally different point of view, and pursuing a totally different line of thought and illustration from those adopted in the discourse of forty years ago—to endeavour, on strictly Scriptural grounds, to evolve, vindicate, and establish the same transcendent truth —viz., that missions, in the large and comprehensive sense of the world's evangelisation, are, by appointment and decree of the glorious Triune Jehovah, the chief end of the Christian Church.

"Such being at least my own intense conviction—a conviction which has been growing in clearness and strength for the last forty years—I may be excused for expressing, as from the borders of the celestial world, my unalterable persuasion that, until the paramount obligation involved in this grand Bible doctrine is more thrillingly felt, more vividly realised, and more energetically responded to, not merely by solitary members, but by the Church at large, in her corporate capacity, we shall only be playing at missions, practically deceiving ourselves, virtually contemning the ordinance of our adorable Head and King, and wasting on interminable, intestine, demoralising warfare those faculties, powers, and resources which ought to be devoted with concentrated energy to the spiritual conquest of the nations, and the installation of the Divine Redeemer on the throne of a ransomed universe.

"Before concluding, there is another subject which I have long had deeply at heart, and to which you will kindly excuse me for briefly adverting. It is this—that in order to manifest our substantial unity and harmony in doctrine, discipline, and government, before the whole world, the Council, without interfering with any existing missions, should recommend to the Churches, of which they are the accredited delegates, the establishment, by a united co-operative effort, of a well-organised mission in some distinctly defined territory of the vast realm of still unreclaimed heathenism.

"At one time I thought of the Great Lake region of Central Africa; but there are there enormous difficulties to be encountered, to which I cannot now more particularly refer. Latterly I have thought of the Milanesian group and the New Hebrides as a suitable and inviting field for such a combined experiment as that already indicated. It consists of upwards of thirty islands, large and small, extending from north to south about four hundred miles—most of them inhabited, and several of them with a dense population, in a singularly barbarous and savage condition—speaking, as is credibly reported, upwards of twenty languages, said to differ from each other as much as Greek from English. Here, then, is a circumscribed field of sufficient magnitude for a grand combined experiment, and one, too, which furnishes ample materials for the wise solution of many of the problems which hitherto have tended to perplex and retard the operations of missionary enterprise.

"It only enhances the recommendation of such a field that, already, five or six of the Presbyterian Churches have joint missions in about half a dozen of the more southerly islands—the majority of them, and especially the largest towards the north, being as yet wholly unoccupied. The Presbyterian missionaries of different Churches now labouring there (and it is important to note that there are none there belonging to any other denomination)—Scotch, Canadian, and Australian—mutually co-operate as if they were all members of the same Church, with a unity, harmony, and plenitude of brotherly love which reminds us of primitive apostolic times. The Rev. Dr. Goold, who is a member of Council, could, if requested, give some account of the constitution and proceedings of this most blessed association.

"If, then, all the Presbyterian Churches, represented in the Council, were to supply their proportionate quota of help either in men or money, or both, the whole group of islands might be simultaneously and effectively occupied. And if so, the whole, by the outpouring of the Holy Spirit on such loving Apostolic labours, might, in little more than a generation, be turned into a garden of the Lord—replenished with 'plants of renown,' and 'trees of righteousness,' to the praise of the 'unsearchable riches' of divine grace. Then might the Presbyterian Churches throughout the world unitedly betake themselves to some other well-defined field to break up the fallow ground, to sow and plant, and reap in the end a similar harvest of souls for a glorious immortality. And not only so, but other evangelical bodies, or outstanding members thereof, attracted and stimulated by such a model of harmony and example of success, might be induced to join the evangelistic confederation, and thus help to confer a visible verification on the solemn words of our blessed Saviour's marvellous prayer—'Neither pray I for these alone, but for them also who shall believe on me through their word, that they *all may be one*, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.'

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"If this or any similar proposal were thought well of by the Council, it would not be necessary now to adopt any definite measures of any kind. It would be enough for the Council to nominate a strong central Committee for Scotland to meet in Edinburgh, with branch Committees in London, Belfast, the Continent, Australia, New Zealand, the Cape of Good Hope, Canada, and the United States. These, by mutual conference or correspondence, might come to an agreement as to the most suitable field to be, in the first instance, selected, as well as all the details connected with the most approved and effective organisation for hopefully and successfully overtaking it. And thus, before another Council could meet in New York, Philadelphia, Geneva, or elsewhere, the whole scheme might be in energetic operation.

"But, whatever may be done now, let us all fervently unite in the inspired prayer that the time may be hastened when 'the kings of Tarshish and the isles shall bring presents; the kings of Sheba and Seba shall offer gifts; yea, when all kings shall fall down before him, and all nations shall serve him.' And let our hearts glow with divine warmth in singing the grand inspired doxology—

'His name shall endure for ever;
His name shall be continued as long as the sun;
And men shall be blessed in him—
All nations shall call him blessed.
Blessed be the Lord God, the God of Israel,
Who only doeth wondrous things!
And blessed be his glorious name for ever,
And let the whole earth be filled with his glory!
Amen, and Amen.
The prayers of David, the son of Jesse, are ended.'

—And well may his prayers be ended, with reference to the leading theme of this wonderful Messianic psalm, when 'the whole earth is filled with the glory' of the great Jehovah.—I remain, my dear Dr. Blaikie, yours very sincerely in the Lord,

"ALEXANDER DUFF."

DR. MARSHALL LANG said that though the prayers of the son of Jesse were ended, they all trusted it might be long before the prayers of their venerated father, Dr. Duff, were ended. It had been a deep disappointment to them all that they had not had the privilege of listening to the glowing oratory, and witnessing the venerable figure of the grand old chief; for Dr. Duff's presence was better than a speech or a sermon—it was itself the noblest of speeches or sermons. In his person were gathered up the history and associations of Scottish missions. When they thought of their work outward—their work among the heathen—they knew that that work extended over the lifetime of their venerable friend—that it was to him that the Church of Scotland gave its first commission to labour among the heathen; and that he went forth with the whole life, and strength, and energy of the Church in his head and heart, the first and most apostolic, if he might use the word, of all their missionaries. He was sure that with deep emotion they had listened to this letter; and their emotion was only the deeper when it was all they could have of their beloved and honoured father at that meeting; and he interpreted, if he mistook not, the enthusiastic and unanimous feeling of that Council when he proposed that this letter be remitted to the Business Committee. There was a specific proposal in it. He saw some difficulties as to that proposal, but that need not be in their way. Anyhow, there could be no doubt as to this, that they would fall in with the spirit and tone of their venerable father's letter if, as the result and outcome of that meeting, there be a closer union and co-operation among all the Presbyterian Churches in the mission fields. But whatever might be said as to that, he trusted that this letter would be remitted to the Business Committee, giving them instructions to report upon it, and especially to prepare and send a message, a word of veneration, love, attachment, and sympathy to their beloved and honoured father in that illness which it had pleased Providence to send upon him. He was certain that, without any necessity for a speech from him, there would be the most hearty and most ringing cheer that had ever been heard in that hall at that time to the motion which he now ventured to make.

DR. ANDREW THOMSON, Edinburgh, seconded the motion, which was carried by acclamation.

The Council then proceeded to the order of the day, when the following Paper was read by Rev. Professor J. HARRIS JONES, Ph.D., of Trevecca College, S. Wales, on

MISSIONARY OBLIGATIONS.

"I AM debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." In receiving the Christian ministry, Paul regards himself as having contracted a debt which he meant to pay by instalments, by bringing the good news of salvation to all men. To the human race at large, without any distinction of nationality and culture, I feel myself under obligations. This language of the Gentile Apostle may very appropriately be applied to himself by every individual Christian, for it is bounden duty to have his whole life regulated in strict accordance with the principle it involves. In the sense of not exercising a certain amount of influence on others, no one can be said to live to himself, whether he can say with Paul, "To me to live is Christ," or does he make himself the very centre of his existence, still his conduct must necessarily influence his fellow-beings, the difference being not so much the degree, as the nature or character of the influence, being in the first case good and beneficial, and in the last bad and disastrous, bad to himself, bad to others, bad to the whole world. In living to Christ, in promoting the spiritual welfare of our fellow-men we confer the greatest boon on ourselves. It is God's ordinance as well as promise, that his Church in watering shall be watered, in blessing shall be blessed, in exercising her gifts shall increase them. A selfish life is a life of poverty, a life at starvation point; a life for Christ and in Christ is a life indeed, a life in

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abundance. Earnest efforts for the salvation of others furnish a true test of Christian character, and a strong proof as to the salvation of our own souls. "In doing this we shall both save ourselves and those that hear us."

But it is not a matter left to our discretion and pleasure to aid others in their spiritual career to glory; but "necessity is laid upon us, yea woe is unto us," if we withhold the treasures of the gospel from our fellow-beings. The Church has been called into existence, *its very design is to do good to the world*, which is to be brought back into loyal allegiance to Christ the Head of the Church, the King of the Nations, through her instrumentality and exertion. The Church is a light of the world, inasmuch as she reflects the true light, which is Christ. It is in the very nature of light to give light. "Whatever doth make manifest is light" (Eph. v. 13). This was the case with the Church of the ancient dispensation. The promulgation of the law, the observance of the divine statutes, the carrying out into practice of the principles involved in the commandments on the part of the chosen people had reference to others as well as to themselves (Deut. v. 5-8). The superiority of the Israelites over the surrounding nations was due entirely to the superiority of their laws and their God. And had the people acted in conformity with the divine appointment, the purity of their creed, the spirituality of their worship, and the unclouded national prosperity they would have enjoyed as a visible evidence of the goodness and power of Israel's God, they could not have failed to have attracted the observation of the world, and to have relieved the long and dismal reign of heathenism which rested on the nations. The great lack was in the people themselves. They were far from realising the ideal of their true religion.

Imperfectly as the Church came up to the divine standard, it was then a shining, though a stationary, light. It had its door open for proselytes of other nations, and many of these, from time to time, availed themselves of the opportunity to enter in. Though salvation is of the Jews, still it was not confined to the Jew, even under the ancient dispensation. To uphold divine truth in the earth the selection of this people appears the best of means. They are to be regarded as depositories of truth for others.

There were several consecrated places outside the Holy Land. The seats of worship may be traced through distant epochs and regions. Like oases in the wilderness, or sunlit isles of a troubled sea, we reckon On in Egypt, Uz in Idumea, Pathros in Mesopotamia. There was the fear of God in Gerar, and his oblation in Padan-Aram, and Rahab had reported the sentiments of her fellow-townsmen in a manner which proves that they had not ceased to remember him who is God in heaven above, and in earth beneath. By the hill near the Jordan, along the Euphrates, there was at least a remnant, of which Melchizedek, Job, Jethro are its noblest representatives. "God came from Teman, and the Holy One from Mount Paran" (Hab. iii. 3). The tents of Cushan and the curtains of the land of Midian seem to intimate those mysterious tabernacles of sacrificial worship which often trembled with the tokens "of the respect which the Lord had to their offering."

The gates of the Old Testament Church stood open to all the world. It was the refuge to the weary and the persecuted. How welcome had Hobab been to its good. How cordially was the poor bereaved Moabitess received to "the Lord God of Israel, under whose wings she came to trust!" "Behold Philistia and Tyre, with Ethiopia: this man was born there." "The sons of the stranger" might join themselves to the Lord, and were by him made joyful in the house of prayer. There was none who could say, "The Lord hath utterly separated me from his people." Each might humbly remonstrate against the sternest repulse: "Yet the dogs under the table eat of the children's crumbs." Jerusalem was "set in the midst of the nations" to afford them an opportunity to seek the Lord. Compare also 2 Chron. vi. 32, 33.

To prepare for the breaking down the middle wall of partition which was erected to defend those within rather than banish those without, to announce the grace and extent of the gospel, the only recorded ancestresses of Christ who was born in Bethlehem, are not of the holy line, nor, in two instances, are they even known for their purity. Tamar and Rahab are associated with Ruth, and thus the genealogy is preserved of Judah as a tribe out of which the Lord was to spring, and of David as a family from which He was to descend. These afford illustrations of the expansive nature of the economy which is too often described as exclusive of all but a chosen few. "The blood of Adullam, of Jericho, of Moab, is suffered to mingle with the Abrahamic stream."

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The mission of Jonah was brought about by the most direct interposition of him who spake by the prophets, and it was enforced on the reluctant messenger by the storms and monsters of the mighty deep. From the unambitious manner the story is related, it would be no violent inference, that it stood not as the only message from the Jewish Church to the heathen world. Many may have "run to and fro." Many a swift messenger may have been sent to "Tarshish, Pul, Lud, to Tubal and Javan, to the isles afar off." To many of the Gentiles may God have granted repentance unto life.

The cause of Jonah's great reluctance to fulfil his mission was not so much his objection to preach to men outside the pale of the Jewish Church, and beyond the boundary of the Holy Land, as regard to his divine character as a public messenger; not feeling confident that God would execute the threatened judgment he had commissioned him to announce to the Ninevites (Jonah iv. 2).

The frequent announcements of the burden of several nations by the prophet Isaiah make it highly probable that Jonah's message to Nineveh was not the only mission directed under ancient dispensation to the heathen world: the burden of Damascus, of Tyre, of Moab, of Egypt, of Babylon. This foretells destruction, but, like that against Nineveh, it is in the first instance but warning, it is only inevitable when they will not heed nor repent. At other times the proclamation is more general, "Hear, all ye people, hearken, O earth, and all that therein is. Listen, O isles, unto me; and hearken, ye people from far." In these Scriptures the prophets suppose the existence of the nations around them, take interest in their welfare, and formally address them.

The liberal character of the present dispensation, its scope of universality, might be presumed from all the arrangements which preceded and paved its way. This was frequently predicted by the seers of the Jewish Church, who rejoiced to describe its extension, and its absorption into a universal one. It has been well remarked that missions are the spirit and exercise of all revealed dispensation. This is exemplified in the history of the ancient dispensation, for the Jewish Church was in a certain sense a missionary Church.

2. We argue our obligations to the world from the last command of the Saviour, which precludes every demur as to the time through which it extends, and as to the persons whom it enjoins (Matt. xxviii. 19, 20). It is evident that, unless the Apostles had been immortal, they could not have enjoyed the continuance of this promised presence of their Divine Master, nor have overtaken *every* creature, not of *one*, but of all generations. It is, then, addressed to the whole Church of which they stood as representatives, in its succession until the end of time; consequently, in receiving this command, the Apostles represented not so much the office-bearers of the Christian Church as the Church itself as a whole. All to be proved is, that the community of true Christians, the one body of Christ, is empowered, delegated, and obliged to execute this commission, and to discharge this trust. Christ left to it this strict mandate as his last concern. His latest look reflected the intentness of his mind upon it. Emotion made his last tones peculiarly emphatic. While yet uttering the command, the awful transformation of the ascending Lord waxed in him, and the God-man rose and appeared. Whenever the Apostles recalled the scene, that look as it was retiring, that voice as it was becoming less and less audible to them, brought with it one memory and pleaded one responsibility. The last tones of the voice, gradually dying away in the air, were ever re-echoed in their ears, and the last gaze was never effaced from their memory. This last scene indelibly stamped itself upon their character and history. They dwelt upon this command with the view of interpreting it for their present use, and expounding it for their actual duty. Their conduct is the truest index to its meaning, and the best comment on its obligation. They conferred not with flesh and blood, they consulted not their own ease and comfort. They counted the cost of the undertaking, but as they summed it up, they counted all things but loss for the excellency of the knowledge of Christ Jesus their Lord. They reckoned no sacrifice too great to make for the sake of executing this last command of their Divine Master. "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." They "fainted not," they "were in nothing terrified by their adversaries." They tore themselves away from the embrace and dissuasions of too timid friends, they pursued straight forward their way to martyrdom.

As to the constitution of the Christian Church, whether Presbyterian, Episcopal, or Congrega-

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tional, or a combination of these varied elements, doubt and uncertainty may prevail; but as to its missionary character there can be no question; when the Church ceases to be this, its very existence is at stake; God converts the individual in order to make him a means of grace, and an instrument in his hand for the conversion of others. Missions are but the simplest dictates of Christianity, and no more than decent tributes to it. They are essential, not extraneous to its nature, and instead of being its redundant drapery and superfluous ornament, they are evolved from its very principle. At the same time, nothing adorns the Church more than a missionary spirit and missionary work. The angel is only seen in his true *form* and *plume* when flying through the midst of heaven, having the everlasting gospel to preach to every nation and kindred and tongue and people.

The commission is issued to the disciples as such, not to the Apostles pre-eminently. Being disciples they are required to disciple all nations. This was a duty incumbent upon the hundred and twenty who met in the upper room, the seventy as well as the Apostles, private Christians as well as the office-bearers of the Christian Church.

Why look we so earnestly on Apostles as if they could confer on us their peculiar gifts? We respect their holy dignity. But successors in their peculiar office, did they, or could they, leave? They had neither predecessors or successors. They were in this respect like Melchizedek, "without father, without mother, without descent." It is worthy of being observed that, among the instructions delivered to them by their Lord and Saviour, there is not a shadow of power to ordain new apostles to fill their office. Vacancies occurred. Before the Spirit was given on the day of Pentecost, Matthias was elected. But is not his appointment annulled in the apostolate of Paul, and in the inscription of but *twelve* Apostles of the Lamb on the foundations of the new Jerusalem? When James the son of Zebedee was slain, we find no step taken to ordain a new Apostle, but James the son of Alpheus, an old member of the apostolic society, was set in his place. There is no more Apostolic succession than succession of miracles in the Church. Apostles and miracles belonged to Christianity at an early age, but they are no longer needed, as they had accomplished their full work in their day. Moreover, miracles frequently repeated would defeat their own end. The question would naturally arise, Which is the law and which is the exception? which is the natural and which is the prodigious? In like manner, if the Apostles were in the world to this day, these extraordinary ecclesiastical office-bearers would sink down into the common level of the ordinary officers of the Church, the ministers or preachers of the gospel. We argue this case solely with the view to meet the unjust charge which would destroy the mission of any pastor or teacher at home and abroad not appointed by a Church assuming an exclusive right of ordination; we claim rather to be the successors in their peculiar work and office of the seventy than of the Apostles.

Indeed the inspired records of apostolic practice lead us to believe that an agency the most varied was established in the first instance. Churches were missionary institutions or associations. From Thessalonica "sounded out the word of the Lord in Macedonia and Achaia." In the apostolic age special missionary societies were not required to be formed, inasmuch as all the churches regarded themselves in that light, and rejoiced in their missionary character. There was no need of a distinct class of *Christian workers*, inasmuch as the members of the churches in general esteemed it their duty to act in that capacity. Private Christians frequently became preachers of the gospel from force of circumstances. Being persecuted by their enemies on account of their faith in Christ, they could not but "speak because they believed;" God's fire was burning within them, the fire of persecution was burning without, and thus they were obliged to go to and fro from country to country, and wherever they went they related the wonderful story of "Jesus and his love;" they preached Christ crucified.

It is remarkable in what manner the Gentile Apostle recounts the services of his lay brethren or assistants. Priscilla and Aquila are "his helpers in Christ Jesus." Persis "laboured much in the Lord." How kindly he mentions "those women who laboured with him in the gospel, with Clement also and his fellow-labourers, whose names are in the book of life." How noble and instructive are the allusions made "to every one that helpeth, to the brethren in the Lord," to Tychicus and Epaphras, to Aristarchus and Marcus, to Jesus surnamed Justus, his fellow-workers unto the kingdom of God, who were

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a comfort unto him, to Archippus and Gaius, to Trophimus and Eubulus, Luke, and many others. Whatever gift might enrich these individuals, whatever office they might or might not sustain, what endeared them to the Apostle was their hearty and thorough dedication of themselves to labour as well as suffering for the extension of the gospel. It is the duty of all, and there is room for all to co-operate in this most important work. The man of low or high degree, the most talented and the least gifted, the most learned and the least accomplished, may here work together in their respective spheres. The *worm* Jacob is not a despised instrument until he forgets that he is a worm. Then he is cast aside and swept away. All resources are at the divine disposal, but they are unnecessary to the completion of the divine purpose; their agency and service may be dispensed with. They are impertinences when they would set themselves in the stead of God. The greatest can do nothing without his aid, the least of all saints can do wonders in his hand.

It is very strange that in spiritual benevolence each jot and tittle of external authority are to be carefully sifted, while secular philanthropy may take an unquestioned range. No one demands the right of the tender-hearted to clothe the naked and feed the hungry. The power and inclination to do this, together with the necessity of the occasion, silence or even satisfy the most sceptical. And on a slight irregularity in the method and form, are souls to be abandoned to destruction? Because there is no distinct commission, must the private Christian restrain himself from doing good? Is not rather a commission given to all? Is it not each Christian's warrant, yea duty, to do spiritual good to all? And in its neglect he is blood-guilty,—stains his hands with innocent blood. "Like sheep they are laid in the grave"—*hell*, according to the Welsh version. It is not sheep that fall daily over the precipice to the depths below, but our fellow rational beings, immortal souls of immense value. Fellow-Christians, shall we not go to the rescue, and exert our utmost to prevent the disaster? "Let him know, that he which converted the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." It is the first of duties and most palpable of calls, if we turn men from the power of Satan unto God; it is the mighty "proof of Christ speaking in us." If we see a man not following with us, a member of a despised denomination of Christians, casting out Satan, let us welcome him as a brother and wish him God-speed.

The Apostolic Church, in its office-bearers and members, presents a fine specimen of a missionary character. The Apostles were themselves voluntary labourers, and they enlisted in the same service men and women of kindred spirits. The prosperity of the Church is in the line of missionary operation. Her best days were the days of her greatest activity in the spreading of the gospel; and the return of those days is hastened or deferred according to the manner in which such activity revives.

Dr. Murray Mitchell read the following paper on the same subject:—

If the Bible is to be our teacher, all dispute or doubt as to the obligation of evangelising the nations is foreclosed at once. To deny it, would be as complete an abnegation of Christianity as to deny the duty of loving the Lord our God with all our heart, or loving our neighbour as ourselves.

The extension of the kingdom of God among the nations of the earth is no after-thought. Like a thread of gold it runs through the whole texture of Revelation, from Genesis to the Apocalypse. It is implied in the primal promise that the seed of the woman should bruise the head of the serpent. It stands forth, clear and commanding, in the promise to Abraham: "In thee and in thy seed shall all the families of the earth be blessed." Moses catches up the great truth, and the law-giver of Israel exclaims in words of comprehensive sympathy, which Paul delights to echo: "Rejoice, O ye nations, with his people." The strain rings out still louder and more triumphant in the Psalms and Prophets, until the Evangelical Prophet celebrates in exulting poetry the vision vouchsafed him of "the glory of the Gentiles" coming into the Church of God "like a flowing stream."

And when the Word was made flesh, although for reasons of which even we can apprehend the wisdom, He himself was sent only to the lost sheep of the house of Israel, yet there were given during his abode on earth clear indications of what was in his mind and heart regarding the miserable Gentiles. How significant is such a declaration as this: "Other sheep I have which are not of

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this fold; them also I must bring, and they shall hear my voice, and there shall be one flock (ποίμνη), one shepherd." Dwell for a moment on that word *must*. There is in it a great depth of meaning and of pathos. He *must*, because of the sublime eternal purpose, fixed as the throne of God; He *must*, because of the yearnings of his own heart, the strong compulsion of divine love. Then came the farewell, the last request, the one command which He seems to have given after his resurrection from the dead: "Teach all nations," "Preach the gospel to every creature."

The heart of man is narrow, and slow to take in the great thoughts of God. Accordingly, even the men on whom the Spirit was poured out at Pentecost, while they preached diligently, preached to "none but Jews only;" and there was needed the special revelation which was granted in connection with Cornelius to remind them of their duty and awaken dormant sympathy. But when the truth was in its grandeur seen and accepted, that the Gentiles were not only to be converted but to be "fellow-heirs," "fellow-citizens with the saints," and dear to the heart of God as the dearest of his ancient people, how did the spirits of men like Paul kindle in the contemplation of "the riches of the glory of the mystery," which, unsuspected by men, had been for ages hid in the mind of God, but was now in the fulness of time revealed! So when the Apostle sums up in six sublime words, "the great mystery of godliness," he includes as a part of the mystery these two marvellous facts, "Preached unto the Gentiles," and "believed on in the world." Yes; these things he felt were worthy of standing side by side with such a transcendent verity as this: that the Son of God had been "manifested in flesh," or with this: that He had been "received up into glory."

Now this assurance of the ingathering of the nations is not grounded on any false estimate of the depth of degradation in which they are sunk. The Bible takes no optimist view of human nature, or of Heathen religions. "The Gentiles, which know not God," says, solemnly and sadly, the Apostle. No missionaries have given a darker account of heathenism than the Bible gives. "Darkness covers the earth; and gross darkness the people." But light shall pierce the gloom; and the darkness shall flee. Let the Church of God only arise and shine!

It is hardly needful to remind the Council that ancient philosophy did not admit either the duty, or the possibility, of raising the degraded nations of the earth. It held that only a favoured few could attain to the pure heights—the *templa serena*—of philosophic truth; the rest were irrecoverably sunk in ignorance and vice.

But the God who is revealed in the Bible is the God of hope, even as he is the God of love. Hope flows from him as light flows from the sun; and his servants are emphatically men of true hope. In the darkest hour they dare not despair of the future. The present may be wrapped in gloom; but their eye rests on the far-off hills towards which we move; and lo! these are bathed in floods of blessed sunshine. There is, in truth, no more characteristic mark of the Bible, and no clearer evidence of its heavenly origin, than this inextinguishable hope—this absolute assurance of the coming glory of the Church and the salvation of the world. Prophets of the Old Testament and Apostles of the New, they all cherished a hope bright as the noon-day sun, and steadfast as the star that marks the pole.

When the Apostle Paul beheld the city that was wholly given to idolatry, his soul was "stirred" within him. It was stirred doubtless with zeal for the glory of God, and pity for miserable man. But it was stirred no less with hope of the complete and final victory of light over darkness. Apparently the Apostle anticipated the rapid diffusion of the gospel over the world. Not without earthly instruments; for how could they hear without a preacher? But while his own soul was flaming with the desire to preach Christ "in the regions beyond," and still beyond, how could he but suppose that multitudes would hasten to follow in his footsteps until the great sacrifice was consummated, and "the offering up of the Gentiles" was "acceptable, being sanctified by the Holy Ghost"? "The everlasting gospel which is preached to every creature," cries the exulting Apostle. Preached? ah! he means *preachable;* but since preachable, then sure to be preached by hosts of men who would hasten on the wings of love to preach it, until all the ends of the earth had heard and echoed the salvation of our God.

Eighteen hundred years, since then, have slowly rolled away. Sixty generations have come and gone. Three-fourths of the population of the world are still heathen. Doubtless there are more heathen in the world now than there were in the days of Paul. For the Roman Empire in his day did not contain more than 120 millions; while

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India alone contains 240, or as some say 300, millions, and the Chinese Empire 400 millions. We cannot reckon the population of the unevangelised nations as less than 800 millions of men. Fathers and brethren! were the Apostle to rise up among us now, would his soul be less deeply stirred than it was eighteen hundred years ago? Or rather, the feelings of which I spoke remaining unimpaired, would not another be added—that of burning indignation? and would not the Apostle sound an alarm, loud as a trumpet peal, to startle the slumbering Church of God into consciousness—consciousness of her duty, her faithlessness, her guilt, and her danger? For the duty of evangelising the nations is as imperative now as it was in the days of Paul.

Or will any say that it is not so, because, in the long lapse of ages, the condition of the heathen nations has changed to the better? Muddy streams often run themselves pure. So, as many hold, do religious systems. Beginning in wildest Polytheism, they work steadily towards Monotheism. We are often told this, until with many the bold assertion passes for an undisputed truth—a very truism. But look at the facts. Compare the state of the world eighteen centuries ago with its state at the present time.

Some of the religions that existed in the days of the Apostle have passed away. Syrian, Babylonian, Egyptian, and other systems have perished—

> Peor and Baalim
> Forsake their temples dim;
> . . . . . .
> Nor is Osiris seen
> In Memphian grove or green,
> Trampling the unshowered grass with lowings loud.

But several religions that lived then, live still, and alas! are likely to live on for generations, unless the Church of God shall go forth with new zeal, bent on their extermination. Hinduism, Buddhism, Zoroastrianism, Confucianism, and doubtless the Fetishism that rules so widely in unhappy Africa, and the Shamanism, or spirit-worship, which is the religion of the far-extending Turanian races—these and others have survived. None of them has improved.

Demonstrably, the great systems of Hinduism and Buddhism have become worse; while those awful demonolatries, Fetishism and Shamanism, seem to remain much as they were—their history being like a dreary night filled up with a succession of horrid dreams. Further, one great system has sprung up—sprung up, must we not say? because of the corruption of the Christian Church,—and is spreading still—which exhibits only a loveless God; overthrows the foundation of our hope by denying the Sonship, atonement, and death of Christ; at best fixes men down to the Arabian civilisation of the seventh century; degrades woman even more than Hinduism does; poisons society at its fountain-head, the family; sanctions the unutterable woe of slavery; and enjoins war—war, said Mohammad, "till the coming of Antichrist,"—for the extension of Islam, and the conversion or enslaving of unbelieving nations. No; heathenism has not improved since the days of Paul. And the obligation to evangelise the nations is at least as strong as it was.

Then, surely, zeal should be in proportion to knowledge. We have an acquaintance with the religions of the farther Asia, the interior of Africa, and the countless islands of Polynesia, much greater than that possessed by the early Christians. The horrible cannibalism that marks the most degraded races; the monotonous, continuous slaughter of human beings in many parts of Africa; the appalling waste of human life occasioned by the inhuman slave trade—("blood, blood, everywhere blood," exclaimed Livingstone in agony of soul)—these and such like horrors are brought home to our minds and hearts as they could not be to the mind and heart of Paul. Therefore, with a more passionate zeal than his, we ought to hasten to the rescue. How can we as Christians, how can we as men, endure the continuance of this hellish darkness? I confess, fathers and brethren, that as we closely survey the condition of the more degraded peoples, there does come over the spirit for a moment a sickening feeling of despair. "*Can* these dry bones live?" But like the grand old seers of Israel in their hours of deepest gloom, and when the idolatrous empires which surrounded them were closing in to crush the feeble state which alone acknowledged the God of Truth, let us trust in that God, let us look on to the glory of the latter day, and, as Heaven's selected auxiliaries, let us hasten its approach!

The faith of the early Christians was child-like, sublime. "Teach all nations," "Preach the gospel to every creature." They heard, and hastened to obey. Why do not we accept the great commission as simply and trustfully as they did? We have the same promise as they had—"Lo! I am with you alway." And we have powers, capacities for influencing the heathen nations exceeding any

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which they possessed. They were twelve men, or at most "five hundred brethren." We are many, rich, populous, mighty nations, containing (we must believe) millions of converted men and women, all of them vessels fit for the Master's use. We have what they had not, the press; and already we can scatter the Word of Life in more than 200 languages. We have the potent agency of steam, ready to bear the messengers of peace to the most distant lands. And if it should be said that they had the power of working miracles, I believe that in the modern science and art of medicine—which to less civilised nations look really miraculous—we have a means of arousing attention and winning hearts equalling the power that was enjoyed by the early Church.

Further, gratitude should constrain us to speed with burning zeal to evangelise the nations. For the Lord has most wonderfully acknowledged the efforts which His Church has made. There are at this day fully two millions of human beings rescued from pagan darkness, and walking in gospel light, in consequence of the labours of our Protestant missions. When I am asked what is doing in the mission field, I generally give two answers. "Next to nothing:" "Very much." Then when desired to explain the contradiction, I say, "On the part of man, next to nothing; on the part of God, and considering how puny our efforts are, very much." Every seed we sow He seems resolved to bless with a hundredfold or thousandfold increase. He might have left our all but faithless work without acknowledgment; but he is a most generous Master, right royal in his munificence. Well may we say—"Our soul doth magnify the Lord, and our spirit hath rejoiced in God our Saviour; for he that is mighty hath done for us great things, and holy is his name." Oh for the grateful heart that impels to holy service, to high, and still higher consecration!

Then, let us think of the wonderful "doors of entrance" which we in these days possess. Japan, China,—the simple mention of these names reminds us all of the extraordinary extent to which the vast regions of the East have quite recently been opened to Christian enterprise. And Africa, now traversed from east to west, from north to south, and found to be full of inhabitants, whose miseries should awaken our tenderest pity, and who are in many cases most willing to receive the missionary. India too; a silent but stupendous revolution is going on in that land, by which half the population, the women, who have been till of late all but inaccessible, are inaccessible no longer. Light can now be poured into the innermost recesses of the zenana, and the entire structure of society revolutionised. Should not the heart of every Christian man, and still more that of every Christian woman, thrill with gratitude and joy? and should not hundreds press forward to enter where God has made the breach in the adamantine walls of this ancient castle of Giant Despair?

I will not dwell longer on this part of the subject. Let me now ask what means can be employed to enforce the obligation, and to arouse the Church to a sense of this her high calling, her clearly commanded duty?

It has sometimes been said, that if she be a living Church, if faith and love dwell in her, she cannot but seek to evangelise the world. Yet it is certain that conscience requires light. Faith and love impel to the discharge of duty only if we know what the duty is. A century ago there was faith, there was love, in many a heart that scarcely spent a thought on the conversion of the heathen. See excellent Matthew Henry on the Great Commission; or read even Calvin. How humbling to see that he entirely fails to rise to "the height of the great argument," and instead of rebuking the guilty Church in those thunder-tones which the noble reformer knew well to use at other times, falls away into a tame discussion on the subjects of baptism and a refutation of Anabaptist teaching! And yet, of all the reformers, Calvin perhaps had most of the missionary spirit. These are humbling thoughts;

> Pudet et hæc opprobria nobis
> Et dici potuisse, et non potuisse refelli.

Our position is simply this: Lately we did nothing for missions; now we do something. Hence, comparing the present with the past, we congratulate ourselves on the happy change; and, although we talk of the need of doing more, we do not with any earnestness inquire into the measure of the obligation.

I. The first duty, assuredly, is confession of past unfaithfulness. The cry from Macedonia that moved Paul to bear the gospel into Europe—"Come over and help us"—is sounding now from all parts of the heathen world, and has risen to a shriek of agony; but we have become accustomed to it, and it moves us not. We know how our Father is dishonoured by the hundreds of millions who "know not God;" but that too

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moves us not. Are we really God's children? Oh let us humble ourselves in the dust for this base forgetfulness of what is due to God and man! Let the voice of sorrowful confession rise from this Council, and be re-echoed across seas and continents from our beloved brethren in all parts of the world!

II. Secondly, let the Church honestly inquire how much, with her present vast powers and opportunities, she is bound to do. Some ministers must stay at home, and some must go abroad. What are the proportions of these two classes? Churches that receive credit for missionary zeal are sending out 1 in 25 of their ordained ministers; while many are sending a far lower proportion. Shall this content us? God forbid! Were I to say that the Church should strain every nerve—

Nil actum reputans dum quid superesset agendum—

until she has as many ordained men abroad as she has at home, perhaps the sentiment would be deemed extravagant. Well, fix the right proportion; and thereafter, with all your heart and soul, struggle towards the mark agreed on. Fathers and brethren, should not this Council call on the Presbyterian Churches of the world, at least to double the number of their missionaries within the next ten years?

III. But again, when the eye of the Church is fixed on the goal, how shall she be stimulated to run the race with ardour and with patience? I confess to a very profound conviction that almost everything here depends on the manner in which the pastors of congregations shall take up the cause and plead it from the pulpit. On the great subject of missions the Church requires to be educated in mind, heart, conscience; and who can give that education as the preachers can? Steadily, systematically, let the duty of evangelising the world be exhibited and enforced. Pungent words are needed; men require to be pricked in their hearts. Tell the members of our churches that numbers of them are habitually sinning deeply in breaking Christ's last command. Ask what that proves as to their own condition. State it as Mr. Spurgeon did the other day; "Men are asking, Will the heathen be saved if we don't send them missionaries? I ask, Will *you* be saved if you don't send them missionaries?"

IV. Further, let the coming of the kingdom of God occupy as prominent place in public prayer as it does in the prayer which Christ taught his disciples. And in addition to exposition of the duty, exhortation to its performance, and prayer for the universal establishment of the kingdom, why should not information be supplied from the pulpit? It would be immense gain if this was regularly done once a month, even at the end of the sermon. Would there be anything unseemly in giving such a continuation of the Acts of the Apostles? The briefest reference to the *Missionary Magazine* of the month would also be of signal service. It would remind all of its existence, and stimulate some to its perusal. There is the greatest need of information being supplied. The ignorance of the vast mass of the members of our congregations is incredibly great. And yet the people are more than willing to hear about the heathen and the work of God among them. Only stir the fire, and the flame burns high. Mission history is full of life and colour; and young and old will sit in rapt attention when the tale is even tolerably told. Incidents are continually occurring in the heathen field which would give point to every address, whether in or out of the pulpit.

V. Again, there has lately been an elaborate and powerful pleading in a valuable German magazine for the study of missions being made a regular part of university study.[1] At all events the study ought to be carried to a much larger extent than it has yet been, even in our best equipped theological halls. Moreover, is there not in the theological curriculum an error ruling from the outset? Is it not taken for granted that the men entering on theological study are to be trained for home work, with an exceptional man here and there who has elected the foreign field? Ought not the whole Church—parents, pastors, examining presbyteries, and professors—press it on the mind of the student that the field is the world, and that unless he can prove that he is specially called to work at home, he is bound to speed to the rescue of the far mightier multitudes that are perishing abroad? In our Presbyterian Churches this is a matter demanding earnest attention. For in Scotland, and, I presume, in America and elsewhere, we require the missionaries to be of equal attainments with ministers at home; and we expect that from our ordinary theological colleges there will issue a supply of fully educated men equal to the still increasing demand. I cannot divest myself of the fear that, unless some strongly counteractive influence be brought into play, the effect of studying the

[1] By Dr. Warneck, in the *Allgemeine Missions Zeitschrift*.

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manifold branches of theological science which our curriculum prescribes is rather to deaden than to quicken evangelistic zeal.

I do not forget that other agents than fully trained theologians can be very useful among the heathen. Medical missionaries, and female missionaries,—there is a most noble field for these. And evangelists, whose hearts are flaming with love to God and man, even though they have received little tincture of scientific theology, may do yeoman's service; and so, especially in Africa, may missionary artisans. All this I rejoicingly concede; but yet I earnestly call for a much larger number of fully educated men, the very *élite* of our theological colleges, as now required by the work in the high places of the field. Let us cry mightily to Him that heareth prayer until the supply of these shall equal the demand.

VI. Now a word on mission literature. After what I have said of the materials at hand for interesting addresses on missions, it is the more remarkable that mission literature we must, in Bacon's phrase, "note as deficient." Even Germany, with all its love of research and capacity of presenting its results, has no satisfactory history of missions. In English we have some instructive and stimulating memoirs of missionaries; but histories of missions require to be produced in far larger numbers and of higher quality. Let skilful pens take up the inspiring theme. Missionaries are entitled to claim as their motto—"Deeds not words." Livingstone found it easier to traverse Africa than write a book describing the journey. When our Pauls are busy preaching, let our Lukes record their doings! Books large and small; books for men and women; books for children; in many cases books with illustrations—all these are necessary. Oh for sanctified talent! oh for sanctified genius, to tell in fitting words the great things which God has wrought, and is working, in the dark places of the earth!

I do not think I can with justice occupy longer time. Let me, then, in conclusion, repeat what I said already as to a call, a summons, to all the Presbyterians of the world, to come to the help of the Lord with far higher zeal and holier consecration than have been witnessed yet. Sir, we have listened in this great Conference to erudite expositions and stately arguments setting forth the truth and value of Presbyterian doctrine and Presbyterian polity. Well, truth is power; and the higher the truth possessed by any Church, the higher is her power. What a sorrow, and what a sin, if that power shall remain unexercised! I think our Methodist brethren have spoken of their system as being "Christianity in action." What then? is Presbyterianism Christianity in repose? doubtless very grave and dignified, but

> Like a statue, solid-set,
> And moulded in colossal calm.

It must not be. Let us see that to our own valued *order* we add the full Methodistic *ardour;* and then we may have a higher form of Christianity than any existing Church has yet exhibited. Yes, issue the call—the call to arms—for the battle rages. The state of the world demands it. The state of the Church demands it. God demands it. Christ demands it; he is waiting (with deepest reverence be it said) for his allies, and marvels at their delay. In full brotherly concert with all missionary Churches and Societies that are true to the principles of the Reformation, and harmoniously partitioning with them the great heathen field, let us go forward, they and we provoking each other only to love and good works, and willing to test the relative merits of our forms of polity by the fruits which they bring forth; and then let the heavens rejoice and let the earth be glad, for a new epoch will have dawned upon the Church of Christ and upon the world. *Magnus ab integro sæclorum nascitur ordo.* As the devoted Marshman used to say: "The difficulty is not with the hearts of the heathen so much as with the heart of the Church." When the heart of the Church is right, "the time of the restitution of all things" is at hand. Then is the arm of the Lord free to work. Then, as is often seen in the dealings of God, the end may appear to come suddenly. The Lord cuts this work short in righteousness. A nation is born in a day. And then the prayer which we now daily offer up—"Hallowed be thy name! thy kingdom come!"—can be offered no longer, because prayer is converted into praise; and from the whole world gathered at Jehovah's footstool, as from one great heart, but in the multitudinous tongues of earth, rises, like the sound of many waters, the adoring cry: "Our Father, which art in heaven; hallowed *is* thy name; thy kingdom *is* come; thy will *is* done on earth as it is done in heaven!"

Oh the blessedness of seeing that day of days arrive! Oh the double blessedness of having hastened its approach!

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Dr. Wangemann, of Berlin, then said—My dear fathers and brethren in the Lord, with hearty thanks I accepted the kind invitation to take part in this General Presbyterian Council. For although a Lutheran by birth and by conviction, I always have kept that œcumenical spirit that knows no limits of brotherly love amongst the different parts of the body of Christ, and that is convinced of the necessity of the closest spiritual unity of all believers for being able to take up the grand struggles the Church of the Lord will have to fight out in our times.

Since my youth I have deeply admired the glorious martyrdom of Knox and his successors, and to-day I am glad to see with my own eyes that the spirit of Knox still remains in the richly blessed Scotch Church. And I pray to the Lord, who uses to bless what has been blessed before, that the blessing of blessed Knox, yea, the blessings of the Almighty God and Father of our Lord Jesus Christ, may rest upon this blessed city of Edinburgh, upon the blessed Scotch Evangelical Church, and upon the blessed whole Presbyterian Church throughout the world.

Now I shall go on to read my paper, which I have been obliged to shorten in purpose of not being obliged to fall into the cruel scissors of our very dear and honoured chairman:—

THE TRUE MISSIONARY SPIRIT:

THE NECESSITY OF CARRYING ON MISSIONS WITH ONLY SPIRITUAL WEAPONS.

About ten years ago, having to undertake a journey of inspection to the stations of the Berlin Missionary Society in South Africa, I met on board of the steamer an English gentleman, who with great kindness took the trouble of initiating me as much as possible into the language, manners, and customs of the Kaffirs. He one day said to me: "With black servants you will have great trouble; they are a race of liars, sluggards, thieves, and drunkards, and without great patience it will be impossible to get on with them." "And the worst of them all," added another gentleman, "are the baptised ones." "Governor Pine," said another gentleman, "one day uttered a true word, when he said that he could undertake to eat up all the truly converted of them at a single breakfast without pepper and salt."

Hearing this, I said to myself: Poor world! How deeply rooted is the hatred of the gospel in the hearts of unbelievers! But how astonished and terrified was I, when, some days later, relating this to a Christian friend, and to a very serious Christian missionary, I was assured by both of them, men with great experience of the Christian Kaffirs, that the three gentlemen were not quite wrong in their opinions. There are a great number of converted Kaffirs, who may be regarded as brilliant examples of true faith, but a great part of them are, although not liars and drunkards, to such a degree untrustworthy, that it often happens that we prefer having to do with heathen than with baptised Kaffirs when seeking a servant!

This may partly be accounted for by the fact that the manner of treating the new converts often lacks that evangelical prudence and soberness which is in no case so necessary as in that of newly converted heathens. And I may add, that although I have met a large number of truly converted black people on the stations of the different missionary societies, and although I should not like to lend my own *estomac* to Governor Pine for his intended breakfast, in a general way my own experience on a year's journey in Africa confirmed what I had been told by these experienced Christian gentlemen.

My own two black servants, whom I had with me for ten months, were models of fidelity and good-will, and also of sincere piety and devotion. In all stations of the different missionary societies I found a few individuals of the same character. Especially does this hold good of the Scotch missionary station of Emgevali, where I had the honour and the joy of making the acquaintance of a Kaffir clergyman, who had studied in the College and the University of Edinburgh for ten years, who had an English lady as his esteemed and beloved wife, and who amongst all missionaries of Kaffiraria was so highly spoken of, that when at a missionary conference Mr. Tiyo Soga had spoken, the others generally declared that they had nothing to add, for nothing had been unsaid by Mr. Soga. On other missionary stations I found men who had suffered for their faith, with the marks and signs of Christ on their bodies, who presided over their flocks in an almost apostolic spirit.

But while this is true, I found in general that the converted Kaffirs, Bassutos, and Hottentots, had kept a good deal of the old Adam after baptism, and that a great part of them were indolent, selfish, and ungrateful, not willing to bring sacrifices either of money or of service in

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order to further the preaching of the gospel among their fellow-countrymen.

It is of course of no use to register names and numbers of baptised heathens, if we regard it as the highest aim of missionary work that immortal souls should be saved by the blood of our Saviour, and become true members of his holy body.

To me, therefore, it seems necessary to inquire seriously into the reasons of such a dangerous state of things, and I beg permission to submit to your brotherly consideration some remarks I have made on this subject.

1. It is dangerous for a missionary, not yet acquainted with the character of the heathen, to think he can win their affection for the gospel and for the Saviour by overloading them with benefits and gifts. The natural man is ungrateful, and has no understanding for such benefits. Show your love to the heathen by curing their diseases, by entering into their interests, by scattering their errors, by preaching to them the salvation of our Saviour in a loving manner; but do not fancy they will see love in your throwing other gifts upon them. They will certainly think they do you a favour by hearing your sermons, or by allowing you to baptise them; perhaps they will laugh at the odd white man who throws his goods away for nothing, or they will become greedy, and then be disappointed if the next gift is perhaps not so large as the first one was.

I once heard in Africa that when for some years missionary friends in Europe had sent gifts for Christmas Day, in a subsequent year the heathen accused the missionary of being a thief, who had stolen what he ought to have given to them, because the gifts were not so considerable as they had been before. I heard of another missionary, who, after having begun by large gifts, had finished with the horse-whip, maintaining that black people understood no other language. I think it is for the old Adam easier to bear punishment than to receive unmerited gifts without being morally injured. It would be wise if missionaries would be sparing of gifts, until the Holy Ghost shall have prepared hearts able to receive them without injury.

2. Another error is, when friends of missions think that at least all that missionary work needs, in regard to church or school-buildings, salaries for the teachers and preachers, and school-books, etc., must be furnished from the mission funds. The fruit of this bad system will soon be, and has already been, that the parents of the pupils demand payment for the time their children spend in school, and that young and old will think it natural to seek advantages and profit by being baptised. Generally, where black people live in the same place as white men, they have means enough of meeting the expenses of their schools. It is necessary to educate them to make sacrifices of their own for the sake of the gospel. Take care lest missionary work fall into a species of simony, and that of the worst kind, namely, of looking on religion as a trade.

3. A third danger is, to think that civilisation may in any state precede Christianity, or prepare the way for it in the hearts of the heathen. I have high respect for civilisation, but for that civilisation which follows Christianity, and is the fruit of Christianity. A civilised rogue is a great deal more dangerous than an uncivilised one, and heathen dishonesty can only be healed by the Holy Ghost. I have seen Kaffir ladies in velvet and silk, and Kaffir young gentlemen in tail-coats and gloves, but I always found that in those poor souls the gospel had double work to do,—first to contend with a false civilised pride, secondly with heathen customs and sins.

In Natal I was told that the notorious Bishop Colenso had taken into his house a prototype of a Christian civilised Kaffir. His name was William. He wore a fine tail-coat, a gold watch, a diamond ring, kid gloves, could carry on a very interesting conversation, and sit on horseback like a gentleman. Everybody was astonished at the high degree of civilisation of which a Kaffir was capable, until on one fine morning William made his appearance before the Bishop and his lady, almost in Adam's clothing, all his fine clothes, his gold watch and diamond ring, tied up in a handkerchief. He threw all at the feet of his white patrons, and said that he did no longer like these follies, but preferred being a free Kaffir among his own countrymen. I think it was the best thing he could do, if he was not able to be a Christian, because no civilisation can whitewash the grave of heathenism; and all the Kaffir ladies in velvet and silk, and all the Kaffir gentlemen who have learned to regard debts as the ornament and decoration of a true gentleman are a ridiculous figure, not only amongst white people, but even among their own countrymen.

4. Another danger is, to think that missions

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have to tolerate heathen customs and laws as natural peculiarities, not to be abolished, but to be gradually overcome by the inner working of the gospel and of the Holy Ghost. This rule is good where it is only a question of regenerating natural customs and individuality, but in general even these are so interwoven with heathen wickedness and vice, that it would be hardly possible, to preserve the one without at the same time preserving the other. This would be a case to which the word of our Lord would be applicable, when he commended us to cut off our right hand or to pluck out our right eye, rather than to be offended by them. For instance, are such to be customs of painting the body red, of the lobola, the system of selling their daughters in marriage for cattle, of the head-ring of the Zulus, which is not only the sign of manhood, but includes freedom for committing a multitude of sins.

5. Another danger is, to treat the blacks too soon as free men, and to concede to them a degree of individual liberty which the heathen character is not able to bear without being tempted to sin. Individual freedom is every man's right, as well as equality before the law. But individual freedom has made the Kaffirs a race of drunkards and of thieves. Spiritual power and strength are necessary in order to be able not to abuse liberty; and this can be bestowed only by the Holy Ghost, by the Word of God, and by faith. Every man is either a servant of God, he is made free by the Son, and therefore bound to the love of Christ, which is stronger than the law; or he is a servant of Satan. Then it is a benefit for him to be bound by the law, and to be cut off from the liberty of flesh. Therefore it is necessary to withhold individual liberty from the heathen as long as they are not yet able to bear it.

6. Another great evil and misfortune is jealousy between the different missionary societies, each of which wishes to have more baptised persons, and to see more fruits than the other. You do well in bringing forth the best fruits by your more ardent zeal, by your fervent prayers, by your unwearied labour, but not by jealously diminishing in judgment and words the labours or the manner of working of your brethren. They all stand or fall to their own Master. If you think you have received greater gifts, have better ways of working, better institutions, purer doctrine, well, show it by bringing forth better fruits, but not by derogating from the labours of your brother of another denomination. I was very deeply hurt by seeing in Africa, that if a member of one Church had been excommunicated on account of vice, a neighbouring Church received him into their fellowship, and by thus trying to aggrandise the number of its converts, did great injury both to the erring sinner and to the community to which the excommunicated person belonged before. In other places I heard that even money had been spent and advantages promised for the purpose of inducing members of one society to join another. But I think that where the commandment, "Thou shall not covet," is not kept, there can be no blessing from the Lord.

My object in these simple words of mine is, to entreat and implore all my beloved fellow-labourers in holy missionary-work to do what they can in missionary schools, in the conduct of missionary operations, in their missionary publications, to secure missionary work being carried on only by spiritual means, by the Word of God, by prayer, by biblical discipline and institutions, and by love and truth. The Word of God, the two-edged sword, is strong enough of itself, without the addition of human ideas, for dividing asunder of joints and marrow; and prayer is more effective in proportion as it is simple and fervent. The brotherly feeling and brotherly love of the missionaries, who are all servants of the same Master, is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments, as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore!

One point more and I have done. The most necessary and most effectual means of getting fruit on missionary labour is to exercise the spiritual strength of the new converts, to make them work for the mission, to make them bring their thank-offerings, to make them visit their fellow-countrymen, to make them elders of their churches. Ministers are a gift, given by the Lord unto the Church, but they are not the only workers in the Church. The congregation is to be a body, of which every member must be employed for promoting the common good. The sooner the new converts learn to labour for the Lord, the sooner will their Christianity be healthy and fruitful.

So may it be. The labourers are to work, and

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the Lord is to bless. Blessed be His holy name for evermore! Amen!

The Rev. F. Fabri, D.D., of the Rhenish Mission at Barmen, read the following Paper on

THE WORK OF THE RHENISH MISSIONARY SOCIETY AT BARMEN.

So early as 1779 a mission society in Elberfeld was formed. This event was followed by similar ones in Barmen and other towns of Rhenish Prussia. The small circles of friends of the propagation of the gospel joined at first the London Missionary Society, and afterwards that of Basle. So early as 1826 a college for training missionaries was erected at Barmen, and in 1828 the different missionary societies of Rhenish Prussia united, being now called the Rhenish Mission Society, which has its seat at Barmen. The various confessions are combined in the Rhenish Mission Society. In its home-labour there work together, Lutherans, Reformed, and members of the United Church. Its different fields of labour abroad have more or less the characteristic type of the one confession or of the other; in their ecclesiastical organisation they bear the same Presbyterian character.

The Rhenish Missionary Society has its supporters, especially in the western provinces of Prussia, among the evangelical population of Rhineland and Westphalia; however, it has also its friends and adherent circles in other parts of North Germany, in Holland, in German congregations of South Russia, and in those of the United States of North America. The growing love for missions has become significant in the development of religious life in Rhenish Prussia and Westphalia. It is indeed a characteristic fact, that from 1830 to 1840 the religious revival among the people has been in a close and direct connection with the extension of the interest for mission-work. Even to-day participation in the work of missions is an almost exact and correct test of religious life among our evangelical population.

The Rhenish Missionary Society commenced its work abroad in South Africa. By degrees fifteen stations were formed there within Cape Colony. Since the emancipation of the slaves has been completed in 1838, a part of mission stations developed rapidly into large and flourishing congregations. A number of them have been these ten years self-supporting. For some years strong efforts are made to bring also the poorer ones to full self-support. A committee (Moderamen) has been appointed to conduct these matters of the congregations belonging to the Rhenish Mission in Cape Colony. The newly adopted agrarian law lets out by lease the extensive territories used formerly by the natives as pasturages. The consequence was, that within the last years three of our stations were discontinued, and their inhabitants scattered through the country.

During last forty years the work of the Rhenish mission has been extended along the west coast of South Africa. Great Namaqualand beyond Orange River was occupied. The natives of this vast waterless and thinly populated territory are the remains of the once numerous tribe of Hottentots. Easily moveable, especially accessible to religious revivals, but easily also falling back again into apathy, this people resembles the land it occupies, full of rocky mountains covered only by a thin layer of earth. However, even here the Gospel of Christ has proved to many its renewing reviving power. The most difficult language of the people has been studied years ago, the Holy Bible has been translated for the most part. Among the Namaqua people the work of mission is going on in ten stations, and we can say, Great Namaqualand is a Christianised country already.

But still our work extends farther northwards along the west coast. These thirty years our missionaries have advanced over Walfish Bay into the Herero (Damara) land, during that time almost entirely unknown. Instead of the yellow race of Hottentots they met here the most southern parts of the black population. The Hereroes belong to the large group of the widely spread negro tribes, which we used to comprehend under the name Bunda-negroes. No doubt they are superior to their western and middle African cousins as to intelligence and force. In character and appearance they are calculating, able warriors, and furnished with firearms, are an enemy not to be despised even by the Europeans; they have this advantage, that there has never been any slave-war or slave-trade among them. For a long time the mission-work among the Hereroes appeared to be entirely in vain. It was one of the mission-fields where the missionaries had to labour with hard toil for a quarter of a century ere the first fruit was to be seen. Cruel wars for many years between the yellow and black races seemed to destroy more than once the whole mission-work. However,

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about eight years ago, matters took a happy turn. A series of congregations have since then been rapidly formed, some chiefs leading the van. The baptised behave themselves like very earnest Christians, and, what is very delightful and hopeful, they show a strong inclination to evangelise among their countrymen.

At the present time the work amongst the Hereroes is carried on at eight chief stations. The very difficult language has been studied, and just now the whole of the New Testament is to be printed. Bunyan's *Pilgrim's Progress* has been for some time a most favourite reading book among the Hereroes. A seminary for native schoolmasters and catechists is at work. We are also allowed to say, the southern part of the Herero land has begun to be Christianised.

The work of the Rhenish Missionary Society in South-West Africa, described by these outlines, has got a political bearing for the British Colonial Government. It is a known fact that the English Government enlarges its sphere in South Africa, that there is the intention to extend the borders of British territory from Table Bay to the Cuanene River on the frontier of Benguela; from Algoa Bay to the Zambesi, a tract of territory larger than Germany, Austria-Hungary, and France. A British Commissioner last year travelled over the countries of the south-west coast. Assisted by the Rhenish missionaries, he has succeeded in making treaties with the chiefs of Herero and Great Namaqualand, by which they submit to the British sovereignty. If the English Government, thirty or twenty years ago, had the intention to take possession of these territories, a series of bloody wars, "à là Ashanty," had been unavoidable. No doubt it is on account of the Christian pioneer work done here by the Rhenish mission these thirty years, that England can take possession of the whole south-west coast of Africa without a single shot or a single shilling.

We can only praise the leader of the colonial politics, that he perceived these circumstances rightly and wisely, and extended the British dominion over these countries at the right moment according to the rule: "steady, cautious, and cheap,"—equally agreeable to the patriot as to the tax-payer. But we hope also that the Government, according to its well-known wisdom in politics, will advance the well-being of the natives in these countries, protect religious liberty, foster the public schools and civilisation, and assist, at least indirectly, the work of propagating the gospel.

The work of the Rhenish mission has extended also to Asia, i.e. German-India. In the south-east of the large island of Borneo, notorious for the bad habit of the inhabitants to go about to gather heads of people "koppensneller," and not less on account of the human sacrifices still continued there. The work was commenced in 1836 amongst the Dyaks. However slowly, yet surely, it has developed notwithstanding many difficulties. The stations were lying on the south-east part of the island, almost being only swamps covered by unbroken and primeval forests. This work, in the beginning of 1859, had grown up to eight stations, with schools frequented by numerous scholars, and small congregations. The language of the Dyaks had been written down for the first time, and the Holy Scripture translated into it. Suddenly, in May of 1859, a thunderstorm burst out. An insurrection was stirred up by fanatic Mohammedans against the Dutch Government. It took its way through the land, sweeping away everything. Seven of our stations were destroyed by fire; ten members of our mission killed in a most cruel way. The work was stopped for seven years, and could only be taken up again in 1866. At the present time it is carried on by eight missionaries, quietly but constantly.

The Apostle says: "As dying, and behold we live; as chastened, and not killed." This was also to be experienced in our mission; not only the rising again but the time of lying still becoming the cause of entering into a new mission-field full of promise in Dutch-India. In 1861 the committee of the Rhenish Missionary Society was induced by peculiar events to commence the work of evangelisation among the Battas in Sumatra. The American Board of Foreign Missions had made trial there some thirty years ago. In 1834 the missionaries, Munson and Lymen, attempted to advance into the highlands of Sumatra. They were attacked, killed, and eaten. God has his hours even in the mission work. Sometimes the hand of his clock is going slowly, sometimes quick. Sometimes we are to wait a long time in faith without seeing fruit, sometimes the doors are opened immediately to our amazement.

After our missionaries have been settled about fifteen years ago in the southern part of Batta, land already under influence of the Dutch Govern-

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ment, shortly there sprung up an inclination to the gospel. Heathenism was shaken as through unseen forces. In a short time congregations were formed; also in the same time Mohammedanism, which had entered the country before, increased rapidly. There are peculiar contrasts in the character of the Battas. They possess their own writing, and some remains of old mythological literature, and at the same time they have become cannibals. Shortly afterwards the mission-work extended beyond the borders of the Dutch colony into the country of the independent Battas. In these beautiful highlands, with their delicious climate, we have at present eleven stations. The New Testament just now is being printed; books for school and church use have been written. A native agency has been raised; the congregations are growing fast. In the last year, about 300 souls at once have been added by baptism to one of the congregations. May the Lord grant further an increasing blessing in this promising field!

In the isle of Nias, about ten years ago, a new mission has branched off from the work just named. This island, not very large, lying west of Sumatra, is hot, very often shaken by earthquakes, but very largely peopled by a handsome, strong, but savage tribe. We have now three stations and some small congregations which have already proved their faith during several temptations. The language of the Battas, as well as of the Nias people, shows affinity with that of the Howas of Madagascar.

Last, but not least, our Society has entered into the gospel-work in China. Prompted by Dr. Gutzlaff we began the work in the south of China in 1846. At present it is carried on by eight missionaries on five principal stations. They work amongst the tribe of Hakkas as well as the Puntis. In Canton we have a boarding-school for the training of native teachers and preachers. Such people as know anything about mission-work in China are well aware that we are only doing preparatory work, and trying different ways in this immense Empire, with its old and most peculiar civilisation. Notwithstanding there have been gathered in different places more or less numerous congregations. The mission seems not yet to have found the starting-point for entering into the higher classes which overrule public opinion. It is for this reason that some of our Chinese missionaries have taken to the study of the Chinese classics. One of them, who shows great talents for literary work, has been busy in publishing some unknown but very interesting Chinese classics from the sixth to the third century before Christ, which contain a great deal of truth. He has published the classics in Chinese with a commentary, leading the reader to the gospel. It is his intention, if he finds the means, to publish the same classics also in English or German: one of them, "Mencius," indeed, has been already published.

Now, reverend and beloved brethren, I have tried to give you in short outlines a survey of the work of the Rhenish Mission Society. In seven different missions we have at present fifty-four principal stations, and about sixty-four missionaries. In 1876, 1500 persons were baptised.

Our anniversary is celebrated every year in the second week of August, in connection with the anniversaries of the other Christian Societies established at Elberfeld and at Barmen (Wüpperthaler Festwoche). In our theological hall at Barmen our students, who number about forty, are trained six years. However, only part of them enter the mission, the others go out as preachers and pastors for German congregations abroad. By God's grace there have not yet been wanting young men willing to enter the mission, but there is another want pressing on us of late years: the want of means. We labour under a deficiency amounting at present to about £6000. Our work is too much extended compared with our means, although I think we may boast of being the cheapest working missionary society. If you look over the statistics in our last year's account, and see that our expenditure amounts to £18,000, I think you will own it. Perhaps there are some amongst us who have been reminded by this report that in olden times there have been sent also gifts from Macedonia and Achaia to Judea. Be it as it may, the Lord, who has blessed our work, has always helped us, and will never forsake us.

One word more. Such a short report, containing chiefly facts and results, may very readily appear to use colours more bright than true. Now, my dear brethren, all of you are in different ways working for God's kingdom, and therefore you know that every work for the kingdom of heaven must force its way by faith through the difficulties and trials and tears, with prayers and supplications. This applies specially to mission-work. "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

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Mr. Benjamin Bell, F.R.C.S.E., transmitted to the Committee of Council a Paper on "Medical Missions," but there was no time to hear it read. That part of the Paper which gives an account of the rise and progress of the Edinburgh Medical Mission, we now subjoin.

MEDICAL MISSIONS.

Our friends in America have had the honour in modern times of taking the lead in Medical Missionary enterprise; and they have done it with their accustomed zeal and energy. It was to a casual visit to Edinburgh of one of their missionaries, in the year 1841, that the Medical Missionary Society, which I so inadequately represent, owed its origin. The Rev. Peter Parker, M.D., who had laboured very successfully in China, was on his way home to his native country; and, passing through Edinburgh, became the guest of Dr. John Abercrombie. Than that gentleman, then at the head of his profession in Scotland, universally respected as a physician, as an eminent writer, as a philanthropist, and a Christian, no one was better fitted to introduce to public notice the hitherto neglected subject of medical missions. Greatly interested, by the information which Dr. Parker gave him regarding his medical missionary experience in China, Dr. Abercrombie called together a few friends of kindred spirit to consider the expediency of forming an Edinburgh Association in aid of the cause.

A small company, including Dr. Abercrombie, one or two medical friends, the Rev. George D. Cullen, the Rev. Jonathan Watson, and the late Rev. William Swan, met in a parlour of the Waterloo Hotel. Mr. Swan had returned shortly before from Siberia, the mission there, which he had served faithfully for many years, having been unexpectedly broken up by the Russian Government. When Dr. Parker heard Mr. Swan's name mentioned, he eagerly inquired if he was the author of a work entitled *Letters on Missions*, and being answered in the affirmative, was delighted to be introduced to him, remarking "that book made me a missionary." So that after all, America was beholden for one of her earliest medical missionaries to an influence emanating from Scotland!

Such was the origin of The Edinburgh Medical Missionary Society. It had Dr. Abercrombie for its first president, and Dr. John Coldstream for its principal secretary.

During the next twenty years, that excellent man devoted himself to the advancement of the cause, with a zeal which almost amounted to a passion; although all the time he had a laborious profession to attend to, and never knew the blessing of robust bodily health. Several other medical men of standing took an early interest in the infant society, but its progress was comparatively slow; and, for some years, little more was accomplished than barely to keep the subject before the public eye, by explaining, in various ways, the principles and aims of the Society. The annual meetings, in course of time, began to be well attended; two short courses of lectures were delivered, and afterwards published; and subsequently, an "Occasional Paper," edited by Mr. Swan, was issued under the auspices of the Society. It contained illustrations of medical mission work; and arguments in its favour felicitously expressed. By these and other means,[1] a slow, yet steady, growth of public sentiment was fostered; but very little was even attempted by the Society in the way of actual missionary effort.

After years of disappointment, in which we failed to find a suitable agent for sending abroad, although Syria had been earnestly suggested as an appropriate and inviting field, a young man of much missionary enthusiasm and high attainments, Dr. Alexander Wallace, went, in 1848, as the Society's first agent, not abroad, but to Parsonstown, in Ireland. He laboured there with commendable zeal and energy for six years, and with so much apparent success that the Romanists, in alarm, used every effort to put him down. It was deemed advisable to withdraw the mission; but Dr. Wallace, on his own account, has continued ever since to practise his profession in the neighbourhood, and still embraces, we believe, every available opportunity of commending the Saviour to his patients. At length, in 1858, Dr. John Owen Evans was sent out to Mirzapore, in Northern India, in connection with the London Missionary Society, half of his annual maintenance being contributed by our own Society. This arrangement continued for several years.

[1] Among these means may be enumerated social meetings once a month, during the College-sessions, with medical students. At these gatherings, which were often well attended, addresses, more or less cognate to the subject of medical missions, were delivered by ministers, missionaries returned from foreign service, elders of the Churches, and members of the medical profession.

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Having experienced so much difficulty in those early days in entering upon and maintaining direct missionary efforts of our own, the Society turned its attention to the selecting, educating, and training of young men of promise, who might eventually offer themselves for missionary service. In accordance with this plan, it came to pass that, in the course of a few years, several highly qualified medical missionaries were educated and trained under the care of the Society, who afterwards acquitted themselves nobly on the high places of the field. Among these earlier students we can mention the honoured names of—David H. Paterson, of Madras; James Henderson, of China; P. K. Vartan, of Nazareth; Colin Valentine, of Jeypore; and John Lowe, who, after labouring abundantly for seven or eight years in Travancore, in connection with the London Missionary Society, is now at the head of our Training Institution at home.

A very notable step in advance was made by the Society about sixteen years ago. It happened in this way: Dr. Handyside, then an able practitioner, now a distinguished teacher of anatomy in the extra-mural school, impressed with the truth and capabilities of the medical mission principle, had for some years conducted a Dispensary on evangelistic principles, and gathered around him a goodly number of earnest and energetic young men. Among these, in addition to the students of our Society, were not a few others, whose Christian zeal and professional enthusiasm found great attractions in the work. This Dispensary, which had been conducted in another part of the town, at the *Main Point*, at the western extremity of the *West Port*, was transferred in the summer of 1858, about three years before the time of which we speak, to No. 39 Cowgate, in the very centre of a most necessitous district, and within a few minutes' walk of the University, the College of Surgeons, and the Royal Infirmary; and, therefore, peculiarly convenient for students of medicine. The happy thought occurred, and was speedily realised, of having this Dispensary adopted by, and, in a manner, incorporated with, the Medical Missionary Society. This took place on the 18th of November 1861. I need not say that the Dispensary and the Society were mutually strengthened and benefited by the union thus accomplished. It was now in the power of the Society to point to a practical illustration at home, of what she had been enunciating and recommending for many years; while the Dispensary, already so useful, became better known and more amply provided with the necessary means and appliances. Under the able superintendence of Mr. W. Burns Thomson, who became the agent of the Society in November 1861, the Dispensary rapidly developed into a Training Institution for the accepted students of the Society—additional accommodation being gradually obtained, so as to admit of their residing on the premises, with the superintendent and Mrs. Thomson, in the very heart of both the medical and the evangelistic work.

The late Mr. James Miller, the eminent Professor of Surgery, in the University, had been an intelligent and staunch friend of the Society for many years, and had materially helped onwards the infant cause of medical missions by his eloquent advocacy and his social influence.

When he died, in 1864, it was the spontaneous conviction of many friends, who admired and loved him, that there ought to be a suitable memorial to perpetuate his name in connection with the cause with which he had been so long identified. As the premises in the Cowgate were, in many respects, incommodious, and were every session becoming more straitened by the increasing number of students, it was considered desirable to obtain a more spacious residence for the superintendent, and the majority of the young men under his charge. A suitable house was therefore purchased in George Square, within an easy distance of 39 Cowgate, the money, already collected for the Miller memorial fund, being employed in meeting the expense. Accordingly, some eight years ago, the superintendent, most of the students, and the necessary household servants, were transferred to their new abode in George Square, while the Dispensary and the evangelistic work went on as usual in the Cowgate, the old premises there being occupied by a paid resident surgeon, one or two senior students, two resident nurses, and a porter.

This seems to be the right place for describing, as concisely as possible, the daily work which has been carried on at the Dispensary during a long term of years. The resident surgeon, usually, although not invariably, a student of the Training Institution, with a diploma or degree, makes his professional services available for all applicants at the Dispensary, either by day or night. Patients who are able to come to the Dispensary for advice, are attended to every week-day, at two

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o'clock, and they begin to congregate in the waiting-room, which is generally crowded a good while before the appointed hour. While seated, expecting to be summoned in their turn into the consulting-room, one or more ladies read portions of Scripture, or sing hymns, or otherwise, by kindly intercourse, endeavour to guide their thoughts in a right direction. At the appointed time the superintendent, or one of his students under training, appears in the waiting-room, reads a few verses of the Bible, delivers a short pointed address, and then engages in prayer. This short service over, each patient, in turn, goes into the consulting-room, and has his or her case carefully inquired into and prescribed for. The acting medical man for the day may be the superintendent himself, or one of some five or six gentlemen of the city, who kindly give their services to this labour of Christian love. Several students of the Society, or others, simply associated with the Dispensary, are usually present on these occasions. Sometimes this reception of patients may last for two hours, or even longer, according to the number of applicants.

An hour is set apart, in the evening, when the medicines prescribed at the visit are dispensed to the patients or their friends.

Those who are too seriously ill are visited at their own houses by the senior students, who can always avail themselves, when desirable, of the advice of the resident surgeon or the superintendent. The nurses, who also act as Bible-women, are of great service, and form an important part of the agency employed in connection with the Dispensary. Is it necessary to add that both students and nurses are expected to bear in mind, that while ministering to the bodily ailments of the patients, they are called to do so in a missionary spirit?

There is a venerable chapel in close proximity to the premises occupied by the Dispensary, which is available for evangelistic services on the Sabbath. In the evening of that day it is usually crowded to the door with patients with their friends and other inhabitants of the district, who thus enjoy the opportunity of hearing the Word of Life proclaimed to them in an earnest and loving manner by the superintendent, or by some one in whom he reposes confidence. It is almost impossible to over-estimate the value of this service when we consider the audience, and the peculiarly tender and susceptible state of mind into which most of them are presumably brought by disease and suffering, and by human sympathy already experienced. In the Sabbath forenoon an interesting service for children of the neighbourhood, also well attended, is conducted by one or more of the young men connected with the Training Institution.

This will give a general idea of the work which goes on at the Dispensary in the Cowgate. But what, it will be asked, is done in the institution in George Square? Nine students live there with Mr. Lowe and his family, and enjoy, while prosecuting their professional studies at the Edinburgh Medical School, the advantage of his guidance and mature experience in preparation for medical mission service. The expense of their education, including class-fees, books, and instruments, is provided by the Society,—unless indeed, their own pecuniary means are ample enough to render that unnecessary; but each student is expected to provide his own board and clothing. As the number of young men desirous of being connected on these terms with the Society considerably exceeds the present available accommodation, it has become necessary that a few of the senior students, who have already had the advantage of residing under Mr. Lowe's roof for two or three years, should be boarded with respectable families known to and trusted by the superintendent. In this way the newly adopted students, as a rule, are taken into the house in George Square, so as to be under his own eye during the earlier years of their medical curriculum. At present the entire number of students in connection with the Society is sixteen. They belong to the various evangelical denominations, and are drawn from all parts of the United Kingdom, from the Continent of Europe, from Africa, from India.

Let it be borne in mind that at this moment the dispensary-work of the Society is carried on under difficulties, in temporary and very inadequate premises. No. 39 Cowgate, which we have spoken of in the foregoing account, has been recently levelled with the ground; but already a new building, every way more commodious and eligible, is beginning to rise on the old site with all its hallowed associations, and will, we hope, before many months have elapsed, be regarded as an appropriate memorial to our distinguished countryman David Livingstone, whose name it will bear.

It must not be imagined that, during the period in which the home-work of the Society has been assuming these dimensions, the foreign

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field has been neglected. This is far from being the case. The Society, strengthened by substantial pecuniary aid from the foreign mission scheme of the Free Church of Scotland, has sustained a prosperous mission in Madras; it had a similar mission for some years in Bombay; it has supported, and still supports, a mission carried on in the most efficient manner by Mr. Vartan at Nazareth, and, about three years ago, it commenced a medical mission, already blessed and full of promise, under Dr. T. Palm, at Nugata, in Japan.

Still, experience and the leadings of Divine Providence have impressed the directors with a strong conviction that the principal function of the Society in future must be to educate and specially train young men for medical mission service. Instead of sending forth these men, thus prepared, to missions supported by our own resources, we would supply the various evangelical Churches and the great Missionary Societies with trained and reliable agents for carrying out the medical mission principle in connection with the other departments of their work. In short, we expect these corporate bodies, these Churches and Societies, to apply to us when they are in want of men educated as medical missionaries, and we shall endeavour to supply them.

While the medical mission element seems specially fitted to work in unison with our Presbyterian arrangements, we are far from imagining that it cannot adapt itself to the other forms of ecclesiastical polity. As a Society we *know* that this is not the case, and moreover, we have always gloried in our cosmopolitanism. All the evangelical denominations have been represented at our Board, and to the missions of all these Churches we have supplied agents educated and trained by our Society. In this way, the cordial co-operation of a large body of men—fifty or sixty on an average—belonging to many different Churches, as directors of our Society, during a long course of years,—besides leavening the medical profession, as we believe, with religious earnestness—has really contributed much towards the growth of Christian union, constituting in fact a true evangelical alliance, not in theory merely, but also in practical operation.

All Presbyterians will visit with peculiar interest the old Magdalene Chapel already referred to, which has been made so much use of in our Cowgate mission. There, according at least to a current tradition, our Scottish reformer, John Knox, with five ministers and some thirty elders, held the earliest meetings of the General Assembly in December 1560; and there, on the table in the middle of the building, lay after his execution, the dead body of the Earl of Argyll, on June 30, 1685, until it could be conveyed to its last resting-place, the family burying-ground at Kilmure, on the western shore of the Firth of Clyde.

The question may be very properly asked: Are there undoubted evidences that medical missions to the ignorant and the heathen, at home and abroad, have proved specially effectual and successful as evangelistic agencies? We have no hesitation in saying, after long familiarity with the literature of the subject and with the reports of trustworthy and reliable agents, that the spiritual results will admit of a very favourable comparison with those of other evangelistic agencies. Neither time nor space permit us to enter into illustrative details at present. We merely express our conviction that, on inquiry, our estimate will not appear to be overdrawn.

The earnest and conscientious medical missionary, like other labourers in the spiritual vineyard, may sometimes feel discouraged by the apparent absence of fruit; he may be unable to point to many of whom it can be hopefully affirmed that the Lord hath touched and opened their hearts; still let him be consoled by the consideration that he follows a daily calling which resembles the habitual occupation of Jesus of Nazareth during the years of his earthly ministry more nearly than any other that can be named, and that a time is coming, sooner or later, yet certainly, when the Holy Spirit of God shall descend in power on the hearts of men, and prove beyond dispute, that as a medical missionary he has neither laboured in vain nor spent his strength for nought.

MISSIONS TO THE JEWS.

REV. DR. MOODY STUART spoke as follows:—There is one great want which has not yet been adverted to, and which is felt as much in the small mission field of the Jews as in the vast field of the Gentiles—the want of labourers. The words of our Lord, "Truly the harvest is great, but the labourers are few, pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest," are as applicable now as they ever were, and they are full of encouragement. Christ does not say that the field is great, but that the harvest, the crop, the reaping is great, if there were but labourers to gather it in; and while he will ever teach his servants that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," it is remarkable

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how the God-sent labourer, sooner or later, in one place or in another, finds not that the field is vast, but that the harvest is great; or as in the words of Wickliffe's Bible, "Soothly there is much ripe corn, but few workmen; therefore pray ye the Lord of the ripe corn that he send workmen into his ripe corn."

Presbyterianism is peculiarly fitted for the conversion of the Jews, both because the Jew recognises its scriptural government, and very specially because Presbyterians throughout the world have a great love for the Old Testament, and nothing more touches the heart of the Jew than our attachment to his own Scriptures.

It is not desirable that the same amount of prayer, of labour, of money, and of men, should be bestowed on the Jews as on the heathen, because for every million of Jews in the world there are perhaps a hundred millions of the heathen; yet the place of the Jew in the world and in the eye of Christ is not as one to a hundred. Rather in the Word of God are Jew and Gentile regarded as the two halves of one whole, very unequal, indeed, yet still halves in some respects. Christ was promised as "a light to lighten the Gentiles and the glory of his people Israel." The first half of the promise has been signally, though far from completely fulfilled; the second remains, with no national fulfilment to Israel, but the reverse, for hitherto the Light of the Gentiles has been a shame and a reproach in Israel, and not his glory. President Edwards has said that no declaration of Scripture can be regarded as more certain than the national conversion of Israel, as promised in the eleventh of Romans; and it is equally certain that their national conversion will be "life from the dead" to the world. Neither men nor nations are influential for good according to mere numbers; one Luther, one Calvin, one Knox is more to the Church than millions of ordinary men; and the one little nation of Israel has had more influence in the history of the world than all the ancient empires of east and west.

Nor can we say that the nation of Israel, having flowered and borne its fruit in the birth of our Lord Jesus Christ, is now only a withered tree, dead, and of no further use. That one fruit had indeed been glory enough for this nation for ever, if it had pleased the Lord thereafter to cast it away. But his providence has been as marked as his promise. For these eighteen hundred years he has kept Israel through a hundred deaths; the nation is at this day as numerous as it ever was, except in the days of Solomon; the Jews believe that no nation has ever risen so rapidly out of oppression, weakness, and obscurity as they have done during the present century; and with every sign of vitality they are increasing every year in numbers, in wealth, and in influence. Throughout their history they have as a nation been intensely religious; even in their deepest darkness they have rested both on the divine history of the past, and in the hope of a glorious future. And if once converted to Christ there is every reason to believe that Judah's burning zeal will make him like "a torch of fire in a sheaf, or an hearth of fire in a wood," in the midst of the nations.

There are many tokens that the time of their conversion is now drawing nigh. During the last fifty years the desires of Christians have been drawn out toward Israel as never before since their dispersion, and the pity in our hearts is only a drop from the swelling of the great ocean of the Divine love rising again toward the lost sheep of the house of Israel. As yet the heart of the nation has not been reached, yet many have been converted; prejudice has been removed; and among large numbers of the Jews the name of Jesus is no longer uttered with a curse. The providence of God in raising the nation has most remarkably coincided with Christian effort in their behalf. It is as if the Lord was beginning to deal with them again as a nation. It will be a terrible humbling for that proud people to be brought down to worship Him whom they have pierced; and it seems as if nothing but national trials would issue in their national conversion, as if only the weight of an Almighty arm could "bend or break the iron sinew of their neck." Meanwhile they are uniting themselves together even when they are scattered throughout the world. Hitherto they have presented the remarkable spectacle of a people scattered everywhere and bound together as a nation by a book, by their Bible. But now they are adding other associations, and in the great Jewish Conference in Paris in the end of last year the nation seems to have reached in some respects a greater unity than it has done since their dispersion. It seems as if the Lord were preparing them for some national dealing in his mysterious providence, which the great Eastern question may tend rapidly to develop; for I can never bring myself to believe that in the latter day all nations are to sit every man under his own vine and his own fig-tree, and that Israel has been so marvellously preserved only for the sorrow of sitting for ever under a stranger's vine and beneath a foreign fig-tree.

Our Lord's prayer for Israel on the cross, "Father, forgive them, for they know not what they do," is still ascending to heaven, but has not yet been answered on their behalf; while the doom of their own dark cry, "His blood be upon us and upon our children" abides to this hour. The sure word of promise is that his "blood speaketh better things than that of Abel;" but hitherto, for the blinded Jew, through his own unbelief, that blood hath spoken not better things, but the same, as if it also cried from the earth, not for mercy but for vengeance. Like Cain, the Jew, since his hands were stained with the blood of the innocent One, has been a "fugitive and a vagabond on the earth," yet with a deathless mark imprinted on his brow. But the blood of Jesus Christ speaks better things than the blood of Abel; its cry, "Father, forgive them," is always touching the heart of God, and he is saying in the depths of his own bosom, "Since I spake against Ephraim I do earnestly remember him still; I will surely have mercy upon him." Because the fatted calf has been killed for us, the ring put on our hand, the shoes on our feet, our elder brother is angry and will not come in,—the servants are beseeching him in vain; but in his own due time the Father will come out to entreat him, and will say unto him, "Son, thou art ever with me, and all that I have is thine." Meanwhile He is saying to us, "Plead with your mother, plead, for she is not my wife and I am not her husband; plead with your mother, plead!"

"Poor Nation, whose sweet sap and juice
Our scions have purloined and left you dry:
Who by not keeping once became a debtor;
And now by keeping lose the letter.
O that my prayers—mine, alas!—
O that some angel might a trumpet sound,
At which the Church, falling upon her face,
Should cry so loud until the trump were drowned.
And by that cry of her dear Lord obtain
That your sweet sap might come again!"

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DR. HAMILTON MACGILL thought the Council would be able to obtain information on various practical points, which would be of immense use to the Mission Boards which were conducting the operations of the various Churches and missionary societies engaged in the foreign field. He might state that a conference on missions had been projected similar in its aims to those of this day's session of the Council, but resting on a broader basis, to be held in October of next year in London. The meeting was to consist of individuals belonging to the Church of England, to the Congregationalists, the Baptists, the Presbyterians, to other Nonconformists, and, indeed, to all denominations that were conducting foreign missions so far as persons practically acquainted with the subject could be brought together. The main object in view was to have an opportunity of comparing their various methods of operation, and of stimulating as well as instructing one another in the results of their varied experience. He thought much good might be done by this Council in the same direction if they appointed a Committee, which by correspondence could collect information upon such points as the training of missionaries, the selection of lay agents, the preparation of native missionaries, the best method of managing their finance, and the most effective means of developing liberality. Upon this last point he might state that the Church with which he was connected gave about £40,000 a year for foreign missions; but he was in the habit of saying that there were 400 men in that Church who could give every farthing of that amount. The three Presbyterian Churches in Scotland gave something more than £120,000 for the conversion of the heathen, but this sum was infinitely too small when they looked at the work that needed to be done, and the resources of the contributions; and he believed that in these three Churches there were 1200 men who could contribute every farthing of that amount.

The Council then adjourned.

Ninth Session.

THE Council met again at half-past Two P.M., and was opened with devotional exercises by Rev. Dr. FISCH of Paris, the President for the afternoon.

The following Paper was read by Rev. Dr. HERDMAN of Melrose, on

CO-OPERATION IN MISSIONS.

I BEGIN this short paper with two cautions: *First*, Let it not be supposed that there is a want of brotherliness among evangelical missionaries. Exaggerated and groundless apprehensions have sometimes been expressed on this score. Were half the charity shown in the Churches at home that is manifested for the most part by their agents abroad, our divisions would rarely be a hindrance to the gospel. In India, for instance, the spirit which prevails in the monthly conference at the Presidency seats, or the complete harmony that pervaded the recent Allahabad Convention, is sufficient proof that out there ecclesiastical differences are unfelt in presence of the common enemy. Love reigns among the brethren, and the natives quite understand that all are serving the one Master, and labouring to spread substantially the same faith.

Second caveat, Be it recognised, that we do not crave increased Presbyterian co-operation at the expense of that which is wider and more catholic. We are above all things *Christian*; "Presbyterian" only at a secondary rate: and I hope we shall be agreed to seek no closer bonds among ourselves in the foreign field, which would tend to separate us from others whom we acknowledge (and ought to love) as equally loyal to the Crucified-Risen Redeemer.

In such ways as the following, however, it is desirable and feasible that there should be united action on the part of those whose views are nearly identical with regard not only to doctrine but government and forms of worship.

I. In Promoting the Preparation of Missionaries.

1. India alone has upwards of ninety ordained ministers, sent out by nine of the Churches represented in this Council. They are of similar attainments, and they require similar — the highest—training. But how defective is our provision for stimulating candidates, and fitting them for their great work! Who that adequately conceives of the missionary enterprise as "the chief end of the Christian Church," can fail to mourn over its virtual non-recognition in the great schools of learning, whether European or trans-Atlantic? The Free Church of Scotland set an excellent example eleven years ago by instituting a Chair of Evangelistic Theology, and nominating to it that prince of living missionaries —Dr. Alexander Duff—whose absence to-day, through ill health, awakens our deep regret and sympathy; and in 1868 the United Presbyterian Synod directed their retiring Foreign Mission Secretary to prepare a series of lectures for their Hall on Missions and Evangelism. These prelections but serve to render more conspicuous the general want, the want at every University, of men set apart specially to watch the extension of the gospel, and to convey the result of enlightened observation and experience to their pupils. This grand theme deserves and demands to be taught systematically as a science—its Object, including the peoples of the world and their

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religions; its Obligation on all disciples of Christ; the Obstacles and the Objections; the History of modern efforts; the Qualifications of Missionaries; the Work to be done, with the best ways of doing it, etc. etc. Such vast and varied topics can never be satisfactorily treated by the occasional addresses of outsiders, or by such notices as are possible to any of the limited staff of existing professors. Accordingly, they have been hitherto almost ignored in academic teaching; and to this, doubtless, is to be in a great measure attributed the fact that scarcely one in twenty of our licentiates obtains, during his curriculum, an intelligent acquaintance with that outlying field which ought to receive the first offer of the ablest and most zealous youth, when licensed by a Presbytery, to "Go into all the world and preach the gospel to every creature;" and many become pastors without at all realising the claims on them and their flocks of the perishing heathen!

It is suggested that Presbyterians combine to effect the appointment—to commence with—of a Professor of Comparative Theology at each University.

2. Again, whilst our University education, if supplemented by competent lectures on Christianity in relation to Brahminism, Buddhism, and so forth, forms a good training for work among such subtle, civilised nations as the inhabitants of Hindustan and China, there are other spheres of Presbyterian missions, among rude and savage races, calling for preparation of a different kind. It is notorious also that of late years (under the influence of that gracious awakening which has visited parts both of Britain, Canada, and the United States), there are many hopeful young men, ardent in the Lord's cause, who would gladly go to cultivate the most distant corners of the vineyard if they might make ready within a reasonable period. To prepare such agents for those spheres, might we not unite to maintain some common Central Missionary Institutes? The one opened in London three or four years ago by Mr. Grattan Guinness is an example; but it lacks Church connection. The nature and amount of the instruction to be given to boarders would vary with circumstances. Full advantage should of course be taken of all neighbouring educational facilities; at the same time, the "Institute" would probably be found in several of its special branches (*e.g.* languages, practical homiletics, handicrafts), and in its fresh spiritual life, to be helpful beyond its own walls.

II. As to co-operation abroad.

1. In some instances actual union may be possible. Thus, at Calcutta might not the collegiate departments of the General Assembly's Institution and that of the Free Church be amalgamated? the large schools going on separately. It would get rid of even the appearance of rivalry, and would, without expense, strengthen the staff of able Christian educators to hold their own against the strongest irreligious seminaries.

So, at Madras, an interesting experiment in this direction is on trial in the "South India Christian College," which now wants only an undenominational home-management. At other places, concert somewhat similar may be attainable, without introducing confusion, in the interests at once of economy, efficiency, and charity.

2. Another mode of working together is happily presented at this moment by the Scottish missions in East Africa. That of the Free Church on Lake Nyassa has for one of its agents a United Presbyterian. The infant mission of the Church of Scotland is planted at no great distance on the highlands of the Shiré, and it has been arranged that a minister from "Livingstonia" go to "Blantyre" for a year as acting clerical head. Moreover, members from both parties are aiding in a cruise round the lake. It is likely that they will employ boats in common between the mouth of the Zambesi and the Cataracts; and in all things they will be ready to strengthen each other's hands in the Lord.

3. Minor illustrations may be found in India, as in the annual contribution by the Scottish congregation at Allahabad to the American College there; in Dr. Valentine's Medical Institute at Agra; in the admirable Boarding School for girls at Dehra; in the endeavours of the Presbyterian Confederation initiated a few years ago by the venerable Dr. Morrison.

In fine, I doubt whether it is worth while seriously to consider at present the expediency of a *joint mission*, by several Presbyterian Churches, to some new spot in Moslem or pagan lands. The late Dr. Crawford, as true a Christian as he was a thorough theologian, did indeed indicate a far larger scheme of co-operation, when in his Moderator's Address (1867) he thus pleaded for our making common cause in furnish-

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ing the means of grace to the benighted far away:—"I see no reason why our several Presbyterian Churches should not, and might not without any serious difficulty, and certainly without any unprincipled compromise of their points of conscientious difference, be united,—appointing a common Missionary Board, at which each Church is fairly represented, and allotting a set time during the session of their Supreme Courts for receiving in one great convocation its reports, conveying to it their instructions, and joining together in friendly conference and fervent prayer for the furtherance of the great work with which it is intrusted." Grand idea! Who does not yearn for its fulfilment? May we hope that this auspiciously begun Alliance will help it forward? At any rate, it is of pressing practical importance for us all to aim at large-hearted brotherly labour wherever our separate missions are located; and so to draw together, and to educate converts in the essentials of our holy faith, that they may in due time be led to the organising of indigenous Churches based on those principles of Scriptural simplicity, purity, liberty, and order which are the characteristics of Presbyterianism, and which we all believe to be most in accordance with the spirit and the teaching and the practice of our Lord and his Apostles.

May God be pleased of his grace speedily to send us a plentiful rain, even the rich outpouring of his own Spirit of wisdom and love, for Jesus Christ's sake!

DR. THOMSON, Beyrout, author of *The Land and the Book*, read the following paper on the same subject:—

FOREIGN missions, in the sense now commonly attached to the words, are of comparatively recent origin; and one of the most marked features in the history of them is their rapid development. There are present in this assembly some whose memories will carry them back to the time when the first pulsations of that new life on this subject began to beat in the hearts of a few of God's people; and already the spirit of foreign missions has, to a good degree, permeated the whole realm of evangelical Christendom. The venerable father (Dr. Duff) who received the first commission to carry the gospel to the heathen ever issued by the Church of Scotland is still in the midst of us. Some of us can remember when the American Board of Foreign Missions held its annual meeting in a small room not half filled, and that represented the sole organised agency for this cause on the entire continent of America. Very different is the outlook at the present time. No church edifice can contain the crowds that throng the meetings of that Board, and yet it is but one of many that have grown out of it: Presbyterian, north and south, Baptist, Methodist, Dutch Reformed, Episcopal, and others too numerous to be mentioned. The same rapid growth has characterised this enterprise in Great Britain and on the Continent. In a word, every branch of the Christian Church has not only recognised, but has absorbed into her inner consciousness the supreme obligation to give the blessed gospel to the whole world. On this point there is now no diversity of opinion, and no need of argument. It would therefore be a strange omission, even a lamentable failure, should this General Presbyterian Council separate without assigning special prominence to a subject in regard to whose magnitude and transcendent importance all agree, which is the peculiar distinction and glory of the Church in our age, and which is in itself the most God-like enterprise that the human mind has ever entertained, or can comprehend.

The general subject is too many-sided, and far too vast to be discussed on the present occasion; but I have been requested, by those who guide the deliberations of this Council, to present a few suggestions in regard to the importance of *concert*, and fraternal *co-operation* in this work, by those engaged in it, both at home and abroad.

In this, as in all other great enterprises, *union* is strength. But not to spend any of our very limited time in vague generalities, I desire to say at the outset, and with the utmost emphasis, that by *co-operation* much more is meant than that respectful courtesy which should characterise Christians in all their intercourse with each other. *Such* co-operation is contemplated and earnestly recommended as shall exert important practical influence upon the actual on-going and outworking of missions in the foreign field. It is believed that co-operation of this kind is not only practicable, but unspeakably desirable. It places the whole enterprise upon a platform eminently catholic and Christ-like, and is therefore in perfect accord with the controling spirit that has called into being this grand Council.

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For though we are all Presbyterians, and cherish the belief that Presbyterianism, rightly understood and administered, contains the essential elements of the ecclesiastical order and constitution of the Church of the future and of the world, yet we should hasten to say, and take every proper occasion to repeat, that there is nothing in Presbyterianism exclusive or antagonistic as regards Christian Churches differently constituted from our own. We are far more than Presbyterians, and embrace in the bonds of our charity the whole family of the redeemed on earth. Our Christian sympathies cannot be shut up within any merely ecclesiastical hedges, but we gladly look over and beyond them, and bid God-speed to all fellow-labourers in any part of the world, even though, in some things, they follow not us.

Turning to our assigned theme, we venture to suggest a few examples of that *kind* of concert and co-operation which we believe to be both practicable and of great importance.

It will be admitted by all acquainted with this subject, that the two great obstacles to the rapid extension of this work, are (briefly stated) *want of men*, and *want of money*.

It is not necessary here to inquire whether the Church has or has not reached the utmost limit of her ability to furnish both the one and the other; but, for all practicable purposes, those wants and limitations to the aggressive action of the Church may be regarded as permanent. Whether this be so or not, the actual existence and present pressure of these hindrances to progress in the great work should lead the friends of missions to welcome any safe plans for greater *economy* in the expenditure of both men and means. This, it is believed, may be reached at least in many mission fields, and in various branches of mission work.

For example, there may be a large economy in carrying on the *higher departments of education*. In most fields *common* schools form an integral and very important part of the regular mission-work at every station. But these are not expensive, and are not, as a rule, taught by the foreign missionary. In a few years, however, these common schools, together with the natural progress of the general work, develop an imperative necessity for higher education; and here comes in the special demands upon the foreign missionaries, who must conduct the institutions for this higher education, and also, upon *foreign funds*, by which they must mainly be created and supported. The number of men and the amount of money thus absorbed will of course depend upon the size of these institutions, but where provision has thus to be made for the literary, scientific, and theological training of the youth of a prosperous mission, the draft upon the staff of foreign workers is heavy, and the expense very great. Such institutions, however, are strictly necessary in order to place native Churches on a self-sustaining, and self-propagating basis, and the only way to lessen the draft upon missions from this source that occurs to me, is to avoid, as far as possible, the multiplication of such institutions; and here we find the appropriate sphere for concert and co-operation. There may be, for example, missions established by half-a-dozen societies from Europe and America in a single province, or even in a single great city; and if each of these is to organise and sustain such higher institutions, the cost in both men and money will, and must be, far greater than a wise economy will sanction. Generally, too, the number of students in each will be comparatively small, and in most cases one institution, fully manned and well sustained, will be quite adequate to meet the real demands of the field. Let such institution be the result of union and joint action, both as to men and means, of all the associated missions. This will not only secure a large economy, but it is believed that the training will be broader and more catholic, and the pupils will go forth better fitted to act well their part in guiding and moulding the native Christians into harmonious communities, by which alone they can become truly national, self-sustaining, and progressive.

Is it too much to hope that by fraternal conference and wise arrangement the needed co-operation in this important department of mission-work can be realised? The mere economy in men and means would justify the effort, but this is not the only, perhaps not even its chief, recommendation. This union and combination of missionaries in training those who are to be the future pastors and teachers, the editors, authors, and defenders of the new-born Churches, will, by the force of a noble example, teach the possibility of, and the immense benefits resulting from, such co-operation, and will incline them also to unite in the very difficult work of adapting their native organisations to the possibilities of the social, political, and moral condition and wants of their people; and, let it never be

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forgotten, that herein lies the hope of ultimate success. If our mission-schemes and policies fail here, the failure is *radical*, *final*, and *fatal*. A very little reflection will convince any one that if the teeming millions of the heathen and Mohammedan world are *ever* to be transformed into Christian communities, this is not to be done directly by the few foreign missionaries, but by the many thousands of well-trained native labourers. To furnish these is the very aim and object of these educational institutions.

Again, there is room for profitable concert and co-operation in the immense business of preparing a Christian literature to meet the ever-growing wants of all successful missions. *Such* a literature has to be created, *de novo*, even in countries where there are books without number, as amongst Arabs, Chinese, and other oriental nations. This is a work that will task the utmost abilities and efforts of missionaries for a very long time to come, and it should be prosecuted with the wise concert of all the missions operating in the same fields. The best available talent should be consecrated to this special department, and a careful selection and division of work made, so that valuable time and labour may not be wasted upon things not necessary; nor should different persons needlessly prosecute the same kind of work.

In countries where the missions are obliged to own and conduct printing establishments, the effort should be by union and concert to reduce this heavy draft upon men and means to the smallest amount possible.

In reference to these and similar subjects, the main responsibility must rest upon the missionaries in the foreign field; yet, mission boards and societies at home must also share largely in this responsibility. It devolves upon them to see to it that a wise and economical *location* of missions be made; so that some places be not needlessly overcrowded, while others, equally needy, are wholly neglected. The importance of this is too obvious to need illustration or argument. Again, intrusion into fields already occupied should be altogether avoided. Such acts render cordial co-operation almost impossible, and often occasion friction, and even open opposition and alienation, to the great injury of the good cause, even in the Churches at home, but more disastrously amongst native Churches in the foreign field.

In another important respect, it depends largely upon home boards and mission directors to render possible union and co-operation abroad. To reach the results needed, we must all learn to relegate to the domain of non-essentials, at least for the foreign field, many things which we have heretofore considered important, or at least have cherished with a certain affection. If boards at home require their missionaries to carry with them, and set up in their various fields, the well-worn barriers by which each section of the Church has fenced itself off from every other, the result must be cold isolation, with all its enfeebling and pernicious consequences. The native converts (few and feeble at the best) will be gathered into groups, powerless for good, if not even positively antagonistic and destructive. Utterly unable to appreciate, or even to *understand*, the non-essential points which prevent missionaries from cordial co-operation, they will; nevertheless, quickly learn to use them as sectarian badges and shibboleths, by which to test and condemn all but themselves. If this process goes on there will be ultimately witnessed all over the heathen world a miserable caricature of those unseemly divisions in our own lands. Instead of there being one native Church, united in the bonds of charity and fraternal communion, there will be in each country numerous isolated camps, either indifferent to each other or practically antagonistic. From such a spectacle "good Lord, deliver us!"

There are many other ways in which concert and co-operation in the work of missions is both possible and eminently desirable; but the time allotted to these papers is more than exhausted, and I close at once with the fervent prayer that the out-go of this greatest of causes may be like the river shown to Ezekiel, which, small in the beginning, rapidly widened and deepened as it rolled on and out into the wilderness, until it became a mighty river that could not be passed over, diffusing fertility and beauty on either bank, and wherever it penetrated the desert, until it reached and healed the bitter waters of the Dead Sea, and filled them with immortal life.

REV. WILLIAM BLACKWOOD, D.D., LL.D., Philad., said—I recognise the character of the audience before which I stand. In such a presence it does not become me to assume the office of a teacher. My object is to review the missionary work of the Church in the past, and to suggest such notices as may stimulate to further and greater results in the future.

We recognise the fact that the Church is essentially a missionary institute. "Go ye into all the world, and preach the gospel to every creature" (Mark xvi.

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15). This is our commission. Such is the work that the Head of the Church has assigned to his followers. In this service our aim must be to bring the world to the saving knowledge of Christ. Success in this work, victory in this warfare, in the judgment of many, is hopeless. They point to the teeming millions of our race, to the years and the efforts which have been devoted to missionary toils, and to the numbers that are still ignorant of Christ; but all such objectors fail to remember the fact that those who would deduce sound conclusions respecting the moral revolutions of this world must calculate on long periods. The hand which measures the period of God's movements in the intellectual and moral changes of the world must follow the sweep of a pendulum that moves over the arc of a vast cycle.

If ages almost inconceivable, of which science treats, were needed to prepare this earth as a habitation for man; if, when moral evil entered into Eden, and a purpose of divine mercy and redemption was made known, the lapse of thousands of years was still required to show man what he had become, and what he needed, and so complete the fulness of time: if, even after the miracles of Galilee and Bethany, the death on Calvary and the resurrection from the tomb, three hundred years were spent ere the faith of the Church was settled respecting the person of our Lord; if later still, when in Germany the opened Bible taught men that the just shall live by faith, one hundred years had to be given to the work of clearing away the rubbish of dark ages, and showing men that their only foundation for pardon, acceptance with God, was the righteousness of the Lord Jesus Christ; if a century later had to be devoted to the study of the Church's governmental form, and to the establishment of the fact that God only is the Lord of man's conscience;—if these things required such an expenditure of time, is the Church of God, in view of obstacles of any magnitude, to turn aside in unbelief from duty, forgetting the commandment and the promise, and doubt the power and the faithfulness of Him who shall see of the travail of his soul and be satisfied?"

There are men now living who were in their boyhood when Carey landed in Bengal. Less than sixty years since Japan was hermetically sealed against the gospel; and not as a Christian missionary, but as an agent of a civil company, was Morrison permitted to land in China. Judson in vain sought to enter India. From Syria to India there was not across Southern Asia a Christian preacher. In Turkey, the Sultan had issued a decree against all Christian books, and if the West Indies be excluded, there was not then more than six thousand Christians gathered out of the heathen world. Now, with thirty Christian Churches labouring in China, with Japan welcoming the Christian missionary and recognising the value of the Lord's Day; with Burmah numbering Christians by the thousand, and the work of evangelisation largely carried on by native converts; with the seventy thousands of Christians in Madagascar already in the fold and the work advancing; with Central Africa awaiting the advent of the heralds of the cross; with the languages of Western Africa made the vehicle of gospel truth, with forty thousand communicants and forty-five thousand children in Christian schools in Southern Africa; with the South Seas already in possession; with education in India spreading, four millions of Hindus and one hundred thousand Mohammedans being in Christian schools, with leading officials and even native princes favourable, with Christian institutions affecting society in multiform ways, with the Brahmans apprehensive, as in the third century the priesthood felt in Rome, that their influence was gone; with not less than half a million of church-members gathered from among the heathen, and not less than two hundred thousand more who are already bound in some degree to the Christian cause, what may not the Church of God witness in another century, when all this has been secured amid the ploughing and the sowing of the spring-time, and in return for the labour of little more than sixty years?

But to pass on more directly to the theme assigned me, viz.:—"The Characteristics of Presbyterian Missions," it will no doubt be admitted that because of the nature of the work, we must have much in common with the brethren of other evangelical Churches that have entered on the foreign field. Still there are leading points of observation, salient characteristics of our work, to which we shall do well to call attention.

First, It were worth a nation's ransom if at such an outlay the gospel message might be carried to the sparsely scattered dwellers whose homes are near the pole. But were the candle of the Lord lighted in their habitations amid their ice-bound regions, its rays could illumine only a narrow territory, and shut up as the people are amid their wintry barriers, that gospel would be circumscribed in an ice-bound home.

Not so is it among the millions of India, of China, or Japan. The Lord had a purpose of mercy towards these Orientals when India became influenced by the civilisation of the west, for thus the way has been opened up for the Church to bring the multitudes of India to the knowledge of Christ. Now, it was wiser to devote the Church's means and send forth her men to labour among the swarming populations that crowd the cities and villages of India, than to diffuse these means over little islands in far distant seas. Whatever the original expenditure might be, whatever time and labour were required in acquiring languages, and in translating the Word of God into these tongues, such labour on behalf of millions of men is an economic use of means compared with a similar labour on behalf of a circumscribed race whose language may disappear in a generation or two, and whose influence may not extend to other lands. In choosing India as the sphere of many of our missions, it is apparent also that the Head of the Church has directed the counsels of the brethren in selecting the great centres of missionary work. If it were wise in the apostolic age to settle down in Antioch, which controlled the population along the Orontes and the regions on the Euphrates; in Alexandria, which affected the traffic of the Red Sea, the East, and the Nile; in Ephesus, which influenced Western Asia; in Corinth, the emporium of the commerce of Greece; and in Rome, which dominated all the provinces under the sway of the Cæsars; surely it may be held that the same Spirit has led to the selection of Calcutta as a centre for Bengal and the valley of the Ganges, of Madras as a centre for the population of the Carnatic and Mysore, of Bombay for the Concan and the Deccan, and of the other leading cities that influence all the provinces from Peshawur to Point de Galle.

In future ages the fact will be gratefully recognised, that in the inauguration of all our great missions to the heathen, the Lord has graciously guided the Churches to a wise selection of the men who were commissioned to lay the foundation of the Church in those distant lands. A great work had to be done,

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and great men were raised up by the Head of the Church to do it. The name of Ignatius is still associated with Antioch, and Polycarp will ever be Polycarp of Smyrna, and Irenæus, the pastor of Lyons; in later ages Patricius is the apostle of the Irish, and Columba is ever suggestive of Iona his island home, so there are names that Calcutta and Madras and Bombay will always suggest, for the names of our Duffs and Andersons and Wilsons are a portion of our Presbyterian heritage. They are deeply engraven in the records of the Church, and the ages to come will continue to recognise their greatness, and to magnify the Lord for the wisdom, the learning, the piety, and the energy with which He qualified them for laying deep and sure the foundations of the Church in that Eastern land.

Very early in their labours the founders of our missions were brought to decide a question on which good men had been divided, and we doubt not but that they have been led by God's guidance to give themselves so largely as they have done to the educational form of mission work, which has characterised the efforts of our Presbyterian Churches in the East. They saw around them the millions of a dense population, to whom it was impossible that by personal labour a few men could preach the gospel. They realised the nature of an Indian climate, and the difficulties of acquiring the Indian tongues. They comprehended the fact that, humanly speaking, it was not possible, even if it were desirable, that all the work of evangelising India should be done by preachers from European and American lands; and accordingly, the training of a native ministry became a leading object in the prosecution of their work. In India, as in other lands, the hope of the Church lies among the young, and hence the wisdom displayed in all our missions of aiming at the dissemination of a Christian education among those of early years. The Christian teacher of the young is, in his place, as much a missionary as is the man who from village to village carries the gospel of Christ. By this agency the rising generation has been approached, to be trained for Christ before the mind is bound in the fetters of idolatry, and an opportunity is afforded for selecting such students as may be qualified by gifts and graces to take part in the work of the ministry in their native land.

Here again another characteristic of the Presbyterian temperament soon appeared. "Lay hands suddenly on no man" (1 Tim. v. 22) is an inspired injunction, and accordingly, instead of ordaining any and all natives who might be willing to act as preachers of the gospel, a wise discretion has unquestionably been shown in the anxious care and watchful solicitude of the brethren touching all who have been admitted to the Christian ministry. To be an effective missionary, to deal successfully with the Pantheism of the East, to meet with promptitude all forms of heathen and Mohammedan philosophy and religious thought, a man, whether born in Britain, in America, or in India, should possess an analytic mind, a keen and pointed logic, quick discernment, and a knowledge of human nature, as well as a goodly measure of the grace of God; and it is a matter for thanksgiving that, in the conduct of the various missions, the brethren have been so prudent, so judicious, in this department of their work, that no charge of undue haste, of want of judgment, or of an inability to discern the evidences of the indwelling of the Holy Spirit in the soul can be urged against our labourers in the foreign field.

Again, it is worthy of special notice that, while questions have arisen which have led to separate denominational organisations in Europe and in America, the brethren who have gone from our Churches to the heathen have been able to dwell together in amity. Arrested by the spectacle of millions around them in the darkness of heathenism, and going down to eternity without the saving knowledge of the gospel, they have not had time to occupy their minds, and they had no room in their hearts for the discussions and distractions of those who were dwelling at ease in the home field. An appalling spectacle was before them, a mightier work was on their hands. Instead of trying to convert Hindus in Bengal, and Mohammedans or Jainas in Gujerat, into controversialists skilled of fence on points discussed in Ayrshire, in Antrim, or in Pennsylvania, the object happily has been on all sides to lead the heathen into the fold of Christ; and thus the great aim has been, whether in Formosa, on the mainland of China, in India, or in Africa, to lead sinners to the Lord instead of exalting the Churches at home by planting sections of their peculiar type in foreign lands. And this is as it should be; lead the people of the East to the Lord, put the Word into their hands, and let an Indian Church be raised up in India, a Chinese Church in China, and an African Church, all built on Christ, and formed according to the simple model which is set forth in the Word.

With gratitude to God, it must also be recorded that while in the mission field the labourers of our Presbyterian Zion have met together from different lands, yet harmony and brotherly love have ever prevailed in all their associations. Whether from the Churches of Scotland, from Republican America, from the hills of Ulster, from England, from whatever fold they may have come, and by whatever name they may be called, they have met as brethren in the Lord. Though the standard of Britain may float over the strongholds, which are centres of earthly power, from Cashmere to Ceylon, the American brother has ever felt that side by side with the Scot, with the Celt and the Saxon, he and they were fellow-soldiers in the same army, endued with the same spirit, aiming at the same objects, opposing the same enemy, advancing under the same leader, the desire of their hearts and the effort of their hands being to put the diadem on the head of Jesus, and proclaim him Lord of all.

A noteworthy characteristic of our Presbyterian mission work may be seen in the conduct of our labourers towards the brethren who belong to other folds. There has been no lordly assumption on the part of our missionaries as if they, and they only, held an apostolic commission, as if they only were authorised to speak in the name of Christ, and ordinances were effective only when dispensed by their hands. They have never intruded into the mission field to cause divisions and to weaken the faith of those who have been received into the Church by brethren of the Church of England, of the Wesleyan, the Baptist, or other followers of the Lord. They have not sought by agitations touching orders, and ordination, succession, and authority, to disturb the peace and weaken the hands of others whose object has been, in their own way and by their own light, to lead the heathen to Christ. They have willingly extended the hand of fellowship to all who aim at leading sinners to flee to an atoning Saviour for cleansing and forgiveness, and even as in the case of Gujerat and elsewhere, when doors were opened into which there were not Presbyterian brethren to enter, the advent of brethren from other sections of the

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Church has been gladly hailed. We have vision clear enough and faith strong enough to be assured that, as certainly as all the sections of evangelical Christendom shall labour to bring India and China and Africa to Christ, he in whose hand is all wisdom, who overrules all agencies, makes effective all means, and who ever reigns as king of Zion, shall in his own good time arrange and settle the Church in these lands according to his will.

During all the years of the existence of the American Church, it has always been called to missionary work among the population which for many years has been flowing westwardly across the Continent until it has reached the Pacific shores. In the work intrusted to the Domestic Mission Board, and in which also the missionary department of the Board of Publication has taken a prominent part, the object has been to follow these wandering settlers from territory to territory, to save them from lapsing into heathenism, to collect them into congregational and churchly order, enabling them to enjoy, as soon as may be, all the blessings of a fixed pastorate, and the manifold advantages which are inseparable from our Presbyterian order as we find it in the Word. No branch of the Church of Christ in modern times has been called to so great a work in the conservation of the gospel among a people who have had the truth in their early homes. The vastness of the prairies to be crossed, the size of the rivers to be forded, the altitude of the mountain ranges to be surmounted, presented obstacles great and formidable; but before faith in God and love for souls they vanished, and by the blessing of the Lord on devoted service the wilderness has been made as the garden of the Lord.

The recognition of the Church's unity has kept before the mind of the Christian people the truth that the work of evangelisation is not to be left to the ephemeral or sporadic efforts of a number of persons who may volunteer to work together in carrying out their own views; but, on the other hand, it is the great work to which the Church is committed. Hence in Scotland, in Ireland, in America, in England, and elsewhere, by the constitutional action of Synods, Presbyteries, and Sessions acting under Assemblies, it is made the duty of all individual and local Churches to take part in the work as the Lord has given the means to the membership of the Church for the conversion of the world, so our Presbyterianism recognises the duty and the privilege of every member of the Church to be a contributor to the work, that by the united prayers and gifts and labours of love and faith the heathen may be brought to Christ, and the uttermost parts of the earth given to him as his possession.

If late calculations may be relied on, it is only spiritual deadness, leading to disobedience and want of faith, that can prevent the Presbyterian Church from accomplishing a great share of this glorious work. It is held that the Protestantism of the world numbers 107,000,000 souls, and of these 34,000,000, in 20,000 congregations, are Presbyterians. If to these 20,500,000 of Lutherans be added, the whole would approximate to the enormous number of 55,000,000 who hold the Presbyterian principle of the parity of the Christian ministry; and thus they form the largest section of the Protestant world. Under Presbyterian influence, the largest number of theological colleges are to be found, and in them the most extensive curriculum of study is adopted. Having mission fields in every important centre on the globe, and means abundant to mantain and enlarge them, let an earnest faithful army of 55,000,000 of soldiers obey the command of the Lord, and what may not such a Church do, that has already been honoured to accomplish so much for human freedom and the advancement of the world?

If at the beginning of this century missionaries were imprisoned who had ventured to land in India because they hesitated to depart, and yet one of that noble band lived to see India dotted with Christian congregations, and hundreds of native ministers proclaiming the gospel to their countrymen, and in addition to the hosts who have been gathered home to glory, there are now more than 300,000 of the people in the visible Church of Christ, what may not be expected of blessing on the greater work of the future? If in sixty years one Christian agency alone has organised 48 distinct missions in Asia, Africa, Europe, America, and Polynesia, having 1672 missionaries, who have reduced 26 languages to writing, compiled grammars and dictionaries, made translations of the Scriptures, prepared and published upwards to 2300 publications, received more than 80,000 communicants into church-membership, and by the influence of its labours has greatly modified the tone of feeling among the nations of three continents, who would venture to limit the results that await our Presbyterian Churches as certainly as they arise and go forth in the strength of the Lord to subdue the world to Christ?

Happy Church that is most responsive to the call of the Master! Blessed! thrice blessed and honoured the Church that is most in sympathy with the mind of Christ! that loves and prays, and gives and toils, and longs to see him Lord of all!

DR. PLUMER, of South Carolina, next addressed the Council on the missions of the Southern Presbyterian Church of America to the blacks. He began by referring to the fact that our Lord, for the joy that was set before him—the joy of seeing sinners flocking to his standard—endured the cross, despising the shame. The glorious intercession of Christ was also at the foundation of this work. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." He then went on to argue that prophecy told them that this great work would triumph. Turning attention particularly to the prophecies concerning Africa, he observed that the notion that there was any prophecy against Africa was a mistake. He adverted, in passing, to the difficulties which had been experienced in the case of Africa, noticing the horrid cruelties in connection with the slave-trade, which drove from that land he did not know how many tribes of that people. In the city of New York there were no fewer than sixty-eight languages spoken every day, and to the country where the Africans were they brought with them great diversities of language. Passing from this part of his "address," he proceeded to speak more directly concerning the work among the blacks. God had raised up in the British possessions in the West Indies, and all over the United States, some most marvellous instances of noble Christian magnanimity in the coloured race. He would tell one of these which occurred in the West Indies. John, a faithful man, was employed to take two of the sons of his master to an adjacent island. A storm overtook them; the ship was wrecked, but one of the boats was saved. It was a little boat, which might carry six or seven. It was determined by the captain to cast lots as to who should enter the boat. John stept up to the captain and said, "Here am I, and there are my master's two little boys. I ask you

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to let them go into the boat, and I will remain in the ship." He would not be refused; the boys were taken off into the boat, which was pulled away from the doomed vessel, and John's last message was—"Give my duty to my master, and ask him if ever I offended him, he will not remember my offences, but will forgive them." Show him if they could, in the history of Great Britain or anywhere else, an instance of the power and grace of God more noble than that. He could recite many such cases, but he wished to go on, and to refer to the fact that there were difficulties in the way of missionary work among the coloured people, among which was the progress of Romanism in the southern part of the United States. Romanists were establishing chapels there everywhere, and were inviting the coloured people into them. He lately told his theological class that he did not think the Romanist Churches would succeed in the South, because the coloured people were so noisy in their worship, and liked so much to take part in the worship; but one of the oldest members of the class told him that he had been in one of the Romish Churches in the South, and that the worship there was the noisiest he had ever heard. The Jesuits had given out the order, "Never mind the noise if you get the men." He pleaded earnestly for help in the mission to the coloured people in the South, on the ground that, as that mission succeeded, they would be able to carry back to Africa the seeds of civilisation and Christianity. Dr. Phillip, the superintendent of the London Missionary Society's mission in South Africa, said that eight or ten such colonies as America had established on the west coast of Africa would entirely abolish the slave-trade. These negroes could be inspired with the love of Christ, and would help on the great work of missions. The most metaphysical preacher he had ever heard was a black man from Tennessee.

REV. DR. LANSING of Cairo, Egypt, said—Preferring the experimental to the theoretical, and wishing only to speak of the things that I know, I will consider my theme chiefly in its historical aspect, and as illustrated in our Egyptian experience. The American United Presbyterian mission in Egypt was established in November 1854, by the arrival at Cairo of the Rev. Thomas M'Cague from America, who was soon after joined by the Rev. J. Barnett and the Rev. G. Lansing from the mission at Damascus, the former of whom was stationed at Cairo, and the latter at Alexandria. The work being commenced at these two stations, was continued by the missionaries in their individual capacity until 1860. On the 13th of April of that year these three brethren met at Cairo, and in pursuance of the action of the General Assembly of the Church in America, held at Zenia, Ohio, on the third Wednesday of May of the preceding year, proceeded to organise the Presbytery of Egypt. A sermon was preached by the Rev. J. Barnett on Luke xii. 54-56, when, after reading the action of the General Assembly above referred to, he organised the Presbytery of Egypt with prayer in the name and by the authority of the Lord Jesus Christ. On the day following Mr. John Hogg, a licentiate of the Presbytery of Edinburgh, of the United Presbyterian Church of Scotland, who had before laboured for several years as missionary teacher at Alexandria, first in connection with the Jewish Society, and then, on the withdrawal of that society from Egypt as a field of labour, with our mission, having received and accepted a call from the General Assembly and Board of Missions of the American Church, and having been regularly disjoined by the Presbytery of Edinburgh, was received by the Presbytery as a licentiate, and trials for ordination were assigned to him, the Presbytery adjourning to meet on the 22d of May at Alexandria. On this date the Presbytery, after hearing the trials of Mr. Hogg, and examining him on the usual branches of theology, ordained him on the following day to the holy ministry, the Rev. John Ker, of the United Presbyterian Church of Scotland, and the Rev. J. Sior of the Lutheran Church at Alexandria, sitting as corresponding members of Presbytery, the charge to the young missionary being given by the former. On the 5th of January Rev. G. Lansing, by order of the Presbytery, presided at a meeting of the congregation of Cairo, convened for the purpose of choosing ruling elders and deacons. Four of the former and three of the latter were chosen, and they were ordained by the laying on of hands on the 15th of the following month, Rev. Messrs. Hogg and Ewing of the mission, and Drs. Dales and Prestley of the Board of Foreign Missions, assisting. Thus was organised the first Presbyterian Church in modern times in the valley of the Nile. The second was organised at Alexandria, by the Presbytery, at its meeting on the 26th of August 1868. Others followed, so that now the number of organised churches is six, and of congregations not yet fully organised twenty-one. Many of these latter would have been organised, but that many of our Protestants have a prejudice against organising until prepared to call a pastor, and we have not yet been able to furnish them with the trained and fully equipped men. On the 20th of February 1857, Makhill El Beleine, an ex-Coptic monk, was ordained to the holy ministry by the Presbytery at Cairo. He is the present year our moderator, the first native moderator, though for several years the clerk has been a native, and all the records of the Presbytery kept as well as its proceedings conducted in the Arabic language. In re-ordaining him the Presbytery did not presume to settle the vexed question of the validity of the ordination of lapsed Churches, such as the Coptic Church, but in his case, his strongly-expressed desire, and his description of the *modus operandi* of his first ordination, decided the Presbytery to pursue the course which was pursued. On March 16, 1870, Ladrus Yasept and Ibrahim Yasept having completed their theological curriculum, were licensed to preach the everlasting gospel. The former was soon after ordained to the pastorship of the church at Nakhaleh. The latter, though he has received calls from two churches, has not yet seen his way clear to accept either, chiefly on account of ill health. At the same meeting action was taken for the definite settlement of the mutual relations of foreign missionaries and native pastors and elders to each other and to the Church in America. At the previous annual meeting of Presbytery a Committee had been appointed to draw up and submit a scheme for the adjustment of these relations, and the following is the report which they presented, and which was adopted by the Presbytery.

"EGYPTIAN MISSIONARY ASSOCIATION.

"The Committee appointed (by the Presbytery of Egypt) to mature a plan for the formation of an association for the transaction of the financial business of the Mission, according to the recommendation of the Board of Missions, respectfully report:—

"That, in their judgment, the work in this land has now arrived at a stage of development when the formation of such an association has become very

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desirable, in order to avoid complications both at home and in the mission field, and enable the Presbytery in a free and untrammelled manner, to devote itself to the discharge of its presbyterial and ecclesiastical functions.

"As the subject may not be fully understood by all, especially in its relation to the peculiarities of the work in the foreign field, the Committee, before proceeding to suggest a plan for the proposed association, take the liberty of briefly stating the following reasons which strongly recommend such action :—

"*1st.* There are now, and probably always will be, lay members connected with the mission who, not being members of Presbytery, are not entitled to a voice in its deliberations, nor a vote in its decisions; but who, as regularly appointed missionaries from the Church at home, have an equal right with their clerical brethren to a voice in the management of all matters which are secular and missionary, as distinguished from ecclesiastical and Presbyterial, and whose counsels and aid are particularly valuable in all such matters.

"*2d.* The blessing of the great Head of the Church upon our labours has brought us to begin ordaining native pastors and elders. These have full right to the official exercise of their functions, not only in reference to the Churches over which they have been ordained, but also in the higher courts of the Lord's house, and we recognise their full official equality with ourselves, and consequent right to a seat with us in all Church courts.

"*3d.* On the other hand, besides the relations which we bear to the native community as evangelists, and to the partially organised native Churches as temporary pastors—relations which make it our duty and right to sit in all Church courts in the mission field, and to unite with native Presbyters in the administration and management of all purely ecclesiastical and Presbyterial matters, we, at the same time, sustain other well-defined relations to our Church in America as its representatives and the responsible almoners of its funds; relations from which arise duties and responsibilities which we cannot transfer to native Presbyters.

"The foregoing considerations indicate the necessity of a clear distinction between those functions which belong to foreign missionaries as such, whether lay or clerical, and those which belong to Presbyters, both native and foreign; and to effect this distinction, and secure the rights and facilitate the performance of the duties of all concerned, we recommend to Presbytery the adoption of the following resolutions :—

"*Resolved*, 1*st*. That the Board of Foreign Missions be requested to ask the next General Assembly to authorise its missionaries in this land, lay and clerical, to organise themselves into an association for the transaction of all business arising out of our relations to the Church as its foreign missionaries.

"*Resolved*, 2*d*. That the following Constitution for the Association be recommended to the Assembly for its approval :—

"*Constitution of the Egyptian Association of the Missionaries of the United Presbyterian Church of North America.*

"Article 1.—There shall be an Association of all the missionaries resident in Egypt, both lay and clerical, of the United Presbyterian Church of North America.

"Art. 2.—This Association shall be known by the name and title of the Egyptian Association of the Missionaries of the United Presbyterian Church of North America.

"Art. 3.—This Association shall be amenable to the General Assembly through its Board of Foreign Missions, or any other agency which the Assembly shall authorise to communicate with this Association.

"Art. 4.—This Association shall have the following officers :—A President, Secretary, and Treasurer, all of whom shall be elected at the annual meeting of the Association, by the majority of the votes of the members present at that meeting.

"Art. 5.—The Association shall have power to fill vacancies in these offices whenever they occur.

"Art. 6.—It shall be the duty of the President to preside at all meetings of the Association, and discharge all the other duties usually incumbent upon such an officer.

"Art. 7.—It shall be the duty of the Secretary to keep a record of the transactions of the Association, and to conduct all its official correspondence, except such as belongs to the Treasurer.

"Art. 8.—It shall be the duty of the Treasurer to hold, in the name of, and in trust for, the Board of Foreign Missions aforementioned, all lands, tenements, permanent funds, libraries, printing press and apparatus, and all property whatsoever pertaining to the Mission, and he shall give such legal security for such property as shall be demanded by the Board of Foreign Missions; it shall be his duty also to receive, hold, and, according to the direction of the Association, dispose of, all moneys received for missionary purposes by the Association from the Board, or from any other source whatsoever, and he shall render a full annual report to the Association.

"Art. 9.—In conducting its business, the Association shall be governed by the general rules of similar bodies, and shall have power to enact such by-laws as any peculiarities in its circumstances may demand.

"Art. 10.—The Association shall meet annually pursuant to adjournment, and shall, besides, meet as often as the circumstances of its work may require; and special meetings shall be called by the President when requested by two of the members of the Association.

"Art. 11.—A majority of the members of the Association present in Egypt shall constitute a quorum for the transaction of business.

"Art. 12.—It shall be the duty and exclusive right of the Association to dispose of all funds committed to its trust, and to transact all missionary business arising out of the relations of its members to the home Church: and it shall report all its acts and proceedings to the Board of Foreign Missions for its consideration and approval.

"Art. 13.—This Association shall be organised and go into operation as soon as practicable after the necessary authorisation and approval of this Constitution shall have been received from the General Assembly.

"Art. 14.—This Constitution may be altered or amended by a majority of any future Association, with the concurrence of the Assembly."

This scheme was sanctioned and authorised by the General Assembly of our Church which met in Zenia, Ohio, in May of that year (1870), and immediately went into force.

In drawing it up the Presbytery had little before it to guide its judgment except the mistakes, and resultant difficulties and heart-burnings which had occurred in other fields. These have resulted from

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the anomalous relations, *first*, between a Board of Missions, which for the most part is simply a committee, and a foreign Presbytery, which is a court of the Lord's house; and *second*, between the foreign missionaries and the native pastors and elders. These relations, as will be seen at a glance, are such as, unless care be taken in their definition and regulation, may, and in fact often have, reduced themselves to little more than the exercise of the money power. The missionary must be in subjection to the Home Committee, or he may find that his supplies have been stopped. The native pastor must recognise in the missionary his bishop, and render to him all due respect, or be cut off from the mission service and support. Mutual confidence and affection may for a time render these fetters so light as not to be felt; but distance of place, and diversity of circumstances on the one hand, and disparity of race and position on the other, will in due time cause differences of opinion and feeling to arise, and then it will be felt that the fetters cut into the live flesh of Christ's freedmen. Especially will it be found that sooner or later the native pastors will become restless under the yoke, and refuse to acknowledge that a darker skin and a lighter purse are sufficient reasons for inferiority in rank, position, and emolument. The mistakes which have been made by many in the foreign field have, we think, fostered these tendencies to evil, and caused them speedily to bring forth their natural and bitter fruits. There are some missions and Presbyterian missions too, in which to this day the missionaries act only in their individual capacity as the emissaries of a foreign Church in ordaining pastors and elders and other ecclesiastical acts, thus ignoring the first great principle of Presbyterian Church Government that "Ordination is the act of Presbytery." There are others in which the native pastors and elders are encouraged, and form themselves into associations which discharge Presbyterian functions, into which the missionaries do not enter except it be merely to give advice. Both plans, as well as that which attempts to carry out Episcopacy pure and simple on the part of those who believe that to be the divine plan of church-government, have gendered a caste feeling between the missionaries and the native pastors and evangelists, which has resulted in bitter strifes and great detriment to the work of the Lord.

It required moral courage in the missionaries in Egypt to open wide the doors, and allow the native pastors and elders to enter upon the floor of Presbytery, on the ground of Presbyterian parity and perfect equality of rank and position, when it was evident that in a very short time (as was the case in little more than a year) the native element in the Presbytery would be in the numerical superiority; but it was done on the above plan, which it will be seen is Presbyterianism pure and simple, and the result has been most satisfactory. A single glance at the plan will show that it contains balance-wheels and compensations, which render it what the divine plan must ever, and everywhere be—the *best* plan.

1*st*. The Board of Missions by this plan relinquishes a part of its jurisdiction over its missionaries, *i.e.* so far as they are presbyters connected with the foreign court, but on the other hand, their control is recognised and established, so far as the missionaries are agents of the home Church, and almoners of her bounty. The mission has no right to incur expenses which have not previously been sanctioned by the Board of Missions, as the organ of the Church which furnishes the money.

In this matter of the relations to the home Church one thing is yet desirable, though happily in Egypt it has not yet become a thing needful, viz., the settlement of the question of appellate jurisdiction. Our opinion on this point is that the Church courts at home should have appellate power in questions of doctrine, but not of discipline. She has a right to know, and it is her duty to see to it, that her missionaries are teaching the doctrines which she believes to be God's truth. On the other hand, we do not believe it desirable or practicable that cases of discipline should "drag their slow length along" with increasing accretions of complications and ill-feeling, not only from Church court to Church court, but over broad Continents and wide oceans. We believe the stringent but loving application of that divine code of discipline which embodies more wisdom than all the laws of Solon, viz., the first paragraph of the 18th of Matthew, capable of closing and issuing nine-tenths of all cases of discipline at the primary court of the Church session, and that it is not desirable that the remaining one-tenth should go farther than the Presbytery, unless it be at the final Assizes before "the great white throne."

And to do otherwise is not only undesirable, but impracticable. Not long since I heard a decision given by the highest court of a Church which I shall not mention, in the case of an elder residing nearly at the antipodes. Neither of the parties in the case was present, and had they been, their pleas would probably not have been understood, as the said elder's name was so marvellous an allocation of strong consonants with only one weak vowel at the end, that probably it could not have been correctly pronounced by a single member of the court. I shall not soon forget the look of blank amazement with which the clerk of our General Assembly, convened a few years ago in Western Illinois, scanned over my credentials to that reverend body written by the Arabic clerk of our Presbytery in Egypt, and then throwing them down, exclaimed, "I don't know what this means." I was forced to go up to his desk and translate the document before I could take my seat in the Assembly. Had I felt so inclined, I might have made it read that I was an ambassador from the Sultan of Zanzibar. How much greater would have been his amazement had I laid upon his table the records of our Church in Cairo, and of the Presbytery of Egypt, all in Arabic, in an appeal case, as foreign to occidental habits of thought as a Pauline case of circumcision or concision would be to an Edinburgh Assembly? And behind all this, would the United Presbyterian Church of North America, or any other Presbyterian Church of any country, have been willing, in the present and chronic monetary pressure (on religious schemes especially) to have borne the expenses of the litigants, together with their interpreters, etc., from Cairo, Egypt, to Monmouth, Illinois? We do not think it necessary to enlarge on this point.

2*d*. The advantages of the plan in carrying on the *foreign* work are manifold.

(1.) The lay members of the foreign staff are thus placed on their due status. So long as we met only as a Presbytery for the discharge of all our mission business, they could only sit with us as consultative members, but now in the Missionary Association they have, as they should have, full powers as missionaries of the home Church, and besides, by becoming elders in the native Churches at the stations at which they

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reside, they may also take their places on the floor of Presbytery.

(2.) The natives at once acknowledge the justice of the arrangement, which, while it gives them the ruling voice in the disposal of funds raised by the native Churches, debars them from all right of dictation as to the application of funds contributed by us to their foreign Church, and placed at the disposal of the agents of that Church.

(3.) The fact that the missionaries place themselves upon a perfect equality with the native pastors and elders upon the floor of Presbytery, the highest court of the Church, goes far to prevent anything like a feeling of caste with its resultant jealousies, as it shows that the missionaries do not wish to be "lords over God's heritage."

(4.) As the locating of the native evangelists, and fixing their salaries, are done in Presbytery, the native eldership, as representatives of the people, knowing that although helped for the present in part in their support by the foreign agency, they must expect, in the near future, to assume the burden of their full support, see to it that their salaries are not fixed at too high a rate, and thus they relieve the missionaries and the home Board also at once of a heavy burden of responsibility, and of the most delicate and often invidious department of the mission work. In no point, perhaps, have we felt that our system is indeed a boon, and has it worked more satisfactory than in this. It might have been different had our Church in Egypt, at the time of the inauguration of our present system, been a pauper compound. But the Church in Egypt is thoroughly alive to the importance of self-support, and considering the circumstances of our people, I believe no Protestant Church in the world is doing more nobly in this matter.

I now close with the remark that the above system, simple as it is, distinguished only by its fearless application of the principles of pure Presbyterianism, has for the past seven years worked admirably. It could not but thus do, *for it is divine.* I will not deny that under it grave complications and vexatious litigations might have arisen, and may still, but under what system, however wise in principle and complicated in detail, may they not? My deputyship to the supreme courts of the Presbyterian Churches of this land the current year emboldens me to ask the question, and I go back to Egypt with an enhanced perception of the importance of striving, even under the best system, to keep the unity of the spirit in the bond of peace. In worldly matters money answereth all things; here even, with our divine Presbyterianism, that heavenly charity which is described in the 13th of 1st Corinthians is above all needed.

With care in the admission of members, not forgetting that in the mission Church especially, quality is of far greater importance than quantity, with fidelity in the exercise of discipline, with the early cultivation of the habit of working and giving in the whole rank and file of the membership, and with the presence of the Holy Spirit, and the crowning blessing of the great Head of the Church, we believe our *divine Presbyterianism* to be the system of church-government *better adapted* than all others to the establishment and healthy growth and symmetrical development of the Church of Christ in all lands, even "unto the ends of the earth."

DR. KALOPOTHAKES of Athens, Greece, spoke as follows on *The Present State and Prospects of Evangelistic or Mission Work among the Greeks*:—

In order that we may fully understand the question before us, and rightly appreciate the difficulties and obstacles which beset it, we must glance over the present state of the Greek Church, and the spiritual condition of the people, and examine briefly the causes by which it has been brought about.

The present state of the Greek Church under its twofold aspect, viz., *doctrine* and *practice*, presents a melancholy sight to the Christian observer.

Justification by faith alone, the corner-stone of Christianity, is denounced as a Protestant heresy, and for it is substituted the meritoriousness of good works.

The work of the Holy Spirit, the author of the new creation and the sanctifier of the heart, is limited to one channel alone—the Bishops—all grace being communicated through them *only*.

Christ the door, the *way*, and the *life*, and the *only Mediator* between God and man, is enveloped and almost lost sight of, in the midst of a host of mediators, so that the eye of the poor sinner cannot see him.

Baptism of water is taken for regeneration and fasting, pilgrimages to holy places, and penances of various kinds are both taught and practised as the means by which Divine justice can be satisfied and sins forgiven, the power of binding and loosing sins on earth being deposited with the Church.

And as if this were not enough, this power of binding and loosing sins is extended even beyond the grave, by the creation of an intermediate state, in which the souls only of such members of the Greek Church as do repent at the hour of death for their sins, but have no opportunity to expiate them by the means enjoined by the Church, are confined after death. Such souls can be removed to heaven through the celebration of high mass and prayers on the part of the Church—a doctrine most pernicious not only to the individual himself, but to the society wherein he lives, and to the nation to which he belongs; for it does away with the two strongest motives to virtue and holiness that can be presented to man, viz., *future reward* and *punishment*.

For the spiritual worship, which is the peculiar characteristic of the *Christian* faith, is substituted the *materialistic*, through the introduction of pictures and the use of so many rituals, as helps to faith, that the services of the Greek Church resemble those of the Jewish temple in Jerusalem more than that of the *Christian* Church.

Preaching of the gospel, consequently, is a very rare thing in the Greek Church, the services chiefly consisting in reciting or chanting prayers to God and to Christ, to the Virgin Mary, and to the saints, in behalf both of the living and of the dead, and no prayer is offered to God or to *Christ* without the invocation of the mediation of the Virgin Mary, or of the saints at its close.

No wonder, then, that the effects of such teachings and practices upon the people should be very pernicious. Hence we find among them great ignorance of the Word of God, entire want of apprehension of spiritual things, deep-rooted errors and superstition, carelessness and indifference respecting religious matters, self-righteousness, pride, scepticism, and infidelity.

Causes.—If we look into the history of *Christianity* among the Greeks, we find that the principal causes of this melancholy condition of the Church and the people were the following:—

1. *Insufficient and limited gospel instruction;* for with the exception of a few places, as for instance

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Antioch, Ephesus, and other parts in Asia Minor, Philippi, Thessalonica, Corinth, Crete, etc., where the gospel was preached and Christian Churches planted by Paul and his associates, we find that the generality of the Greeks stuck fast to idolatry for many centuries after the Christian era. Athens, for example, continued to be the seat of heathen learning and philosophy up to the sixth century, and some parts of the Peloponnesus held on to idolatry up to the seventh century, and they were brought over to Christianity only by the use of the sword.

2. *Worldliness, ambition, and love of power.*—The simple form of worship, and the equality of the ministers of the gospel of Christ did not suit *then*, as they do not suit *now*, the taste, nor satisfy the ambition of some of them; for we find an effort made on the part of such men even as far back as the beginning of the second century to set themselves over and above their brethren, and they *soon* succeeded in their designs, by instituting the so-called *Episcopate*, thus transforming the democratic Church of Christ into prelatical, which reached its highest point at the time of the incorporation of the Church with the State (the conversion of Constantine the Great.)

It is both painful and amusing to see the infinite variety of names of Church grades, from the *reader* to the *patriarch*, which were invented and in use during the long period of the Byzantine Empire, simply to meet the growing demands of ambitious men.

3. *Long and cruel oppression* under various forms, that of the Turk being the longest and worst. This instrument with which God has often visited the sins of his Church has been the means of stripping both the Greek Church and the Greek people of some of the best qualities which were left them, and of fostering in them some of the worst vices of which human nature is capable. Besides, it has been the means of creating one of the most difficult obstacles which the missionary has to encounter in his work among the Greeks, viz., the *union of Church and nationality*.

Deprived of their political independence *as a nation*, and of the liberty of cultivating the literature of their ancestors, and being regarded by their conquerors simply as one of the tributary sects belonging to their empire, with the Patriarch of Constantinople at their head, the Greeks began to look upon him not only as their spiritual, but also as their national head, and upon the Church and the spoken Greek language as the only two bonds of national union left them by their cruel masters; and it must be admitted that both of them did their part nobly and well in this respect.

Now this association, or rather union of Church and nationality, by degrees grew so strong that it became assimilated with the Greek mind, so that even now that its services as a bond of national union are not absolutely required, it is exceedingly difficult to disengage the mind and heart from it. Hence he who leaves the Church forfeits all his claims of nationality, and is looked upon as a renegade having no part or share in the nation.

Notwithstanding all this, however, the Church of Christ is greatly indebted to the Greeks for the important services which they rendered to the Christian faith by defending it against the attacks of Pagan and Jewish writers through their apologetics, and preserving it from the heresies which sprang up in its own bosom, through their first œcumenical councils, and the embodiment of the cardinal doctrines of Christian faith in that beautiful and concise creed, on which, as on a common platform, all true believers can meet without any scruples of conscience.

Having thus briefly stated the present state of the Church, and the spiritual condition of the people, and some of the principal causes concerned in it, I will now endeavour to state as briefly as possible the evangelistic work among the Greeks and its prospects.

During the long years of spiritual darkness, of which I have been speaking, several attempts were made towards a religious reformation—some by individuals, and one by a strong party embracing some of the most distinguished persons both in Church and State; but the former were too feeble and isolated to produce any effect upon the Church at large; such were the efforts of John Chrysostom, the noble martyr for the truth, which, like that of Savonarola in Italy, died out with the death of the individual, while the latter, —that of the *Iconoclasts*, was crushed out of existence by the strong hand of the civil government.

"The iconoclastic movement in the East," says a historian, "was like that of Luther in the West, a movement of reform in the Church, but unfortunately it was entirely suppressed, and with its suppression the Church sunk deep into ignorance, superstition, and worldliness, and became a lifeless body; and from that state she never again recovered, while the movement of Luther resulted in the revival of pure religion in the West, and the creation of a new era in the world's history."

In this state of spiritual darkness the Christian people of England and America found the Greeks when they first sent missionaries among them about forty years ago. Their missionaries went out with high hopes for success, but found their task greater than they anticipated, consequently they were disappointed. They found the Greeks too ignorant to comprehend, and too obstinate to yield to their teachings and advice; and I do not wonder at it; for with such a glorious history in the past, and such high and bright anticipations in the future before them, all blended together with their Church, the Greeks could not give up all that was dear to them *at once* at the bidding of a few persons from abroad, no matter how good and holy they were. Such a thing is against human nature, and ought not to be lost sight of. Besides, errors fostered on a whole nation through many centuries cannot be given up and eradicated in a day; they require time, teaching, and patience, and above all the aid of the Holy Spirit to root them out of the heart.

Unfortunately, however, those good brethren began to lose faith and be discouraged, and at last gave up the work altogether as a hopeless task, and turned their attention and efforts to other and more promising fields.

Now, without any intention to undervalue the zeal, ability, and faithfulness of those who first engaged in that missionary enterprise, with some of whom I have been associated since I was a boy, and for whom I entertain the most profound esteem and affection, and whose memory will be dear to me as long as life lasts, or to palliate the stubbornness and hardness of the Greeks, I cannot but feel that the failure of that enterprise is not to be attributed exclusively to the Greeks; for, with the exception of opening a few schools, and publishing a few books and pamphlets, all of which, of course, were good and important in their place, and did, no doubt, a great deal of good to the people, there was very little use made of preaching, while other means equally essential and effective, as for instance Bible-classes, colportage, missionary visitations, evangel-

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istic tours, and the publication of religious newspapers, *were left altogether untried.*

And yet some of the seed, which was even thus cast, as it were, upon the waters, through God's blessing and in his own good time, sprang up, and a few of the natives, thus converted, undertook to carry on the work which their American brethren had left in despair.

Divine Providence cast my lot among the foremost, and I well remember the time (twenty years ago), when, single-handed, I issued at Athens the first number of "The Star of the East," a weekly religious newspaper, which has ever since been in operation without interruption. It was a *time* of *faith*, and a *trial* of *faith;* but by God's blessing and help, faith at last triumphed, and now, thanks to a few American friends, some of whom I am glad to see in this august Assembly, what was tremblingly undertaken as an individual enterprise has, after various vicissitudes and sore trials, grown into an important mission, under the auspices of one of the branches of the Presbyterian Church of America. It has a chapel of its own, and an organised Church at Athens, and two other promising stations at Thessalonica and Volos; it employs seven labourers, all natives but one, superintends the Bible work of the American Bible Society (colporteurs and Bible depots), through which some 2000 copies of the Word of God are yearly disseminated; it publishes two newspapers, a weekly for families, and a monthly for children, with a circulation of over five thousand subscribers, almost all of whom belong to the Greek Church, and disposes of some 7000 copies of religious books, pamphlets, and tracts, every year throughout Greece and Turkey, —all this at the cost of less than £1000 a year.

This mission has done more than this; it has induced both the American Board for Foreign Missions and the Baptist Missionary Union to renew their work among the Greeks, thus proving the fallacy of human declarations concerning nations and peoples; for the spirit of inquiry after religious truth is spreading among the Greeks also, and many appeals come to us from various parts of Turkey where Greeks reside (and they are scattered more or less everywhere), for teachers and preachers; and it is interesting to see that this awakening has preceded a time when great and important changes are foreshadowed in the East.

The Greeks, being the most intelligent, enterprising, and wealthy of all the nationalities in the Turkish Empire, and their geographical centres such as to command the emporiums of the Levant, form a most important element in relation to the Eastern question, which is in process of solution through a terrible war; and there is no doubt that they are destined to play once more a very important part in the future of the East.

Now let that part be taken in behalf of righteousness and truth, even the truth as it is in Christ, through their language, and especially through the medium of a *simple* and *evangelical faith*, spread among them through the mission work.

With regard to the prospects of Presbyterianism among the Greeks, I will say this much, that with the history of the Episcopal system, and its evil-workings before them, the evangelical Greeks will never again countenance it. Of the other two systems, to which they have a natural inclination, *i.e.* Presbyterianism and Congregationalism, the former commends itself more strongly to their acceptance; for while it possesses all the merits of the latter, it is free from some of its defective workings, as they have appeared among the Protestant Armenian Churches.

In thus briefly stating their case before this Council of the Pan-Presbyterian family, the few Greek Presbyterians ask their sympathy and support in the vigorous prosecution of the work of religious reform which Divine Providence has placed in their hands, and in so doing they hope they will not be left alone to struggle without adequate assistance, while there are so many and so important openings before them, and such encouraging signs to go in and possess the land for the Master.

Dr. Kalopothakes made the following remarks on *Native Agency* in connection with the *Foreign Mission Work*:—

I consider that the question of native agency has not received the attention which it ought to have received. What are the chief weapons of the missionary in his work? If I am not mistaken, there are three: the *press*, *preaching*, and *visitation*, and all these can be wielded better and more effectually by the natives, provided they are of equal capacity with the foreigner. In regard to the first, I have not known a single foreign missionary (and I have had the opportunity of knowing many) who could dispense with the help of the natives in translating MSS., or publishing newspapers, etc.

Respecting the second, you have a proof of the correctness of my assertion in me as I stand before you; for although I can truly say that I do know the English language well, when I speak it I feel like one who rides on a horse which he cannot well manage. There are so many idioms, so many little things in my language, which only a native born can use with advantage.

As to the third, the very training of a foreign missionary, his customs and habits of living, are a wall between him and the natives. Can a foreign missionary sit down and eat off the same plate, and sleep in the same bed with a native? I have seen very rare exceptions; he may do it, but as a general rule he neither could, nor would, and I do not blame him. But the natives can, and do it. Another reason why the native agency should be more attended to, is, that the mission-work can be done by the natives at less cost —the salary of a foreign missionary being sufficient to support two, not to say three natives; for they can live more *cheaply* than the foreigners; and this is a great consideration.

Then again, the missionary boards will not need to draw materials from their own country—they will have them in the countries where the mission work is carried on. Let the natives be properly educated, and then the missionary societies will have an army sufficient to conquer the world.

Last, and most important reason for training up a native agency is that it will bring the natives to feel that they have a work to do, and that they should do it themselves, and thus make the native Churches independent of foreign tutelage and support. I do not mean to say that we are to dispense altogether with the foreign element, for in many cases this is impossible; but this I do say, that the natives should be trained to do their work themselves, and to depend upon themselves.

DR. THOMAS SMITH said, that as one who had considerable experience in the missionary field, he could concur in a great deal of what had been said by the previous speaker. He had no doubt that we ought to conduct all our missionary operations with

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the view of making the native Churches as soon as possible independent of foreign aid. In some respects, and especially in preaching, natives had a great advantage over foreigners. But the evil was that in training the natives, at least it was his experience in India, some of them were denationalised to such an extent that they were as much separated from their countrymen as those of a different race and language. He did not mean to say that that was a necessity. There were noble instances where native missionaries had the training and ability of Europeans, and yet in their hearts were as thoroughly native as they were at their birth. He considered it right that as soon as possible native Churches should be allowed to stand by themselves. He concluded by combating the idea that heathen religions infused a high tone of morality; and illustrated this by an instance of a rich man in Calcutta, who sought for a Christian cook, because he did not believe that any heathen would be proof against the solicitations and bribes of his heathen family to poison him.

MR. JAMES STEVENSON of Glasgow, Elder, said —The subject on which I have been asked to make a few remarks is Southern and Eastern Central Africa. In doing so, having placed in the ante-room at the disposal of the members of the Council copies of a short work I have published on the subject, I refer to it for details, and out of respect for the time of the Council, now limit myself to speak to the general bearings of the subject. The regions of which I am called upon to speak extend from the Cape of Good Hope about 2500 miles, and inland from the East Coast about 800, so that we are dealing with a region of two million square miles. Recently it has been marvellously opened to the preaching of the gospel, not without difficulties, but with difficulties which we may reasonably hope, by God's help, to overcome. The southern half of this region forms one of the great colonies of the British empire, provinces of vast extent, which, collectively, one of our able writers happily named Greater Britain. There a problem of great significance is being worked out, whether it is possible for a race in a high state of civilisation, and another in a very low state, to occupy the same country. Our Government at one time took much pains by the establishment of industrial schools to enable the coloured races to take their place. But that did not meet with success, and had been abandoned, when the attempt to graft knowledge and industry upon religion was tried, and seems likely to prove a sound system. In the extensive industrial schools at Lovedale, a recent missionary congress at Bloemfontion recognised that Dr. Stewart had achieved a success which, if generally followed with ample means, might prove a solution of the difficulty. On the side of the ruling secular power, I cannot better describe the enlightened policy under which the affairs of South Africa are upon the whole conducted, than by a quotation from the report of the secretary of native affairs to the Cape Government: "Our mission is to elevate and enlighten them (the natives of South Africa), and to raise them in the scale of civilisation. This great work is being accomplished by the missionaries, a class of men whose labours, disinterested and self-denying, are even now not fully understood or appreciated. Through our magistrates and agents among the natives we endeavour to attach them to us by a just and righteous administration; we contribute largely to the advancement of education, but the missionaries are the agency by which the people are enlightened and educated." The pursuit of an opposite policy by the Boers of the Transvaal placed them in an untenable position. The development of the diamond and gold fields put guns into the hands of the natives, who had the power to exterminate their former oppressors. This led to the extension of British authority over the Transvaal. One of the first results of this intervention was that the French and Swiss missionaries, who had been persecuted, found themselves at full liberty to prosecute their work. Turning to the region north of the river Zambesi we are in countries devastated by the slave-trade, and now a prey to anarchy. Quite recently there had been legal abolition of this trade on the part both of the Seyid of Zanzibar and the Portuguese. Although legally abolished, practically there were the remains of the old system, and it became of the greatest importance for us not to lose time, when providence had made such an opening, but to go in considerable force and try to secure that the changes which Government had made should be effectually used for the promotion of the gospel and the highest civilisation. One of the grandest missionary movements that had ever been commenced was the recent movement to occupy the three great lakes of Eastern Central Africa. On the most southern the Scottish Presbyterian Churches had taken up positions; on the second the London Missionary Society, representing the Congregationalists, would begin work; on the third or northern lake the Church Missionary Society of the Church of England had taken a place. They had agreed to take separate positions, but to work in harmony in this great undertaking. In contrast to this, in a programme for exploration recently issued by the Royal Geographical Society, the first or Scottish mission was not mentioned by name, although it was the one that preceded all the rest, in fact giving the initial impulse to all these movements. On the other hand, when the programme alludes to the Church Missionary Society, which has not yet marked out its field of operations, it mentions when they are going and what they are going to do. It is unfortunate that such a society as the Geographical should lay itself open to the charge of sectarianism by ignoring the Presbyterians, especially when the Prince of Wales had been asked to preside over that part of its organisation. It seems to me a proper subject for consideration by this Council, how the influence of Presbyterianism might make itself felt in this country in proportion to the work that is done by it. Another form in which the Presbyterians, along with the efficient work of other communions in South Africa, is attempted to be interfered with unduly, is giving much concern to the French and German missionaries. The High Church Episcopalian, alleging that others preach an imperfect gospel, because their peculiar view of sacramental efficacy is not taught, instead of prosecuting missions of their own, have taken to planting themselves in the midst of other mission work. Now in Africa more than in any other place it is important that the gospel should not be presented apparently as if it were two religions, and it seems to me to be worthy the consideration of this Council whether the force of public opinion might not by its influence be brought to bear in mitigation of this evil. I may conclude by mentioning that there are represented at this Council Churches and Missions which have 250 European or Colonial ordained pastors or missionaries labouring in all parts of the southern region I have described, while in the northern there are but three ordained Presbyterian missionaries. There is to my mind a probability that, by combined action

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and co-operation, the large success which has attended missions in Southern Africa might be extended, and also brought to bear extensively on Eastern Central Africa, and with this view it is proposed that the representatives of the South African Churches and Missions should meet for consultation before the Council separates.

REV. DR. SLOAN, Alleghany, moved a resolution to the following effect:—"That the Council, having regard to foreign mission work as an essential and urgent duty, needing to be much more earnestly prosecuted by all Christian Churches, and in which it is of increasing importance that there should be the utmost attainable co-operation amongst the Churches of this Alliance, appoint a Committee to collect and digest full information as to the fields at present occupied by them, their plans and modes of operations, with instructions to report the same to next General Council, together with any suggestions they may judge it wise to submit respecting the possibility of consolidating existing agencies, or preparing the way for co-operation in the future."

REV. DR. BROWN, Richmond, Virginia, seconded the motion, remarking that the Southern Presbyterian Church, which he represented, in connection with the Reformed Dutch Church, was already in advance of this movement. More than two years ago the two Churches had adopted the idea, when they happened to occupy the same or contiguous fields of foreign territory, and when the time came for the organisation of the Church in presbyteries or classes, that instead of perpetuating the two distinct organisations, they should be combined into one. The resolution just submitted did not go so far, but it was in the same line, and therefore he supported it. If, he added, this Presbyterian Alliance should do no other good than bring about co-operation wherever it was practicable, it would not have been in vain for so many to come across the seas from so widely separated portions of the globe.

REV. DR. CHARLES C. BEATTY, of Steubenville, Ohio, in further supporting the resolution, said he had special reason to be interested in foreign missions. He considered it his, and any man's, highest honour and blessedness to be a minister of Christ and to preach his precious gospel to men, either at home or abroad. Fifty-six years ago he had been appointed a foreign missionary, and though the providence of God hindered his going abroad, yet in his subsequent work at home as evangelist, pastor, teacher, he had never ceased his interest in the foreign work, or to labour for its success. He had educated and sent forth from his family one who was now the oldest missionary of his Church in India, and afterwards his two sons, and many, both male and female, had gone from his household as missionaries to various parts of the world.

But he rose particularly to express the interest which the Church he represented felt in this matter. Our missionaries in India had submitted this subject of co-operation with other bodies in that field to the last General Assembly of the Northern Church for advice and authority, and on the motion of his friend Dr. Marquis it was postponed until next year, under the avowed expectation that it would come before this Alliance, and the hope expressed that some definite action would be taken. It is true that this resolution does not go as far toward consolidation as our missionaries wish or our Church expected, probably for wise reasons, but to this matter of inquiry there can be no objection, and we hope it may ultimately lead to further action.

REV. JAMES E. CARLYLE, of Natal, gave it as his opinion that the Christianisation and civilisation of Central Africa must proceed from Southern Africa, and it was an interesting fact that all the missions in the South African field were moving northwards.

DR. PHIN said that, appearing as an individual, and also as sent by a particular Church, he desired to express his delight at the proposal which had been submitted. If joint operations amongst those who hold Presbyterian ideas in foreign mission work should be resolved upon, the Church with which he had the honour to be connected would most cordially co-operate with the other Presbyterian Churches in carrying out these operations. His reverend and lamented friend Professor Crawford, in concluding the General Assembly so far back as 1867, gave forth just such a proposal as had been submitted to this Council, and it would be one of the greatest privileges which that Church that Dr. Crawford so much adorned could enjoy to join with the other Presbyterian Churches in this great cause.

REV. THOMAS HOBART (Original Secession), Carluke, stated that five years ago the Synod of that Church acted on the same principle in selecting the site for their Indian mission. That mission, established after correspondence with the foreign mission secretaries of the leading Presbyterian denominations, and on their recommendation, had been most successful, while the co-operation of the neighbouring missionaries, especially those of the Free Church, had been most cordial.

DR. HAMILTON MACGILL submitted for consideration a number of practical questions bearing upon the subject under discussion—1. The extent of expenditure on salaries and allowances due to missionaries with the view of obtaining uniformity; 2. The employment of native pastors—he knew no subject that more demanded the earnest and laborious consideration of all missionary Churches than the development of native agency; 3. The place of medical agency in missionary work; 4. The methods of stational arrangements which experience has sanctioned; 5. The stage at which Presbyteries ought to be formed in a district mission; 6. The method best suited to advance missionaries in the languages of the heathen; 7. The general question of missionary literature; 8. The best means for developing the missionary spirit in the home Churches.

After some remarks from PROFESSOR MITCHELL, St. Andrews, Mr. M'LAGAN, and LORD KINTORE,

REV. ALEX. JAMES CAMPBELL, Geelong, speaking of the state of matters in the region whence he came, said the missionaries were often not particularly well chosen for the work, and the result had been that, in the course of years, out of a large number of missionaries, the average time which a large majority had served was only two years. He asked them to consider the cost of sending out men from Canada, Nova Scotia, and the home Church, and that it took nearly a year to perfect a man in the language (some

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of the islands had five languages), and the waste of means and time which all this involved, and all for two years' service.

The resolution was adopted unanimously, and the various practical matters brought under review were remitted to the Committee to be nominated at a future meeting.

The Council thereafter adjourned.

Tenth Session.

THE Council met in the evening at half-past seven o'clock—LORD POLWARTH, President. After devotions, which were conducted by the President, Dr. Calderwood, as representing the Business Committee, intimated several alterations on the programme for the evening.

THE RIGHT HONOURABLE PRESIDENT, in introducing the business, said they were met together as representatives of the Presbyterian Church throughout the world. Any one coming to that gathering must be struck by the feeling that after all the Presbyterian Church was a very great living reality, that it was found all over the world, and that it was adapting itself to many nations. One could not help admiring the theory and the beauty of it. The part connected with it which they were met to consider was, he ventured to say, the most pressing that the Council or all the Councils of all the Churches scattered throughout the world could undertake—he meant the spread of the gospel among the heathen. When they thought of the importance of Christ's last command given to his disciples, they began to realise that they had to live for something more than themselves. They might approve of their system and admire it vastly, but they must remember that it was like a vast machine, beautiful and polished it might be, every part fitting to the other. It was like some vast machine, but that machine, the more beautiful, the mightier and the bigger it was, the more power it needed. The Presbyterian Church, wherever located, would fulfil its part in the great work of spreading the glorious gospel of the Lord Jesus Christ throughout the world. When our Presbyterian Churches and all our Churches were filled with living men, living witnesses for Christ, when each Church shone out in all the beauty of holiness and in all the beauty of spiritual life and power, then the world would be shaken and not till then. It was often thought that the preaching of our missionaries had little results. The results, however, were greater than were generally thought, and yet he wished to see more. Did it never strike them that they needed to pray more for their missionaries, to pray that the power of the Holy Ghost should follow their efforts? The Lord Jesus Christ gave as his parting command to his people—the evangelisation of the whole world, every corner of it to be reached, every portion of it to be visited. Was this being done? When they thought of the power of the Christian Churches, of the number of men in them, of their gifts and faculties and powers, when they thought of their colleges and means for training men, when they thought of the vastness of the machinery, did it not strike them that there was now, even more than ever, need for crying to the Master to send forth labourers into the harvest? In India, and China, and all over the world, the harvest time had come, and men were wanted to go forth and bring home the sheaves. It was the duty of every Christian and every Christian Church to press forward into the work, and rescue from sin and Satan those hitherto led captive. It was to him a source of joy to see so many Christians from distant lands gathering together. It might be a starting-point for fresh effort for the spread of the gospel. He prayed that men might go forth from that Hall more than ever filled with the determination that they would strive for the rest of their lives to spread the gospel of Jesus Christ throughout the world, and that men of every rank and clime would strive each in his own position to further that most glorious work.

REV. W. S. SWANSON, Amoy, was then introduced, and addressed the Council on the subject of the China missions. He said he was perfectly sure that, in the measure to which the Church of Christ rose to a sense that the great work God had put before her was not the conserving of privileges to herself in the sweetest and most comfortable manner possible, she would be the instrument in God's hand of bringing that life and light and blessing she possessed herself into the uttermost parts of the earth. He felt that if they eliminated from this Christianity of theirs the aggressive element there would be little good left in it. What they needed in the present day—in this day almost more than any other that some of them could remember—was some great question to weld them together again; and the question of questions for the Christian Church was the spreading abroad of the knowledge of this glorious gospel of the grace of God. He knew that in this question in all Presbyterian Churches there should be no jarring notes, but he knew too that the Presbyterian Churches had another side of the question to look at than merely to boast of what they had done and what they were doing. They had to think of what they were not doing. They were to think of that time which was to come yet, when the greatest strength of the Christian Church should be put forth, not in the home, but in the foreign field. He then proceeded to speak about the question of mission work in China. China to-day was more powerful for good or evil than at any other period in its history, and while some right things were done in wrong places, they who were engaged in mission work in lands like China—when they thought what China had been, what it was, and what they hoped and thought China yet must be, they entertained the belief that they were engaged in the right work in the right place, and in the grandest work that could occupy the attention of men. China, containing a third of the human race, was an Empire that had done some great things in the world, and was going to do great things yet—an Empire making its power felt throughout the rest of the world, and making its power felt in such a way as to be evidently certain that in the future China must be one of the mightiest factors in the world's history. The Chinese were a colonising people, an emigrating people, and wherever the Chinaman went he showed that in respect of industry he would beat every nationality in the world. He did not mean a Chinese was equal in his labour to any other single man. They had found out the secret in California. The Chinese labourer would

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not do half the work in a single day of an Irish, English, or Scotch, or American labourer, but they could get three Chinese labourers for as much as they paid for one English labourer. And in America one of the most difficult questions to deal with was what to do with this Chinese immigration pressing in on all their western shores. They did not, he repeated, know what to do with it, but the question was one which did not simply affect America. Chinese immigration was touching almost every land in the world, and it might come to this country some day. And it was carrying with it an energy, and an industry, and a frugality that they would find marking no other people in the East. And it was carrying something else with it—a putrid system of heathenism. If the Christian Church did not rise to some sense of the privilege God had laid to her hands in connection with a country with such immense potentialities, it might be found that instead of China being evangelised by them, China might do something to heathenise the rest of the world. They could not wipe China out. It was not a race that was going to go to the wall before any civilisation they could bring to bear upon it. When some of them thought with a yearning heart of the heathenism of China, and of what this great people might be if only enlightened by the gospel—when they thought of things like these, they wondered that men should spend their time in the questions that sometimes occupied them, and that they did not go unitedly to the help of the Lord against the mighty. Mr. Swanson then proceeded to give some details regarding his work in Amoy, and that of the other missionaries there. In explaining their work he mentioned that the missionaries there felt that they must do nothing for the Chinese that the Chinese could do for themselves, and that the sooner there was a self-supporting and self-propagating Church on that soil the better. It might not be in every particular what some of them might wish it to be, what some of them in their strait-laced orthodoxy might desire it to be, but it would be what God would lead it to be, and it would be a native institution, and it was felt that if China were ever to be Christianised it would be by native efforts, and the sooner foreign missionaries were out of the country and the Chinese left to do the work the better. They had in the Amoy missions 3000 communicants, and a professing Christian community numbering over 9000 souls, and much of this had been accomplished within the last eighteen years. It had been accomplished also in the face of Government opposition, for the Chinese Government disliked foreigners, and they had some reason to dislike ourselves. They would excuse him if he spoke with some feeling of the British Government, when he told them that that Government put into the Treasury annually eight and a half millions of money wrung from the Chinese people for the sale of an article which was doing incalculable harm. In these days of great public questions, a pressing question was, What were they to do with the great opium traffic? and he hoped they would get an expression of the public sentiment on this subject, even from the Council, that would sound out through this and other lands. The Chinese were a very jealous people; they did not like foreigners. Doubtless there was antagonism of race, but they had got to meet that. It was one of the factors of the case, and they would never carry a case if they despised any of the opposing elements. They had this to deal with, but notwithstanding these difficulties they had had a blessing, and they had to thank God and take courage. He did not mean to say it had been all sunshine; but was it all sunshine with us at home?

Mr. JOHN Y. HENDERSON, Japan, read a paper on

CHRISTIANITY IN JAPAN.

No country, during the past twenty years, has absorbed more of the public interest in Europe and America as that of far-off Japan. Its sudden opening up to western civilisation; the rapid change from a dual sovereignty and feudal system to a constitutional government; the rare and wonderful beauty of its verdure-clad hills and well-cultivated valleys; its pleasant climate and clear skies; its polite, hospitable and kind-hearted people; the rapid introduction of the telegraph, the railway, the press, the post-office, foreign-taught schools, where 12,000 are studying the English language, and, to some extent, foreign dress and customs: all have combined to awaken an interest never before felt in any land in such a short period of time. And this interest has especially arisen in the hearts of God's people in America and the British Isles, who have earnestly prayed that in this lovely "land of the rising sun" the wondrous light of the gospel of Jesus Christ might lighten up the beautiful valleys, and the hills re-echo with the glad songs of the redeemed. And it must rejoice the hearts of the members of this great Council to know and to hear that these prayers are being answered.

It was in 1859 that the Boards of the American Episcopal, Presbyterian, and Dutch Reformed Churches sent the first missionaries to Japan, but it was not till within the last few years that they went there in any number. At the end of last year twelve mission societies were represented. Seven of these are American, consisting of the Episcopal, Presbyterian, Dutch Reformed, Congregationalist, Methodist Episcopal, Baptist, and Woman's Union Societies, with a total of fifty-eight missionaries. The remaining five are British, and consist of the Church Missionary Society, the Society for the Propagation of the Gospel, the United Presbyterian Church of Scotland, the Edinburgh Medical Mission, and the Methodist Church of Canada, with a total of twenty-two missionaries. The total average weekly attendance in October last at all the mission stations—and these figures I take from the latest authenticated statistics drawn up at that time in Tokio—was 3945, and of baptised converts, 844. It may seem to some that this latter number is small, but it must be remembered that the great majority of the missionaries are of very recent arrival, and the difficulties in acquiring the language are very great. The

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British and Foreign, the American and the Scotch National Bible Societies are also represented in Japan, and the translation of the Scriptures is being proceeded with as rapidly as possible. In October last about 21,000 portions of the Word of God were ready for circulation, and it is hoped that the New Testament will soon be completed, while part of the Old Testament is being also prepared.

As being of more interest to this meeting, I give a more detailed and tabulated statement, also taken from above-mentioned statistics, of the Presbyterian missions to this most recent mission-field. It will be observed that about one-half of the baptized converts belong to these missions, but this is mainly to be accounted for by the fact that two of the Presbyterian Societies were on the field and had made considerable progress before any of the others arrived.

Too much importance cannot be attached to

	Began Work.	Agents.						Statistics of Work.					
								Evangelistic.			Medical.	Educational.	
		Clerical.		Medical.		Educational.		Stations.	Av. Weekly Attendance	Baptised Converts	Annual New Cases	Scholars	Students for Min.
		For.	Nat.	For.	Nat.	For.	Nat.						
American Presbyterian Mission, .	1859	3	0	1	0	3	2	18	860	247	2400	111	8
American Dutch Reformed Mission,	1859	5	0	0	0	1	2	6	220	160	.....	32	16
U. P. Church of Scotland Mission,	1874	3	0	1	1	1	2	5	160	11	1600	30	3
Total, .		11	0	2	1	5	6	29	1240	418	4000	173	27

the native students for the ministry, who will probably be soon scattered over the country preaching to their fellow-creatures about salvation by faith in Jesus Christ. I have heard some of these young men preach with a zeal and earnestness seldom surpassed.

Among the difficulties in the way of the missionaries, and one of the greatest objections the Japanese have to make against Christianity, is that of the number of sects represented in their country; but, happily, that objection has been to a great extent removed. When I left Japan eight months ago, arrangements were being made so that the three Presbyterian missions might meet in one Presbytery, and such a result, I believe, though I have no positive information, has since been accomplished. This Presbytery, if formed, is composed of the foreign missionaries and all who have been ordained to the eldership in the native Churches. I regret that I am not in a position to say anything more about this important matter, and I merely mention it as one worthy to be brought before the notice of this Council. While it is practically impossible for all the different denominations to form a union as close as this, yet the missionaries and their families, with one or two exceptions, assemble for common worship in the union churches in the various places where they reside, and the duty of preaching is taken in turn. They also meet in the weekly prayer-meetings, and every month hold a special missionary meeting, where they have social intercourse, and papers are read on the best methods for furthering their work. Though I cannot say that there have been no troubles or difficulties, yet I do certainly say that in no country have I seen the same harmonious union and brotherly love as *does* prevail among the many Christian denominations represented in Japan.

A great hindrance in the way of the spreading of the gospel of Christ is the bad example set by the majority of the foreign population residing in, and the sailors visiting, the open ports. Riotous living, immorality, profanity, and the open violation of the Sabbath in the lives of those coming from Christian lands, and bearing the Christian name, are not calculated to impress the natives of heathen countries with the truth of our religion. The case of the sailors deserves our warmest sympathy, for I know of no class of men so much neglected and whose religious privileges are so few. Surely Christians ought to do what they can to help those who are all their lives being tossed about on the billows of life without a pilot to steer them to the haven of rest.

The Japanese have shown a decided, and perhaps natural, inclination to do without foreign assistance; or, in the words of a local paper a few days ago,—"that Japhet shall dwell in the tents of Shem is not in their programme; the idea rather is that everything should be got out of

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Japhet that is worth knowing or possessing, and that he should then be sent about his business." As in politics and commerce so it is in religion; and one instance will illustrate what I mean:—A short time ago a few of the members of one or two of the native churches in Tokio (better known by its old name of Yedo), branched off, and along with a few others, formed a church, or what they thought was one, of their own. The doctrines were, as will be imagined, of rather a mixed character; and one of the rules was that no foreigner was to be admitted to their meetings.

Another difficulty the missionaries have to contend with, is the strong desire of many to be baptized and admitted to the membership of the churches who have never experienced any change of heart. In fact, in their ignorance, they are only too apt to look upon Christianity as they would upon a new dress.

Many years ago, the Japanese government enacted severe laws against the propagation of the doctrines of Christianity throughout the country; and many converts have been greatly persecuted. These laws have never yet been repealed; but they are now seldom enforced, and then only in cases where troublesomely-disposed persons call the attention of the officials to them. Meantime the question is being agitated in the native press, and there can be but little doubt that the matter will soon have to be definitely settled one way or the other. Nearly everything tends to point to the probability that Christianity will be shortly recognised, and placed on an equal footing with the other religions of the land. As it is, in the present time, native evangelists—and, in the summer months, when permitted to travel for benefit of health, foreign missionaries—go into the interior and preach the gospel, almost everywhere being received with open arms, and, in many cases, believing hearts. Throughout the empire, there is a wide-spread spirit of inquiry, about the new way,—the "Iyésu-no-michi," or "way of Jesus." The popular mind is unsettled and dissatisfied with the present religions; that is, of Sintu and Buddha, and from all parts of the interior the cry is, "Come over and help us." Instances are known where men and women have come to the missionaries from long distances; have heard and received the truth; and have returned to their native towns and villages with the good news; and the result has been the formation of little churches, from which hymns of praise and earnest prayers ascend to the One Living and True God.

In conclusion, I am assured from my knowledge of the Japanese disposition, that few mission-fields present more promising ground upon which the seeds of Christian truth may, by the grace of God, be sown. Let us pray that the future destiny of this interesting country may be established upon the basis of the truth as it is in Jesus.

DR. DAVID INGLIS, Brooklyn, said he wished to speak specially in connection with the foreign missions in which the great Head of the Church had been pleased to honour and bless the little Church—the Dutch Church—to which he belonged. The two brethren who had preceded him had called attention to the work his Church was doing in China and Japan. He would look for a moment at one or two practical questions. In their mission in China they had a large field all to themselves, and there the missionaries of his Church had been blessed by God in building up a Church—Reformed in its character and doctrine, for after all the word "Reformed" was wider than the word "Presbyterian"—and he was not sure but that the word "Reformed" was better than "Presbyterian" in all respects. Well, they were seeking to build up a Church in China—not the Reformed Church of America—but a Church in China, holding to the great truths of the Word of God and the Scriptural polity to which all Presbyterians subscribed. In Japan it was somewhat different. The union spoken of by Mr. Henderson had not yet been accomplished, but he hoped that it soon would be. He held that it was not their part to seek to build up in heathen countries, Scotch, English, Irish, or American denominations; they ought not to have American Presbyterians or American Reformed or Scotch United Presbyterians, or any other kind of split P's—but a great Church, to be thoroughly Scriptural, and at the same time taking its special form and special development from the circumstances of the country in which it was placed. They were all Presbyterians, but they were not all perfectly alike in their Presbyterian polity and customs. There was a marked difference even between the English and Scotch Presbyterian Churches, and he thought it was a hopeful sign for the English Presbyterian Church that it was becoming less and less Scotch, and more and more English. But in their missionary efforts, what was wanted was one united front, to secure certain plain practical principles of Presbyterianism which should underlie the missionary Churches. Let their missionaries, and those who might be added to them from time to time among the native converts, build up upon these principles their Chinese Churches, their Japanese Churches, their Churches in Asia, and wherever the blessings of the gospel should continue to spread. They in America felt that there was a great mission work to be done by missionary women in these foreign lands. Women found access where men could not, they could do work that men could not do; and, in training the young girls who would afterwards be the mothers in these lands, they were doing a special work for Christ which would tell, not only on the present generation, but also with intensified power upon the generation that was to come. The American women had taken the matter up with heart and will, and the fruits of the missionary work of all the Churches had been largely increased through the efforts of these female missionary societies. He supposed there were similar societies in Scotland, and he felt that a great

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duty of the Council was to send forth an impulse in this direction, and say "God-speed" to those Christian women at home, who, by their prayers and efforts, were nobly sustaining the missionary work. Presbyterianism was specially well adapted, Dr. Inglis continued, for promoting missionary enterprises, and beyond all question their Presbyterianism had got a wonderful impulse from this Council. He had no sympathy with the narrowness which led men to speak and act as if they saw no excellence or beauty, or likeness to our Master where they did not see the blue ribbon of Presbyterianism. Still, there had gone forth a voice from this Council which would tell upon the power and spirituality of Presbyterianism, and he hoped that the day's meeting, with all its deep and interesting missionary work, would give an impulse to the cause of foreign missions that would be felt all through Britain, all through the Continent, and even to the parish of his brother, Dr. Eels, on the other side of the American continent.

The Rev. JOHN INGLIS read the following summary of a Paper on

THE NEW HEBRIDES MISSION.

I HAVE been for thirty-three years a missionary to the heathen; the first eight of these years were spent in New Zealand, and the last twenty-five in the New Hebrides. I was sent out, and have all along been supported by, the *Reformed Presbyterian* Church of Scotland; but as I gave in, and that cordially, my adhesion to the union that was consummated in this Hall some thirteen months ago, I am now a recognised missionary of the *Free* Church of Scotland.

Seventeen years ago I returned to this country with a translation of the New Testament, prepared by my late colleague, Dr. Geddie, and myself, which was printed by the British and Foreign Bible Society, and which I carried through the press. I returned to the New Hebrides with 2000 copies of that translation. I have again returned to this country just in time to enjoy the privilege of being present at the meetings of this Council. I have left the *islands*, but I have not left the *mission*; I have brought with me a translation of the whole of the Old Testament, prepared by Dr. Geddie, Mr. Copeland, and myself, to be printed, like the New Testament, by the British and Foreign Bible Society, under my superintendence.

There is perhaps no part of this terraqueous globe of ours, which is, to most people, so much of a *terra incognita* as the islands of the South Seas, and this is not to be much wondered at. In most of our maps those islands are so indistinctly marked, that they seem to be scattered about like handfuls of star-dust, or rather like the sweepings of chaos thrown away to drift about on the ocean, wherever tides, or currents, or winds, or accidents of any kind might carry them.

To assist you in giving a local habitation, as well as a name, to our mission, I may mention that the New Hebrides group of islands lies about 1000 miles to the north of New Zealand, 1600 miles to the east of Queensland, and 600 miles to the west of the Fiji Islands. I may remark, in passing, that the whole of the South Sea Islands are inhabited by two, and only two, distinct races—the Malay and the Papuan. The Malays inhabit all the eastern groups, the Papuans inhabit all the western. The Malays appear to be of Asiatic origin, and descendants of Shem; the Papuans appear to be of African origin, and descendants of Ham. The skin of the Malays is of a copper colour, the hair of their head is smooth and jet black, and their language, of which there are eight or ten dialects, is one of the softest and smoothest on the face of the earth. On the other hand, the skin of the Papuans is black, a kind of dirty black, a kind of coffee and milk colour; their hair is crisp and curly, but often not quite black, and as for their language, they speak not one, but a hundred at the very least; they are the most polyglot people that are to be found in this world. The Malays, who seventy years ago were all heathen, are now all Christian; they have the whole Bible printed in eight of their principal dialects, and they number about 200,000. The Papuans are probably not fewer than a million, but with the exception of the natives of Fiji, the majority of whom, perhaps 70,000, are Christian, the natives of the Loyalty Islands, 10,000 or 12,000, and a portion of the New Hebrides, nearly all the rest are lying in the lowest depths of heathen darkness.

The natives of the New Hebrides, with some slight exceptions, are Papuans, and the population may be roughly estimated at from 70,000 to 100,000.

By all who thoroughly know the New Hebrides, those islands are regarded as the most difficult mission field that has as yet been fully opened up in the South Seas. One of these difficulties is the many languages that are spoken on the group. We are more or less familiar with ten or twelve of those languages, and we feel morally certain that there are other ten or twelve more spoken on the group. The climate is not so healthy as in the eastern groups, and the natives are low and degraded in the extreme. Another difficulty has arisen from the unsanctified character of much of the commerce carried on in those seas. Some five years ago the British Parliament passed an Act having special reference to those islands, and which was to be known and quoted under the title of "The Kidnapping Act," a title which reveals with sufficient clearness one phase of that

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commerce whose pernicious influence we have to contend against.

As a mission-field the New Hebrides was first opened up by the London Missionary Society. The first effort to introduce the gospel to the natives of the group was made in 1838 by that eminent and well-known missionary John Williams, where he and his friend Harris fell beneath the clubs of the Eromangans,—an event which gave to that island its bad pre-eminence, and which it has unhappily retained ever since.

By an amicable, and on their part a generous, arrangement, the London Missionary Society passed over their interest in the New Hebrides to us, and we on our part assumed the responsibility of evangelising the entire group.

The first Presbyterian Church that undertook missionary operations in the New Hebrides was the Presbyterian Church of Nova Scotia, a branch of the United Secession Church of Scotland, whose missionary, the late Dr. Geddie, was settled in Aneityum, the most southern island of the group, in 1848. Four years later the Reformed Presbyterian Church of Scotland, another of the host of the thousands of Judah, was represented in the New Hebrides Mission; subsequently the Presbyterian Churches in Australia and New Zealand came all to our help. The two former Churches have supplied us with the most of our men, but the Australian Churches have supplied us largely with money, especially with funds for the purchase and maintenance of our mission-vessel the "Day-spring."

The results of our efforts can be easily tabulated and soon told. We occupy, in whole or in part, eight islands, we have opened up and settled missionaries on fifteen principal stations, we have gained a fair knowledge of five languages and three dialects, and we have opened up more or less of the Word of God on all these eight different tongues. Into one of these, viz., that of Aneityum, as I have already stated, we have translated the whole Bible. We have 3000 natives under Christian instruction; of these, 800 are fully accredited church-members, 80 are teachers, 40 are elders, and 30 are deacons; and but for measles, diphtheria, hooping-cough, and other foreign epidemics that successively swept over Aneityum and the adjoining islands some years ago, we should to-day have numbered 5000, perhaps 6000, converts to Christianity and 1600 church-members.

Our mode of operation is this: We aim at carrying out the territorial principle. We appoint to each missionary a manageable district, that he may work it up thoroughly. We aim at keeping up a strong staff of thoroughly educated missionaries, who can create all subordinate agencies for themselves. It is also our object to call forth, and train up, as much native agency as we can, not as substitutes for missionaries, but as helps to them. The natives of Aneityum were all professedly Christians before we had a missionary settled on any other island of the group. On this account, Aneityum is still the basis of our operations; it is something like the Iona of the New Hebrides; and we are doing our utmost to strengthen, elevate, and utilise the Christianity of Aneityum for the evangelisation of the New Hebrides. We have always given great prominence to the Sabbath, to public worship, to family worship, and to popular education. But above all, we have given prominence to the Bible. We began by giving the natives texts, then chapters, then books, then the New Testament, and finally the whole Bible. Luther's principle was, *Nulla dies sine versu*. Ours has been similar. It has not been no day without a verse; it has been no week without a chapter. For a quarter of a century, as a general rule, the two missionaries in Aneityum have read a newly translated chapter to their congregations every Sabbath-day, accompanying the same by something like a lecture, after the old orthodox fashion of Presbyterian divines. In this way, without sensibly interfering with our every-day missionary duties, we have the Old Testament as well as the New ready for the press. Another part of our system has been teaching them to read the Bible. In Aneityum, every person above infancy can read the Scriptures. Moreover, we have carefully guarded against pauperising the natives. We have not only taught them to *read* the Scriptures, but we have taught them to *pay* for them. They *had* no money, and have very little still, but we taught them to prepare and make contributions of arrowroot, which is indigenous. We sold it for them, and accounted for the money. In this way, they paid the British and Foreign Bible Society nearly £400 for 2000 copies of the New Testament; also £120 for 2000 copies of the Book of Psalms; and now I have brought home with me £700, raised, all in the same way, by the natives of Aneityum, to pay for the Old Testament as soon as it shall be printed.

Our prospects, I am thankful to say, were never so encouraging as they are at present. Owing to the union in 1875 in the Dominion of Canada, and the union in 1876 in Scotland, some 1500 or 1600 congregations have come to our aid within the last two years. We have now at our back, as pledged supporters of our mission, about 2000 Presbyterian ministers and congregations. We have the Presbyterian Church of the

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Dominion, the Free Church of Scotland, both the Presbyterian Churches of New Zealand, and all the Presbyterian Churches of Australia. We have ten experienced missionaries, but we are aiming at ten times that number; we have a large staff of native agents; we have three printing presses, twelve well-equipped mission-stations; we have an excellent mission-vessel of 150 tons, that cost us £4000, which keeps us in regular communication both with the outer world and with each other on the islands. Our entire mission is free of debt; a great amount of preparatory work has been accomplished, and we have nearly thirty years' dearly-bought experience to guide us in the future. One special danger to us now is, that we may be tempted to trust to an arm of flesh, and not to the power, the promise, and the Spirit of the living God.

In conclusion, I need scarcely say that I was surprised, that I was delighted, that I was thrilled, when I heard the venerable Dr. Duff's eloquent letter read here this forenoon, when he recommended as a field for the united missionary action of this Council, not some portion of India, as one would naturally have expected, not some portion of Eastern Africa, at present so prominently before the public; but the distant and little-known islands of the New Hebrides. Now, in whatever way this Council may dispose of that suggestion—and I feel certain it will dispose of it thoughtfully and wisely—I feel also assured that with the blessing of God on the help which he is bringing us from so many quarters, the time is not distant when all those isles shall wait for God's law, when the multitude of those isles shall rejoice, and when all those Ethiopians shall stretch out their hands unto God.

Rev. JOSIAH THOMAS, M.A., Liverpool, Delegate from the Welsh Presbyterian Church, being next called upon to speak, said:—My object will be to state a few facts concerning the fields of a mission with which I presume very few of the members of the Council are acquainted, and that for the sufficient reason that the reports of its proceedings and its monthly chronicle have been published hitherto in a language with which—I may say it without any disparagement of their scholarship—only a very limited number, say twelve or fifteen, of the members of the Council are conversant. I mean the language spoken as the ordinary language of life, and especially as their religious language, by the vast majority of the people of Wales; a language as to which it was the orthodox thing in the Principality, until recently, to say that it was the language of Paradise, and would very likely be the language of Paradise regained, some stoutly contending that the progenitor of our race bore the venerable surname of Jones. As I very seldom speak in public except in that old language, I crave the indulgence of the Council if I do not, in the time allotted to me, get so quickly over the ground as I might possibly have done if I had spoken in my native tongue.

I may state that the name of our mission is, and I promise the Council that these will be the only Welsh words I shall utter, "Cenhadaeth Dramor y Trefnyddion Calfinaidd Cymreig," which may be most intelligibly translated here, "The Foreign Mission of the Calvinistic Presbyterians of Wales," there being, as you are aware, in Wales and in England, so-called Presbyterians whose doctrines are far from being Calvinistic, and whose Church polity is certainly not Presbyterian.

The fields of our mission are in Brittany, and on the Cossya and Jynteah Hills in India. With reference to Brittany, I shall only say that we chose that field because of a supposed relationship between the Bretons and the Welsh. It is allowed, I believe, by philologists and antiquarians, that the old Celtic language and race are represented by two families, the Gaelic, Irish, and Manx, forming the branches of one family, and the Welsh, the Cornish, and the Bretons, forming those of the other. So that whilst the Welshman is second cousin of the Scotchman, he is first cousin of the Breton. No one who has travelled in Brittany will think that we imagine that we have any reason to boast of our relationship with them. If a man has attained to great wealth or great eminence, you will always find that there are plenty of people ready to claim kindred with him; a man will say of such a one, "My great-grandfather and his great-grandmother were second cousins;" and if the Welsh people had claimed a relationship with the Scottish nation, that nation, whose courage and prowess were proved on many a battle-field, and are illustrated on every page of British history, whose poets and authors have enriched and adorned British literature, and whose struggles on behalf of religious liberty are the admiration and pride of Christian men throughout the world, it would not have been wonderful if we had claimed kindred with such a people, and we might possibly have been able to establish it, but we could perhaps have been charged with selfishness for attempting it. But we claim to ourselves some degree of disinterestedness when we acknowledge our relationship with the Bretons, and when, in spite of themselves, we claim them for our brothers. I remember, if I may be permitted, my Lord, to make a personal allusion, that my feeling, when leaving Brittany after witnessing how low the people had fallen under the degrading influence of the priests, was a wish that I could have felt that there was not any nearer a relationship between me and them, than the relationship existing between all men by reason of their connection with Adam; but the similarity was so striking in their personal appearance, and especially in their language, that I could not deny the relationship, though I felt that they were very poor relations indeed. I shall not stay to make any remarks on the condition of the Bretons, or on their resemblance in language and some other things, but certainly not in their religion or social condition, to the Welsh people, though that might have been interesting on another occasion. We have two missionaries and one evangelist in Brittany. We have had some undoubted instances of conversion, one of the missionaries and our evangelist being, under God, the fruits of our missionary efforts. There are several others now on our missionary stations who have proved the sincerity of their profession by suffering contempt and worldly loss for the sake of Christ.

Permit me to glance, and only to glance, for a moment at our field in India, and before doing so, I cannot refrain from expressing our obligation as a mission for the sympathy and valuable counsel which

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we received in former years from the venerable father whose letter we heard read with such interest in the forenoon. I refer to Dr. Duff, who may be rightly called the Prince of Indian Missionaries. The Cossya and Jynteah mountains, the scene of our labours in India, are a part of the lofty range of mountains forming the north-eastern frontier of Bengal. It is about thirty-five years since our first missionaries commenced operations among the wild tribes inhabiting those mountains. The people were then in a very degraded state; they had but one of the lowest forms of religion known amongst men, a kind of worship paid to evil spirits, to whom they said the Supreme Being had intrusted the government of the affairs of men. They had no books, and no written language. I remember hearing one of the first missionaries say that they sometimes asked the people, "How is it that you have no books? you see that we Europeans have books, and the Bengalees have their books, but you have none." "O yes," they said, "we have a book." "Have you, where is it?" "Oh! our book is within us; we have no need of a book outside of us like you Europeans; we have a book inside of us telling us what is true and what is false, what is good and what is bad." "Well, how is that?" said the missionaries. "Well, this was the way it happened," said the Cossyas. "A great many years ago, when our great ancestor and the ancestor of the Bengalees came from the west to this part of the world, they had each of them a book, and as they travelled towards the east they read their books and found much delight in them, but one day they came to the bank of a great river, and they did not know in the world how to cross the river without losing their books. The father of the Bengalees had a turban on his head, so he folded the book in the turban and put it on his head and got safely to the other side, but our father," said the Cossyas, "had no turban, so he had nothing to do but to take the book in his mouth, and so casting himself to the river, he tried to swim over; but somehow or other, in the middle of the stream, he found himself in a great strait, and in his difficulty he swallowed the book, and there the book has been," they said, "inside of each of his children." Well, you are well aware, my Lord and brethren, that there are very intelligent and enlightened men in our country, men of high culture, who are fond of speaking of the light *within*. They say that they have the light of reason and conscience within them, and that there is no need of this old book outside of them. It would be very well if such philosophers were to go to the Cossya Hills in order that they may see how men get along by the aid of the light within. Because, when the first missionaries went there they found that the people were in the lowest condition that they could be in, and be men, but a few degrees above, and in some things below, the beast that perisheth; low in their view of spiritual things and of natural things, very degraded in all their habits. They were so degraded that some European officers, who had been on the hills, ridiculed the first missionaries; they expressed their astonishment that "grown up" men had come all the way from Britain to that distant part of the earth to try to instruct such men in the pure and lofty truths of the gospel; they said that they had no souls like other men, and that it would be useless to try and teach them. But the missionaries believed that the gospel of Christ was adapted to meet the wants of all men of whatever race, or language, or colour, or condition; they set-to to learn the language, they committed it to writing, and published small books in it, they built a school-room, and gradually succeeded in inducing the children and sometimes adults to come to school. But the difficulties were very great; they had many discouragements, and for a long time there was no success; and they were sometimes tempted to believe that those European officers after all were right, that it would be useless to endeavour to teach the people, and they were tempted to give all up in despair and return to their own country, but they kept working and praying, they went on sowing the good seed, and weeping as they went. But there are now 19 churches formed on those Hills; we have 31 preaching stations; we have 900 church-members, besides 800 more who have given up heathen practice, who keep the Sabbath and attend the means of grace. We have about 70 day-schools with about 1900 pupils. Now, though our first and foremost desire is to carry the gospel of our blessed Redeemer to those people, we think it right that we should, having proper regard to differences of national customs, carry with us also our church-government, which is Presbyterian, essentially and thoroughly Presbyterian; though we have also a Congregational or Independent element, all matters relating to the reception or exclusion of members, and other matters relating to the management of the affairs of the congregation, being brought by the officers of the Church (or kirk-session) for confirmation by the church-members, thus combining, as we think, one of the chief advantages of Congregationalism, the advantage most strongly insisted upon by some of the older writers on Independency, with all the advantages of Presbyterianism. We have on the Hills this weekly meeting of church-members; our missionaries and native preachers and elders meet together in Presbytery; they had a meeting two months ago to which sixty or seventy persons had come together as delegates from all parts of the Hills. In Wales an important feature in connection with every meeting of Presbytery is the public preaching of the gospel; the day after the meetings for private conference is set apart for preaching, and they must have two sermons at every sitting, two sermons at six the first evening, two sermons at ten in the morning, two sermons at two o'clock, and two again at six o'clock, and we find that the Cossyas have the same fondness for hearing sermons, and for double services. These people prove the reality of their convictions by doing and suffering much for the sake of the gospel. Passing by other instances, I would ask your attention for a moment to the case of one whose history is, I may say, unique in the history of Indian missions, I refer to the conversion of Rajah U. Borsing and his family. U. Borsing was regarded as heir of the Siim (or King) of Cherra, an independent territory under British protection. U. Borsing had always been favourable to education, and had sent his children to the missionaries for instruction, but his wife was very hostile to the gospel, and like the figs of Ezekiel, the wives, when they are good, are very good, and when bad, are very bad; she hated to see a Christian, come near the door of her house. Some three years ago their eldest son was taken ill, and then the mother sent for all the most eminent wizards and sorcerers and priests, to ask them to conciliate the demons; they offered them sacrifices without number of eggs and fowls and goats. The mother promised to give them her gold and silver and all her jewels if they would but restore her son, but Baal was as silent as on the top of Carmel; the son got worse from day to day in spite of all their incantations, and whilst they sacri-

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ficed to these evil spirits, the boy sang Christian hymns in the Cossya language, he prayed to Christ, and expressed his confidence that he had been washed from all his sins in the blood of Christ. He assured his parents that he was going to live with Christ in everlasting happiness, and besought them to give him a Christian burial, that no sacrifices should be offered to the demons on the occasion. The prayers, and hymns, and conversation, and death of this boy had such an effect on the family, that in a few weeks the mother and six of her daughters placed themselves under religious instruction, and soon afterwards offered themselves as church-members, and in four months afterwards U. Borsing, the father, and another son, were received to the Church. He knew that in joining the Christians he would in all probability forfeit his right to be king of Cherra after the death of his cousin Raming. And about eighteen months ago Raming died, and the question arose who is to be his successor? The heads of the tribes assemble together and unanimously declare that U. Borsing is to be Siim (king), but that his religious profession stands in the way; they assert that there are rites and ceremonies to be performed which can only be performed by one professing faith in the demons, that the old king could not be buried except with such rites performed by his successor. Messenger after messenger is sent to U. Borsing urging him to go to the missionaries to recant. He is invited to the native Council, and there asked to put aside his religious profession, and that then they would all acknowledge him as their king. His answer was, "I can put aside my head-dress or my cloak, but as to the covenant I have made with my God, I can by no means put that aside." Another was accordingly appointed Siim in his stead,—Borsing, like Moses, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

The newly appointed king is now endeavouring again to take from Borsing a large estate in the plains which has been in his possession for more than thirty years on the plea of its being crown-land. Referring to this attempt in a letter to a friend in this country, U. Borsing writes, "How things may turn out I know not. But if they succeed in taking this again from me, what does it matter? I have Christ for my portion." Though we cannot but feel sorry that this noble man should have been deprived of his just rights, as far as the progress of the gospel is concerned, we may feel sure that this event will be overruled for good. The moral influence which will result from the fact of there being one on the Cossya Hills who hath counted all things loss for the sake of Christ will be far more powerful in favour of the gospel than anything he might have done on its behalf, in virtue of his office as king. And it has had already a good effect in this country; it has not only aroused a new interest in our mission amongst our people, but it has given to many a new proof of the reality of the gospel, that it is even yet the power of God.

PROFESSOR M'LAREN, Toronto, said that the Church he had the privilege to represent had not been very much before the Council. He confessed that when he listened last night, as he did with great interest, to the addresses of their brethren from the Northern States of America in regard to their home missionary work, he at the same time felt something of a desire—he did not say that it was envy or grieving at the good of his neighbour—but still he felt something of a desire that there had been some Canadian to tell the Council something about the work of home missions in the department of British America which lies north of the United States. The territory was of immense dimensions, and they had in it a growing population composed of nearly all the varied elements which entered into the population of their neighbours to the south of it. They had a population of about four millions, and it was increasing steadily and with great rapidity. There were other territories lying to the north-west where a population was rapidly filling in, and which was destined yet to become very great. They had so much in this way to do at home that they had had little time or resources to bestow upon the work of evangelising the heathen. They had among them a dense mass of French-Canadian Romanists, numbering upwards of a million, and as these were controlled by the priesthood for political ends, they felt that for their own safety and the safety of the country they must attend to the work of sending the gospel among this people. They had done good work in that way, and he was glad to say that within the last year or two more than three thousand Romanists had renounced their system of error, and had come out as Protestants in the city of Montreal.

They constituted a Church with something like 700 ministers. In addition, they had a number of labourers employed in home mission work—students during the summer vacation, and unordained labourers. They had last summer a total effective force of 900 labourers, these preaching the gospel in a thousand churches, and in a great number of mission stations. Their work extended from the Atlantic Ocean across to the Rocky Mountains, and even to British Columbia. While, as he had said, they had been mainly confined to home work, they had made a beginning in the foreign field. They had three ordained missionaries in the New Hebrides. In Trinidad they had a mission already among the coolies, who were largely from Hindustan, and this work bore very directly upon the evangelisation of India. The coolies were more open to evangelistic efforts there than, perhaps, when in their own country. Mingling with Christians, to a certain extent they got their superstition rubbed off, and the missionaries considered that there was a promising opening for mission work in that department. They had also three ordained missionaries labouring among the Red Indians in the north-west territory. That was a difficult work, owing to the migratory habits of the Indians, but it was being crowned with considerable success. Another department was China. Little more than five years ago they sent out the first missionary labourer to China, and his work there was of the most encouraging nature. There they had a very promising opening for missionary work, and they proposed to send a third missionary to help the two brethren who had sustained there the work of the Christian missions. Last year they opened work in another department in India, having appointed two ordained missionaries—the Rev. T. Fraser Campbell, who went from Nova Scotia, and Rev. J. M. Douglas, who went from Ontario, and he trusted under God's blessing they would be able to do great and effective work. They had done something also in that department of work to which Dr. Inglis called attention—he meant women's work. Several years ago they sent out two young ladies who offered themselves to engage in missionary work in India, and as they had no missions of their own at that time they placed these ladies under the care of the brethren of the Presbyterian Church in the United States. They received from that Church

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great kindness, and had been able to render it very acceptable service. They had accepted an offer of the service of two other young ladies, and they hoped to send them to India in the course of the summer. In this way they would see that, while they had done very little comparatively for the work of foreign missions, they had at least made a commencement in five different centres of influence, in the New Hebrides, in Trinidad, among the Red Indians of the North-west, in China, and in India. They proposed to direct a considerable amount of attention to the two last-mentioned fields, as there were 428 millions of people in China, and 250 millions, or perhaps even more, in India, and they could not look at these two fields and not feel that they were lands where the Christian Church might do a noble work for Christ and his cause.

DR. WILSON, Limerick, addressed the Council as representing the Irish Presbyterian Church. Referring to the position which the American friends had occupied in this alliance, to the importance of the American Presbyterian Churches, and the extraordinary magnitude of everything in that country, he stated, amid much laughter, that while he had been on a visit to America, he had been told that if Scotland and England were rolled into one big steamship like the Great Eastern, they could float her in Lake Superior. The little Island he represented, however, had had a considerable influence upon the Presbyterianism of the world and in promoting it. The Church he represented was a Church of about two and a half centuries old. It consisted at the first of about six ministers from Scotland, with a few elders, and from the very first period of its history onwards it was a mission Church, and propagated itself precisely in the same way in which they had heard that the Presbyterian Churches of the whole world had been propagated. At present the Church had about 600 ministers, with 37 Presbyteries, and during all the period of its history had been sending out ministers to preach the gospel, and men to form congregations throughout the States of America, the colonies of Britain, and distant portions of the world. They claimed for their Church the character of a mission Church. They had their own mission to India, which was started in the year 1840, when they solved the problem of uniting all sections of the Presbyterian Church, with the exception of a few scattered fragments in Ireland, which they hoped to unite soon. That mission had been greatly blessed of God. At that moment, its convener, the Rev. W. Fleming Stevenson, was on his way to visit the field and witness the operations of all the Churches in India and China. After noticing the operations of a variety of their agencies, he remarked in passing that he regretted they had not had the opportunity of bringing prominently before the Alliance the claims of the colonial brethren in all sections of the colonial field. He thought that the representatives of the Churches from Canada, and especially from the great Australasian field, might do well if they endeavoured among themselves, before the Council closed, to have a meeting with the colonial conveners of the different Churches in Scotland and Ireland. They had also their mission to the Jews on the east, and on the Continent of Europe at such centres as Vienna and Berlin. Nor did they forget their own kinsmen according to the flesh in the colonies of Britain. As they settle in the great Dominion of Canada or in Australia and New Zealand, they follow them with the gospel to remind them in their wanderings of a better country, that they may find a welcome and a place in their Father's house at last, from which they shall go no more out for ever. Nor is the Continent of Europe neglected. In the Continental mission the Irish Church helps by prayer and means the Churches there engaged in the liberation of intellect and in the deliverance of souls from error, superstition, and sin, and is in full sympathy with the Church of the Vaudois, that truly apostolic Church, one with us in doctrine and Presbyterian order and government.

Nor is our own land forgotten. We have a mission for the extension of our own Church in Ireland, whose special object is to keep connected with us or gather into the fold of Christ our Presbyterian people from Scotland, the North of Ireland, and elsewhere, who are scattered over the south and west. Through this mission our Church has endeared herself to many Scottish hearts, and brought comfort and consolation, the blessings of a covenant God, to many a Scottish home.

But we have also a mission to the native population—our Irish mission. We have reason to thank God that here success has followed effort, and fruit the sowing of the seed.

We have ordained ministers, who act as missionaries, and Scripture readers, and colporteurs, and mission schools, carrying with them, wherever an open door presents itself, the truth as it is in Jesus. To relinquish or abate effort in this work were to prove ourselves faithless to our trust, and unworthy of our position in the land. Thousands of children who were Romanists have passed through our Scriptural schools. Many have attached themselves to our congregations. Hundreds whom persecution drove from friends and home were borne by a swelling tide of emigration across the Atlantic. Some of these I met in the States of America, and had the testimony of ministers in that land, that of their members and Sabbath-school teachers, noue were more faithful, more prayerful, or devoted.

After stating that, as the fruit of this mission, some had become elders and ministers of the gospel, that Ireland was one of the most difficult mission fields, and his regret that it had been so much neglected by the Churches of the empire, and that he claimed for his Church in doing this work the prayers and sympathy of that great Alliance, he dwelt upon the special adaptation of *colportage* as an agency in the mission work. He said of the Bible and Colportage Society of Ireland—a society not sectarian or denominational, though largely worked by the Presbyterian Church—that during the past *eighteen* years it has *sold* in all parts of the country ten and a half millions of books, periodicals, and tracts, and has received in cash for sales upwards of £83,000, in addition to a large gratuitous circulation—all these carrying the gospel message—the faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

Much has been said in the Council of the *matter* to be proclaimed for the evangelisation of the world. The Irish Presbyterian Church had no new gospel or lately discovered theology to make known. It kept to the old, old story, and loved the old forms and mould in which it had been cast.

Calvinistic in its creed, it made known to all, as it had opportunity, God's infinite and everlasting purpose of love in Christ Jesus, the means of its accomplishment, and the glorious issue in the salvation of all them that believe, a great multitude which no man

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can number, out of every kindred and tongue, and people and nation.

Revived by the grace and Spirit of God, ours is also a *working* Church. Calvinistic in creed, and evangelistic in action, we have the most thorough sympathy with the words of the great D'Aubigné at an Evangelical Alliance meeting held in Geneva some years ago. In Calvin's own city, in the presence of the representatives of assembled Christendom, the doctrines of Calvin were exhibited in their true light as neither cold nor dark, but warm and genial as his own loving heart, emanations from Calvin's Master, the Master of Assemblies, the true and only infallible teacher come from God. "Great man of God," says D'Aubigné, "he was not born for his own epoch alone. His soul rose above mere time. But he is no more. If his ashes were reanimated—if his pale figure appeared—if he spoke from the height of his chair, what would he say to us? He would ask of us holiness, for he proclaimed the moral element. He would demand activity, for the world was the theatre of his work; he would demand the liberty of the Church of which he was the indefatigable champion. But he would do more. He would say to us, 'Magnify Jesus Christ; speak and live for Jesus Christ.'" In this spirit, while we desire the evangelisation of all lands, and help in mission work in many, we pray and labour for the conversion of our own to Christ.

"Then let our nation, Lord, be born,
And bask beneath thy rainbow smile;
Let shadows fly before the morn
And sunshine flood the Emerald Isle."

REV. DR. MARQUIS, of Baltimore, United States, had been appointed to address the Council on the subject of "Presbyterian Co-operation in Missions;" but having yielded the floor to other brethren until the time allotted to him had passed, he has placed at the disposal of the Committee the following notes as suggesting the outline of the address he would otherwise have delivered:—

MODERATOR, Fathers, and Brethren, we have before us now one of the practical questions claiming the attention of the Council. It is one of the very few questions with which a body like this is competent to deal in such a way as will lead to practical results. For I conceive it to be entirely within the province of a Council like this—composed as it is of representatives from the Presbyterian Churches of the world—to digest some feasible plan of missionary co-operation, and then, by way of recommendation, to secure the adoption of that plan by the different Presbyterian Churches engaged in mission work. Whatever that plan may be, when it is approved by our several General Assemblies, Synods, and mission agencies, it at once becomes operative, and is thenceforth the law regulating the conduct of Presbyterian missions throughout the world.

The problem before us may be stated thus:—

GIVEN: *a number of Christian bodies of like faith and order, but with separate ecclesiastical organisms, engaged in mission work on Heathen soil.*

REQUIRED: *to so combine the results of their work as to prevent the planting and perpetuating of their separate ecclesiastical systems on the Foreign field; while at the same time maintaining close and intact the bond of sympathy and interest between the mission field and the several Churches which support the work.*

We say nothing here about the desirableness of general Christian co-operation in the work of missions. There is a co-operation of mutual sympathy and helpfulness and non-interference which is available now and at all times.

The commonest courtesies of Christian intercourse will guarantee that kind of co-operation, wherever Christians of different denominations meet together on a Foreign field.

What we are aiming at now is PRESBYTERIAN CO-OPERATION; and by that we mean such co-operation as will cause our divisions to disappear in those Churches which are to be the outgrowth of mission labour. We mean such co-operation as will gather into one ecclesiastical organism the results of the missionary zeal of our several Presbyterian Churches; so that there shall be one Presbyterian Church in India, one Presbyterian Church in China, and one in Japan, etc. etc., instead of, mayhap, a score of distinct Presbyterian organisations in every land where our missions have been established.

It needs no argument to prove that such co-operation can be better secured at the beginning than by the consolidation of distinct organisations in the future. The transmission of the manifold divisions of Scottish Presbyterianism to America has been like seed planted in virgin soil. Each separate plant has taken root, and as each has grown and prospered it has drawn the lines of separation more distinct, and has sought to make more clear the marks that serve to distinguish it from its fellows, until to-day there are found bodies of Presbyterians in America who hold themselves aloof from their brethren by magnifying points of difference which the mother Churches in Scotland have long since abandoned or forgotten.

If, therefore, we expect the Presbyterian Church of India (for example) to be one Church, it will not do to wait until our several Churches are securely planted there, expecting that then they will coalesce. The time for successful consolidation is now, while the Church is in the infancy—or rather in the embryo—of its growth; while zeal for the evangelising of the people makes differences appear insignificant.

Instead of planting each our separate twig and trenching it with care, with the expectation that, when these twigs have become trees, we can bend their tops and twine them into one, would it not be better to combine our energies in fostering the growth of a single tree, which, though it be but the mustard plant in its beginning, will with God's blessing grow until it covers all the land?

Is such a result practicable? Can it be brought about by any scheme that is at once Scriptural, and constitutional, and wise in its adaptation of means to ends?

Permit me, Moderator and brethren, to submit for your consideration the following outline of a plan which seems to me both Scriptural and feasible. It is sketched in merest outline, and if it should be esteemed worthy of consideration, the Council, through its committee, can develop it in detail, and modify as may be deemed best. Rather let me characterise it as a statement of principles, in accordance with which a plan of missionary co-operation might be constructed.

The fundamental proposition is that the *missionary shall hold his true place, and be held to his legitimate work.*

Let it be understood that the missionary goes forth *not as an ecclesiastic to transport Presbyteries to other lands, but as an evangelist to preach the gospel.*

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This was manifestly the missionary's position in Apostolic times. We do not read that Paul or Barnabas or any of their coadjutors in missions to the Gentiles ever identified themselves with the churches that grew out of their labours in Gentile communities.

They organised churches by ordaining elders from among the Gentile converts. They counselled and advised as to the practical management of the presbyteries thus organised. They instructed the inexperienced Gentiles in the conduct of ecclesiastical business. But that was all. There was no organising of presbyteries with a full-fledged ecclesiastical system wherever three or more ordained missionaries met together in a foreign land. The foreign presbyteries were the fruits of missionary success, and were composed of native elders.

There was no exercising of authority or control over the Gentile churches through the agency of presbyteries composed of the missionaries themselves. While the authority of the Apostolic college was everywhere acknowledged, it would seem that the churches of any particular country or locality were trained to self-government under missionary advice, through the agency of native presbyteries composed of native elders.

It is well to inquire whether the real obstacle in the way of substantial co-operation in missions does not lie in our departure from the primitive Apostolic rule. For it is well known that the plan pursued in establishing Presbyterian missions among the heathen is the very reverse of this. A mission with us is practically synonymous with a presbytery. A score of separate Presbyterian missions in any one country means the organising of so many distinct and separate presbyteries, each holding its connection with its own General Assembly in some distant land. These separate presbyteries become nuclei into which the Churches are grouped as they are organised out of the fruits of evangelistic labours in the several missions. In time these Presbyteries grow into Synods, and by and by, as the work progresses, into General Assemblies, and each Assembly is the counterpart of the foster-mother that nourished it into strength and independence. Thus our sundered Presbyterianism is transferred to other lands, and perpetuated among a people who are strangers to the causes of our divisions, and to whom the existence of such divisions can hardly be justified.

But suppose the missionaries sent forth by each one of these separate Presbyterian Churches were to go simply as evangelists, the ecclesiastical connection of each one with the mother Church at home is left intact. As a presbyter he is still amenable to his presbytery. As a missionary he is responsible to the General Assembly of his Church through the mission committee or board, which is the Assembly's agent. Thus the tie of sympathy between the missionary, his field, and the sources of supply, is left untouched. The bond uniting the giving Church at home with the mission field abroad is as close and strong as it can be made. The mission field can be represented on the floor of the General Assembly from whose Churches its support is drawn, because the missionary is a member of one of the presbyteries of which that Assembly is composed, and he can still be chosen its representative. Thus everything that is really valuable in the present method is retained in the plan proposed. The missionary and his work are kept in as close and intimate relation with the Church at home as could possibly be if he were connected with a foreign presbytery holding allegiance to the home Assembly. The giving Church, through its mission board, would have as full control of the mission which it supports. The missionary, as it regards his doctrine and life, would still be responsible to the presbytery which set him apart to that work. No privilege is impaired. No right is imperilled. No principle is impugned. No bond is weakened. No tie is sundered. Nothing is lost that is worth preserving. But how much is gained? Everything that is desired in the way of unity and consolidation of the results of missionary work. It is taken for granted that the Churches organised from the fruits of Presbyterian evangelism will be Presbyterian Churches. The evangelist will ordain elders and set in order the things that are wanting. He will instruct the churches he has gathered in matters of church order, and will give the elders counsel in the management of ecclesiastical affairs. Then as the evangelists of our different Presbyterian Churches find their labours blessed of God, the results of those labours multiplied and the number of churches increased, what more easy or natural than that contiguous churches should be grouped in a single presbytery composed of native elders? And what could be more natural than that the Churches of wider territory should be embraced in a single Synod, and as the work expands, that the Presbyteries of one great nation should be combined in one General Assembly? Is it not practical? What is to hinder it? Nothing but the unscriptural policy of sending out Presbyteries to build up Christ's kingdom among the heathen, instead of sending out evangelists. Our work should be to preach the gospel to the heathen, not to govern them. Our Presbyteries and General Assemblies have enough to do at home without stretching the arms of their authority across the seas. The results of our mission work in foreign lands should be untrammelled by the clutch of our ecclesiasticisms. Let the Churches gathered there be independent of our General Assembly enactments, holding no ecclesiastical connection with the Churches in these lands, bound to us only by the tie of a common faith and order. We may control the missionary. We may govern and direct the mission work which we support. But as to the Church which grows from that work—let us consent that it shall be self-governing, free to frame its own enactments without any responsibility to us other than the responsibility of gratitude and love. Then we shall have practical co-operation. Then all the rills of our missionary enterprise will flow together and form one majestic stream. This is not an impossible dream. All it needs to make it practical and real is mutual consent to strike from our rolls our foreign presbyteries, and to re-enroll our missionaries in their proper presbyteries at home. Then let the foreign presbyteries (all of Presbyterian name in each locality being grouped in one body) manage their own affairs, aided and counselled by the missionaries and the ministers through whom they have believed. Let them hold fraternal correspondence with the Presbyterian Churches of other lands; thus co-operation in missions will become reality, and the oneness of the Church will be made manifest. If this Council can, either now or hereafter, do anything by recommendation or otherwise to contribute to this result, it will have conferred a great and lasting blessing upon the Church and upon the world.

THE HON. H. W. WILLIAMS, America, said—I suppose it is well known to the members of this body that the Right Hon. Lord Polwarth has laid us under

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obligations to him not only by the very acceptable manner in which he has discharged the duties of the chair, but by having invited us in so kind and hospitable a manner to visit Melrose and Mertoun. In view of each of the considerations to which I have now adverted, I move that we return to the Right Hon. Lord our hearty thanks.

LORD POLWARTH acknowledged the great honour which had been conferred upon him by the Council in selecting him to preside at one of their meetings. He should have liked, however, to have seen in the chair to-night, and to have listened to one whom he could not but regard as the father of missions—the venerable and honoured Dr. Duff. In referring to the invitation he had given to members of Council to visit him at Melrose on Wednesday next, he expressed his thanks for so many having offered to come. He trusted that, under God's blessing, they would have a time not only of happy pleasure, but of spiritual refreshing. Let that be their prayer and expectation.

The proceedings were then brought to a close with prayer.

SATURDAY, 7th JULY.

THE Council did not meet on Saturday. It had occurred, however, to many ministers, elders, and others, that it would be very desirable to take advantage of the many strangers and foreigners assembled in Edinburgh interested in Christian work, and animated with love to the Redeemer, to hold a Religious Conference, and also to meet with brethren from all lands around a Communion Table. Accordingly, a Conference was held in the Free Church Assembly Hall in the forenoon, and the Lord's Supper was dispensed in Free St. Luke's Church in the afternoon. A record of these meetings is here subjoined, not as forming any part of the business of the Council, but as being expressions of the Christian spirit and brotherly love which prevailed.

Religious Conference.

The Conference met at Ten o'clock, and the hall was crowded.

CHRISTIAN WORK.

The subject considered during the first hour—from ten to eleven—was "Christian Work," and the chair was occupied by Rev. Dr. FRASER, London, who conducted the opening devotional exercises.

THE CHAIRMAN, in opening the Conference, remarked that all Christian work must be work of faith—faith being not only the way of salvation for sinners, but the great faculty of moral power for saints. The faith of the gospel really linked them with God in Christ Jesus. It brought them into harmony with the mind of God, and brought the arm of God down to their help in the special work or race which they were all sent to do. Each should endeavour to find out what his race should be, what field of labour he should be engaged in, and then seek help from him in the performance of his duty. Faith, Jesus Christ said, could remove mountains, but in considering such statements they must take care that they did not go off to a sort of fanatical extreme on the subject. There were some people who fancied that the Christian who had faith needed not to give himself to ordinary hum-drum commonplace sort of work, and who fancied that getting into a sort of spiritual heroics he could order about the mountains and the trees at his pleasure. Now, our Saviour, when he made use of such strong paradoxical language, always followed it up by most guarded statements, and so it was in this case about faith removing mountains, for it was followed up by a most prosaic statement of what Christian labour is. It was unpretending work, quiet industry for Jesus; it was, after all, the lowly acknowledgment, in their work, and after their work, that they were nothing but unprofitable servants. This was the calling of Christian men and women, and this would correct any tendency to what he would call a fanatical extreme. They were to do commonplace work, and not think themselves too fine for any kind of Christian service. But while they must not go into fanatical extremes, they must take care that they did not confine or reduce the words spoken by Christ as to the efficacy of faith so as to meet their own feeble and little faith. Glorious things were spoken of faith in the history of the Church, and glorious things could be done by faith in the present day, and what they really wanted now was not a class of Christians who were spending their whole time, so that they themselves might creep into heaven at the end of their lives. That was a poor sort of ambition, to creep into heaven without bringing any one else there. If that were all they were to do, they would be beaten in the great battle. They wanted Christians who could be valiant for the truth, could work and fight and pray, in faith, for Jesus Christ, and would continue in that work. That was practical faith, but that faith was very difficult to some Christians. The reason some of them might not be doing so much as they should, might be that they had some grumble against somebody. Let them get all grudges and grumbles out of their minds, and forgive seven times to-day and seven times to-morrow if necessary, determined not to have any grudges, but to forgive one another and to co-operate with one another. Faith worketh by love. It was love that gave sweetness to faith, and faith gave energy to love. Let them all put on the breastplate of faith and love.

The assemblage having sung a psalm, the Conference was declared open.

REV. MR. MURRAY, Cape Town, remarked that every Christian ought to work, and this idea was gradually getting into the minds of God's people. God created men unto good works, and he created them so that they were beautifully adapted to do good. But was that true, or was it just a sentiment? He thought he knew it was true, and they must try to get the truth. If they had the truth, good works would become to them not a burden but a pleasure natural to them. They were all God's workers, created in Christ Jesus. That was a blessed thought; and all he had to do when he wanted to do good works was this, by faith to live in union with Christ,

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and in that union, wisdom, and courage, and strength would be given him to perform work for Jesus. Another thought that had often struck him as most wonderful to enforce the idea of the case, if he might be allowed to call it so, of doing good. There was a conflict, a struggle to keep down the old nature, but there was a victory in faith; and if they were to fight the good fight of faith, then faith bore all the strain, and good works became the easy, natural, and loving outflow of the divine life in them. He then proceeded to expound one of Paul's passages in Corinthians—"God is able to make all grace abound towards you, that ye always, having all sufficiency in all things, may abound in every good work,"—remarking that they wanted not only to do good works, but wanted to abound in good work, and not only in some good work, but in every good work to which God called them.

The meeting was addressed by Professor Monod, Montauban, and Principal Caven, Canada.

A paraphrase was sung, and prayer was offered by Lord Polwarth.

The Meeting then took up the subject of

CHRISTIAN LIFE.

M. THEODORE MONOD, of Paris took the chair, and after praise and prayer, gave a short evangelistic address based on 2d Corinthians, 5th chapter, 18th and succeeding verses—"All things are of God"—That, he said, was the point from which they must start if they would know anything of Christian life; and then he traced the workings of the heart and conscience under a sense of sin, and the opening of the heart to the reception of Christ. The gospel had for its particular purpose to tell sinners what God has done, that believing what God has done the sinner might receive the full benefit. Without faith in God they could not go on in the Christian life, but would very soon be disheartened and discouraged. But by an increasing trust in Christ, and a firmer grasp of that which he had suffered and done for them, they would become identified with him. The first point then was—Christ died for them; and the second was—making that death theirs, consenting to that death as their death, as they had consented to it as their reconciliation with God. Then they reckoned themselves dead; and then came life; life out of death; his life; life in a risen Saviour; that life that came to them through his death, and came to them only as they were partakers of his death.

Another psalm having been sung, the Rev. G. D. Cullen, Edinburgh, offered up prayer, after which

DR. PLUMER, South Carolina, continued the subject introduced for consideration by the Chairman. Starting by comparing the growth of Christian life to the natural growth of a child, he said that that life required exercise in order that all its faculties might be profitably brought into motion and action. Practice was the life of piety. Let them go to a blacksmith, and if they could take the liberty, measure his arms, and they would find that the arm which wielded the hammer was from an inch and a quarter to an inch and three-quarters larger than the other. Put weights into his hands, and he would lift twice as much with the one as with the other. So they must exercise themselves unto godliness.

After addresses by Principal Brown of Aberdeen, and Mr. Robson of Inverness, the meeting joined in prayer, in which they were led by the Earl of Kintore.

Mr. Matthews of Antwerp made a few remarks, and the meeting was brought to a close by the singing of the 60th paraphrase, and the benediction.

DISPENSATION OF THE LORD'S SUPPER.

The necessary arrangements were made by the Committee of the Edinburgh Daily Prayer Meeting. Dr. Moody Stuart, on being applied to, at once and cordially put his church at the disposal of the Committee, and agreed, in concert with his kirk-session, to preside on the occasion. At half-past twelve o'clock—immediately after the conference on Christian Life and Work in the Free Assembly Hall—a large congregation, representing many Churches and many nationalities, met in Free St. Luke's Church. Dr. Herdman, of Melrose, opened with a brief but most appropriate discourse from the words, "He shall see of the travail of his soul, and shall be satisfied." Dr. Moody Stuart then read the account of the institution of the Supper, and spoke on the duty of self-examination, after which he most impressively addressed the communicants from the words of institution. A large staff of elders belonging to the various Presbyterian Churches handed round the elements to the communicants, who not only filled the lower part of the church, but occupied a portion of the gallery. The concluding address was given by Dr. Ker, of the United Presbyterian Church, from the words, "Me ye have not always with you," and "Lo, I am with you alway, even unto the end of the world." The occasion was one of deep solemnity never to be forgotten by those who had the privilege of being there. It was felt to be a foretaste of the scene that shall be realised when the children of God shall be gathered together from every kindred and tongue and people to the marriage supper of the Lamb.

MONDAY, 9th JULY.

ELEVENTH SESSION.

THE Council met this day at half-past Ten o'clock A.M., according to adjournment, in the Free Church Assembly Hall, and was opened with devotional exercises conducted by the Rev. PRINCIPAL CAVEN of Canada, President for the morning.

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The Minutes of Friday's sessions were read and approved.

On a Report from the Business Committee, the Council appointed a Committee on Creeds and Confessions, in terms of Mr. Taylor Innes's motion (*see Appendix*), Rev. Dr. Philip Schaff of New York, Convener.

The order of the day was then taken up, when a Paper was read by the Rev. DR. PATTON of Chicago, on

THE UNDERLYING PRINCIPLES OF INFIDELITY.

I HAVE prepared this paper with reference to the limitation of time, and without preface I propose to consider:—

I. *Unbelief as it concerns the question of personal faith in Christ.*—The doctrine of the Bible is salvation by faith. Faith is persuasion of the truth; when it terminates on propositions, we call it assent; when on persons, trust. Saving faith is not faith in propositions, but trust in a person. It is confidence in a divine Christ. This is the heart of the gospel. Hence the ethical significance of unbelief. In the presence of the appalling amount of unbelief of this kind, no question is more important than the inquiry, How are we to deal with it? What are we to do? (1.) In addition to the presentation of motives to men to believe in Christ, by showing that Christ is entitled to their confidence, we can show that conceiving of God as embarking in the work of man's redemption and providing for his salvation, the most natural thing in the world is that he should ask men to have confidence in him. This relieves the subject of the arbitrary aspect which it sometimes seems to have. (2.) While representing faith in exercise as a very simple thing, it is but right that we should recognise that the state of mind which we call confidence in God is, when we look at it, a psychological marvel. This will serve a double purpose. It will expose the fallacy of those who represent us as conditioning salvation on external acts too trifling, as they think, to affect the salvation of the soul, by showing them that it is the state of mind which presupposes the act, and not the act itself, to which God looks; and it will pave the way for the next point which I wish to present. (3.) We must recognise the sovereign nature of regeneration in an act of God's Holy Spirit, and do ample justice to the office-work of the third person of the Trinity. If by an act of will we cannot bring ourselves into a state of confidence in a fellow-man who does not have our confidence, we may reasonably argue that it is not in our power to bring ourselves into the attitude of confidence in God, particularly in view of those Scriptures which describe us in our fallen nature as at enmity with God. (4.) And finally, in undertaking to explain why men do not believe, we must be careful lest, in referring to the neglect of the Church and the want of consistency among Christians, we overlook the generic cause of unbelief in the subjective state of the sinner; a depraved nature which, in the first place, makes him undesirous of hearing the gospel; in the second place, puts him in a false argumentative attitude in respect to the gospel; and in the third place prevents his hearty acceptance of the gospel, though intellectually convinced of its truth.

II. *Unbelief as it concerns the question of the divine authority of the Bible.*—The unbelief which discredits the Bible comes naturally after the view of unbelief just considered. For when asked to believe in Christ, a man may inquire, How do I know that I need salvation, and how do I know that Christ, and Christ alone, will save? Our answer is—Because God has said so in his Word. Hence faith in the Bible and faith in Christ are so closely allied that sometimes there is confusion of thought in regard to their relations. Saving faith is confidence in Christ, and not belief in the authority of Scripture. The two things are distinct. For a man may believe the Scriptures and not trust Christ, and a man may trust Christ who never saw the Scriptures. We must keep these things separate for two reasons—(1.) Lest we rashly misjudge that a man thus lost his hope in Christ because he has never held, or has ceased to hold, the received view in regard to all or a part of the Scriptures. (2.) Lest in our anxiety to serve the truth we put ourselves in a false argumentative position. For I hold that if a man's Bible should be reduced to the three synoptic Gospels, it would still be his duty to believe in a risen Saviour and to trust him for salvation. And if the cause of Christianity is so strong when reduced to such a compass, how unassailable are its claims when we have all the books, and all the books inspired! To tie faith in Christ to faith in the canon and the inspiration of it is a dialectical blunder which we should guard against. We say this while yielding to none in our belief in the plenary inspiration of the Scriptures, and in our appreciation of all forms of unbelief which grow out of or which necessitate a denial of the infallible authority of the Word of God. We cannot enter at any length upon the question of modern doubt respecting the Bible. But men are forming conclusions which ignore, contradict, or exclude the truths of the Bible. The reasons for this are various—(1.) Men are adopting philosophical opinions which exclude the Bible. There is no use for the

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Bible among men who believe in nothing but their five senses. (2.) They are led by what is called the higher criticism to discredit books or portions of books which compose the Bible. (3.) They come, with foregone conclusions, which make them incapable for receiving the teaching of the Bible. These categories would probably accommodate most of the unbelief of the present day, and the germinal errors with which they are all chargeable are two—(1.) Mistake as to the proper office of reason in matters of faith. (2.) Mistake as to the proper attitude of mind in respect to evidence. I cannot say much on these points, and with reference to the first I need not. The denial of the right to erect a subjective standard of truth is one of the commonplaces of apologetics. We are entitled to ask three questions in regard to a proposition to which our assent is asked—(1.) Does it contradict known truth? (2.) Is it vouched for by adequate and appropriate evidence? (3.) What does it mean? That is all. But men make a mistake in regard to evidence, in that they do not recognise the mental and moral obligation to believe well-attested truth. They act the part of the advocate instead of the judge, and they are determined that error shall have the benefit of the doubt. I maintain that our duty in argument ceases when we have made a case of moral certainty, and that if after that a man insists on our carrying the matter to the point of mathematical demonstration, we weaken our position by continuing to argue. The man who says he will go to sea on a raft because I cannot demonstrate that the Cunard-liner will carry him safely, must go on a raft. The literature of apologetics wants a book which will expound Bishop Butler's aphorism—"Probability is the guide of life." And now, how is unbelief of the sort of which I am speaking to be dealt with? 1. We must understand the province of argument. It will help the man who wants light, but it will not help the man who is blind. Where unbelief is not due to lack of evidence, increasing the evidence will not help him. He that hears not Moses and the prophets will not believe though one rose from the dead. You cannot cure a man's eyes by operating on his ears. 2. We must make clear our position in respect to faith, for the very terminology we use is being turned into an argument against us. An object of faith is very commonly regarded as something believed but not known, believed but not seen, or believed but not proved. And so men come to look on a profession of faith as a confession of ignorance. This is wrong. Faith is persuasion of the truth. And there are these three reasons for being persuaded:—(1.) The thing believed may be an irreducible fact of consciousness. (2.) It may be a logical inference from sound premises. (3.) It may be attested by competent and trustworthy witnesses. These are the grounds on which we are persuaded of the truth of Christianity, and the conclusions of science rest on no other if they are sound. We deny the antithesis between faith and knowledge, and when bad use is made of our terminology, we will substitute for it the inspired dogmatism of the Apostle, and say—We know. 3. We must meet unbelief. It will not do to say that we must offer no protest against false philosophy by any direct discussion of its errors. To do it wisely may be difficult, but it will not do to say that it lies beyond our province as ministers of the gospel. If cerebral psychology wars against the soul, we must war against it. If utilitarian ethics are undermining religion, let us help those who are making a stand for intuitionalism. If infidel erudition is trying to discredit the books of the Bible, let Christian erudition go to the rescue. There is, however, another, and perhaps a better way. If we can defend the historical Gospels everything is secured. For we go at once from the integrity of Christ's manhood to his Supreme Divinity. And if Christ is God, we have in his utterances God's veto against Materialism and false philosophy, and the higher criticism as well. There is hardly a controversy which may not be fought, and fought victoriously, on the battle-ground of Calvary. 4. We must make more use than hitherto has been made of the argument of congruity. The Christian system furnishes the only consistent explanation of all the phenomena of life and history. The key that fits the lock is the right key. Materialism explains some facts, but it leaves a great many unnoticed. There are no facts in the physical, mental, moral, and spiritual world which are not compatible with the Christian scheme. And no other scheme will adjust these facts one to another. It is time for our apologists to turn their attention to this matter. If we may venture to say it, there is not much to be gained beyond interesting information in isolated illustrations of the argument of design. The argument is good, but it is a mistake to suppose that its argumentative value is in the ratio of the illustrations of it which we gather. The man who sees no design in the watch of an ordinary maker, will not be likely to see it in a chronometer. It is design as seen in a cosmical system of thoughts and things which we wish to see illustrated by some one who has the information and the generalising power which will qualify him for the task.

III. *Unbelief as regards misinterpretation of the Bible.*—Men may accept the Bible as authoritative, but through misinterpretation fail to believe its

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teachings. It may seem as though we had no right to make our interpretation the rule by which we judge another man's unbelief. But we do not hesitate to say to a man, You ought to believe in the divinity of Christ because the Bible teaches it, and we do not exonerate him from the duty, because he says, "I do not believe that the Bible teaches it." Men ought to believe what the Bible teaches. But the Bible teaches this, that, and the other (in our opinion). Therefore, men ought to believe this and that (in our opinion). There is no escape from this except we are prepared to say that these are open questions, and that our own creeds are only held in a tentative and provisional way. Before we consider any doctrinal aberrations as culpable, there is a prior question, and that is, whether we regard our formulated statements as true. We cannot be safe in our measurement of men if we are not sure about the unit of measurement at the start. Hence it is that a more important and practical question can hardly be imagined than that which concerns the fixedness and finality of doctrinal formulas.

1. The first thing needed in dealing with fundamental error within the Church, and arising out of misinterpretation, is a clear apprehension of the question so much mooted to-day, and which is known under the general name of progress in theology. We all agree that there is no room for progress in theology so far as objective revelation is concerned. The canon is complete, and we do not allow that we can make any contributions to its teachings by any Church authority, by any process of development, or by individual speculation. And we must all agree, moreover, that so far as the apprehension of the meaning of Revelation is concerned, the history of the Church has been a history of progress. This needs no comment. The question is, How much territory in the domain of dogmatic theology remains unoccupied, or whether old conclusions are to be reconsidered? On these points this may be said —(1.) No one denies that there are depths of the Divine Word we have not fathomed, and meanings we have not penetrated. (2.) No one denies that well-ascertained facts in the physical world may help us in the interpretation of Scripture, and even modify our formerly received interpretations. (3.) But it must be apparent, at the same time, that it does not follow that there is room for progress in the apprehension of the Bible because there is room for progress in the investigation of the physical system. The two fields of inquiry overlap each other only to a very limited extent. Yet the analogy, notwithstanding its argumentative weakness, has a very popular effect. And more than this. We believe that in regard to the doctrines which constitute the Reformed or Calvinistic system our conclusions are final, that is, that we know what the Word of God teaches. If we should say, We believe that Christ is God, and say at the same time, We believe that our views on the subject may change, we should in effect be saying that Christ is God and Christ may not be God. To be persuaded that a doctrine is true is to be persuaded that our belief is indefectible. Now, this belief that the doctrines of our Reformed system are true, and stand in no need of being reconstructed or recast, is quite compatible with the recognition of the fact that the sea of human opinion is restless, and that men do not think to-day precisely as they thought a century ago. There has been a subsidence of old issues, and new ones are attracting attention. Calvinists are Calvinists still, and Arminians are Arminians still, but the points which differentiate them are not those around which controversial interest gathers to-day. The stream of religious thought among those who recognise the Bible at all seems to run in three great channels. We have the Socinian with salvation by character as his watchword, the Sacramentarian with a gospel of mediation and symbol, and the Evangelical, who emphasises the incarnation, a sacrificial atonement, and justification by faith alone, doing battle against the other two.

Again, we have the same truths in different polemic surroundings. The same figures are on the canvas, but in different perspective. If we were making a confession of faith to-day we should put into it the chapter on the Scriptures, but we should, if we wrote it after the style of the Westminster Divines, guard against Rationalism as well as against Romanism. We should not change the statement of justification by faith, but we should pronounce against the mystical and Socinian theology of to-day, as well as against the Tridentine theology. We should introduce the doctrine of the future state, but annihilation would receive attention as well as purgatory. It is impossible to deny that our confession is not only a dogmatic statement of truth, but a statement of truth together with polemic relations to contemporary and earlier error. We have no fault to find with this, but it is a fact which serves to illustrate the sense in which it is true that the theology of to-day is different from the theology of yesterday. In the sense referred to in this paper it is true; in the sense that our doctrinal conclusions are provisional and uncertain it is not true. And if it were, it would be impossible to go a step beyond the assertion that men should believe the Bible without undertaking to say what the Bible teaches. It is the bearing of the subject upon our treatment of those who challenge our interpretation, or the Calvinistic, or the Pro-

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testant, or the Christian, interpretation of the Scriptures, which justifies the introduction of these remarks in a paper on unbelief.

2. There is another thing to be done by those who would defend the truth against an insidious unbelief. For that an insidious Socinianism is in the Protestant Churches, and is seeking to undermine the faith of God's people, particularly in the atonement of Christ, there can be no doubt. The inspiration of the Scriptures, the doctrine of the atonement, the doctrine of future retribution—these are the doctrines which are giving orthodox people most trouble, and these are the doctrines which are most open to the attacks of false teachers. It is important that men should know the sources of doctrinal aberration. False assumptions, one-sided views of truth, and the tendency of thought to logical consistency—these are some of the causes which explain the progress of heterodox belief. The last is the only one I can notice. The question was discussed in our papers on the other side of the Atlantic whether there had not been a mutual approach on the part of Unitarians and some of the orthodox Churches. It was argued that the charge that this approach had taken place was untrue, since in the latter Churches the divinity of Christ was still preached. But what is the fact? The fact is that a thoroughly Socinian view of the atonement is creeping into the Churches. Now a Socinian doctrine of the atonement has no need of a Divine Christ as its doctrinal correlative. And the doctrine of a Divine Christ will not live in a creed very long after it ceases to be needed.

3. A revival of the study of dogmatic theology and of doctrinal preaching is needed. I do not speak of dogmatic theology as distinguished from exegesis. For dogmatic conclusions must rest on exegetical premises. But we must study the Scriptures not in the way of reading isolated proof-texts, or even of reading books of the Bible after the commentary style. We must carry on an inductive study of the Scripture in order that we may ascertain what is the mind of the Spirit in the points of inquiry. Dogmatic theology is an inductive science, but like other inductive sciences it is deductive too. And if the people are to be strong in the faith, they must not only see individual truths supported by appropriate proof-texts, but they must see those truths in their relations and correlations, supporting one another. When a man sees that the doctrine of the atonement takes hold of other doctrines, he will be careful how he gives up the orthodox doctrine of the atonement, because he will see that if he gives it up, the contiguous doctrines will go too. It is perhaps a misfortune that the prejudice against dogma has been fostered until the people get less of it than they need. In this connection, and before I close, let me advert to the common mistake of supposing that to deal in system and deductively is to deal speculatively with truth, and in a way which disparages God's Word. To arrange the truths which God has given in the works of nature and the Bible under their proper categories is not only a proper thing, but a thing of the highest importance. If we were looking for a new argument in support of the doctrines of our system, it would be hard to find a better one than the logical concatenation of truth in a system would furnish. Herbert Spencer's philosophy has been attractive to men, not because of the great dialectical power it displayed, but because he brought a constructive mind to the systematising of the facts of experience. His work is a failure, as any work must be which does not take cognisance of all the facts, and in taking cognisance of them does not give the right place to the personality of God, and does not read human history as the incarnation of divine ideas. But who shall say that the time will not come when some one with God's two books before him—the book of nature and the Bible—shall co-ordinate facts of both in a system which will show that God executes his providence in the sphere of material order on the one hand, and in the sphere of moral order on the other? Who shall say that a new argument for the Christian shall not be presented when some architect shall take the materials which are furnished by specialists in the various fields of inquiry, and build them into a cathedral the majesty and symmetry of which shall be its best vindication?

The following Paper was read by the Rev. JAMES M'COSH, LL.D., on the view which religious men should take of

DISCOVERIES IN SCIENCE AND SPECULATIONS IN PHILOSOPHY.

I. How are we to look on discoveries in physical science? We should realise and acknowledge that science has its method, and when this is followed the result is certain. This method was first clearly expounded by Bacon, and has since been improved by practising it, and by carefully noticing the way in which discoveries have been made. No wise man will set himself against a law established by induction. I believe that the Word of God has ample evidence on its behalf. But I also believe that such laws as gravitation, and chemical affinity, and the conservation of energy, are supported by proof which no sane man will dispute. Religious men have often injured their cause by denying truths of science which have been established by com-

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petent evidence. But the question arises, What is a religious man to do when an alleged discovery is made which seems inconsistent with the Word of God?

First, he should inquire whether the law has been established by the sure method of the induction of facts. He may not be fit to undertake the work himself, but he will find competent men doing it for him. There are abundance of scientific men both willing and able to test every supposed discovery in science. Thus Dr. Bastian maintains that he is able to show cases of spontaneous generation. But on the other hand Professor Huxley and Professor Tyndall resolutely affirm that the evidence which he offers is defective. Religious men may leave scientific men to settle the question. It seems to me to be a question in which Christians, as Christians, have no interest. Believers in the Bible may, without being liable to be charged with inconsistency, assert, as Augustine did, that there is generation, not without a cause, but without an organised cause. But they may safely say in the meantime that the doctrine of spontaneous generation is not established according to the the canons of induction, and that the old doctrine *omne vivum ab ovo* has not been overthrown. When the doctrine has been proven, it will be time enough to inquire into its religious signification. There may be as much religion or irreligion, according as men use it, in the doctrine of spontaneous generation as in Huxley's doctrine of an ocean of protoplasm from which all living things proceed. Religious men will insist that the cause of life, be it organised or unorganised, is the operation of God.

Secondly, suppose the law to be established according to the canons of induction, what are religious men to do? I hold that it will be madness in them to resist it. He who believes in God is sure that truth must always be consistent, and he who has an enlightened faith in Scripture is certain that no truth of science can contradict it. He will therefore inquire into the religious signification of this new discovery.

Very likely he will soon find that it is not opposed to any genuine truth or to any statement of the Word of God, but merely to some popular or traditional belief which it is desirable to have rectified. Pious men were staggered when Copernicus and Galileo affirmed that the earth moved round the sun, whereas the Scriptures spoke so distinctly of the sun rising and setting, as I may remark, even astronomers are still obliged to do. There were Christians pained when Newton demonstrated that the movements of the planets were regulated by a law of arithmetic, forgetting that the Scriptures had spoken of God "hanging the earth on nothing," and that the power of God might be as clearly seen in a system governed by law as in operations proceeding lawlessly. In the beginning of this century there were religious people who set themselves against geology as inconsistent with Genesis. It is now shown that the account given by Moses three thousand years ago is in wonderful consonance with palæontology as to the successive days or epochs of the world's formation. Within our day the doctrine anticipated, as can be shown, by Leibnitz, has been established by Mayer, Dulong, Joule, and others, that the amount of energy in the universe is always one and the same; and some are wondering whether this does not place God outside of his own world, forgetting that this energy is the very power of God, acting in the way and measure which he has prescribed. The same impression may be deepened when it is proven, as scientific men seem to be on the point of doing, that gravitation is a modification (not a very strong one) of the one great power of God, acting according to law, for his own glory and our good.

In our day the keenest discussion rages round the question of development, where scientists are going beyond inanimate, and penetrating into the mysteries of animate nature, and showing that law reigns in the one as well as the other, the law being now one of succession. *Hypotheses non fingo*, Newton used to say. But in these days the boast of many is *hypotheses fingo*. I believe that the devising of hypotheses is an essential step in making discoveries. We may allowably suppose that the law is so-and-so, and then proceed to verify it. Gravitation itself was at first an hypothesis in the mind of Newton, abandoned for a time when reported measurements did not seem to sustain it, but resumed when better ascertained facts confirmed it. But then an hypothesis is to be regarded as a mere supposition till it is established by a wide and careful induction of facts. An hypothesis, it may be admitted, is at times of use, before it is positively proven, as combining and expressing a body of facts. It is thus we have had such hypotheses as "polar forces," "polarisation of light," and "a universal ether," provisionally serving a purpose, but some of them, I rather think, now waxing old and ready to vanish away. These suppositions do not, I believe, express the exact truth, and if rigidly carried out might land us in very serious error. In fact, the best scientific hypotheses require to be modified and adjusted over and over again before they exactly fit into the facts. Thus, scientific men holding the vibration theory of light had to make the vibrations transverse and not forward before they could explain the phenomena.

Now this is the view I take of the development hypothesis. All our younger men of science are

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sure that it contains important truth; and religious men are only injuring their cause when they deny this. Those of us who have to deal with educated young men know that were we to assert that there is no such thing as development, we should be laughed at by them, and lose all our influence over them. Scripture is full of development. The Jewish dispensation came out of the patriarchal and the Christian out of the Jewish, and I believe the millennium will grow out of the present missionary economy. But development, while it explains much, cannot explain everything. It implies something original, out of which the thing developed issues. Actual evolution, with its order and its purpose, its formal and final cause, has evidently a governing power to direct it. There are many important phenomena which cannot be derived from body, that is, from material or mechanical agency. No man has been able to show how life can come out of the lifeless, how sensation, pain, and pleasure, can be produced on the insensate, how knowledge can become an endowment of atoms, or consciousness, which is the knowledge of self, a property of an object which has no self, or how molecules by combination or collision, can be made to think, to discern, to reason, or rise to the ideas of moral good and evil, of holiness, of perfection, of infinity.

Here we have an effect for which we must look for an adequate cause; and we cannot find this in body or material force. These facts, by an incontrovertible logic, require us to call in mind and will and God. The grand work of the science of the time now present, is to determine rigidly what development can do, and what it cannot do. Religious men may let the investigation and discussion go on, and feel confident all the while that when they have given to the hypothesis all it can claim, with any show of reason, there will be left an infinitely wide region as the possession of religion, not unknown as Herbert Spencer maintains, but known as clearly as the land on which the sun is shining; and where we may see, if we do not shut our eyes, design and a moral government, and a God who is in all and above all.

Physical science, in its most advanced forms in the present day, seems to be more in accordance with Scripture than it was last century or the beginning of this. Lagrange and Laplace were then demonstrating that nature, if not interfered with, would go on for ever, and in this city Playfair was expounding the doctrine of the continuity of nature through all past and in all coming ages. No one, not even Paley or Chalmers, discovered any proof of evil in nature, of any disorder or disorganisation. When natural philosophy—and natural theology, it may be added—looked at the heavens, it was only to discover a universal and eternal harmony and stability. Plants and animals were examined only to find out the adaptation of every organ to every other, and to the whole. But all this has changed within the last few years. The heavens used to be regarded as embodying and symbolising eternal stability; it is now declared that they have come out of star dust. The intellectual man who sits in the chair of Playfair tells us that "all portions of our science, and especially that beautiful one, the Dissipation of Energy, point unanimously to a beginning to a state of things incapable of being derived by present laws—of tangible matter and its energy—from any conceivable previous arrangement." Sir William Thomson and Herbert Spencer concur in assuring us that our present state of things must come to an end; that our world is to be burned up with fire—a truth which a Galilean fisherman somehow or other knew eighteen hundred years ago. Naturalists have been obliged to look at the defects as well as the beauties and conveniences of the animal frame. The statement of the great physical philosopher Helmholtz is often quoted, that if a workman were to bring to an oculist of the present day as defective an instrument as the eye, he would return it to him. I have seen models of one hundred diseased eyes, and there are said to be twice as many maladies to which the eye is liable. There are physiologists who dwell with fondness, as if they delighted in it, on the ravages, accompanied with exquisitely excruciating pain, wrought on the bodies of the higher animals and of man, by parasite insects feeding on them. We have all felt that there are pain and misery in our present world; but geologists inform us that there has been a struggle for existence for millions of years in which races of animals have died of hunger or been extinguished by changes of temperature or other catastrophes.

Scientific men, who used to dwell so fondly on the order and benignity of the world, and of the power of the study of nature to assure and tranquillise the mind, are now complaining bitterly of its restlessness and its aimlessness. It is of some moment in this scientific age to have it acknowledged by our *savans* that there is evil in our world. It is the fact on which Revelation proceeds when it goes on to show a remedy in the *Logos* becoming flesh. Our *savans* have reached the same conclusion as the Preacher (Eccles. i. 8, 9), "All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done, is

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that which shall be done: and there is no new thing under the sun." We all know and feel how that earnest man spake truly when he said, "For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. viii. 22). Our advanced scientists are now joining in this groaning. The throes of nature, in the forms of storms, tempests, earthquakes, volcanoes, in the demon shapes of disappointments, disease, and death, are now answered by groans from the deepest hearts of our *savans*. The two Mills, father and son, had no profound sense of the perfection of the world, and were much impressed with its evils; neither of them regarded it as worthy of God. Comte used to fix attention on members of the body, such as the eye and the liver, so liable to become deranged, and which he affirmed could easily have substituted for them organs not liable to disease. Helmholtz dwells remorselessly on the imperfections in the structure of the eye. Herbert Spencer is obliged by his logic to admit that there is a reality beyond the appearances; but then we can know the appearances only. Professor Tyndall, in his "Hours of Exercise on the High Alps," says that there is something chilling in the contemplation of those terrible forces whose integration throughout the ages speaks of the saddening effect produced by the aspect of the mountain from its higher crags, "hacked and hurt by time." "Hitherto the impression that it made was that of savage strength, but here we have inexorable decay." Mr. Fiske, the expounder of Herbert Spencer in America, follows on the same strain: "There is little that is even intellectually satisfying in the awful picture which science shows us of giant worlds concentrating out of nebulous matter, developing with prodigious waste of energy into theatres of all that is grand and sacred in spiritual endeavour, clashing and exploding again into dead vapour balls only to renew the same wilful process without end; and a senseless bubble play of Titan forces without life, love, and aspiration, brought forth only to be extinguished." None of our narrow and exclusive divines who used to depreciate nature that they might exalt Revelation, ever denounced nature so sternly as do some of our *savans*, who see the evil, but, as not believing in Revelation, do not see the remedy, and do not believe that "the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii. 21).

II. How are Christians, I mean educated Christians, to view speculative Philosophy? Are they to welcome and receive it? Or are they to frown upon it and spurn it away? Our answer to this question will require to be carefully guarded.

First, The Christian religion professes to be suited to our nature and fitted to meet its wants; and great good may arise from expounding those ideas and sentiments of the human mind to which it is adapted. It is thus that in ancient times, and as a contribution of heathen thinking to our faith, Socrates, Plato, Aristotle, Cicero, thus that in modern times, proceeding on the way of natural reason, Descartes, Locke, Leibnitz, Reid, and Kant, have unfolded those principles on which theism is founded, and to which the Word of God appeals, as for instance the existence of God, and the essential distinction between good and evil. It is thus that Butler and Chalmers have stood up for the existence of conscience, and that John Müller has maintained the reality of sin,—for which the religion of Christ provides an atonement. All such inquiries into our deeper nature, and careful expositions of our loftier ideas and aspirations, such as the higher German philosophers and Coleridge have furnished, are to be weighed by thinking Christians, and welcomed if they can stand a sifting logical or inductive investigation.

Secondly, We must keep all such philosophic investigations distinguished and distinguishable from the simple declarations of the Bible. So far as Scripture is concerned, let us take it as it stands, inquiring what it says, looking only to the words, and giving an exegesis of them guided only by good sense and a common logic which even the peasant knows. Over-against this let us place the truths revealed in the mind or external nature after having carefully inducted and collated them. We may then compare them and discover that the two, each standing on its own foundation, support and strengthen each other. But let us never so mix them that we cannot discover which is religion and which philosophy. There is a risk on the one hand that Scripture misunderstood and misinterpreted be turned to an illegitimate use in hindering scientific and philosophic investigation, as when divines so understood Genesis as to resist the evidence furnished by astronomy and geology. There is a risk on the other hand that a pretentious speculation may swallow up and absorb religion. This was done by Origen, who interpreted the simple narrative of Scripture so as to turn it into an incongruous mixture of Eastern Theosophy and Platonic Philosophy. It may be admitted that Augustine, who had a philosophic talent not unworthy of being compared with that of Plato and Aristotle, did at times introduce a doubtful metaphysics into his theology. Some think that even Calvin, who was a great exegete, and did draw his divinity from Scripture, did sometimes, being a jurist of the highest order, put the truth in too rigidly logical and juridical

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forms. Our great American thinker, Jonathan Edwards, took no pains to separate his metaphysics from his theology in treating of such subjects as original sin and the freedom of the will. Everybody sees that Hegel, and Schelling, and Schleiermacher subjected religion to their philosophic theories, making the doctrine of the Trinity a philosophic thought, and the humanity of Christ merely a manifestation of a universal incarnation. All such identifications of philosophy and religion have on the one hand interfered with the freedom of intellectual investigation, and on the other hand corrupted the simplicity of the faith by foreign intermixtures. By all means let the two be friends and seek pleasant and useful intercourse, but they may profitably attend to the canny Scotch proverb that "freens 'gree best separate," and let them have distinct domiciles, from which they may visit each other only to return to their own independent homes. It is thus, by philosophy building on its own foundation and keeping its own position, that it can best lend an aid to religion.

The transcendental or *à priori* philosophy of Germany has run its course and finished it. The men who were so idolised an age ago, such as Fichte, Schelling, Hegel, and Herbert, have now no calculable influence over the thought of Germany or any other country, though they are still read by those who wish to make themselves acquainted with the history of philosophic opinions. Those British and American youths, who a quarter of a century ago so laboriously dug into the deep mines of the philosophy of Hegel, are not very willing to acknowledge that they have not got so much gold as they expected from their El Dorado. Even the Germans, serious people though they be, are apt to receive with a knowing shrug of the shoulder and a wink of the eye the American youth who posts from the Mississippi as fast as rail and ship can carry him to Berlin, demanding to be instructed in the philosophy of Hegel. The fact is, the philosophy of Hegel is dead, though not just buried. You could now count the Hegelians of Germany on your ten fingers, and the Hegelians of other countries on your ten toes. The general judgment now is that Hegel spent his life in an intellectual gymnastic, in which he denied what he should have assumed, and assumed what he should have denied; and constructed a palace of ice beginning with floating matter formed into a shining fabric, and dissolving into its original vapour. The grand speculative philosophy which began with Leibnitz and his optimism, or best possible world, allowing evil only as a sad necessity which God could not prevent, has ended in Schopenhauer and Von Hartmann, and an elaborated system of pessimism, in which all the evils of the world, moral and physical, are brought forth to the view in terrible colours, and shown to be in the very constitution and nature of things, always so far as nature has a will and intention. There are youths in various countries gazing at this *monstrum horrendum* with gaping eyes and open mouth, and wondering after it, not sure whether it is a spectre or a reality. It has to be allowed, and should be acknowledged frankly and gratefully, that thought generally, and our theology particularly, has been immeasurably enriched by the spoils captured in the great fight; in the lofty ideas of the good and infinite brought out to view to counteract the sensationalism which has come from Condillac in France, from David Hume in Scotland, and the materialistic school of England.

In the "thinking shop of Europe," the highest minds are now devoting themselves to the history of philosophy; of philosophy generally, ancient or modern, or of particular schools such as Plato, or Aristotle, or Descartes, or Kant. These historical and critical disquisitions have so far a good influence as keeping before the youthful mind the the great truths imbedded in the mind which was formed in the image of God, though they often tempt our young men from the study of the mind itself, and may leave the impression that truth is not to be found among these wranglings and shiftings of opinion. It is interesting to notice that Kant is as much appreciated and studied as he ever was, and his influence is now upon the whole for good, inasmuch as he defends fundamental truth in the mind, and especially as he gives a high place to the Practical Reason and the Categorical Imperative, guaranteeing an eternal and immutable mortality, the existence of God, and the immortality of the soul. Kant was stoical rather than evangelical in his ethics, and took little or no notice of sin. Schleiermacher delighted to dwell on the more ethical features of Christ's character rather than on redemption from evil. But Müller called attention to that sin which made it necessary that Christ must needs suffer and die. And now in the philosophy of of such men as Ulrici, and the theology of such men as Tholuck and Dorner, we have high philosophic truth brought to support religion and redemption, taking its place as the keystone of Christianity.

But meanwhile there is a lower current moving on with vastly greater power in a German form of Darwinism. In the pages of Haeckel it has become gross materialism and atheism. In the systems of others it has sought to raise itself to a higher place by connecting itself with the ideal

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philosophy; and has taken advantage of the subjective forms of Kant, and is employing a pantheistic phraseology which it has no right to use. It sets aside final cause, design, and intelligence, as separate from, and above the world, and leaves only physical development.

It may be laid down as a fact that the only philosophy of the present day which has life, activity, and zeal, is that which is founded on the investigation of the brain and nerves, and is called mental physiology, physiological psychology, or by other names more or less correct and expressive. Physiology has now advanced so far that it can take notice of the working of the cerebro-spinal mass, and has made a number of not very important discoveries of fact, and gathered around them a huge body of speculation. Lotze and Wandt in Germany, and Carpenter and Ferrier in Great Britain, have been diving deep into this mine, hitherto with only moderate success. They have found enough of metal to encourage them to think that they have struck a true vein, and there is a great rush towards the supposed mine of gold, and eager speculative youths, believing that the old stratum has run out, are turning to this new bed with eager expectations. Meanwhile, some of them are mingling the wildest speculations with the few facts they have discovered about the brain, and are rearing a pyramid on a point connecting their physiological discoveries with the theory of natural selection, indeed with the whole theory of Darwinism and development. They are trying hard to show how nervous action may produce consciousness, and intellect, and emotion, and will, and even generate our ideas of the true, the good, the infinite,—all this with no success. But a number of intellectually ambitious men are labouring each in his own sphere to accomplish this end, and a very powerful speculative thinker, Herbert Spencer, is seeking to combine the whole in a great system developing both mind and matter out of a grand unknown.

This is the philosophy, the only philosophy, which has influence in London and throughout England. I am not aware that it has travelled into Ireland, which has many other evils, but is not troubled with scepticism. But it has seats of strength in Scotland. It has been vigorously opposed by the older naturalist of France, but is defended there by M. Ribot and the *Revue Philosophique*. It has a place in our schools of science in America, but is opposed in nearly all our 300 or 400 colleges, male and female.

How is this powerful current to be met? So far as it discovers and establishes facts in physiology bearing on mental operations, it is to be encouraged. I have no doubt that, as the result of these investigations, we shall have some light thrown on the rise of some of our mental states. But it must be resolutely maintained that there is an essential distinction between mind and body. We know them by different organs; the one by the senses, the other by self-consciousness. We know them as possessed of different properties; the one endowed with extension in space and resistance of one body to another. No one has been able to say how bodily properties, such as attraction or chemical affinity, can produce sensation or consciousness or reason or purpose or determination or freedom of will. We here come to a wall of adamant which will throw back or knock down those who seek to break through it. We must hold resolutely and to the death that mind is not so associated with matter that the soul cannot exist without the body; and we cannot allow ourselves to be bereft of the arguments for immortality and the hope of life eternal.

The Scottish philosophy, with its ramifications in the Irish province of Ulster and in America, is especially the Presbyterian philosophy. All its great masters, such as Carmichael, Hutcheson, Reid, Gerard, Beattie, Campbell, Stewart, Ballantyne, Abercrombie, and Hamilton, belonged to that Church. Their aim was to construct a philosophy of consciousness, that is, to observe mental phenomena by the internal sense, and co-ordinate them in the method of induction. They carefully abstained from fashioning *à priori* theories of the universe; they did not pretend to be able to solve all the mysteries about God, the soul, and the world to come. They contented themselves with carefully noting and cautiously generalising the operations of the mind. The consequence is that they have never injured religion. Some of the moderate ministers in last century and beginning of this did preach academic ethics instead of the Gospel; but they did so in opposition to the advice of Hutcheson, the founder of the school, who recommended preachers not to introduce abstract philosophy into the pulpit. They defended the fundamental principles of religion, such as the existence of God and the spirituality of the soul, and they opposed the materialism of Priestley and the older Darwin. They inquired carefully into the nature of conscience, and established deep ethical principles, which Chalmers employed to show the need of an atonement for transgression. This philosophy had considerable influence in France in the early part of this century, and helped to train Cousin, Jouffroy, and the reaction against sensationalism, and is seen and felt in the present day in the philosophy of Saisset, Janet, Jules Simon, and others. It has had and still has influence for good in Ulster.

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Led by Wotherspoon, it migrated, like the Covenanting cause, into America. In the present day a philosophy, if not Scotch, yet conceived in the spirit of the Scotch, is taught in three hundred colleges of the United States and of Canada, some of which colleges are now worthy of being placed alongside of the great European colleges, and by far the greater number of which are spreading around them a wholesome moral and religious influence.

It must be acknowledged that in the land of its birth the Scottish philosophy has not the power it once had. Those who pursue philosophy in the country in which we have met are dividing themselves into two streams, one giving mere histories of philosophy, after the manner of the Germans, and the other making mind and matter substantially one. It has to be added that we have still representatives of the Scottish philosophy in Scotland, unfolding the operations of the human mind,—one of these a member of this Alliance.

What should Christian philosophy now do? It ought to hold resolutely that the investigation of the mind is the principal work of philosophy, and that it is to be investigated mainly by consciousness, which looks not to the brain and nerves, but to mental actions proper. But on the other hand, if it is to have any power in the coming generation, it must make itself thoroughly acquainted with physiology, and be prepared to adopt, nay, to advance, its discoveries.

Meanwhile there are certain principles which the Christian philosopher must uphold, and to which our thinking youths should be lashed as to a mast, that they may not be washed over in the storm :—

1. It must be maintained that truth can be discovered by man. For things have come to this pass that there are eminent men arguing that truth of any kind cannot be reached by the human intellect. "We know in part." Yes, only "in part;" but we do know so much of things; of mind and matter, of things and not mere phenomena in the sense of appearances, not of things "in themselves," which is a meaningless phrase, but of the *very things*, of things as they present themselves to our cognitive powers. On such a basis we can build other truths higher and higher. We must oppose the doctrine of Nescience, as it used to be called by German philosophers, or Agnosticism, as it is now called. Unguarded language used by Hamilton and Mansel has been turned by Spencer to ends from which these illustrious men would have shrunk. It creeps into philosophy in the form of the fundamentally wrong principle of the Relativity of Knowledge,—that we do not know things, but simply the relations of things, themselves unknown. The error is to be met by showing that by the powers given us by God we so far know the very things around and within us.

2. It must be resolutely maintained that God is so far known. Hamilton used to refer to the altar to the unknown God seen by Paul in Athens; but he forgot to tell us that the apostle, referring to this altar, said to the men of Athens, "Whom ye ignorantly worship, Him declare I unto you." The Word of God clearly declares that God can be known by his works. "For the invisible things of God are clearly seen, being understood by the things that are made." This should be shown to be the clear doctrine of reason. In revelation the God thus made known is represented as speaking unto us.

3. Vigorous opposition must be offered to the prevailing materialism of the day, with its debasing tendencies. This not the less because its advocates maintain that they are not materialists, which means, when sifted, that, like Hume, they believe in neither mind nor matter as substances, but simply as appearances,—they meanwhile explaining all things by material law, and falling back on a physical basis of all mental action, and thus giving, in fact, a thoroughly materialistic tendency to their philosophy in the common apprehension. There may be allowable room left for a difference of opinion as to what the relation between mind and body is, and religious men should never oppose inductive inquiries into cerebral and nervous action. But meanwhile they must hold determinedly that matter cannot explain the action of mind. Philosophy is competent to aid them here, and to show how wide the difference between electric and nervous action on the one hand, and ideas such as those of truth and infinity, moral good and God on the other.

4. It must be maintained that there is an essential distinction between good and evil. This distinction is removed, on the one hand, by pantheism, which makes all acts, even deceit, cruelty, and adultery, acts of God; and on the other hand, by materialism, which denies free-will, and makes every deed a physical necessity. There may be allowable disputes as to the essence of virtue and the psychological nature of the conscience; but it must be held that holiness, love, and mercy are good in themselves, and that lying, perjury, injustice, murder, are evil in themselves, and deserving of punishment.

5. It should be unflinchingly affirmed that there is such a thing as sin, which is not, as some argue, a mere negation, but a positive quality. Ingratitude is quite as much a reality as love,

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cheating as much so as truthfulness, and murder as pity and almsgiving. It is this unfathomable depth in our nature which leads us, as we feel it, to look around for something to fill it.

These are the foundation-stones of the temple of truth. Christians should see that these truths are taught in our colleges. Whenever they are denied in our educational institutions or by the public press, the Church should take steps to counteract the influence. For this purpose it should train a body of men, corresponding to the apologists of the early ages, and the Sabbath-afternoon lecturers of the Puritan period in England. I do not believe, indeed, that all private Christians, or even that all ministers of the gospel, are bound to do battle with the infidel. I have felt that some of those who have gone forth as soldiers to fight might have been better employed as labourers in tilling the ground, say in preaching the gospel or teaching a Sabbath school. But the Church of God, which is the ground and pillar of the truth, is required to have everywhere a body of men acting as defenders of the faith at all the points at which it is liable to be assailed, whether from the side of physical science, philosophy, or literary criticism.

DR. ROBERT WATTS, Belfast, read the following Paper on—

THE PERSONALITY OF THE SUPREME BEING.

"THE questioning impulse" is one of the most fertile of all the springs of human activity. Its universality proves it to be innate and original, and not the outcome of any process of development. It is, in fact, itself an indispensable condition of the development of man's intellectual and moral nature. Under the operation of this impelling force, the mind is urged backwards along the chain of being, and finding no resting-place in the seen, is forced to look within the veil and explore the *arcana* of the vast invisible.

Nor is this native element of our constitution a blind impulse. It is of a superior order, and depends upon intelligence for its rise in consciousness. Like the principle of causality, of which it is but the expression, it asserts its authority on the discovery of phenomena, and reveals its character and power by demanding an adequate cause. It will ask respecting the construction of a crystal all the questions it raises respecting the building of the pyramids; nor will it tarry in the domain of second causes, but finding among phenomena evidence of kinship, it will search for a cause of the relationship, and this search it will prosecute until it rests in one ultimate, supreme cause, possessing attributes sufficient to account for the origin and continued existence of the entire universe. Here then we are brought face to face with our theme—the character or attributes of that one supreme entity, which will be recognised by the human mind, under the force of this "questioning impulse," as adequate to produce and sustain the mighty fabric of this wondrous *Kosmos*.

The question, it will be observed, is not whether there is, or is not, one ultimate cause, for on this point all who put forth any recognisable claims to a philosophical standing are agreed. The point to be settled is, whether this one ultimate cause is a person, or a thing; for I do not know of any one, save Mr. Matthew Arnold, who hesitates to place it in one or other of these two categories. Of his reasons for this hesitation, notice will be taken hereafter. In the discussion of this question, of course, it is necessary that we have a correct apprehension of what is embraced in the idea of Personality. When we say that God is a person, we mean that he is a self-conscious, self-determining, intelligent power, as distinguished from an unconscious tendency in the nature of things, or from a blind force which acts without intelligence or volition; and we hold, that without doing violence to our own mental and moral constitution, we cannot regard the latter as the ultimate cause of the universe, or refuse to ascribe it to the former. The arguments in support of this position I shall merely state, as the chief object of the present paper is to deal with the leading objections to their validity which have obtained currency through the medium of certain classes of German and British literature.

Stated formally, the cosmological argument is: That which exists and has not the cause of its existence in itself, must have a cause outside itself. The existing Kosmos, with all that it contains, has not the cause of its existence in itself, and therefore must have proceeded from a cause *ab extra*. To this argument Strauss replies that it does not carry us beyond the Kosmos itself. "If everything in the universe has been caused by something else, and so on *ad infinitum*, what we finally reach is not the conception of a Cause of which the Kosmos is the effect, but of a substance of which individual cosmical phenomena are but the accidents. We reach," he says, "not a deity, but a self-centred Kosmos, unchangeable amid the eternal change of things." (*The Old Faith and the New*, p. 132).

This is not a fair statement of the argument. The argument is not that "everything in the universe has been caused by something else, and

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so on *ad infinitum*," the something else being found in the Kosmos itself. On the contrary, the argument proceeds upon *data* furnished by an investigation of the actual phenomena of the universe, which show that this reference of "everything" to "something else" within the Kosmos, is scientifically impossible. The oak may be referred to an acorn, or the acorn to a parent oak; the hen may be referred to an egg, or the egg to a parent hen; but neither in the one case nor in the other can there be found in the Kosmos a causal something else to which these organisms can be finally referred. And what is true of these is true of all organic forms. There is nothing in any existing form of life to account for its origin, and there lies between all forms and the inorganic world a gulf which science pronounces impassable by any of the forces of nature known to man. There is, therefore, no scientific warrant for saying, as Strauss does, that individual cosmical phenomena are but the accidents of a substance which he is pleased to name a self-centred Kosmos. Science has lifted the veil from this pantheistic, impersonal ultimate substance, has not only investigated its laws and forces, but subjected it to chemical analysis, and informed us of the results; and if any one wishes to worship at the shrine of Strauss's "All," he has but to visit the laboratory of the chemist. There he will find the pantheistic ultimate, "the impersonal but person-shaping All," ready labelled for his homage. If, however, he attempt to do him reverence, he must lay aside his scientific pretensions, and stop his ears against the remonstrances of his moral nature. In a word, science teaches that the phenomena of the Kosmos cannot be accounted for except on the assumption of a cause not to be found in the matter, or laws, or forces of the Kosmos itself.

The teleological argument is as follows: That which exhibits marks of design must have had an intelligent author; and as this is true of the universe, the universe must have had an intelligent author. Mr. Matthew Arnold objects to the extension of the principle of this argument beyond the works of man or the lower animals. Only within this sphere will he admit that design implies a designer. (*Obs.* To say that marks of design do not imply intelligence is all one with saying that marks of intelligence do not imply intelligence.) His reason for this limitation is that the principle in question is simply a fact of experience. We know from observation that watches are made by men and that honey-combs are made by bees. "The well and harmonious working of the watch or of the honey-combs is not what proves to us that a man or a bee made them; what proves this to us," he alleges, "is, that we know from experience that men make watches and bees make honey-combs." Applying this principle to the extension of the argument from design to works produced by neither man nor the lower animals, Mr. Arnold says, "We do not know from experience that an infinite eternal substance, all-thinking and all-powerful, the creator of all things, makes ears and buds. We know nothing about the matter; it is altogether beyond us. When, therefore, we are speaking exactly, and not practically and figuratively, of the ear or of a bud, all we have a right to say is: It works harmoniously and well."—(*God and the Bible*, pp. 102, 103.)

It will be observed that Mr. Arnold admits that, in the case of the ear or the bud, we say exactly what we say in the case of the watch or the honey-comb, viz., "It works harmoniously and well." In the former case, however, we add a fact from experience, viz., that a man or a bee must have been at work here, whilst, as we have no such experience in the other case, we have no authority for saying that there has been any one at work here. This is just what Hume says, in other words: "Can you pretend," says that eminent sceptic, "to show any such similarity between the fabric of a house and the generation of a universe? Have you ever seen nature in any such situation as resembles the first arrangement of the elements? Have worlds ever been formed under your eye; and have you had leisure to observe the whole progress of the phenomena, from the first appearance of order to its final consummation? If you have, then cite your experience and deliver your theory."—(Hume's *Philosophical Works*, vol. ii. p. 451.)

The position taken by both these writers is, that our only warrant for ascribing any work to a worker is the actual observance of the worker at work upon it or upon a precisely similar piece of work. As we have had no experience of this kind in the peculiar work of world-making, we have no warrant for the conclusion that the world has had a maker. The principle immediately underlying this position is, that the only relation between a cause and its effect is that of "contiguity and succession," or of instant antecedence and consequence, and that our only warrant for drawing an inference from the one to the other is the observed constancy of their conjunction. In a word, the cause, according to this phenomenal philosophy, is not to be inferred from the nature of the effect, but from the observed constancy of its conjunction with it. It is not from the inspection of a watch that we infer a watch-maker, but from the fact that we have seen men engaged

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in making watches. In observing the work we may be struck with the beauty and harmony of its movements, and be constrained to say, "It works harmoniously and well," but had we never seen a workman engaged upon it, or upon such as it, we would have no authority for referring it to an author at all!

Such is Mr. Hume's doctrine, and such also is Mr. Arnold's; and it rests on the assumption, that there is not involved in the relation between a cause and its effect any such thing as causal efficiency, or productive energy. Against such doctrine the human mind instinctively revolts. It is true we demand constancy of conjunction as a warrant for the inference of a causal relation between phenomena; but our reason for this demand is that such constancy is necessary to satisfy our minds that there is a causal nexus binding the consequent to its antecedent. The principle of causality is not satisfied by a mere observed conjunction, however constant, nor will it permit us to accept of anything as the cause of an effect which we have not reason to believe has produced it. This judgment is a fact of universal experience. No one ever regards anything as a cause simply on the ground of the constancy of its conjunction with another. This judgment proceeds upon the assumption that an effect, as its name implies, comes into being only through the efficiency of its cause. Men are acting on a primary indestructible belief, and not under a delusion, when they ascribe the motion of a train, not simply to its observed conjunction with an antecedent engine, but to the energy of the mighty agent by which the engine is itself impelled.

Nor will this primary belief permit us to rest satisfied while there remains a single element in the effect unaccounted for. If the smashing of a target at the distance of three miles be the effect, the mind will—and, constituted as it is, must—demand energy as an element in the cause of demolition; and if the phenomenon be repeated again and again, the observer will spiritually discern, in the complex cause, a manifested accuracy of aim, and will stand immoveable to it, that the effect was achieved by a force acting under the guidance of intelligence. In a word, it is a fact of experience, that the cause is discovered not by an observed antecedence and constancy of sequence, but by an analysis of the effect. In order, therefore, to warrant the conclusion that this universe has had a designer, it is not necessary "that worlds should have been made under our eyes," but that we should prove by an analysis of the Kosmos, as it now exists, that it exhibits marks of design. This done,—and it has been done again and again even by the heathen,—the human mind cannot, without doing violence to the laws of thought, avoid the conclusion of an all-wise and Almighty designer.

Bnt still further, instead of ascribing the watch to an intelligent agent because we have observed him engaged in the fabrication of it, we, on the contrary, judge of the intelligence of the agent from the skill displayed in its construction. Instead of saying there is skill here because we saw a skilful hand at work, we say the hand that produced such a system of adaptations was the hand of a cunning craftsman. We judge of the workman, not from the fact of his working, but from the character of his work. We conclude that he possessed intelligence because of the skilful adaptation of means to a definite end; and this judgment is based on the *à priori* principle, that the selection and achievement of an end by the use of appropriate means bespeak the existence and exercise of intelligence.

To set up against these facts and principles the artistic instincts of the lower creation is simply to insult our intelligence. "Just as instinct," says Strauss, "is an activity apparently displayed in obedience to a conscious aim, yet which, nevertheless, takes place without such aim, so is it likewise in regard to the productions of nature." —(P. 134.) Now what warrant is there for the assumption that a bee, for example, acts without a conscious aim in the construction of the honeycomb, in the adaptation of the comb to the ever varying environment, in the guidance of its flight, in the identification of the parent hive on its return from the distant field of forage, or in the summary expulsion of drones? These activities imply knowledge, and the existence and operations of such wondrous organisms are sufficient to demonstrate the existence of a conscious intelligence to which they owe their being. The whole phenomena are not accounted for when the honeycomb is referred to the bees, for they embrace both the bee and the comb, and the denial of conscious aim to the bee in producing such an exquisite piece of workmanship cannot repress the questioning impulse, or terminate the inquest. Constituted as the human mind is it must ask 'whence this piece of living mechanism that collects, and places in such admirable order, the constituents of that comb, and stores its cells with such delicious food for the distant evil day?' Even were it conceded that the worker is unconscious of an aim, and not only so, but as inanimate as a piece of machinery, the design, nevertheless, abides. It is impossible for any mind not warped with atheistic or pantheistic prejudice, to believe that such an arrangement for the manufacture and storage of honey is

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not the offspring of a conscious intelligence, who designed the bee, and endowed it with the capacity requisite for such an achievement. If the bee, which is the proximate cause, be destitute of conscious aim, and yet reveal, as even Strauss admits, an activity which *appears* to be obedient to a conscious aim, the human mind has no alternative but to regard it as the instrumental cause, and refer both the instrument and the manifested aim to a conscious Intelligence the author of both.

But the most potent of all arguments for the being and attributes of a personal God is the argument from our moral constitution. All men have the knowledge of the distinction between right and wrong, and this distinction is ever accompanied by a sense of obligation, or the conception of personal subjection to moral law. The law is apprehended and recognised as the law of our being, and as carrying with it personal responsibility to the author of our nature for the observance of it. This reference of the moral law to a moral governor is represented by Strauss as "nothing but the contrivance of our reasoning instincts," "in order to place it out of the reach of the violence or subtlety of our passions."—(P. 134-5.) This law, he however admits, "has been necessarily educed from the nature of man or the wants of society." In this account of the heavenward reference of the law he overlooks the fact, that the reference of the law to God is inseparable from the very conception of personal subjection to its claims. Our argument is, that a law admitted to be engraven in our nature carries with it, as some have apprehended, the conception of our personal subjection to a supreme moral governor. Our moral nature knows nothing of an impersonal ultimate moral authority. The idea of duty is at once the witness to our own personality and to the personality of the power to whom it is due. From those imaginings which created the impersonal Hindu Brahma, to those equally vain imaginings which, in the present day, would reduce all religion to the worship of an impersonal unknowable force, the creation has been achieved, not by the exercise of the moral faculty, or in satisfaction of the demands of our religious nature, but by a wanton and lawless exercise of the speculative understanding in defiance of the most imperative principles of our moral constitution.

Let us now, for a moment, look at the claims of the pantheistic substitute for the doctrine of a personal God. The following from *Sartor Resartus* gives as intelligible, and certainly as graphic an account of it as we can find: "O Heaven, it is mysterious, it is awful to consider that we not only carry each a future ghost within him; but are, in very deed, ghosts! These limbs, whence had we them? this stormy force? this life-blood with its burning passion? They are dust and shadow; a shadow system gathered round our Me; wherein, through some moments or years, the Divine Essence is to be revealed in the flesh. That warrior on his strong war-horse, fire flashes through his eyes; force dwells in his arm and heart: but warrior and war-horse are a vision; a revealed force, nothing more. Stately they tread the earth, as if it were a firm substance: fool! the earth is but a film; it cracks in twain, and warrior and war-horse sink beyond plummet's sounding. Plummet's? Fantasy herself will not follow them. A little while ago, they were not; a little while, and they are not, their very ashes are not. So has it been from the beginning, so will it be to the end. . . . Thus like a God-created, fire-breathing spirit-host, we emerge from the inane; haste stormfully across the astonished earth; then plunge again into the inane. Earth's mountains are levelled, and her seas filled up, in our passage: can the earth, which is but dead and a vision, resist spirits which have reality and are alive? On the hardest adamant some footprint of us is stamped in; the last rear of the host will read traces of the earliest van. But whence? O Heaven, whither? Sense knows not; Faith knows not; only that it is through Mystery to Mystery, from God and to God.

> 'We are such *stuff*
> As dreams are made of, and our little life
> Is rounded with a sleep.'"—(P. 163.)

In estimating these marvellous utterances it is best to let Mr. Carlyle's friend, John Sterling, speak. Referring to the passage just quoted, Mr. Sterling remarks:—"And this tallies with the whole strain of his character. What we find everywhere, with an abundant use of the name of God, is the conception of a formless Infinite, whether in time or space; of a high inscrutable Necessity, which it is the chief wisdom and virtue to submit to, which is the mysterious impersonal base of all existence,—shows itself in the laws of every separate being's nature; and for man in the shape of duty. On the other hand," adds Sterling, "I affirm we do know whence we come and whither we go!"—(Carlyle's *Life of Sterling*, p. 102.)

In a word, even as estimated by an attached friend, the doctrine avowed, despite "an abundant use of the name of God," is a pantheism as bald as was ever dreamt of in the speculations of the Brahmans. Like these Hindu *savans*, he has reduced the universe to a unity, but the base of that unity is like theirs, an impersonal essence, which reveals itself as well in the war-horse as in the warrior that bestrides him. Both are but

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the manifestations of the one impersonal force which lies veiled behind, or reveals itself through, the shadowy unrealities which flit across the stage "for a few moments or years," and then retreat beyond the reach of plummet or fantasy into the vast inane.—Such is pantheism, whether in India or England, in Benares or Chelsea. There is but one being in the universe, and all that is seen and temporal is but the ephemeral unfoldings of its one impersonal, unknowable essence! That one being is God. From him all the phenomena of the heavens and the earth come forth in one eternal, ceaseless flow, and into him they all return. In answer to the questions, Whence? and Whither? every phantom link in this eternal series, war-horse, or warrior alike, replies, "From God to God;" and in answer to the question, "What are you?" one and all respond, "We are manifestations of the divine essence." When questioned about duty, the human elements of the series, which are the only qualified respondents, resolve that ethical notion into a willing submission to that high inscrutable necessity which, with all the imperiousness of a relentless fate, without conscience or consciousness, presides over "nature's grand progression, from the inorganic to the organic, from the formless to the formed, from blind force to conscious intellect and will!"

Such is pantheism; and one would think that the mere statement of it were a sufficient refutation. As, however, its dreamy sentimentalism, especially when expressed in the terms of an impassioned rhetoric, possesses a peculiar attraction for minds unused to trace phenomena to adequate causes, or to trace the connection between principles and their consequences; and, moreover, as these Godless, demoralising speculations, in one form or other, both in prose and in verse, have already, to a most deplorable extent, permeated and vitiated our national literature, there is no need to offer an apology for submitting a brief outline of the argument against this monstrous delusion.

In the first place, the fundamental postulates of the system are both absurd and irreconcilable. Without the least authority, and without one word of argument, it is affirmed, on the one hand, that the phenomenal is unreal—that all phenomena are mere shows and unrealities; and, on the other, that there is, behind all this show and seeming, a real being, who (or which) is ever revealing himself, or itself, *in* and *through* these ever-shifting unrealities. That is (1.) the phenomenal is unreal, mere show and seeming, and yet, (2.) the only real being is manifested *in* and *through* this endless delusive flow. Surely it is manifest that the second proposition requires, as a preliminary to any attempt to prove it, the rejection of the first. If the phenomenal be unreal it can furnish no warrant for the inference of a subjacent reality. If the premiss be unreal, so must the conclusion.

In opposition to all these unwarrantable assumptions, we prefer to credit the testimony of our senses, as these philosophers themselves are wont to do when they are outside their studies, and to believe that both the organic and inorganic worlds are veritable realities. This we must believe, or else become absolute nescients; for if we cannot trust the testimony of our senses, it must be because of the untrustworthiness of our nature, and if our nature is not to be trusted, there is an end to all science and philosophy, and our knowledge, so called, whether it be of ourselves or of external nature, is a mere phantom of the fantasy, and ours must be the goal of the Chian sceptic, who did not know that he did not know. Indeed, even such knowledge as that of Metrodorus would be impossible; for before we can know that we do not know, we must know that those powers by which we make the discovery of our own ignorance are worthy of our confidence. *Ignoramus* must be pronounced with a proviso, and the proviso itself must be regarded as merely provisional, to tide over the ever-recurring emergencies of an absolute scepticism.

And no less paradoxical, and irreconcilable with pantheism, is the notion of the Me, which figures so largely in this incongruous philosophy. "God is omniscient," says Strauss, "because he embraces all finite intelligences, who, in their sum total, represent all possible degrees of knowledge." The ground taken is, that God becomes self-conscious pre-eminently in man. This brings the question into the sphere of our own consciousness, and puts every man in a position to judge of the validity of this pantheistic dogma. Questions coming within the sphere of consciousness are to be settled, of course, simply by the testimony of consciousness. The only point to be determined, therefore, is, "What does consciousness testify in regard to our Me?" As stated by Fichte and others, the Ego supposes the *non ego*. Without indorsing this assumption, let us see how it agrees with the doctrine of a sole, universal, and impersonal substance which attains to conscious intelligence in man. If there is any testimony of consciousness which stands out pre-eminently unchallengeable above all others, it is that which it bears to our distinct, individual subsistence. A conscious intelligence says, as he feels, I am distinct from the whole universe. It is objective to me, and I am objective to all that is intelligent, or animate, or inanimate, in it. This is, of course, all one with saying that I am distinct from the so-called universal, impersonal substance, with

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which pantheism would identify me. If that substance attains consciousness in me, how is it that the one deep, abiding conviction of my very being is that I am different from, and objective to this all-comprehending substance? This is a very different experience from the self-consciousness of pantheism, which adds to self-consciousness the consciousness of a superior unity, in which both the Ego and the non-ego are contained, and by the assumption of which they are explained; a unity which lies behind them and reveals itself in and through them, becoming conscious and intelligent only in the ephemeral intelligences which appear on the bosom of its infinity for a little while, and then vanish away.

Now this is all sheer, unverified assumption. There is no warrant whatever for this extension of the phenomena of consciousness. Self-consciousness does not embrace any such experience as the cognised phenomenon of a superior unity in which both self and not-self are contained. Self-consciousness discriminates self from everything finite or infinite. What is it but the consciousness of distinct individual subsistence? To merge this feeling in the feeling of a superior, all-embracing unity, is simply a psychological impossibility, and, were it possible, the result must be the annihilation of self-consciousness. Let any one make the experiment, and he will find that he can think of this higher unity in which pantheists would merge the Me and the Not-Me, only as distinct from himself. Even accepting, then, the pantheistic condition of personality laid down by Fichte, the doctrine has not only no foothold within the sphere of consciousness, but is in direct antagonism to its express testimony. The verdict of consciousness is, that self-consciousness is simply the consciousness of self, and consciousness of self is always accompanied by the indubitable conviction of the individuality, or distinct subsistence of the conscious subject. In self-consciousness, therefore, there are revealed the elements of an irrefragable argument against the pantheistic dogma, which adds to the actual phenomena of consciousness the consciousness of a higher unity, which, despite its own impersonality, projects the shadow of its existence across the sphere of the personal experience of a conscious agent, claiming at his hands the homage of a God! But this condition of personality assumed by pantheists is not accepted, however high the philosophic authority that may be cited in its support. Sir William Hamilton says: "The third condition of consciousness which may be held as universally admitted, is, that it supposes a contrast—a discrimination; for we can be conscious only inasmuch as we are conscious of something; and we are conscious of something only inasmuch as we are conscious of what that something is,—that is, distinguish it from what it is not. This discrimination is of different kinds and degrees. In the first place, there is the contrast between the two grand opposites, self and not-self,—ego and non-ego—mind and matter. We are conscious of self only in and by its contradistinction from not-self," etc.—(*Lect. Met.*, vol. i. p. 202-3.)

Now it may seem presumptuous to challenge a doctrine so generally admitted by theists as well as pantheists. But even at the risk of the charge of presumption, it is proposed to test its validity. It will be observed that the ground taken by Hamilton, which is the common ground on this subject, is that consciousness implies discrimination, and discrimination implies contrast, and hence, that we are conscious of self only in and by its discrimination and contradistinction from not-self.

In examining this position it is not unnatural to raise the question, "Who is it that performs these acts of discrimination, and sets in array on either hand the elements of this contrast, and marks them out as diverse and contradistinct, and what is the condition of the agent at the outset?" Sir William Hamilton says it is we who perform these acts. Now as these acts are acts of judgment, how comes it that they are performed by unconscious agents? for unconscious, on the hypothesis in question, they must be, as consciousness is the result of the act of discrimination and of the instituted contrast, and can have no existence prior to these acts. The doctrine is, that I am not conscious at all until I have compared the phenomena of my own consciousness, and instituted contrasts among them and discriminated between self and not-self. How, it may surely be asked, can I do all this without having first attained consciousness of self? If it be alleged that we come to consciousness *in* the acts specified, we have still to account for the initiation of the act by an agent as yet destitute of consciousness; and if it be alleged that we are waked into consciousness by the action upon us of our environment, this does not prove that the consciousness of self is not antecedent to the conviction that we have been acted on by an agent foreign to us. Through the avenues of our senses external objects address themselves to us, but it is from the throne of self-consciousness we pronounce them diverse, and discriminate them from ourselves. The sensations they produce are interpreted by a living, self-conscious intelligence, possessing *both*, prior to the framing or utterance of the judgment of externality and objective subsistence. External objects, by their action, may awake us to consciousness, but the question is, "to consciousness of what?" That

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we have a sensation? Even this implies that *we* are conscious that *we* have it. This consciousness is antecedent, and indispensable to any judgment of reference to external objects. All such judgments come under the head of reflex acts, and presuppose a self-conscious agent capable of receiving and judging of testimony. If any one contend that all this can be accomplished by an agent prior to self-consciousness, or insist that such exercises are the necessary conditions of the discovery of our personality, there remains no alternative save that already tried. There is no tribunal to which an appeal can be carried from the high court of consciousness. He who will not abide by its testimony places himself outside the pale of mental philosophy. There is no psychological provision whereby the process he contends for could be originated or consummated. View the process as we will, the conducting of it prior to the self-consciousness of the agent is beyond the range of the possible. In a word, self-consciousness, the consciousness of self or of personality, is antecedent to any process of discrimination, comparison, or contrast, to any reference *ad extra*—to external things.

The bearing of the doctrine now established on the question of the Personality of the Supreme Being is obvious. Pantheists lay it down as an axiom that personality implies contrast with, and apposition to, something else by which the person is bounded and limited. As Strauss puts it, "Personality is a self-concentrated Ego in opposition to another Ego; on the contrary, the absolute is the infinite, which embraces and contains all, and consequently excludes nothing. An absolute personality is therefore sheer nonsense, an absurd idea. God is not a person by the side of and above other persons; but the eternal movement of universal existence which is only realised, and becomes objective in the subject. The personality of God must not therefore be conceived as individual, but as a universal personality, and in place of personifying the absolute, we must learn to conceive of it as personifying itself *ad infinitum*."

Our authority for the rejection of this fundamental postulate of pantheism has been already stated. The axiom assumed professes to be a deduction from the very idea of personality, but when the contents of consciousness are investigated, it is that there is no trace of the alleged opposition of the Ego to anything else, save as an act or process of an agent antecedently conscious of his own personality. The sole conditions of personality therein revealed are life and intelligence. A living intelligence is, by virtue of his life and intelligence, self-conscious, conscious of self, that is, conscious of his own personality; and such a being must, by virtue of the constitution of his nature, be self-conscious, even though there existed neither mind nor matter besides himself—though he were himself the sole entity in existence. The contrary doctrine, on which pantheists found their chief argument against the divine personality, involves, as has been seen, the patent absurdity of a being who is destitute of consciousness, instituting a comparison of himself with objects external to himself, and contemplating them as distinct from himself!

The "Reconciling Philosophical Conception," proposed, avowedly in the interests of pantheism, by a writer in the *Contemporary Review* for May last, which assumes that our consciousness attests "that sensibility and living force belong to all existence actual or conceivable," is liable to the fatal objection that our consciousness bears no such testimony. The phenomena of consciousness reveal themselves as belonging to *the two distinct categories of the me and the not-me*, as already observed; and equally emphatic is their testimony regarding their character as animate or inanimate, as organic or inorganic. The author of this "Conception" appeals to the voice of the people, and holds that "the philosophy which sets that voice at defiance is, and must ever be, a philosophy in the air." Thus tested, the Conception which attributes life or "*livingness*" to every object in the universe, must be transferred from the Commons to the Upper House, for the distinction between the animate and the inanimate which this notion ignores is as widely prevalent as the human race. If Mr. Main can obliterate this distinction and prove that when one perceives and feels a piece of rock-crystal, the rock-crystal perceives him, and feels for him, he may succeed in reconciling philosophy and religion to his pantheistic Conception. Theologians in general do not attach much importance to the purely ontological speculations in which some theists have indulged; but fair-play would seem to demand, in passing, some remarks on Mr. Arnold's recent review of the celebrated argument of Descartes, from the *ideal*, to the *actual* existence of a perfect being. Substituting for "*being*" and "*existence*" the alleged equivalents, "*breath*" and "*growth*," Mr. Arnold charges Descartes with arguing from the conception of one who "*breathes*" and "*grows*," to the actual existence of one who neither "*breathes*" nor "*grows*," but who simply "*operates*." But having tied down Descartes to the "*breathing*" and "*growing*" conceptions thus forced upon his language, our critic selects for himself, as the meaning he chooses to attach to "*being*" or "*existence*," the simple idea of "*operation*," and glorying in an alternative meaning which is as manifestly open to Descartes as to him, imagines

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that he has freed himself from all obligation to affirm or deny anything about the character or nature of that *something* whose *operation* he is compelled to recognise! It is only when one remembers that Mr. Arnold was "formerly professor of poetry in the University of Oxford," that he can account for such illogical mental processes as are revealed in this review of the justly celebrated Cartesian speculation.

But let us look more closely at the position in which the former professor has entrenched himself. His doctrine is that "we are not at all in a position to affirm God to be either the one or the other"—either a person or a thing. This, he alleges, would be "attempting an exhaustive division into things and persons, and attempting to affirm that the object of our thought is one or the other, when we have no means for doing anything of the kind, when all we can really say of our object of thought is, that it operates." What this "*it*" represents, Mr. Arnold will not venture to say. He feels embarrassed every time he refers to it. But he has ventured to baptize it with the marvellous name of "The Eternal, not ourselves, that makes for righteousness." This he occasionally fills up—for even poets require a background for attributes, by giving to the Eternal as its subject a something which he calls "power." The full title of his God, therefore, is, "the eternal power, not ourselves, that makes for righteousness." All he professes "to have ascertained about this power is, that it has an effect upon us, that it operates." It is simply a law, just as gravitation is a law. And when he says it is "eternal," he is careful to guard himself against the charge of any resort to metaphysical conceptions. By "eternal," he means simply the period of duration through which men have tested or observed the operation of this power. "From all that we have or can make out it holds good; and we believe, therefore, that it will go on holding good."—(Pp. 91-2.)

On this theory it may be observed: 1. That while its author tries to keep clear of metaphysical conceptions, his whole teaching is based upon a metaphysical speculation. One cannot get rid of metaphysical conceptions by rejecting the intuitional theory of the origin of our knowledge, and adopting the theory of development. The sentences quoted above afford a striking illustration of the truth of this remark. What is Mr. Arnold's eternal power but a metaphysical conception? When told that "the personal God who thinks and loves is as verifiable by experience as his own eternal power that makes for righteousness," he replies that he does not mean "by *power* some material agent, some body, some gas." "We no more pretend," he adds, "to know the origin and composition of the power that makes for righteousness than of the power that makes for gravitation. All we profess to have ascertained about it is, that it has an effect upon us, that it operates." Surely it must be manifest that this *undefinable*, which is not a material agent, which is not a body, which is not a gas, which does not address itself to any of our senses, is neither more nor less than a metaphysical conception; and surely it is equally manifest that, if verifiable at all, it must be verified by a process which penetrates beyond the phenomena of its operations through the *à priori* conception of causality. In speaking of a power which lies behind the phenomena revealed in connection with the vindication of righteousness and the repression of iniquity, and which guides the currents of human history so as to secure these results, he is speaking as a moral philosopher who has achieved a generalisation warranted by the moral history of the race. He is, in fact, simply reiterating, as he acknowledges, the doctrine of Bishop Butler, that the constitution and course of nature is such that, in the long-run, vice is punished and virtue rewarded.

2. The name by which this power is designated is entirely inadequate to express what the facts specified demand. A power which makes eternally for virtue and eternally against vice is not well described by saying that it is "the eternal power, not ourselves, that makes for righteousness." This power, one would think, might fairly be designated "a virtuous power." Mr. Arnold thinks he is not bound to set it down under the head of either persons or things. He refuses to classify it at all, and thinks he has gone far enough when he has called it "the eternal power that makes for righteousness." In giving it this name, however, he has furnished the material for his own refutation. A power that makes for righteousness must deal with the minds of moral agents by a well-arranged moral system. It were too late for such a power to enter upon the theatre of action after both the agents and the system were constituted; for if it is always to succeed in making for righteousness, the system must be founded in righteousness, and the agents so constituted as to be capable of moral government. Either, then, this power must have brought both the agents and the correlative moral system into being, or it found both in existence when it assumed its sacred rectoral functions. On the former hypothesis, it must be regarded as a creative power, and on the latter, we must hypothecate another, and a superior power, which not only "makes for righteousness," but originates moral agents and devises moral systems adapted

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to the promotion of virtue and the restraint of vice. To withhold from this power the attributes of morality and intelligence, and thus rule it, by implication, out of the category of personality, is simply to deny what our own moral and intellectual nature demands.

But apart from the questions thus raised—questions which must force themselves upon the attention of any thoughtful person—let us, for a moment, look more closely at what is implied in regard to the nature of this power in the fact that it so controls moral agents as to make eternally for righteousness. As this power is, by the hypothesis, "not ourselves," as it is not so identified with us as to enter into the constitution and essence of our being, it must produce effects of the class specified—moral effects—by acting upon our moral nature. It must therefore understand the constitution of moral agents, and be able to judge of motives. It must, in fact, be possessed of all the attributes and prerogatives of a moral governor; and, if it is to succeed in the administration, must be recognised by its subjects as a living, ever-present, omniscient Being, whose authority is unquestionable, and whose power to reward and punish is beyond doubt. The difference between such a power and a living, personal God would seem to be infinitesimal. A power which can do all that an intelligent moral governor can do, which can deal with moral agents through the most delicate appliances of a moral system so as to secure, beyond failure, the triumph of righteousness over iniquity, is a power which satisfies all the conditions of personality, and cannot be looked upon by any one who will consider what is implied in the administration of moral government, as a mere abstraction, or as a blind, unconscious, persistent force. One may try to satisfy himself by calling it a power, and distinguishing it from other powers, such as gravitation, by assigning to it the department of moral agency, and then label its activities with the term, "makes for righteousness," instead of the term, "governs righteously," but his satisfaction must be as shortlived and unstable as the phenomenal, superficial philosophy which gave it birth. As soon as he looks beneath the surface, and considers what is implied under the vague notion of "making eternally for righteousness," he must invest this abstract power with the attributes of intelligence and righteousness, exalt it to the throne, and place in its hands the sceptre and sword of the empire of moral agency. In a word, he cannot avoid the deification of this ultimate "power that makes for righteousness" except by an unphilosophical tarrying in the outer court of mere phenomena, and, in defiance of the very instincts of his nature, refusing to refer the moral character of the administration to the moral character of an administrator.

In a word, a power that makes for righteousness is a power that governs moral agents righteously; and a power that governs moral agents righteously is a righteous power; and a righteous power is a power which discriminates between right and wrong, and acts in conformity with the distinction. Such a power can never be regarded by intelligent moral agents as a mere vague, undefined abstraction. By a process which Mr. Arnold calls a "personifying anthropomorphic process," and which he admits is "native in man and ineradicable" (p. 94), all, but the most morally degraded, will ever reach the conclusion, that such a power has this much in common with man, the capacity of distinguishing between right and wrong, and the power of giving expression to its love of the former and its hatred of the latter. Mr. Arnold and others may designate such a process anthropomorphic if they please—nor have I any objection to this designation of a process which it is admitted is the necessary outcome of human nature—and they may endeavour to shake confidence in such a process by nicknaming its resultant conception "an overgrown man;" but call the process, or its result, by whatsoever name they will, they will never disprove the validity of the one or the legitimacy of the other. The dimensions of the personality, it will be observed, is not the point in question. All that is essential to the common theistic position is, that the power possessing the moral attributes revealed in its acts, must be present throughout the whole empire of moral agency. Mr. Arnold's "power that makes for righteousness" without knowing anything about moral distinctions, is presumed to have the same range of presence and activity. He would not, however, think of designating it an overgrown moral ignoramus. All that we need to prove, as against the morally nescient theory of moral government, is that the power whose existence and uniform action for the promotion of righteousness our opponents recognise, possesses all the essential elements of a moral intelligence. On the question of the quality of this power we are agreed, while we differ simply in regard to its attributes: with what degree of reason on their part it is difficult to discover. If a power reveals its existence and character so that even Mr. Arnold can distinguish it from gravitation, surely it must, thereby, disclose somewhat in regard to its qualities. It will not do, after such discrimination, to say, as he does, that we know nothing about it beyond the mere fact "that it has an effect on us, that it operates" (p. 91), for this is all the means we have of knowing other personalities besides ourselves. We

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know that they are not ourselves, and that they have "effect on us, that they operate;" and it is only by their effects on us and by their operations that we are enabled to ascertain their existence, relations, and character. "By their fruits ye shall know them," is the rule in judging of powers as well as of persons. A power which produces effects diverse from those produced by gravitation is diverse from gravitation, and is known to be diverse by the diversity of its effects; and a power producing the same effects as those produced by gravitation is, and must be, identified with the power of gravitation. In like manner, and by virtue of the same law of thought, a power which produces effects such as an intelligent moral agent produces, must be regarded as a moral intelligence, and he who ascribes to it such effects and yet denies its personality, is fairly chargeable with admitting the premises and denying the conclusion. This is simply saying that a cause is known by its effects, a principle wittingly, or unwittingly, recognised by Mr. Arnold himself when he distinguishes his uncategorised power from "the power that makes for gravitation." We conclude, therefore, that we are warranted in claiming that a power which produces "effects on us," thereby furnishes the data for its own verification, and that the only way in which any power can conceal from us its nature, is by holding its characteristic activities and operations in absolute abeyance.

This power so operates as Mr. Arnold teaches (p. 91), that "both by the operation of the law itself and by man's inward sense of affinity and response to it," it comes out "that our welfare, which we cannot but pursue(!), is inextricably and unalterably, and by no procuring of ours, but whether we will or no, dependent on conduct." Having said this he asks in triumph, "Surely Mr. Dunn does not think that we have the same experience of God as a person who thinks and lives, which we have of this?" The answer is furnished by Mr. Arnold himself. It is this experience which satisfies us that we are under the rule of a moral governor. This law so operates, and there is in us such a sense of our relation to it, that it convinces us of sin. This conviction fairly analysed reveals the fact that the self-condemnation incident to transgression is not simply a sense of the incongruity of our acts with the law, but a sense of our guilt as offenders against a righteous lawgiver. What Mr. Arnold regards as a mere experience of law, is neither more nor less than our experience of a law as administered by a moral governor; and the experience he has described is simply the data of the moral argument for the being and attributes of God. Conscience knows nothing of allegiance to a legal abstraction. The throne before which it commands us to bow, is not the mere symbol of authority, but the august seat of a living omniscient moral intelligence, whose favour is life and whose displeasure is death.

In a word, the universe is a Kosmos, an orderly arranged system, and therefore a product of thought. As its myriad combinations imply adaptation in its ultimate elements, these elements themselves can be accounted for only by assuming the existence of an antecedent thinker or personal intelligence. Nor will "the questioning impulse" permit us to rest even in this high conclusion. As the Kosmos culminates in a system of moral agency, we are compelled, if we would avoid doing violence to our moral nature, to rise above mere intelligence and causal efficiency, and ascribe to this antecedent personal intelligence the attributes and prerogatives requisite to the origination and conduct of a system of moral government as wide reaching as the empire of moral agency. To this conclusion we are impelled by the very constitution of our intellectual and moral being, nor can we stop short of it, except we shut our eyes against the evidences of thought exhibited in the universe, and harden our hearts against the remonstrances of the moral monitor within.

Dr. Thomas Smith, Edinburgh, gave in the following paper—which the Council agreed to publish, though from want of time it could not be read—on

POPULAR INFIDELITY.

If I apprehend aright the nature of the task which has been assigned to me, it is not to refute infidel arguments, or to vindicate the perfect truth and unspeakable preciousness of the Christian faith, or the divine authority of its records, but rather to give an account of such form or forms of infidelity as are popular amongst us, that is, such as prevail, to a greater or less extent, among our *people*. That term, it is manifest, must be used without reference to social distinctions, but rather with reference to the intellectual conditions of the men and women of our community. By *popular*, I mean not indeed *unintelligent*, but *unintellectual*, and include under it those belonging to all classes of society, from the highest to the lowest, who do not habitually engage in intellectual pursuits, whether scientific or philosophical, and who do not follow the principles, however they may be influenced by the conclusions, of those who do engage in such pursuits. It will be my part to tell what I know as to the forms of unbelief which unquestionably exist, to no inconsiderable extent, amongst this class, which necessarily includes the vast majority of every community. The question as to the actual extent to

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which infidelity obtains amongst our people I am not able very definitely to answer, either positively, or by comparison with the extent to which it may have prevailed at other times among our people, or the extent to which it may prevail among other peoples now. I do not think that a very large percentage of our people would describe themselves as infidels, if they had occasion to classify themselves according to their religious convictions, and yet I fear that a very large number, if they spoke truly of themselves, would have to declare that they are not, to any appreciable extent, under the influence of Christianity, as a source either of motive to conduct, of very lively hope, or of very distressing apprehensions. There are, indeed, in most of our large towns and cities, small bodies of professed infidels, who meet in some obscure hall, generally on Sabbath evenings, and declaim very strongly against Christianity, and in favour of secularism. The frequenters of those meetings generally consist of three widely distinct classes. There are a few men of deep earnestness, whose minds have been unsettled by those questions which are so easy to ask and so difficult to answer. These men, I take it, are not numerous. They are generally men of fair character, sometimes of very noble sentiments. Nor are they consciously dishonest in stating that they are in search of truth. But then they have made up their minds beforehand what must be the character of the truth which they will accept. They would rejoice in a kingdom of heaven which they might enter as strong men, but they turn away with contempt from that which they must enter as little children. I have said that men of this class are comparatively few in number, and this is necessarily so, because they do not, and cannot, continue long in that condition of mind. They are either led into the truth by the grace of God, acting frequently through the instrumentality of sore affliction, or else they gradually decline into sullen misanthropy, if not into reckless immorality. I have personally known several men who have followed one or other of these courses, some who have gone through a stormy period of agonising doubt and heart-rending uncertainty, but who have eventually attained the blessedness of humble, intelligent, zealous Christians;—some too, alas! who to all human appearances, might have been won into the right way had they been brought under salutary influences before they had unhappily committed themselves to the advocacy of a system which they had not very firmly embraced, and while they were rather seeking arguments to support opinions which they had been led by various influences to profess, than impelled by the strength of their convictions to defend by arguments a system which had really commended itself to their understandings as true, and to their affections as good. In absence of such salutary influences, and from the impossibility of their remaining long in a condition of neutrality, they have naturally and almost necessarily gone further and further away from the truth, and have come to occupy the chair of the bitter scorner. What they have never loved they have soon ceased to fear. Their infidelity has generally taken the form of almost savage misanthropy, and of Ishmaelitic hatred of men and God. So far as my observation goes, and as might be expected, these men constitute but a small minority of the members of the infidel coteries that I am describing. The far larger proportion consists of young men of little thoughtfulness and abundant loquacity, who have no love of truth, and no love of goodness, who are mere parrots to repeat the reckless assertions of Mr. Bradlaugh and the contributors to the *National Reformer*, boasting of free thought, while thought and freedom are equally strangers to them, and sneering at the Bible which they have never read, and at the religion which they have never looked at save in the bitter caricatures of its unscrupulous adversaries. These men have reasonably no faith in one another, and hence their societies are wholly destitute of cohesion. With one such man I was brought into frequent intercourse some years ago. He was, through virtue solely of a glib tongue, the leading man in the small society in Edinburgh, but he was thoroughly distrusted by his associates. He had got some control over the funds of the association, and was strongly suspected of betraying his trust. I lost sight of him for a time. Then I had a letter from him, written in London, to the effect that *I* would be pleased to hear of his "conversation" to Christianity, and that *he* would be pleased if, by return of post, I would send him a post-office order for a small sum of money. He was a miserable sneak from first to last. I had no pleasure in the announcement of his "conversation," and I did not afford him the pleasure which he anticipated from the remittance. His malversation, and the genuine conversion of another prominent member of the society, led to its virtual dissolution, and I do not know whether it has now even a nominal existence. There is a third class belonging to almost all these societies, whose history is an extremely sad one. They have been prominent members of young men's Christian associations, active Sabbath-school teachers, noted conductors of prayer-meetings, and deliverers of evangelistic addresses. Hypocrites they have probably not been to a greater extent than that they detailed as their own the religious experiences of others, described them-

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selves as having been almost impossible sinners, and as being almost impossible saints, told of wonderful conversions as effected by their own instrumentality of which they had read accounts in tracts, and with affected humility disclaimed any merit beyond that of being the specially chosen agents of God in effecting those conversions. I have said that they probably were not hypocrites to any greater extent than that. But if the question were put to me, What degree of hypocrisy *could* be greater? I confess that I should have difficulty in framing an answer. At all events this of necessity broke down in their minds the sacred middle wall of partition betwixt truth and falsehood, and left them ready to make shipwreck of their faith on the rocks of intemperance or sensuality. Then knowing something of the character of the gospel, they have instinctively felt that it must be destroyed or it would destroy them. And so in imaginary self-defence they have set themselves, with a degree of animosity far exceeding that of the other classes to which I have referred, to maintain the unequal contest. They have put good for evil and evil for good, sweet for bitter and bitter for sweet, light for darkness and darkness for light, and have rejoiced in the extreme of immorality into which they have themselves gone, or into which they have led others, as being furthest from that system of perfect purity from which they have apostatised. Thanks be to God, these are not numerous, but even one of them may do much evil. Upon the whole, then, I should say that those small bands of professed infidels are not very formidable. As societies they lack organisation, their members generally lack positive convictions. Their views are most clumsily exhibited in the columns of the *National Reformer*, which advocates no system, but is open to every attack upon Christianity, however inconsistent with one another the various attacks may be. Now I take it that no system has much to fear from mere attacks, unsustained and unsupported by a consistent advocacy of something positive, to be substituted for that which is the object of attack. Atheism and pantheism, positivism and scepticism, spiritualism and materialism, may harass and annoy the defenders of the gospel when they make independent assaults, but their power even to annoy is wellnigh neutralised by the futile attempt which they are making to act in concert. But while this is so, and while we have abundant reason to be thankful that it is so, I am afraid we should make a very grievous mistake if we concluded that there is not a very widespread, and a very deleterious infidelity all around us, over and above that so-called scientific materialism, and that so-called philosophic pantheism which I regard as excluded from my consideration at this time. I shall briefly call attention to three distinct phases, which in my judgment this infidelity assumes.

1. I shall first say a few words on what I shall call the infidelity of *sentiment*. Both the character of this, and the extent to which it must prevail, are understood by the general scope, and by the enormous circulation, of that fictional literature which may be regarded as constituting the ever-augmenting canon of its sacred books. There never was a time when religion entered so largely into our fictional literature as it does now. The writings of Fielding and Smollett of a former generation, and those of Scott and others of our own earlier days, were fashioned, in this respect, after the model of the truly "moderate" maxim, that religion is a thing lying outside of the interests and ordinary thoughts and feelings, speakings, and actings of men; excepting, indeed, in so far as it may occasionally exert an influence upon national movements, as in the period of our Scottish history, which professes to be illustrated in the *Old Mortality* of Sir Walter Scott. We have therefore, now and again, an old squire depicted as ever ready to pour out any amount of generous wine in libations to the health of "Church and King," and another ever ready to protest against "the Devil and the Pope," because they are inseparably associated in his estimation with the hated "Pretender." But in those days it would, I apprehend, have been deemed an impertinence to introduce into a novel, not professedly and controversially religious, like those of Mrs. Hannah More and others, any statement of a distinctly theological or religious complexion, respecting, for example, the character of God, the relation of men to him, and the ground of a sinner's hope of acceptance with him. It is very different now. Almost every novel, of the thousands that issue every year from the press, overflows with dialogues and dissertations on these solemn subjects; and in a vast majority of cases, the theology which is either assumed or advocated is unchristian; the God that is set up for worship is an idol, wholly different in most respects from the God of the Bible, the God and Father of Jesus Christ our Lord. In general it is a being of simple benevolence, or rather of weak and silly good-nature, who would like all his creatures to be good after a sentimental fashion, but who, above all, would have them, good or bad, to be happy in the cultivation and gratification of their sensual and æsthetic tastes. All this is generally introduced, not in a controversial form, but simply as if it were absolutely incontrovertible, making it appear that writers and readers are alike unconscious that anything has ever been said or believed, that anything

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can be believed or said, by intelligent men, that is inconsistent with such views. But it is not always so. There is frequently a recognition of the truths of the gospel, and a manifestation of bitter animosity against them. It is noticeable that one who was for a quarter of a century by far the most extensively popular writer of our times, made it a point to introduce into every one of his works a number of characters distinguished by the virtues of humanity and benevolence in almost extravagant degrees, while they were absolutely and utterly destitute of godliness; while he as uniformly introduced some one making a profession of religion, and that one was either an absolute fool or an unmitigated scoundrel. Of course it was said by himself and his apologists that his object was to hold up, not religion but hypocrisy to reprobation and scorn;—a very legitimate object, doubtless, but an object which a man of Mr. Dickens's discrimination could not fail to perceive would have been far better accomplished by contrasting, at least occasionally, his detestable hypocrites with men striving to adorn the doctrine of God their Saviour, rather than by uniformly contrasting them with those who are represented as practising a certain class of virtues, with a studied avoidance of any recognition of the Father of Lights, from whom cometh down every good and perfect gift. The fact at all events remains, that a mind which should abandon itself to the teaching of Mr. Dickens would be convinced that virtue and godlessness are not only compatible with each other, but that they generally exist in combination, whilst any exhibition of religious earnestness is associated either with downright folly, or with downright blackguardism.

It is freely admitted that multitudes read the writings of Dickens, and admire them, not in consequence, but in spite, of their animus with reference to religion. But this can scarcely be the case, to any great extent, with the hundreds of thousands of readers of the thousands of ordinary circulating library novels. It were needless to enter upon questions as to the priority of demand or supply, or as to the greater prevalency of action or reaction. The fact that such works are greedily devoured by people of all classes, of both sexes, and of all ages, indicates that there is a wide-spread sympathy with their sentiments, and that sympathy must of necessity grow by means of the food that is ministered to it.

Far more important it is to inquire how this form of virtual infidelity is to be met. Happily, those who are its victims are not generally conscious of it. They are still within the reach of Christian influences. It is the divorce of sentiment from intellect on the one hand, and from conscience on the other, that lies at the root of the wide-spread evil; and the pulpit and the Bible-class are not powerless to effect a happy reunion between what God would have joined together, and what the devil, the world, and the flesh would impiously put asunder. It is the plain and forcible inculcation of grand gospel verities, and the judicious converting of all awakened or awakening benevolence into energetic beneficence, instead of letting it expend itself in the sighings and whinings of useless sentimentality, that is of potency, with the blessing of God, to convert the fair but sickly and sickening jungle into fertile fields, and into gardens of the Lord, blooming with fragrant flowers, and rich with pleasant fruits.

II. So much for what I have called the infidelity of *sentiment*. A few words now, and but a few, as to the infidelity of *science*, and that only in so far as that infidelity has become, or is becoming, popular. I have nothing to do at present with the science, real or so called, whose cultivators assert that it leads them into conclusions inconsistent with the doctrines of natural or revealed religion. I have to speak only of the widening waves which undulate all over the pool, without reference to the stone which has been thrown into its centre. The infidelity which I have now in view is that of men who really know nothing of science, its processes, or its results, but who learn day by day from the newspapers, and from the conversation of the clubs, and the reading-rooms, and the workshops, and the mess-rooms, that this or that scientific man has disproved the doctrines of the Bible, has made it clear that there never was a creation, and very doubtful whether there be a God. From the position which I occupy, I come into contact with a good deal of infidelity of this sort, based upon the rumours and echoes, rather than the direct voice, of science, real or falsely so called. As might be expected, it exhibits itself under two phases. There are those who, being either Christian men, or retaining their reverence for the venerable system under which they have been brought up, recognising the unspeakable blessings which the gospel has conferred upon them and upon mankind, are distracted and distressed by statements which are made so confidently, as if their truth were beyond all question—statements which they have no means of refuting. They are thus agitated by doubts and perplexities of which they cannot rid themselves. There are those, on the other hand, who rejoice in the prospect of getting rid of that religion which they have only feared and never loved. They care little for the wiping out from the map of the universe of a heaven which they

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have never really desired to enter, provided it be accompanied by the deletion of the hell, of which from their childhood they have had some lingering fears. Perhaps it is not fair to class together those two sorts of men, and indeed I do not class them together save in respect that the distracting and painful doubts of the one class have a common origin with the exhilarating hopes of the other. The one class fear that they may be separated from a friend, the other hope that they shall be delivered from an enemy. That the two classes exist in very considerable numbers I have abundant means of knowing. How the distressing fears of the one class are to be removed, and how the delusive hopes of the others are to be dashed, is a problem of which I can offer no general solution, a problem whose satisfactory solution would be a mighty boon to our churches and our people. To prevent or discourage the circulation through the press of information respecting the results, or supposed results, of scientific investigations, would be impossible if it were right, and wrong if it were possible. To insist on that information being accompanied by details of the processes by which the results profess to have been arrived at, would be useless, inasmuch as there is no reason to believe that the great mass of our people, or of any people, will ever be able to judge of the rectitude of these processes, and of the accuracy of the conclusions to which they are supposed to lead. To inculcate upon men that they should wait in cold philosophic neutrality until the conclusions in question shall either have been positively established or absolutely refuted, or until some adjustment or compromise shall have been effected betwixt them and the doctrines of our holy faith, would be to ask men to do what we perfectly well know that they neither will nor can do, and what, after all, we do not deem that they ought to do, nor desire that they should do. Perhaps the principle so strenuously advocated by Pascal is the safest and best course for them to follow, and for us to inculcate upon them. Assume that the gospel system is absolutely true, and put its declarations to the test. Put yourself under its guidance; give yourself up heartily to its influences; make experiment of the truthfulness of its promises, and you shall ere long know that it is true indeed: —"If any man will do the will of God, he shall know of the doctrine whether it be of God:"— "One thing I know, that whereas I was blind, now I see." It is certain that whatever will enhance the intensity of Christian feeling and Christian life in a community will proportionately neutralise the evil effects of those vague doubts, not necessarily by dispelling them, but by elevating the soul to a higher region than that in which they have power to hurt.

III. And now, lastly, I have to speak of the infidelity of *secularism*. I need not say here that the gospel of the grace of God is the true solution of the secularist problem. "Godliness is profitable for all things, having the promise of the life that now is, and of that which is to come." But alas! there are many of our people who have made up their minds to it that they will seek the life that now is by other means, and that they will banish altogether from their thoughts and considerations that which is to come, if indeed there be any to come. I may notice in passing that the sentimental infidelity of which I have spoken extends indiscriminately through all classes of the community, or, if there be a difference, it is probably more prevalent amongst the higher than the lower class, or more properly, amongst the idle than amongst the working classes. The scientific doubters and unbelievers in like manner are to be found amongst all classes in society. But this secularistic infidelity is, from the nature of the case, confined pretty exclusively to the working classes, and I should hope that it is not very widely diffused among them. With its advocates there is no question whether Christianity is true or false. The putting of that question would simply divert them from their proper function. It may be true or false, but they have, and will have, nothing to do with it. They have resolved to stand apart from it as absolutely as from Confucianism and Zoroastrianism. It is to political and social revolution, to a more or less definite communism, to a readjustment of the relations betwixt capital and labour, that they look for the elevation of their class and for benefit to themselves. Christianity in itself they do not specially dislike; they are content to ignore it. But dislike it they do, and that very bitterly, as associated with, and understood to countenance, that order of things which they are sworn to overthrow. The public advocates of this secularism would have us believe that they are but representatives of the great body of our working men, and especially of our skilled artisans. I am convinced that this is simply untrue, for I know that multitudes of the best of our workmen, and of the most skilled of our artisans, while they are as earnest as others for a satisfactory solution of outstanding problems of political economy, are thoroughly in accord with the declaration involved in the solemn question, "What shall it profit a man if he gain the whole world and lose his own soul?" But while we must not allow the secularist advocates to boast unduly of the extent to which they have been able to spread the evil, we must as little delude ourselves by the imagination that it has not spread far too widely, and that it is not actually spreading. Curative measures are

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extremely difficult, simply because the patients will not put themselves within the reach of curative influences. They will not hear our sermons or lectures, they will not read our books; they have determined to occupy a sphere quite outside of our sphere, and neither to come within ours, nor to suffer us to intrude into theirs. But influences of a preventive kind may be brought to bear, so as to arrest the further spread of the disease. The chief of them are such as tend practically to refute the prejudice that Christians and Christianity are enemies, or are leagued with enemies, of working men. And this cannot be done by a show of patronising condescension, or by honeyed phrases of flattery, but by a manly, honest, hearty concourse of man with man, of fallible man with fallible man, of sinner with sinner, of sinner lost and saved with sinner lost and unsaved. Nor will it do any good, but only unmixed evil, to attempt to meet the secularist half-way, by giving up a portion of the distinctive tenets of Christianity, on condition of his giving up a portion of the absoluteness of his secularism. Attempts have been sometimes made in this direction, and have failed, as they deserved to fail. Notable was the attempt very honestly and very earnestly made by the late Canon Kingsley, in the *Alton Locke* stage of his development. Much more recent was a little book called *Joshua Davidson*, which was published anonymously, but which was understood to be from the pen of a lady belonging to the more advanced section of Unitarians. I do not know that these books were the means of detaching any from the secularist ranks; I am sure that they did not contribute materially towards checking the spread of the evil.

In conclusion, I would venture in a single sentence to suggest to my ministerial brethren that, while we must by no means convert our sermons into apologetic lectures, and while we must ever bear in mind that it is far easier to create doubts than to dispel them, to state objections than to refute them, yet we must consider that those whom we address are frequently called on to render a reason of the hope that is in them, and that it is no unimportant part of our function to equip them with weapons wherewith they may contend, not only zealously but intelligently, for the faith delivered to the saints.

M. Ed. de Pressensé, D.D., Paris, then addressed the Council in French. The manuscript has been supplied by Dr. de Pressensé, and translated by the Editor. It is as follows:—

As I cannot even attempt to lay before you, in the very smallest compass, a view of a subject so vast as that of the unbelief of the present day, I shall confine myself to some brief remarks on the means of successfully combating it.

I do not dwell on the gravity of the evil: that is patent, it is everywhere in Europe. What characterises the unbelief of the nineteenth century is—*first*, that it is total, absolute, passing over revelation to attack the very idea of God and of the whole spiritual and moral world, on the ruins of which it leaves, instead of an immortal being made in the image of God, the first and most dangerous of mammals; and, *second*, that it takes natural science for its main support, drawing from its wonderful progress at the present time conclusions which are at once false, illegitimate, and unscientific.

I say no more of the progress of modern unbelief, but proceed to the means best fitted to combat it.

1. We must not exaggerate its triumphs. At the present moment it is, in itself and in view of its intrinsic force, in a state of decomposition, because the very nature of error is such as to bring about its own death in the act of showing the consequences flowing from it. Every false system dies by means of the error which it contains, of the falsehood which it is compelled to bring to light, and finds its refutation in the system which takes it place, which in turn perishes in like manner. Logic, which compels every idea to explain itself to the full, is a Nemesis which avenges truth, saying to error, *March forward,—no hindrance—to the very end.* Thus it is that the pantheistic Idealism of Hegel has been put to flight and destroyed by Positivism, and this by the scientific idol of the day, transmutation, which has come at length to produce its last and most frightful consequence, that there is nothing real but *force*, and that right, justice, and goodness are mere chimeras. Modern humanity will recoil from this odious programme.

2. The separation more and more complete of politics from religion will deliver religion from all that bitterness of feeling, too well deserved, which has been called forth by its appeals to material force. When Ultramontanism, already deprived of the temporal power, has lost its last battle which it is now preparing to wage, unbelief will have lost its best chance. To accept frankly the lay character of the State is the safety of the Church.

3. It is of no less consequence that we acknowledge fully the independence of natural science in its own province, provided that it does not go beyond it, and venture to intrude into the province of morals, with which it has nothing to do. Let us mark clearly the boundary line between religion and science; but let us acknowledge its legitimate liberty. It cannot injure revelation, because the object of revelation is exclusively religious. To disconnect the gospel with every theory properly scientific is to take the weapons out of the hands of unbelief in its battle with Christianity: nothing has been revealed except what man could not know.

4. The battle against unbelief makes a large demand on Christian science. At the time of the Reformation, as in the first century of our era, the Church was at the head of culture. I call to mind the grand and liberal defences of the Christian faith which proceeded from the school of Alexandria. Let us be faithful to the spirit of our fathers, without the superstition of the letter. We must take care that in building the sepulchres of the prophets we do not bury in them their grand spirit. As heirs of the Reformation let us carry it forward, by applying the everlasting gospel to the necessities of our own times. We have need of all legitimate liberty of Christian

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thought; I say Christian, that is, that in submission to the Gospel we may fight the fierce battle of our age. Let us lay hold of that which our adversaries reject, *the great moral side of Christianity* which reconciles the sovereignty of Divine love with the liberty and full responsibility of man.

5. Finally, let us not forget that it is of still more consequence for us to manifest Christ in us than to manifest him by reasoning: let him live in us and speak through us. Thus shall the nineteenth century see him as the first century of our era saw him. And the mighty conqueror shall again triumph through I know not what sufferings and what ignominy:—what does it matter! And the modern idol of unbelieving science, which thinks it has done with God and his Christ, will come and humble itself at the foot of his cross—drenched, it may be, once more in blood.

DR. HOEDEMAKER, Amsterdam, continued the discussion. He said their Swiss friends had a beautiful legend concerning the origin of their mountain homes. In olden times, so ran the story, there came a race of giants from the Himalayas, famishing, and requesting hospitality. They received not only hospitality, but were welcomed to a home; and how did they requite this kindness? They blocked up the rivers, and filled up the plains, until the cry of the herdsmen and the herds went up before God on high. The Almighty heard their cry, and he turned these tyrant giants into rocks and mountains; and these mountains were made into the bulwarks and safeguards of civil and religious liberty in Switzerland. It seemed to him that this story just illustrated the way in which the Church had been treated by that principle which she had welcomed to her home—the principle of liberty of thought and inquiry. What had it done for the Church? It had made sad havoc amongst them; it had desecrated their altars; it had pulled down their strongholds, and vitiated their people. But God had spoken, spoke now, and would speak yet again—"Thus far shalt thou come, and no further." In Holland they were weak. They were just recovering from a long sickness of Rationalism, but he thought sometimes God raised the weak to strengthen the strong. If they looked back to what had been done, they perceived that God turned their trials and troubles into a blessing after all. What had been done for them? Forty years ago there were very few who preached the living Christ in their Church. When their secession friends left them, forty years ago—he had almost said God forgive them—there was little left in the Church. Now they had 400 ministers preaching the gospel; and these ministers had taken a prominent position in all their great cities, and crowds flocked to hear them just in proportion as they preached the living Christ. As to the influence of Rationalism upon themselves, they had great reason to be glad for it, because it had stirred them up, pushed them forward, and made it necessary for them to study; the result being that they had obtained new views of the glory of God.

SIR HENRY MONCREIFF desired to express his strong sense of the great value of the papers read. It appeared to him that they had proof before them that there were abundant resources within the Presbyterian Churches for meeting modern infidelity or unbelief on its own ground. He agreed with Dr. M'Cosh in saying that it was desirable to have the number of persons qualified to deal with modern unbelief increased largely and systematically. The question as to how they were to meet modern unbelief in their various localities was one of fundamental consequence. They had been exhorted to greater earnestness and self-denial in carrying the gospel of Christ throughout the world, and in maintaining the various things that were connected not only with their common Presbyterianism, but with the interests of Christ's cause. Unquestionably, a thoroughly missionary spirit was the best proof of genuine faith pervading communities and Churches, but if they desired that appeals for drawing out the missionary spirit should be successful, they must look well to the state of belief in their several localities. The question then was, How were they to maintain the faith in their Churches and localities, and how were they to meet the tendencies of unbelief that were multiplying from various causes? It had already been observed that they could not expect all their people, or all their ministers, to grapple with modern unbelief in the various forms it assumed. They must have men specially qualified for that. But they had often found a strong faith exhibited at different stages of the world's history, which he believed was associated with a diligent study of the Word of God in all its parts, apart from learning, and scholarship, and science. He believed that there were people in all ranks and conditions, and even with limited education, who attained to a kind of culture which many of their learned and philosophic men knew nothing of—he meant a culture in the thorough understanding and comparison of the various parts of the Word of God. He feared that in the present day, even in their Churches, there were many who were led more or less away from the clear principle of just listening in the Word of God to hear what the Lord was saying to them. He believed that many had attained to a firm and rational conviction with respect to the truth of Christ's gospel simply through the harmonious combinations of the various parts of the Word of God telling upon their minds and hearts, and made influential through the teaching of the Spirit. Consequently, it appeared to him that, without disparaging other methods, one principal way was that they should take steps in all their Churches to see that their people, and especially the young connected with their Churches, were taught as they were of old to study the Word of God comprehensively; to look at it prayerfully and earnestly that they might understand it; and to feel the responsibility that lies upon them if they neglected to understand it.

REV. TH. JELLINGHAUS, pastor of Rädnitz, Prussia, said—

1. I should like to direct the attention of the Council to the rapid and alarming progress which Materialism and Darwinism are making at present, under the pretext that they are supported by facts established by natural science and experience, and that these undeniable facts are in direct contradiction to the assumed authority of Divine Revelation. In my native country, Germany, the most influential and widely-circulated scientific periodicals, family magazines, and daily newspapers, are propagating these opinions. For instance: the *Gartenlaube*, which has nearly four hundred thousand subscribers in Germany, Austria, and America, advocates these views in novels, essays, and even poems, ridiculing as ignorant or hypocritical all those who still hold to the revealed Christian religion. What is the cause of this? Principally, the almost total absence of Christian naturalists and ethnologists, and the fact that nearly all the scientific associations are under the governing influ-

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ence of religious scepticism, and that the general public derives its information only from these authorities. It is to be deplored that the Christian Church has almost entirely abandoned scientific researches in the physical world, and the reading of the book of nature, to the champions of modern infidelity. Therefore she has no influence in such matters, and must look on helplessly while tens of thousands, misled by these widely-acknowledged authorities, give up their belief in Christianity as a divine revelation. Something must be done here. At the present day there is a much greater need for Christian naturalists and investigators of the book of nature than for theologians. To be brief, I would propose and press upon the hearts of the Christian public the formation of an international and interdenominational committee, which should offer prizes for the best apologetic defence of Christianity; that this committee should further provide stipends, extending over a term of several years, for young and talented naturalists of Christian principles, that they might have the opportunity of thoroughly studying these sciences in order to be able to speak about them with authority. The study of physical science and ethnology requires years of earnest labour, therefore it is quite impossible that theologians, in addition to their proper sphere, can take up this most important work. It requires the devotion of a lifetime.

2. Those who deny the divinity and the resurrection of Christ, and the absolute authority of the Holy Scriptures, are specially fond of styling themselves "liberal" Christians and theologians, pretending that they constitute the liberal party in the Church. This name should never be conceded to them by Evangelical Christians. We should never speak of a liberalism in Church matters. In Germany, Switzerland, and France, this has led to a most pernicious confusion of Christianity with politics, of religious with political parties, and has led the people to believe that political and social progress must go hand in hand with rationalistic and infidel views. The principles of true political liberalism rest chiefly on evangelical Christianity, and can only prosper on this foundation. Apart from this, they lead to the horrors of the French revolution. Why should we call "liberals" a religious party, calculated to destroy the foundations of true liberal progress? In our days, the word "liberal" has, all the world over, a great attractive and even fascinating power; no one likes to be suspected of illiberal views and actions. Why should we then concede this word to those holding subversive views as to the principal facts and doctrines of Christianity, and thus give them a great prestige in public opinion? We have experienced in Germany, Switzerland, and France, that these Rationalists are by no means either tolerant or liberal in Church matters, and that, as soon as they get into power, they are disposed to tyrannise over evangelical Christians. A few weeks ago, in a synod of Berlin, they were not ashamed to propose that, even in opposition to the wish of congregations, the use of the Apostolic Creed should be discontinued. Our Rationalists are now also in favour of State-government in Church matters, because they hope to get the ruling power by the hand of the State, and to bring us to reason (as they term it) by political force and influence. This is certainly not liberal and tolerant.

True liberalism obliges us to acknowledge the right of conscience everywhere, to respect even the erring conscience, and to hold to the principle that religious or irreligious views shall not deprive a man of his political rights and prospects. But it by no means follows that, because a man holds to this principle of political liberalism, he should necessarily think lightly about the inspiration of the Bible and the divinity of Christ, and foster loose opinions as to Christianity. You have in Great Britain and America ten thousands of Christians, who hold with intelligent conviction to the principles of political liberalism; and who, at the same time, prove by Christian profession and conduct that they heartily believe in the whole glorious truth as it is in Jesus. Therefore, let us call those deniers of the resurrection and divine nature of Christ, neologists, negativists, rationalists, unitarians, latitudinarians,—anything you please—but by no means concede to them a name by which they will gain a great advantage over us. Let us, as spiritually-minded men, defend Christian truth in a meek and generous spirit, never without palpable reasons attributing erroneous views and assertions to bad and hypocritical motives. Let us avoid recompensing evil for evil, and using the carnal weapons of biting sarcasm and personal abuse. He who takes up this sword shall himself suffer by this sword. Let us defend the cause of Christ with the humble forbearance which Christ manifested before Caiaphas and Pilate, showing that we can argue in a kind and liberal spirit, because, by the witness of the Holy Spirit within us, and by personal experience, we have a firm and unwavering conviction of blessed and eternal truth, and are always ready to witness, to work, to suffer, and, if need be, to lay down our life for it.

PROFESSOR FLINT said—I should like to say a few words as to what I think ought to be the attitude of the Church towards unbelief.

First of all, then, let the Church beware of causing unbelief. Prevention is better than cure. The Church of Rome has been the chief cause of the infidelity which prevails in some countries. Even Protestant Churches have been far from guiltless in this matter. By their spiritual deadness, their inadequate exhibition of gospel truth, their unreasonable divisions, their wrathful controversies, etc., they have often driven, or at least helped to drive, men into unbelief. In the measure in which through God's grace they free themselves from these things, they oppose unbelief, because they remove some of its causes.

In the next place, the Church ought to be conscious that war on unbelief is not merely a special or exceptional work which she must prosecute in a special or exceptional manner, but a part of her ordinary duty. The Bible is itself—as Dr. Crosby so well said the other day—God's attack on unbelief. The destruction of unbelief ought to be part of the aim of every minister in every sermon that he preaches. A minister can combat Positivism, although he does not name it or speak about Comte and John Stuart Mill, by awakening his hearers to a consciousness of the reality of the powers of the world to come. He may combat Pantheism without referring to Spinoza or Hegel, by persuasively setting forth the fatherhood and the sovereignty of God. He does not need to pronounce so learned a word as Pessimism, or to talk about Schopenhauer or Von Hartmann, in order to be able to save, perhaps, some young man of the rising generation from falling a victim to that new invader; he needs only to show that although life would be desolate, and history a succession of vain dreams, were there no God and no hope in the world, the gospel is a firm ground for the assurance that to glorify God is an end in which there is no illusion, and to

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enjoy him a good which never disappoints. I think that what may be called special attacks on unbelief, and particularly on definite forms of unbelief, ought to be rare in the ordinary ministrations of the pulpit; but in times when unbelief abounds, every minister ought habitually to consider how he may so set forth and apply the eternal truths in God's Word as to prevent and remove unbelief, as to eradicate its causes and counteract its consequences.

Further, the Church ought to send forth among those classes of the community who have lapsed into unbelief, agents well fitted to bring them back to the fold of Jesus Christ. She ought not to be content to have in her home mission fields of labour only such missionary agents as are at present employed, excellent as those may be for many purposes; she ought to have in all the chief centres of population where infidelity prevails a few missionary ministers highly and specially qualified to recommend the claims of the gospel to the minds and hearts of the sceptically disposed. As such, missionary ministers would require to be as well salaried as the ministers of our city churches, in order that there may be no waste of money, of talent, or of energy, the various denominations ought to co-operate in providing and maintaining them, and ought to consult and decide as to their spheres of labour.

Again, although the gospel is a self-evidencing system, and the faithful preaching of the gospel ought always to be regarded as the most powerful means of opposing unbelief, this ought not to be so understood as to exclude special public defences of natural and revealed religion, and special public refutations of the various forms of unbelief. On the contrary, there ought, it seems to me, to be every year in our large towns courses of lectures in defence of religion and in refutation of unbelief. Such courses of lectures ought to be intrusted only to those whose studies have specially qualified them for delivering them; and as such men are not numerous in any of our Churches, here, again, the various denominations ought to co-operate and combine. Laymen distinguished by their scientific attainments, and attached to the Christian cause—such laymen as may be found in the eldership of some of our Presbyterian Churches—ought to be invited to assist in this work.

Next, all who undertake directly and specially to oppose unbelief and to refute the arguments of its advocates, ought to bear constantly in mind that faithfulness to truth is not inconsistent with the courtesy of gentlemen and the charity of Christians. Believing men must oppose with all their energy certain teachings of, say Herbert Spencer and Professor Huxley, but when they attack men of the intellectual eminence and moral worth of these two authors in language apparently modelled on that of Calvin against Pighius, or of Luther against Henry VIII., it is Christianity that suffers and unbelief that profits thereby. We must expose the false reasonings of our opponents, but we ought religiously to refrain from applying to them offensive epithets or ascribing to them evil motives.

Further, the Churches ought to take into their serious consideration whether they are doing enough to train up a band of Christian scholars capable of repelling on equal terms the attacks of unbelieving scholars of the Holy Scriptures. I have long felt very deeply that in Great Britain we were standing in a relation of servile and dangerous dependence on German biblical scholarship, and I fear that all our Churches may have in consequence to pass through much humiliation. It is a wrong state of things that when theories which would overturn the very foundation of the Christian faith are imported into a country, there should be among the natural defenders of the faith in that country a marked lack of the kind of scholarship required. This wrong state of things exists, I believe, in most, if not all, of our Presbyterian Churches, and they cannot too seriously consider how it is to be righted.

I have not time to speak of the attitude which the Church ought to assume towards philosophy and science as bearing on unbelief. As I began, therefore, by saying that the Church of Rome was the chief cause of unbelief in some lands, I conclude by saying that the Protestant Churches in their war against unbelief ought to give the whole weight of their combined support to those Protestant Churches which, in countries like France and Italy, have to bear the full force of the opposition both of Romanism and of unbelief, and which are so gallantly bearing up against such heavy odds the banner of the true faith. The fullest recognition of the piety of individual Roman Catholics may be combined, I hope, with the strongest aversion to the errors of Romanism, and at a moment when the Court and Church of Rome are interfering in the political affairs of a great nation, in a manner so unscrupulous as to be of itself calculated fearfully to multiply unbelievers, I think Protestants ought to consider whether they have not been of late much too passive and indifferent towards the actings of so manifestly implacable a foe of the best interests of nations and of humanity.

PROFESSOR CAIRNS, Edinburgh, said there was one thing they all could do for unbelief and unbelievers. The grand source of unbelief was moral, spiritual. Man could not remove it; arguments could not remove it; even their example could not remove it; they must come back to prayer. This was the first, the grand all-pervading effectual means whereby unbelief was to be met and overcome.

The hour for adjournment having arrived, the President pronounced the benediction.

Twelfth Session.

THE Council resumed in the afternoon at half-past two o'clock, and was opened with devotional exercises by Rev. A. J. Campbell, Geelong, President.

THE PRESIDENT said he could not take his place in the chair without expressing his deep sense of the kindness shown him by the Council in placing him in that position. He was sure that that act would be viewed in Australia with very great satisfaction, and all the more that it came on the suggestion of his esteemed friend Dr. Oswald Dykes, who was remembered in Victoria by many who counted it one of the highest privileges of their life that they were permitted, for a short time, to listen to his thoughtful teachings. He also wished to make an explanation to the House in regard to the position assigned to the Australian delegates. He not only acquiesced in the arrangement which was made, but was a party to

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them. He knew how Dr. Blaikie was pressed to find standing-room, or speaking-room at least, for the delegates; and he told his friend, in making his arrangements, not to embarrass himself so far as he was concerned. For these reasons: in the first place, the Committee had kindly printed the paper he had put into their hands, and that document would last much longer than a spoken address. Another reason was that he was not a stranger here. Many brethren had told him that though they did not recognise his face they recognised his voice, and he had thought it much better that strangers whose voices they had never had the pleasure of hearing should have the preference. Another reason was, that while to-morrow the Council would be dissolved, and in a few days or weeks the members would disappear, he had no intention of disappearing so rapidly. For he had got some work to do for the Churches of Australia here. He was to plead their cause before the home Churches, and among the students. They wanted professors, they wanted preachers, and students, and books. And, if God spared him, he would go also to the Dominion of Canada; and if his venerable friend, Dr. M'Cosh, would suffer him to go into *his* dominion, and would not consider him a wolf in sheep's clothing, he would like to get in among his students. Some years ago he got a letter from Dr. M'Cosh, carried by a young Irish minister, who was now teacher of Church History in their hall, and who had also given lectures on Dr. M'Cosh's great subject—mental and moral philosophy. They would like a few more students from Dr. M'Cosh. He did not despair even of having Dr. M'Cosh in Australia—for he had told them that he was of vagrant habit; he had gone from Brechin to Belfast, and from Belfast to Princeton, and he did not see how he could stop until he had finished his pilgrimage in Australia. He had still one other reason which, perhaps, would have made it necessary that he should have presented himself to this Council, viz., to state that their last General Assembly had received certain overtures with regard to the standards, upon which an interesting discussion had taken place, and a Committee had been appointed to consider the subject, and, if they saw fit, to send a memorial for the advice of the Council. He wished, however, to relieve the Council of any suspicion that they were drifting away from the old theology of their fathers. He wished to relieve them of the suspicion that they were disposed to tamper with the form of sound words which they had received, or that they were becoming at all indifferent to the distinctive principles of Presbyterianism. But he had told them the result of their discussions, and the Council had appointed a Committee. Now that the Council had appointed a Committee to correspond with the Churches, the Australian Committee would of course put itself into communication with that Committee, and though Mr. Innes's motion, his injunction to the Committee, made it seem as if they were afraid of the Committee doing some very wicked thing, afraid of their accompanying their report with any suggestion, or breathing any opinion, he presumed that he was right in supposing that that embargo did not lie upon the Churches to be communicated with. Nothing was said of that sort, and he respectfully submitted to the Council that the utmost freedom should be given to those Churches in communicating their minds as well as their facts to the Committee, the Committee having, however, full power to do as they liked with these documents—either to transmit or to suppress them, to forward them in whole or in part. He would like to add, in regard to theological training in Victoria, and in regard to mission work, that in their Theological Hall they were trying to give their students Biblical training. For example, when they were teaching them about God, they did not give them Hodge's Outlines simply, but they set them adrift upon the Bible to construct the character of God, each from his own searchings in the Bible—not an *à priori* character of God, but his character as they found it manifested there—manifested in his works, manifested in his ways, manifested in the flesh, in Immanuel, God with us. In regard to their mission work, he might state that they taught all their students that their duty was to work wherever the Lord sent them; that when they enlist in his service they are to do it on the same terms as an officer does in the service of the Queen in this country, never conditioning that he is to be kept in Scotland, and not to go to India or Africa. Of their fifteen students (for their college was yet in its infancy), five had intimated their intention to work in the mission field. There were a thousand students in Scotland; he supposed in America there were two thousand, making three thousand in the mass; and if these colleges gave in proportion to their Australian one, there would be now a thousand young men preparing for this important branch of Christ's service.

The Council then proceeded to the order of the day,—SPIRITUAL LIFE: HELPS AND HINDRANCES, when the Rev. THEODORE MONOD, Paris, read the following Paper on

SPIRITUAL LIFE.

SUCH is the momentous topic we are called upon to introduce before this Council in the short space of one-third of an hour. We need to remind ourselves that with him to whom minutes belong as well as men, there is no restraint to save and to bless by many or by few (1 Sam. xiv. 6). Fathers and brethren will please excuse me if I do not even attempt to touch upon the subject of "helps and hindrances," and confine myself to a few remarks on the general subject of Spiritual Life.

Spiritual life is not, strictly speaking, *a* question; it is *the* question. Without this, vain is our organisation, vain our principles, vain our standards, vain our preaching, vain our publishing, vain our missionary work, vain our attempt to cope with unbelief,—vain, in short, our entire programme and proceedings. The whole Presbyterianism of Christendom, ay, the whole of Christendom itself, without spiritual life, would be of less use than the huge skeleton of a whale hanging from the ceiling of the Industrial Museum.

Spiritual life, which is not to be confounded with mere religious activity (any more than a man is to be confounded with an automaton), has its source in the Holy Spirit. It is, in fact,

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the life of the Spirit, manifested in and through the mind, the heart, the conscience, the will, the whole moral nature of regenerated man. It is not the necessary result of correct intellectual conceptions. This is often assumed, or even logically demonstrated, to be the case, mere head-belief being mistaken for that faith of which the Apostle says, "With the heart man believeth unto righteousness."

But we need not go far into the study of history, or of things around us, or of our own life, to perceive most distinctly that holiness does not follow orthodoxy as a matter of course. Sound views may co-exist with unsound temper and conduct; it is one thing "to hold the truth," another thing to be held and governed by the truth. Our Lord commended the teachings of the Pharisees, while he condemned their practice: "Do ye not after their works; for they say and do not" (Matt. xxiii. 3). Soundness of doctrine (the importance of which can hardly be over-rated) cannot of itself produce, still less can it stand in stead of, "the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Spiritual life, fresh from its fountain and ever flowing, is the one secret of holiness, happiness, and fruitfulness, for the Church of God. At no period in her history has it been to her a more pressing necessity, a more imperative duty, than it is now.

I. The present condition of the world calls for holiness. Our age glories in its impartial (not *always* impartial) study of *facts;* let it meet Christianity at every turn, in the shape of a fact, as the visible manifestation of an unseen purity and power, of an all-pervading love. As has been excellently said, the great argument in favour of the supernatural is a supernatural life. The prevailing philosophy and morality have many features in common with the period of the first planting of the Christian Church. The only weapons that can gain the victory now, as they did then, are the faith and life of the apostolic age.

II. The spiritual state of Christendom as a whole points to the same conclusion. We have fondly imagined that we would win over the world by some degree of conformity to its principles, and we have ourselves, to no small extent, been won over by the world. The salt has lost much of its savour, the light has burned dim; the membership, the eldership—shall I dare to say, even in some respects, the ministry of all the Churches, have oftentimes exhibited such discrepancies between theory and practice—so much of human wisdom, human contrivance, not to say human ambition and passion,—that we have given others occasion to say what a man of the world once said to me: "Some people I know tell me they are saved; I can't help asking them *what they are saved from*, seeing that their life and conversation are very much like my own." It is time for every one who professes to belong to Christ to give an honest answer to the Master's question: "What do ye more than others?" (Matt. v. 47.)

III. Nor is the Church unconscious of her need; and this is another reason why we should earnestly seek for spiritual life. Through the grace of God, a hungering and thirsting after righteousness has been awakened in many hearts, and craves satisfaction. The standard of "Holiness to the Lord" has been lifted high. Blind indeed and ungrateful would we be did we not acknowledge that a spirit of inquiry on the subject of spiritual life is spreading through our Churches; yea, that many a soul of late years has been led to exclaim more joyfully than it had ever done before, "O taste and see that the Lord is good, blessed is the man that trusteth in him" (Psalm xxxiv. 8).

Setting aside all mention of particulars, the broad fact remains, that all over Great Britain, in the United States, in Germany, in Switzerland, in France, and also, chiefly perhaps, in missionary stations far away, in united meetings, held for the express purpose of promoting spiritual life, prayers have been answered and are still being answered by large blessings from on high.

It behoves us, as watchmen set upon the walls of Jerusalem, to discern the signs of the times, the leadings of God's providence and grace.

Is it alleged that in this seeking after a better life there has been much that is crude or obscure, exaggerated or fanciful, mistaken or one-sided? What if it should be true? If there be straws or sticks floating down a river, shall we call it a river of sticks and straws, and refuse to draw water therefrom? Besides, if, in spite of mistakes (and the greater any one may think them to be, the stronger the argument),—if, I say, in spite of such mistakes, many souls have seen their youth renewed like the eagle's, must there not be some great underlying truth, or aspect of truth, now being brought more clearly to light,

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which, if we overlook, we shall fall short of a blessing God has in store for us?

If one-sidedness in the exposition of Scriptural truth be, as it is indeed, a serious error, let us consider whether we have not commonly fallen into such an error ourselves. Dwelling on justification, not too strongly, need I say, but too exclusively, have we not been leaving comparatively out of sight some of the most definite commands and of the most precious promises of God in reference to the fulness of the surrender he requires, the fulness of the trust he encourages, the fulness of the obedience he expects, and the fulness of the grace he has provided and secured for us in Christ Jesus. While we have repeated with the Apostle Paul that "we are made the righteousness of God in Christ," have we been equally mindful of the solemn words of the Apostle John, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous" (1 John iii. 7)? Have we clearly understood, acted upon, enforced upon others, as a practical as well as a doctrinal truth, our freedom from the dominion (though not from the presence) of sin, through the death of Christ? Is the sixth chapter of Romans, is the First Epistle of John, *real* to us?

Do we fully assent to the following words of an eminent servant of God, whose honoured name it is peculiarly appropriate to mention in this Council and at this moment?—I refer to Dr. Candlish in his *Lectures on the First Epistle of John:* "We are to proceed upon the anticipation, not of failure, but of success, in all holy walking and in every holy duty; not of our sinning, but of our not sinning. And we are to do so because the things which John writes unto us make the anticipation no wild dream, but a possible reality. We must assume it to be possible not to sin when we walk in the open fellowship of God, and in his pure, translucent light; especially not to sin in this or that particular way in which we have sinned before, and in which we are apt to be afraid of sinning again. For practical purposes this is really all that is needed, but this *is* needed. . . . Let me hear John's loving words (ii. 1): 'These things write I unto you, that ye sin not.' Believe 'these things,' realise them, act upon them, act them out. They are such things as, if believed, realised, acted upon, and acted out, will make it possible for you not to sin. This is what you are to aim at, and you are to aim at it as now possible."

Is this, to us, mere religious speculation—*an ideal*, as we are fain to call a clear command which we thus most respectfully do away with? Or is it plain, sober, Scriptural truth, not contradicted, but supplemented, by that other truth which follows close upon it—"And if any man sin, we have an Advocate with the Father"? Are there not some passages of Scripture concerning which we have been more anxious to guard our hearers against what we thought the text does *not* mean, than careful to explain what it *does* mean? Have we preached sanctification, not simply as a consequence, but as a part, of salvation; and Christ, not only as the redeemer and reconciler, but as the very life of God in the soul? Have we not been disposed, in short, to consider sanctification rather as *our* work with the help of the Spirit, than as the work of the Spirit in and through our own prayerful, trustful, willing, docile activity? Have we remembered the Shorter Catechism, which teaches us, in accordance with Holy Writ, that "sanctification is the work of God's free grace"?

These and like questions which I can but indicate, are deserving of our immediate and most earnest consideration. The more firmly grounded the foundation of our faith, the more inexcusable are we if we leave it without its intended superstructure of "righteousness, peace, and joy in the Holy Ghost," thus giving occasion for others to persist in their vain attempt to raise the superstructure without the foundation.

Surely it is for us first of all as servants of the living God, ministers and elders of his Church, to see to it that Christ verily dwells in our hearts by faith, so that we are rooted and grounded in love, competent wisely to counsel and safely to lead those among our people who covet earnestly the best gifts. With the progress of spiritual life we have more to do than others. If a man's watch goes wrong, it is hardly any inconvenience except to himself; not so if the town clock is out of order. Our people mostly regulate their timepieces by ours; unlike the Bereans, who searched the Scriptures to test even apostolic teaching, they are apt to receive their conception of Biblical truth from our interpretations.

Let us therefore be unto them, and let them be unto the world, a speaking, a living commentary upon those blessed words of our Lord: "I am come that they might have life, and that they might have it more abundantly" (John x. 10).

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The following Paper was read by the Rev. Dr. ANDREW THOMSON, Edinburgh, on—

THE SABBATH: A HELP TO SPIRITUAL LIFE.

IT is not so much the active hostility to the cause of the Lord's Day on the part of its avowed enemies in this country, as the comparative apathy and inaction of many of its professed friends, that most alarms us. Little is done, and even that little apparently with only half a heart, in those circles in which we should have expected a sensitive and stern resistance to everything that threatened the integrity of the sacred day. Innovations are made, and some feeble and fitful remonstrances are put forth, but the general heart of the Church is not moved; and when the innovation succeeds it is soon silently acquiesced in, and thus our Christian Sabbath is in danger of being lost by little and little. Could we imagine a good man in this country to have fallen asleep two generations ago, and now to awake and look around him, I think he would be certain to give it as his sorrowful judgment that, with some improvements, perhaps, the change in the matter of Sabbath-loving and Sabbath-keeping had, on the whole, been slowly to the worse. In every Episcopal congregation where the Sabbath law is repeated, the prayer is offered by the entire body of worshippers, "Lord, have mercy upon us, and incline our hearts to keep this law," and the language of the symbolical books of our Presbyterian churches continues unchanged; but it is more than questionable whether, in the preference and practice of our people generally, the great law of sacred rest stands quite where it did.

I may have occasion to refer to what I believe to be some of the principal causes of this deterioration, so far as it has yet proceeded, in a subsequent part of this paper; meanwhile, as we look along the line of Christendom, it is pleasing to notice at various points measures and movements of an opposite kind, whose intention is to preserve the sanctity of the day of rest, and to recover it, if possible, where it has been almost wholly sacrificed. I count as among these hopeful signs the closing on the Lord's Day of the great Centennial Exhibition at Philadelphia last year. Perhaps we ought to regard it as a fact of yet greater significance and importance that in Canada the Dominion Government has issued an order forbidding the running of railway trains on Sundays, except in cases of great emergency. Nor can we fail to look upon it as a token of awakening interest in Germany, in the preservation and recovery of the weekly Sabbath rest, that the Council of the Protestant Church in Germany has addressed a note to its district synods, requesting them to consider and report to the provincial synods on the following points, viz.:—"The causes of the prevailing Sabbath desecration, and its results on the moral, social, and religious life of the people, the means which should be adopted to insure the proper hallowing of the Lord's Day, and the extent to which preaching, pamphlets, or lectures should be employed to this end." Certain measures which have just received the sanction of our own English Legislature indicate its unwillingness to be drawn into concessions, the first effect of which would be to degrade the Sabbath into a day of mere æsthetic enjoyment or animal pleasure, and next to turn it, in the case of thousands, into a day of toil; while in some of the most important of our English colonies, the germs it is probable of future great empires, the battle of the Sabbath is being waged at this hour, both in the form of keen controversial discussions, and of vigorous resistance to efforts that are made to tempt the numerous Australian teamsters to sacrifice their Sabbath, and all the priceless blessings which it brings to themselves and their families, by working on all the seven days.

But by far the most remarkable special movement in the interests of the Lord's Day, was that which was initiated in the Sabbath Congress held at Geneva in the closing days of September last, for the purpose, as it is expressed in its own official document, of forming an International Confederation for the revival in Europe of reverence for and observance of the Lord's Day, upon the basis of Holy Scripture. The magnitude of the scale on which this movement proceeds,—the number of nationalities, societies, and churches that were represented at its conferences,—the astonishing amount of unanimity which, after full discussion and deliberation, found expression in its resolutions, as well as the energy and prudence that have marked the action of its founders, have already attracted the notice of all the churches, and will not only justify but demand some references to it in this paper.

The number of deputies present at the Sabbath Congress of Geneva was between four and five hundred. As was to be expected, a considerable proportion of these had come from the various

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Swiss cantons; large numbers were also there from France and from North and South Germany, but almost every other country in Europe was present in one or more deputies, from the Baltic provinces of Russia in the west, to Hungary and Roumania in the east. The ambassador of more than one crowned head was there commissioned to express the interest of his royal master in the sacred cause in whose behalf the Congress had met, and not the least noticeable among these was a special messenger bearing a special message from the Emperor of Germany. A spirit of cheerful devotion pervaded and animated the discussions, and no doubt tended much to bring about that singular unanimity in the resolutions in which the deliberations issued. The first of these resolutions which, with the exception of two deputies, carried the consent of the whole Congress, distinctly based the action of the Confederation not upon mere humanitarian grounds, but upon the fact of its Divine institution, and its universal and perpetual obligation, to which the deputies, with equal unanimity and enthusiasm, formally subscribed their adhesion on the evening of the same day.

The report of the previous action of the Geneva branch of the Congress awakened deep interest, was full of encouragement to the friends of the Sabbath, even when seeming to struggle against overwhelming difficulties, and appeared to point at the objects that ought principally to command the attention of the International Confederation. A large and varied literature on the different aspects of the Sabbath, adapted to the state of thought in Switzerland and the surrounding countries, had already been produced, indicating how much mental activity and earnestness had been given to the subject. By the influence of moral suasion alone, 300 shops which had previously been open for work, as well as for buying and selling on the Lord's Day, had been closed, —many of these being the shops of watchmakers, each of whom employed thirty or forty workmen, so that no inconsiderable portion of the skilled artisans of Geneva had got back their birthright. Such a powerful influence too had been brought to bear on the Post-office authorities, as, in the meanwhile, to secure to each of its officials one Sabbath out of three. The movement of troops on the Lord's Day had been stopped, and thus another scandal had been extinguished. And means had been employed, not without success, to diminish the amount of Sabbath traffic on all the railway lines that were under the control of Swiss companies or of the Swiss government. Indeed, one of the most unique and interesting conferences held during the sittings of the Congress consisted of chief engineers and managing directors of railway lines not only in Switzerland but in France, who strongly expressed their belief in the practicability of greatly diminishing the traffic on railway lines on the Lord's Day without any pecuniary loss to the companies, and the desirableness for higher ends, of a greatly diminished traffic, even were this to entail diminished profits. It was an appropriate close to the proceedings of the Congress, and had a grand historic fitness about it, that when, on the Lord's Day, the deputies once more assembled along with many of the Christian people of Geneva, in Calvin's old cathedral of St. Pierre, crowding its vast space to its very gates, they pledged themselves there anew, amid thanksgiving and praise, to the Lord of the Sabbath and to one another, as the defenders of that day which the world had been commanded from the clifts of Sinai to "keep holy to the Lord."

I venture here to put the question whether it be not one of the high duties of this Council, which in a qualified sense may be said to represent the Presbyterian Churches of the world, to go hand in hand in this matter with that Geneva Congress, and to rally around this day of God. It would be not the first time in the history of the Church when a voice from Edinburgh responded to that from Geneva. I know that this is expected of us especially by our Presbyterian brethren in Australia, who are bravely fighting the cause of an imperilled Sabbath in having taken up the case of the Australian teamsters, and who are longing to hear from us words of no uncertain sound that should cheer them in their struggles. It has been characteristic of Presbyterians as a body, that they have stood faithful and true to the Sabbath institute. I am far from claiming for them a monopoly of this honour. I cannot forget how the Lord's Day has ever been defended and practically reverenced by the great body of our Wesleyan brethren, by the vast majority of pastors and people among the Congregationalists, and by that section of the Church of England which adheres to evangelical principles, and, in the midst of flaunting ritualism and freezing unbelief, con-

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tinues, with all its infirmities and faults, to hold high the banner of the Cross. But I do not go beyond the facts of the case when I claim for evangelical Presbyterianism in all lands where it exists, a singular unity of view and firmness of position in this sacred cause which has distinguished it among all those Protestant churches which date, I do not say their re-birth, but their resurrection, from the period of the Reformation.

In the selection and arrangement of subjects for conversation by this Council, much wisdom has been shown in placing the Lord's Day among the most important helps to spiritual life. For in doing this the Committee has been true to the facts of an ever-growing experience, gathered from constantly widening fields of observation. Voltaire, as is well known, was shrewd enough to perceive the influence of a regular observance of public worship in preserving and extending Christianity among a people—even acknowledging that he despaired of expelling superstition, by which he meant religion, from the world, so long as persons assembled regularly and in great numbers for the worship of God. And one of the latest facts in modern experience and existing on a large scale, has proved how surely the want of such regular and frequent meetings for the observance of Christian ordinances tends to deteriorate and even ultimately to extirpate religious life from a community. Thousands of our Anglo-Indian brethren, scattered in little groups over the villages and stations of British India, being unprovided with stated opportunities for public worship, were found to have sunk into a state of general religious indifference and deadness which threatened, in the course of a generation or two, to make Christianity among them little more than a beautiful tradition and a name. The connection between the prevalence and the power of religion in a community and the observance of the public ordinances of religion is a fact to which all experience bears testimony. But then it is impossible for a people to come together in great numbers for the public worship of God, unless there be a day which shall be regularly and frequently recurring, fenced off by Divine authority and set apart for this purpose, and it is regarded by the people as a God-given boon which an authority higher than man's requires them to keep holy. It is accordingly a fact that it is only in those countries in which the first day of the week continues to be honoured as a divine institution, that the masses of the people frequent the house of God, and that worship approaches to something of the magnitude and grandeur of national worship. At what a tremendous disadvantage are the ministers of religion placed in those cities and lands in which the Sabbath has practically been blotted out from the calendar of days, and they see the unthinking multitudes streaming past their open sanctuaries. The Sabbath has been fitly described as "the mound and outwork of religion," the tabernacle which covers and protects the ark. What a mighty influence for good may we imagine to descend weekly upon a people when the dawn of every Lord's Day sends their thoughts back upon a completed and a finished redemption, and with the plough sleeping in the furrow, and the hammer on the anvil, and the shuttle in the loom, and all the din of trade and business hushed, they hear a voice which awakens them to a sense of the unseen and the infinite, and which summons them to the worship of God.

Nor is a rightly appreciated Sabbath less beneficent in its influence on the moral and religious life of families. Upon how many myriads of homes, especially in industrial and trading communities, does it come "with healing on its wings." Just in proportion to the push and pressure of other days is the peace and hallowed rest of the Sabbath, around which God himself has drawn his wall of protection, felt to be a priceless benison. Do we realise the fact to anything like its full extent, that in the case of multitudes, not only among our labouring classes, but among shopkeepers and professional men, the Lord's Day is the only day in the week in which a father has opportunity to hold prolonged intercourse, and, in numerous cases, any intercourse at all, with his own children? The instances may be counted by many thousands in all our large cities in which the parents must leave their homes before their younger children are awake, and their little ones are again asleep before they return. But the Sabbath is to them a day not more of prolonged devotion but of revived domestic affection. It is the day of cherished family re-unions in which the circle around the table is complete. And they know that the day is all theirs by Divine grant and prescription, not to be sold by indifference, or to be bought up by covetousness. What an occasion for the interchange of confidence and love, for

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reading up in devout frame the family history, for converse and instruction on the great themes of salvation and immortality! It is looked forward to from the common days of the week, and toil and care are lightened by the prospect. Such Sabbath hours carry down the best influences with them into the secular engagements of other days, and the remembrance of them has often been carried by children emigrating from such homes, like a heavenly fragrance, to the ends of the earth.

Nor would it be easy to over-estimate the advantage of the unbroken day of rest to personal religion. Even in the experience of the best and most matured Christians, the effect of constant occupation with secular objects and interests is apt to be depressing and chilling on his higher nature. We catch some of the dust of the earth upon us; we carry away with us some of its murky atmosphere. Our devotional exercises and meditations are necessarily short in our days of toil and business, and in spite of the best precautions and guards, we are exposed to many forms of fretting interruption. But the welcome Sabbath takes us up into its own sanctuary, and God himself shuts us in. We are secure on that day against the postman's rap and the world's intrusion. We are independent, and stand erect in the consciousness of our immortality. We have time to read and think, to look forward, and inward, and upward. Every grace has opportunity to be revived, and every resolution for good to be strengthened. We come to know ourselves. We rise to a level nearer heaven. In Leighton's words, we have time "to wind up the soul which the body has poised down, to a higher degree of heavenliness." Many a man of business has acknowledged to me that he would have lost his spirituality and moral strength altogether, but for his weekly Sabbath. It is our Emmaus walk with Christ.

> "The world were dark but for thy light,
> Thy torch doth show the way."

I question whether we appreciate as we ought the relation in which the Sabbath Day stands to the Sunday-school. It is one of the noblest and most encouraging features in the modern Church that many millions of children are on the first day of every week receiving gratuitous religious instruction from myriads of Christian teachers. We learn on reliable authority that in Great Britain 300,000 persons are engaged every Lord's Day in teaching Christian truth to more than 3,000,000 young persons and scholars. In the United States there are 69,871 Sunday schools, with 753,000 teachers, and 5,790,000 scholars. And there is a growing desire showing itself to extend the benefits of this invaluable agency in other lands, as for instance over the vast German empire. But it is impossible to have the Sabbath-school at work on a large and efficient scale, where you have not a generally protected and honoured day of sacred rest. Let the Lord's Day be practically abolished, and its hallowed hours given over to pleasure-seeking, or bartered to trade, and even if you find the Sunday scholars, it would be impossible to find the Sunday teachers. The Sabbath-school can only exist, with anything approaching to national magnitude, where there is a Sabbath Day. This is a view of the subject which is likely to impress thoughtful men in any circumstances; but there has recently come into play an additional element which surrounds the Sunday-school with an immeasurably increased importance. I refer to the fact that in consequence of recent educational Acts bearing upon both parts of the United Kingdom, it is likely that every young person in the land should soon be able to read. And they shall be certain to read something, and the Sabbath is likely to be their principal reading day. But what shall the material of their reading be? The reports of colporteurs are not cheering, nay, are alarming, in reference to the kind of serials that are finding their way into the hands of the young, and that are gradually forming the Sabbath reading, in certain sections of society, of both parents and children. Then what security have we that religious instruction shall have a prominent place, or ultimately any place at all, in our national schools? It is a universal system of Sabbath-schools that is to meet and counteract these dangers. But how can you secure this, unless you retain or restore the Sabbath day in its unbroken integrity and sanctity?

The design of this paper in so far restricts our notice to the beneficent influence of a well-kept Sabbath upon the spiritual life of individuals, families, and churches. But it is difficult to avoid a reference to the physical and intellectual benefits which this sacred day confers upon those who give due respect to its consecrated hours. It brings a blessing in its bosom to every part of

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our complicated nature. There is scarcely a fact on which physicians and physiologists are more agreed in their judgments, looking at the matter simply from their own scientific ground, than the necessity of the weekly rest of the Sabbath in order to the maintenance of our bodily health and vigour. It has been demonstrated that the nightly repose and sleep do not entirely repair the waste and power that has been incurred by the previous days of toil, and that in addition to this, an entire cessation from labour every seventh day is indispensable in order to make up the loss and to render the compensation complete. So much is this the case, that within a given period, say of a month or six weeks, persons who should labour on six days and rest on the seventh, would do more work than those who laboured on without any Sabbath interval, and moreover, would do it better; while at the end of the given period they would come forth with unimpaired health and unexhausted energies. Hundreds of facts have been adduced to prove this, whether from whale-fishers in the Arctic seas, or travellers across the American continent, or skilled artisans in the workshops of Geneva. Those who in their eagerness to become rich, or who, under the tyranny of an evil social system, have lost this God-given birthright, are loosing the springs of their physical strength, and bringing on themselves premature decay and earlier death. Mr. Samuel Smiles, in his work on the Huguenots, thus writes of the Sunday even in the rural districts of France:—"As you pass through the country on Sundays, you see the people toiling in the fields. Their continuous devotion to labour without a seventh day's rest cannot fail to have a deteriorating effect upon their physical as well as upon their social condition; and this we believe it is which gives to the men, and especially to the women of the country, the look of a prematurely old and over-worked race."

Physiology has in fact proved that "man is a seventh-day resting animal," and this is a statement which suggests much, and points in the direction of important conclusions which we reach on other lines. How was it that thousands of years before physiology was known as a science, Moses should have recognised this law of our nature, and his legislation have been so perfectly adapted to it? Proudhon, the celebrated French socialist, placed Moses on this account alone among the great lawgivers of the world. We have another explanation from the highest source of knowledge. It was He who made man that made the Sabbath for man. Its origin is before Moses, its date is as old as time.

And man's intellect gains as much from the Sabbath as his body. The weekly cessation from the usual course of mental fret and toil, and turning the mind to devout thought and meditation, helps to restore the springs of the intellect, and to keep it young, vigorous, and fresh. How many that have continued their weary monotony of mental labour through all the seven days of the week, have paid the penalty in prematurely weakened minds, often in insanity, or suicide, or early death. There is scarcely a large asylum in the kingdom in which you would not at this hour meet with melancholy instances in which the insanity is ascribed by the physician to the continuous brainwork of business or of study, in which the man had despised the laws of his constitution and the written law of Heaven. The testimony on this subject is very strong on the part of men whose writings or whose eloquence have taught and influenced nations,—from judges like Sir Matthew Hale, from political economists like Adam Smith, from philanthropists like Wilberforce, from social reformers and orators like Mr. Bright, from statesmen like Montalembert and Mr. Gladstone, from poets like Cowper, and from poet-philosophers like Coleridge, the last of whom strongly and beautifully said, "I feel as if God by giving the Sabbath had given fifty-two springs in the year." I may add that those who have studied the history of our country with greatest reflection and candour, have not been slow to assert that we are indebted, in no slight degree, to the habits of thought in which the Sabbath has trained our people, for the solidity of character and strength of purpose, and knowledge of their rights and duties, which have distinguished them in the great crisis of their national history. One eminent writer has called our attention to the fact, that while the unthinking serfs who danced on Sundays around the maypole in the times of Charles were usually found on the side of royal prescription, those who won constitutional liberty for England in the days of Cromwell, and those who achieved a kindred liberty for Scotland in the days of the Covenanters, were to a man staunch Sabbatarians.

Yet with all this great and varied array of evidence for the beneficent effects of the Lord's Day rest upon the spiritual life and the temporal

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prosperity of a people, every one knows that there are hostile agencies and influences at work, both in this and in other countries, whose aim and tendency are to mar the integrity, and if possible even to destroy the existence of this Divine institution. And my design in this paper will be accomplished by now adverting to some of the principal of these.

1. I fear that I am not mistaken in the conviction that there prevails even in our churches in these days an imperfect acquaintance with the Scripture law of the Sabbath. This imperfect knowledge has led, of course, to a weakening of attachment and a partial unsettling of belief. Even earnest Christians in many places need, in so far, to be re-educated on this vital subject. In many quarters the authority for the Lord's Day is made to rest on nothing higher than traditional custom or mere ecclesiastical appointment, which with multitudes, if it cannot base itself on a higher law, is equivalent to no authority at all. With some also, and I am afraid their number is on the increase even in our Presbyterian communities, the length of sacred time that is included under the name of the Sabbath is vaguely measured by the period usually given to public worship, a view which is too often sanctioned in practice by those who would repudiate it in theory, and which, if generally followed out, would bring back among us the Sabbaths of the Stuarts,—"God's worship now, the maypole and the mountebank between."

Nor must we regard as of no account, in our survey of this class of hostile influences, the plausible, but shallow, sentiment insinuated by those who belong to the various subdivisions of Plymouthism, and held by some who, though not avowedly Plymouthists, have been Plymouthised, that every day is with Christians a Sabbath Day. This is one of those half truths which operate with all the mischievous effect of error, and whose usual tendency with imperfect men would be to end in no Sabbath at all. On the same principle, it might have been replied to our Lord's directions to his disciples to have set times and places for secret prayer, that there was no occasion for this rule, because the Christian, in so far as he is a Christian, is always in a frame of worship. Our doctrine is not that the religion of the Sabbath is to be a substitute for religion on common days, but that on that day it ought to receive such an invigoration and impulse as shall send down its healthful streams into every nook and corner of our daily life.

2. Am I mistaken in thinking that certain prejudices against the Lord's Day have been created and fostered by exaggerated pictures of the manner of its observance in some Christian circles, which have long formed a stock subject with some of our cleverest novel-writers? Everything in their representation is stern, sullen, severe, Jewish, and forbidding. If such a method of keeping holy the Lord's Day as they describe exists anywhere now-a-days in this land, I confess that I have not seen it, and I venture to affirm that those who write thus have never lived during a Sabbath in an English or Scotch family of average intelligence and piety, else they could not have so written. Their pictures are the mere creatures of their imagination, like the Highland kilt with which the same class of persons persist in clothing the Saxon population of our Scottish lowlands, who were never at any period so picturesquely adorned. Our position on this subject may be distinctly stated. We hold that the law of the Sabbath rest is as old as the human race, and that it was made for man,—that in its essence it existed before Judaism, and that, stripped of every mere Jewish and temporary accretion, it was intended to exist after it, so that we may say of it in its unrepealed authority what the poet said of Ocean—

> "Time writes no wrinkle on thine azure brow,
> Such as creation's dawn beheld, we see thee now."

We hold that what Christianity did was not to abolish it but to explain and confirm it, as well as to connect with it new and joyful recollections, by making it the memorial of accomplished redemption in the resurrection of our Christ from the dead. We hold that all its waking hours are sacred to religion and benevolence, but that these hours are to be employed in a wise diversity of exercise and enjoyment, pre-eminently in public worship, but also in the interchange of family affections and the communication of family instruction, in works of Christian usefulness, in private religious reading, meditation, and devotion, and, where opportunity offers, in meditation on God's works as well as on his word, and that an air of holy gladness ought to characterise all its exercises, like that which marked the salutations of the early Christians when they met on the mornings of the Lord's Day, and that its authority and its bliss alike are designed to be commensurate with the world and coeval with time.

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3. Another hostile influence which is powerfully at work against the integrity of the sacred day, *comes from the inveterate pleasure-seekers and their supporters.* They accept the day which God has commanded to be kept holy, only to turn it into a holiday. They turn upon the friends of the Sabbath with an air of offended philanthropy, and ask them whether they would refuse to the hard workers with the head or the hand, or with both, seasons of recreation and amusement. "Most certainly not," is our answer, but the Lord's Day was not given to supply those seasons. God claims that day for his worship, sets it apart for man's spiritual improvement, for the special cultivation of that highest part of his nature which brings him into immediate intercourse with God. It is a poor and shallow philanthropy which would make this the programme of the week,—incessant toil on the six common days, and then secular entertainment and amusement on the Lord's Day. By all means send the man forth to museums and picture-galleries, to cricket-fields and concert halls at proper times and seasons, but are the Sabbath's sacred hours to be stolen from their higher uses for such gratifications? What time will you allow him for thinking of his immortality, the educating for the life that is beyond the grave? Even the highest forms of æsthetic enjoyment are impotent factors in making the vile pure and the earthly divine. They may refine, but they cannot transform. If the history of ancient Greece in its decay reads one lesson to the world more loudly than another, it is this, that refinement of taste may be associated in the same individual and people with the greatest debasement and corruption of morals.

Compare the experience of two men at the close of a Sabbath, the one of whom has spent the day in a pleasure excursion, in that "gregarious excitement" of which Henry Rogers speaks, and the other in congenial religious observances and labours of love, and which of them at the end of the day would appear most satisfied and most happy? An eminent writer of much candour and keen observation, who sprang himself from the working classes, describes himself as, on a certain Sunday evening, in one of the large cities of England, first witnessing a monster train arrive and emptying itself of its pleasure-seekers, and then a crowded church emptying itself of its worshippers, after they had listened to an instructive and stimulating discourse. The former appeared wearied, worried, and dissatisfied; the day had evidently failed in giving them the enjoyment which it promised. The latter had the look of men whose minds had been quickened to thought, and whose moral nature had been strengthened for the life-battle that was before them on the morrow. Besides, these hunters after animal and æsthetic enjoyments on the Lord's Day need to be reminded that they are selfishly robbing others of their Sabbath, and in the same degree of all the higher blessings which it guards and enshrines, who are compelled to cater for their pleasures. And further, that the Sabbath can be only preserved as a day of rest, when its hours are devoted by the majority of a people to religion, and that, when those hours are stolen for pleasure, they will gradually be bought up by avarice for toil, and lost. It is this one day in seven given to its high and special uses, that strikes the tone for the other six; and the secular cogitations of the week come to bear in consequence a Sabbath stamp of depth and solidity. What follows for a people's liberties when this gift of Heaven is idly cast away? In order to degrade a man into a poor unintellectual slave, over whom tyranny in its caprice may trample rough-shod, it is but necessary to tie him down animal-like during his six working-days to hard engrossing labour, and to convert the seventh into a day of frivolous unthinking relaxation.

4. Another unfriendly influence operating against the integrity of the Sabbath on a vast and constantly increasing scale is *the spirit of money-making*, especially in the form of Sabbath traffic and Sabbath travelling. As an instance of this I may mention the opening of shops on the whole or on a portion of the Lord's Day. This practice, which is steadily and silently on the increase in all the cities and larger towns of our kingdom, does not even venture to defend itself on the plausible pretext of a public necessity. It is a practice born of indifference to religion, and of trade competition in some which subordinates everything to gain. For I venture to affirm that, with the exception, perhaps, of the apothecary's, there is not a shop which might not be closed on the day of rest, without inconvenience to any except the culpably improvident. And yet the mischief, when once begun and winked at, grows with all the certainty of a fixed law. One open shop provokes the jealousy of another in the same trade, it too is opened, the shopkeeper becomes a habitual Sabbath-breaker, a deserter of the sanctuary, and the tempter of

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others to break down the fences and barriers that surround this gift of Heaven. And if these remarks apply to open places of trade in general, with what tremendous emphasis should they be brought to bear upon the open gin-palaces and spirit-shops of England, with their enormous Sunday traffic in strong drink! How many thousands are employed in supplying the lust of intemperance on the Lord's Day, and to how many myriads more are these houses their only place of worship! And how much are they doing to undermine the day of rest, eating constantly like a canker into the peace and happiness of innumerable English homes!

It is one of the many good services that have been rendered by the recent Sabbath Congress at Geneva, to prove that there is a vast amount of unnecessary and unjustifiable labour on the Lord's Day in the post-office arrangements of almost every country in Europe. It is the duty of Governments to reduce labour in the public establishments and offices under their control to the lowest minimum consistent with the public weal, and not to raise a mere matter of convenience, which better management would dispose of, into a necessity. Now, the extent to which the electric telegraph spreads and ramifies over all civilised countries is sufficient to meet every real case of exigency arising from the necessity of immediate communication between distant places, and so to render unnecessary both the delivery of letters and the arrangements required in order to their delivery on the Lord's Day. This is a matter in respect to which enlightened public opinion, speaking out distinctly, has the remedy very much in its own hands, and could restore to hundreds of post-office officials the inestimable boon of a free Sabbath. A late President of the United States issued an order on the subject of Sabbath observance by the servants of the Government, which did equal honour to himself and to the great people in whose name he spoke —"The President, Commander-in-chief of the army and navy, desires and enforces the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiments of a Christian people, and a due regard for the Divine will, demand that Sunday labour in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer, nor the cause they defend be imperilled, by the profanation of the day or name of the Most High."

It cannot be questioned that the railway system, which has spread itself over the civilised world during the last forty years, in connection with the many great material benefits which it has conferred upon the nations, has done much by the encouragement and temptation which it has given to Sunday travelling and traffic, to invade the sanctity of the day of rest. It would startle many were they to be informed of the number of railway servants and officials to whom the Sabbath has become little more than a name. On the railways of the United Kingdom alone between 80,000 and 100,000 men are required to turn out for work on that day, respecting which it has been commanded, "Thou shalt do no work." And though the time exacted from many of them may only be a portion of the day, it happens for the most part that the wearied men must return to their homes to sleep rather than to go with refreshed minds and bodies to the church to worship. The blighting influence of this system is not confined to the men themselves, but is extended to their wives and children. What becomes of family intercourse, and instruction, and devotion in such circumstances? The Sabbath toil exacted is not so much in the matter of passenger trains, though even this is enormous, as in connection with goods and mineral trains, in order to make the traffic of other days more easy and manageable. How seldom do we realise the fact that while we are enjoying the unbroken peace of our Sabbaths, and singing the praises of God in our quiet sanctuaries,—almost luxuriating, in fact, in our Christian privileges,—there are myriads of our fellow-men who are hurrying over the land with what is represented as the surplus traffic of the past week, and to whom Sabbath comes with no benison in its hands. This ought not to be judged of as a mere question of profit and loss, or of larger and smaller dividends, but of divine prescription and humanity and inalienable human right; and looked at in this light, who can justify it? The men themselves groan under a system which has turned them into mere machines, but they know themselves to be helpless. Let them complain or resist, and their places will be filled by others on the morrow, and this means to them and their families the loss of bread. Has the Church of Christ nothing to say for these men, no voice to raise against this tremendous abuse? Are we to

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acquiesce in it, and to wink at it, and to let it go on ever increasing, and drawing a greater number within its withering embrace. Apart from the highest of all interests, there are also the loud claims of humanity, for the fact is attracting the notice of philanthropists and social reformers, that employés on the railways become prematurely old, and are subject to many forms of disease that shorten life.

The practical issue of much that has been said in this paper may now be stated in a few words. This General Council has it in its power to send a great moral influence over Christendom. Its representatives from many lands will carry home with them much of this influence to the spheres of their ministry. Let us identify ourselves as our Presbyterian fathers would have done with the cause of the Lord's Day as the priceless gift of Heaven to man, rich in blessings, alike for his body and for his soul. There are brethren who are seeking with a very agony of earnestness to restore to their country its lost Sabbath. Let us cheer them in their efforts of mingled religion and patriotism. There are Christian Churches in some countries, especially in some of our British colonies, which are nobly fighting the cause of the Sabbath at this very hour. The mammon spirit is trying to buy it up from needy workers, and to turn the men that would sell it into serfs. Let those earnest men who know how much the future prosperity of those young nations is dependent on their possession of a day that can neither be bought nor sold, and that should be wholly consecrated to religion, hear our cry from afar: "Hold fast that which thou hast received,—let no man take thy crown."

And let us who still retain our Sabbaths in no small portion of their integrity be on the watch against every hostile influence that would rifle us of the blessing by little and little, knowing that it is a thousand times more easy to preserve than it would be to recover it after it ceased to be interwoven with a nation's habits and institutions, and men had become reconciled to an evil because they had become familiar with it. Much else begins to pass away when our Sabbaths are lost. We begin to part with our opportunities of Christian worship and religious instruction, and gradually with religion itself, and when once the fountains of religion are dried up, how precarious is the morality that exists without it! And when our moral life is blighted, where are our national strength, our solidity, our order, our liberty, our elements of greatness and power? It will require no visible judgments from heaven to insure such a nation's decadence. The secret of its ruin is working within it. And already has the finger of God inscribed on it, "Ichabod, the glory is departed!"

Professor J. R. W. Sloane, D.D., Alleghany City, Pa., U. S. A., read the following Paper on

INTEMPERANCE IN THE UNITED STATES A HINDRANCE TO SPIRITUAL LIFE.

The Church of the Lord Jesus Christ is an aggressive power, an army marching under the banner of her king and head; her enemies are the principalities and powers of darkness; the conflict which she wages admits of neither truce nor compromise; there is no discharge in that war, she must go on conquering and to conquer until she brings forth battle unto victory. With weapons which are not carnal, but mighty through God to the pulling down of strongholds, she antagonises every form of evil, and seeks to bring every thought and imagination of man's heart into subjection to the law of Christ. The Church is a divine organisation commissioned to oppose, overturn, and utterly destroy the kingdom of Satan, to set up that kingdom whose dominion is righteousness and peace, and thus secure to men of every kindred and tongue the blessings which the Son of God became incarnate and died upon Calvary to procure. She wages an irrepressible conflict, not only with the Protean forms of sceptical and atheistic unbelief, but with those insidious and pervasive social vices, which are eating as doth a canker into the very heart of society, and which are the Marah fountains whence flow the bitter waters of shame, crime, despair, and death. It is proper that some should sit apart and "reason high" upon those profound questions which relate to the very foundations of the Christian faith, but others must descend into the arena of tempted, sinning, suffering, dying men, and battle face to face, hand to hand, with those forms of evil which slay their tens of thousands, where mere intellectual error cannot number even its hundreds of victims. As a heinous sin against God, the foe of society, and the baleful enemy of pure and undefiled religion, an almost unanimous suffrage assigns the foremost place to the vice of intemperance. In our judgment, intemperance is not properly correlated with other social evils, inasmuch as it is the

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legitimate and prolific parent of all the others; it is not only a violation of the Divine law, but the cause of the breach of every precept of the Decalogue. With impious hand this gigantic criminal dashes both tables of the law to pieces, and tramples them beneath its feet. We do not exaggerate: intemperance leads the horrible train of all the vices, it marshals the armies of these aliens in their warfare against the Lord and his Anointed, and is the most powerful and the most dangerous enemy with which the Church is compelled to grapple. It is proper that this great Conference, designed to be, to some extent, the exponent of the moral and spiritual power of one of the grand divisions of Protestant Christianity, should assign it a place in its deliberations. I am to speak of intemperance in the United States as one of the hindrances of spiritual life. It is estimated that there are in that country one hundred and sixty thousand establishments for the sale of intoxicating drinks, that these are consumed to the value of five hundred million dollars, that there are not less than five hundred thousand drunkards, and that of these, at least fifty thousand annually go down to a drunkard's grave and a drunkard's doom. These figures are indeed appalling, yet they do not furnish the data for an adequate conception of the magnitude of the evil. Consider the loss of food in the consumption of the grain from which these intoxicating liquors are produced, of labour in those engaged in the manufacture and sale of them, and especially in those who use them to excess, the poverty, crime, disease, madness, and death which are the inseparable concomitants of indulgence in intoxicating drinks; and we have an aggregate of wickedness and misery impossible to estimate, —we become lost in the attempt to trace the thousand channels into which this river of death pours its floods of "torrent fire."

Especially do we find this colossal iniquity confronting the Church on every field which she enters, in every department of her beneficent labour, and more than any other single cause neutralising her self-denying labours on behalf of our sinful and suffering humanity. Those who are engaged, in any way, in the traffic in intoxicating liquors are to a great extent inaccessible to the gospel; they seem instinctively to feel that their pursuit is inconsistent with the life of a follower of Him who came to seek and save that which was lost; they repel that influence which would of necessity withdraw them from that occupation by which they have their gain, and accordingly the traffic is to a very great extent in the hands of the ungodly.

Conversions from the ranks of those who use intoxicants to excess are painfully infrequent. "No drunkard shall inherit the kingdom of God." It is the almost unanimous testimony of those ministers who have had experience in great cities that of all their labours they have had least fruit from that expended upon this class. Alcohol appears to be one of the most powerful agents in benumbing the moral faculties, and thereby carrying its victim beyond the reach of gracious influences. It withers with its scorching breath all the nobler propensities of the human soul, and quenches the Spirit, while it inflames and intensifies the lower and more debasing passions. "Be not drunk with wine wherein is excess." Our Redeemer is mighty to save, nothing is too hard for God, nevertheless it is the testimony of the largest experience that there are but few conversions from habitual drinkers of any grade, and none from those who drink to excess, except where the habit is immediately and permanently abandoned. The connection between temperance and revivals of religion in the United States is close and inseparable. The first great temperance movement originated in connection with a season of special outpouring of the Spirit of God. Temperance revivals and revivals of religion have gone hand in hand from the times of Nettleton to those of Moody. To be filled with the Spirit is the very opposite of being drunk with wine. "The spiritual" and "the spirituous" are diametrically opposed. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, *temperance*." What shall we say of the thousands who are prevented from attendance on any form of religious instruction because of the indulgence of a father or a mother, or some one on whom they are dependent, in this vice? A few years ago investigation revealed the startling fact that a large proportion of the inmates of our jails and penitentiaries had enjoyed for a longer or shorter period the benefits of Sabbath-school instruction; further investigation explained the apparent mystery; intemperance had succeeded the Sabbath-school instruction, and in almost every instance had been the occasion of the criminal act. Much of the work of "Bible Societies," "Tract Societies," "Christian Associations," etc., is neutralised in the same way; the good seed too

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often falls upon a soil hardened by indulgence in alcoholic stimulants, and brings forth no fruit. Would that we could stop here, but no! this serpent enters the sanctuary, and coils its polluting folds about the very altar of God. It takes its victims both from the ministry and membership of the Church. The fact that so large a proportion of both of these classes in the United States are total abstainers lessens to a considerable extent its ravages in the fold of Christ; nevertheless it is even there the greatest trouble of Israel, the occasion of many stumbling and falling; "many through strong drink are out of the way." It is estimated that intemperance furnishes two-thirds of all the cases of discipline, and occasions manifold disturbances which do not come within the range of ecclesiastical law; besides, it has a powerful tendency to dry up and turn into other channels those streams of beneficence which should fill the treasury of the Lord's house. Money which should be directly employed in bringing the truth to bear on the hearts of men must be expended in feeding the hungry, clothing the naked, and ministering to the sick who have been deprived of the necessaries of life through indulgence in this vice. If the resources yearly wasted in various ways by this foul destroyer of the souls and bodies of men could be employed in Christ's cause, the Church would be in possession of abundant means for carrying forward all the work in which she is engaged. What shall we say of the gambling, the strife, the licentiousness, the Sabbath profanation, the blasphemy,—in fine, of the whole dark catalogue of violations of the divine law which are the legitimate fruits of this deadly upas? The more closely we scrutinise this iniquity the greater are the abominations disclosed, as in some awful "Inferno" each descending circle is more revolting and horrible than the last.

The Presbyterian, in common with the other Churches of the United States, realises that it has a weighty responsibility in this matter, an obligation that must be met and discharged. The most encouraging feature of the present great uprising in the temperance movement in the United States is the deepening conviction in the mind of the Church that she, and she alone, is endued with the power from on high necessary and adequate to the utter extinction of this fearful curse. The impression grows stronger that the time has come when the Church must assume a most aggressive attitude towards intemperance in all its forms and occasions. In the meantime, however, she is neither idle nor indifferent.

I. The great majority of the ministry of the Presbyterian Churches in the United States, and we believe the same to be true of those of sister denominations, are total abstainers. They find, like the eloquent Guthrie, that "they must give up the hope of being Christ's ministers to lost souls" unless they take up the principle of total abstinence. The prevalent sentiment of these Churches condemns the use of intoxicants of any kind as inconsistent with the sacred office of a Christian minister. So prevalent is this sentiment, in at least some of these Churches, that any one who should practise differently would find his influence and usefulness greatly impaired, if not utterly destroyed. This sentiment we believe to be rapidly increasing throughout the entire Presbyterian family.

II. The truth of God's Word is boldly and effectively proclaimed from the pulpit, while large and rapidly increasing numbers of the ministry are earnest workers in the temperance cause; temperance societies are encouraged; these are, in many instances, largely composed of Church members, and draw their vitality from a congregation with which they are more or less closely connected.

III. The two most remarkable recent temperance movements, viz., "The Women's Crusade," in which bands of earnest women passed through the streets of towns, villages, and cities, visiting drinking "saloons," talking, and when permitted praying, with the keepers, a movement which was the means of rescuing many thousands, and the present so-called "Murphy" movement, from the name of the man who has been most conspicuous as a worker in it, have been eminently religious in their characters. The means employed have been praise, prayer, and earnest appeals to the religious nature; the power on which they have relied has been the grace of our Lord Jesus Christ. These movements have derived their chief strength and support from members of the evangelical churches.

IV. The Presbyterian Churches of the United States have from time to time taken decided action on the subject of intemperance. The "General Assembly" has in repeated declarative Acts condemned in strong language the manufacture, sale, and use of intoxicating bever-

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ages as a sin against God, and wholly inconsistent with a Christian profession. The "United Presbyterian Church" condemns these practices in equally emphatic terms; her official deliverance is in these words—"The use, manufacture, and sale of intoxicating liquors as a beverage is inconsistent with membership in the Church of Christ." The Reformed Presbyterian Church not only condemns the use, manufacture, and sale of these beverages, but considers perseverance in these practices a bar to membership in her communion.

These facts may serve to show the general attitude of Presbyterianism toward the evil of intemperance, and accepted as earnests of future progress in the same direction. Much has been done, much more remains to be done; there is yet much land to be possessed.

Our limits will permit us to emphasise but a few points.

I. It would seem to be a duty incumbent upon the Church to determine, by a careful study of God's Word, what is its teaching upon the subject of temperance. Every proposed reform must stand or fall in proportion as it is conformed to that unerring standard which God has given us. If they speak not according to this Word there is no truth in them. To this rule the temperance reform furnishes no exception; the Bible is a perfect rule, both of faith and practice.

There is surely clear and definite teaching upon this subject, and the Church is the agent to define what that teaching is, and proclaim it to a suffering world. A scholarly, critical examination of those passages which bear upon this question will furnish the necessary data; from these the rule that God has given may be generalised, and, as on other subjects, a firm foundation reached. The Word of God is the ultimate standard of appeal, and on its teachings the final decision must rest.

II. The Church may, on purely practical grounds if on no other, utter her protest against the prevalent drinking usages of society. That these are evil, and only evil, and that continually, no one who has not closed his eyes and stopped his ears can for a moment deny. As the waters of our great lakes gathered in one united stream are poured in thunder into the awful abyss at Niagara, so from out of these diffused drinking customs of society comes this horrid host of inebriates, who each year stagger downwards with frenzied curses, wails, and lamentations into the abyss of everlasting perdition. Questions of exegesis apart, here is an awful result; the cause is not hidden, the need of action is immediate and urgent, and the Church, as it seems to us, cannot, without incurring guilt, delay to put forth her wisest and most effective efforts. The example of him who gave himself a sacrifice for the sins of the world, the whole spirit of the gospel which he came to proclaim, every consideration of love and mercy to the weak, the erring, the falling, and the fallen, urge us to throw the entire weight of our example and influence against these pernicious customs. May the Lord hasten the day when from all the pulpits of Christendom shall go up a united protest, loud as the sound of many waters, and of mighty thunderings, against these usages, which are the source of such appalling misery.

III. The Church has a great work before her in educating the people in the true nature of civil government as an ordinance of God, a divinely appointed institution for the promotion not only of the physical but of the moral well-being of all the citizens. False and unscriptural ideas of the functions of the State imported from materialistic sources, and the out-growth of an infidel philosophy, are widely disseminated, and withstand all efforts to make the laws of men conform to the law of God. False conceptions of personal liberty, such as we find inculcated in the school of Mill, stand in the path of the temperance reformation. These can only be removed by the persistent inculcation of true Christian ethics. We may not hope for the highest degree of success until we have laid the foundations of "the Christian State" in an acknowledgment of God as the supreme source of all legitimate civil authority, and the Bible as the "fountain of all moral principles for both Church and State." It is true the kingdom of Christ is not of this world, but it is both in and over this world; to him every knee must bow and every tongue confess; all power has been given to him; in this grant civil government is included; the leaven of the gospel must pervade all departments of human society; and hence no law that contravenes the law of Christ is of any permanent obligation, or can bind the conscience. Few have as yet realised the vast influence of the State as an educator of the public mind. Large numbers accept the laws as their standard of right and wrong to them; that is right which the State legalises, and that is wrong only which it forbids; hence the inestim-

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able value of righteous laws as a teacher of the public conscience. "He is a blind observer of the forces that govern in human life, who does not see the moral power of penal law, even when extensively violated, in teaching virtue and in restraining vice." The advocates of temperance in the United States are rapidly coming to the conviction that all laws licensing the drink traffic are in their very nature wrong, and that absolute prohibition is the only attitude which the State can assume toward this evil without incurring guilt. The Church must educate the public mind up to that high moral standard which is necessary both for the enactment and enforcement of such laws as shall the most effectually restrain this evil.

IV. If, as we have seen the highest ecclesiastical judicatories have declared, the manufacture, sale, and use of intoxicants be a sin against God, and inconsistent with a Christian profession, these practices must come in some form within the cognisance of the Church courts. How far the weight of ecclesiastical authority shall be brought to bear against them is a serious question, to be thoughtfully considered by those upon whom this responsibility rests. We may, however, without overstepping the proprieties of the occasion, be permitted to suggest that the testimony of the Church against any evil must be greatly weakened so long as it is tolerated in any form within her pale. If Christians are to have no fellowship with the unfruitful works of darkness, but rather reprove them, then it is difficult to see how this not *unfruitful* but very *fruitful* work of darkness can be longer permitted to derive any support from the Church of Christ. Has not the time come for the Church to rise in her might, and throw the whole weight of her moral and spiritual power against this "gigantic crime of crimes"?

But in conclusion, whatever may be the diversity of views upon this subject, the greatness of the evil is a point on which we must surely be entirely agreed. Let us then lift up our prayer to that God who giveth liberally, that he would so endow us with the spirit of wisdom that we may be directed to the best means for the accomplishment of the end which we all earnestly desire, the extinction of intemperance and of every other evil that opposes pure and undefiled religion, the final and full establishment of the kingdom of our Lord Jesus Christ.

The subject of Spiritual Life was then taken up by the following speakers:—

REV. DR. WELCH, U.S.A., said that there were two things which it was of infinite importance to know—(1.) What we are by nature and practice; and (2.) What we must become by grace. Pointing out that we were all sinners and lost, and that we must be saved by the grace of God, he proceeded to refer to the nature, characteristics, aims, and evidences of spiritual life.

REV. DR. KNOX, Belfast, asked them to realise the grand object of their coming together. He took it that it was not merely to bear witness to their numbers as perhaps the largest Protestant Church in the world, or to exhibit their unity, or to show to the world how faithful they had been to the great principles of the glorious Reformation. If he understood the object aright, it was to diffuse their principles over the world, to lodge them in the hearts of every human being. When he spoke of principles he did not mean Presbyterianism as a form of government, or a form of worship, or a theological creed, but he meant the glorious gospel of the blessed God, which was the main element of their system. In inquiring how this was to be accomplished, he pointed out the need for an outpouring of the Spirit, and for every member of the Church taking part in the work. He concluded by warning the Council against the spirit of self-congratulation and self-glorification to which they might be tempted by their number, strength, and orthodoxy.

REV. DR. MARSHALL LANG, Glasgow, said that the one thing that stood in the way of all their work was that dreadful thing—drunkenness. This week Glasgow was holding its "high jinks," it being the Fair holidays, and he hoped no foreign friend would sail upon the beautiful Firth of Clyde this week, for he was afraid he would not gain a more exalted opinion of their city. He was not charging this against the peasantry alone, or against his own city alone; it belonged to every class, it had to be charged against every part of the island. It was said by a previous speaker that they had 160,000 drinking houses in America. We had 150,000 drinking houses in the United Kingdom. That speaker referred to the dollars which represented the yearly bill of America; our drinking bill last year was represented by £148,000,000 sterling. He noticed in a report about Edinburgh that while the population had increased six per cent. within the past year, the committals for drunkenness had increased 3 per cent. He had seen from a report recently received that a lady had devoted a large part of her fortune to the establishment of a home for women of all conditions in London who had fallen victims of intemperance. She provided accommodation for thirty women, thinking that it would be scarcely possible to fill even that space, but within nine months there were 500 applications, and of these, 42 were from ladies of rank in this country. It was in view of these facts that one of our leading papers some time ago used the expression that "this nation was drinking itself to death." Although such a statement was exaggerated, there was surely enough to prove that there was a hæmorrhage going on which was draining some of the life-blood of our land. He then referred to the cries which were raised when steps were proposed with a view to coping with the drinking traffic, such as education, sanitary reform, and better house accommodation. These, he said, would do much, but it would not do all. The temperance movement was not going to supersede the gospel, as it was at times alleged. It was intemperance that was superseding the gospel. The public-house was beating our

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Churches; the publican was beating our ministers. He had been often told that he should not support temperance societies, because the Church of Christ was a temperance society, and it was divesting the Church of its responsibility to do so. Why did they hear that only when temperance was suggested? Why did they not bring that charge against such organisations as the London Missionary Society, or the Church Society, or the Society for the Prevention of Cruelty to Animals? Let them have done with these cries, and work with a will and a heart for the great cause.

MR. FERGUSON, of Kinmundy, said there was a practical view of spiritual life which he might throw out in the Council. He regretted that there was an increasing feeling among the agricultural population that they had nothing to do with their ecclesiastical arrangements. There was a practical infidelity and atheism taking fast hold of agricultural labourers in many portions of the country, and its visible outcome was this, that they thought they had nothing to do with the ministers of religion or with the instrumentalities of religion. In many parts of the country the churches were deserted by that portion of the population, and they congregated in large numbers in summer days in mossy banks and under trees, and spent the Sabbath in reading newspapers and discussing politics, and to a large extent lubricating their ideas with that alcohol which had that day been so much denounced. In his particular district he was in the fortunate position of being in the command of a considerable territory which had not a public-house; but some of the agricultural labourers in the neighbourhood went to public-houses in the adjoining parishes, and others were in the habit of purchasing whisky and brandy till the scenes were something lamentable. Strong agricultural labourers, who were well-behaved through the week, he had been told might be found lying in numbers incapable of going home till they had recovered from the effects of the liquor they had drunk. Now, were there no means of carrying down to these people some of the instrumentalities they had been talking about? These people would not come to the church. He had attempted for some years to get these men to come to his house on the Sabbath afternoon. Last Sabbath he had about a hundred. For four years he had kept up this meeting, and had met with most encouraging success. He got around him some of these men and others, some who said they would not go to church to be talked to by people who were paid to scold them. He regretted to say that practical infidelity was taking hold of the country people in some places. They were also saturated with a literature full of sentimentality and sensationalism, which was destroying, especially among the female part of the population, a great deal of the noble character which the Scotch people had always had. He was glad to say, however, that in his own district the circulation of such literature had been decreasing by the labours of the colporteurs, who carried from house to house a superior class of literature. The colporteur in his district, who went about two parishes, told him that there was not a house in any of the two parishes where he was not welcomed, and where his good class of publications were not only received, but received with pleasure and interest, and he was in all the houses welcome to speak a word for the Master whom he served.

THE CHAIRMAN said the Council would be glad to hear that in Victoria a measure had been passed that no new licence would be granted in Victoria for the next three years, and that at the end of that time there came into operation a modified Permissive Bill.

On the suggestion of Drs. Calderwood and Blaikie, it was agreed that before the adjournment a few of the foreign delegates might be heard as to the state of religion in their countries. This was done. But as it is desirable that all the addresses and papers on this subject should be gathered into one group, they will appear on a subsequent page.

DR. STUART ROBINSON, Louisville, proposed for the adoption of the Council the following resolution:—

"The Council expresses deep interest in the sanctification of the Sabbath and the suppression of drunkenness as bearing on the prosperity and spiritual life of the Church. The Council is persuaded that there is need for every effort to place the duty of sanctifying the Sabbath on the high ground of divine obligation in order effectually to counteract the many plausible efforts made to sap its foundation; and in regard to intemperance, the Council participates in the general conviction that the time has come for the Church of Christ to grapple with that evil in a more earnest spirit, and desires to express this hope that in every possible way, by teaching, prayer, remonstrance, and example, the office-bearers of the Church will strive to the uttermost to overcome this deadly evil."

While ready to argue for the sanctification of the Sabbath on divine grounds, he was, he said, also prepared to do so on other grounds. In the saloons of America there were foreigners who complained that such an institution as the Sabbath limited their liberties and rights. Well, it was no use arguing on divine grounds with such men; it would be like throwing pearls before swine. He would say to such parties: The men who built up this great concern, this joint-stock company, were men of the old times, who had their Sabbath day and Sabbath observance, and on that basis built up this great country. When you were driven away from your countries we let you in and gave you shares in our joint-stock concern, and now you want to take it out of the hands of the old directors. Now, if it does not suit you, take up your stock and go where you like. He answered the fool according to his folly in that way.

THE EARL OF KINTORE seconded the resolution, on the distinct proviso that they were not limiting any one in details.

The motion was adopted, and thereafter the Council adjourned.

Thirteenth Session.

THE Council resumed at half-past seven o'clock, and was opened with devotional exercises, conducted by the Right Honourable the Earl of Kintore, the President for the evening.

The Business Committee recommended that the Scotch section of the General Committee be reappointed, with power to add to their number, as a Committee for the publication of the Pro-

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ceedings, and to bring any other unfinished business details of the present meeting to a close. The Council approved of the recommendation, and appointed accordingly.

The Council then proceeded to the subject of the evening: THE REFORMED CHURCHES OF THE CONTINENT OF EUROPE.

THE CHAIRMAN, in introducing the subject, said he felt it to be an honour, a privilege, and a responsibility to appear before the meeting that night in the position of chairman, when such an important subject was on the programme for discussion. He thereafter referred to the countries represented in the Council, and expressed his warm interest in the brethren who held up the standard of true religion in these countries.

Dr. Wangemann gave in the following Paper, written in German, which the Council agreed to publish. It has been translated by the Editor:—

ACCOUNT OF THE ECCLESIASTICAL STATE OF EASTERN PRUSSIA.

As in Prussia serious struggles of believers against unbelievers are to be expected in the future, yea, have begun already, and as the real state of things seems to me to be somewhat unknown to our English-speaking brethren, I hope it will be agreeable to you to have a short account in outline of the state of matters.

Two points chiefly require to be kept before us if we would obtain a correct view of the state of matters in question. The one is the Regal Episcopate in Prussia, the other is the union between the Lutheran and Reformed Churches, which has been brought about by the King.

I. From the circumstance that the landed proprietors appropriated the right to undertake personally the Episcopate in the Church, which had become vacant in consequence of the hostility of the Catholic bishops, the laity have, in many respects, become unmindful of their duty to promote the welfare of the Church. People have got into the habit of looking upon the Church as an appendage of the great organism of the State;—the State, as regards external matters, and the clergy, as regards those of an internal character, having taken care of everything that concerns the Church. Hence there remained for the laity only a very small field for co-operation in matters of a subordinate kind. They believed that they might leave everything which concerned the building up of the Church to the clergy on the one hand, and to cabinets on the other, and looked upon even the little which remained for them to do as an intolerable burden. Hence it has happened that now, when the Church stands confronted with the work of effecting its separation from the State, the body of the laity is found to be by no means educated up to this work, or prepared for it. From the year 1830 the Ecclesiastical Government has been endeavouring to supply a want which has all along existed in our congregations by the institution of a kind of presbyterial system with elders. But within such a short period this has not been possible; and almost without exception many laymen who should year by year have been ready, failed to undertake the office of elder. The new kirk-sessions, in some cases, supposed that they might still continue to leave to the minister, as they had done before, the labour of building up the congregation; and in other cases, especially in the great cities, sought their work in obstructing the most faithful measures of the minister, and thus placed themselves in direct opposition to him, and especially against what believing ministers might undertake for the good of the congregations. Yea, in some of the larger cities the newly-appointed elders considered it to be their duty to free their congregations as far as possible from believing ministers, and to provide them with such as were free-thinking, that is, unbelieving, hostile to the gospel.

The laity in Prussia possesses in the believing elements within it, an influence which, though it cannot be called great, is yet, by no means, insignificant. Numerous efforts in the fields both of foreign and home missions bear testimony to this. So much has been accomplished in the home mission field that, in this respect, Prussia stands inferior to no country in the world, especially when one considers the small national resources of Germany as compared with those of England and North America. Nay, I may say, that among the laity, especially among those belonging to the humbler ranks of life, an intense love will be found to exist.

But upon the whole, the people are *membra disjecta;* they want church organisation, and hence they join in only where an earnest and evangelical minister takes in hand a work of love; they are not accustomed to independent co-operation, and in particular there is a great want of those who are able to speak, or have the courage to speak, in public assemblies upon spiritual matters. Moreover, they think that this is the business of ministers. But in the

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sphere of personal devotedness to the Lord, of self-sacrifice on behalf of the sick, the poor, yea even of foreign missions, the laity of Germany is in the front, rather than in the rear of that of other Churches.

The consequence of this state of matters is that, in the recently awakened conflict of truth with unbelief, ministers stand almost alone in the front rank; and support from the laity, if it is not altogether wanting, does not generally come forward in that mass in which it exists in Scotland, as was made manifest at the separation of the Free Church. If, in Germany, a clergyman were to come forward testifying against widespread evil practices, he would run the risk of being reduced to beggary with his family. On this account such cases press very heavily wherever a clergyman possesses a testifying spirit.

II. The second point is the union which was formed in 1827 between the Lutheran and the Reformed Church. Originally, the congregations in the eastern parts of Prussia were almost, without exception, of the Lutheran Confession. In Pomerania, among 800 Lutheran congregations, there were five Reformed; in Brandenburg, among from 1000 to 2000, there were scarce twenty Reformed. On this account the few Reformed congregations, to prevent themselves from being absorbed into the Lutheran community around them, held fast, almost without exception, their Reformed separate position inside the union, and the ecclesiastical government granted them this because the royal family belonged to the Reformed Confession.

But it has not granted a similar favour to those Lutheran congregations which made a similar claim, but has brought to bear upon them a strong pressure, heightened even to lawless violence, and although the ecclesiastical government guaranteed that the previously existing confessional standing of the congregations should not be altered by the union, it has done everything to hinder this guaranteed confessional standing from finding expression as regards doctrine, worship, and church-government. Hence it has encountered the decided opposition of those clergymen who hold fast by the old Church confessions and the arrangements founded on them, and consider themselves bound in duty to come forward as defenders of the right of their congregations to their ancestral confession. This has awakened the displeasure of the ecclesiastical boards of control, and also of those who consider that they ought in all cases to take the side of ecclesiastical authority.

It is on this account that in Prussia we must distinguish between the spiritual and the ecclesiastico-political and the destructive union.

The spiritual union is the acknowledgment that although the different divisions of the Church ought to stand by their old Church confessions and ordinances, their community in the fundamental doctrines of the faith renders it necessary that they should faithfully join hands in closest brotherly co-operation, and thus secure for themselves a reciprocal yielding on the part of others.

To this spiritual union, the so-called strict Lutheran confessionalists are particularly inclined. They are generally calumniated by their opponents as if they rejected all brotherly communion with the Reformed. This, however, is a disgraceful calumny; what they reject is the system of employing falsehood and violence to bring about the so-called politico-ecclesiastical union, and thereby to destroy the old Church ordinances. There is also a small number in the stricter Lutheran party of those who, embittered by the unholy means which have been employed to promote this union, reject union of every kind. Most of those who belong to this stricter party have already left the Established Church; the number of them within the Established Church is invisibly small. The great proportion of those who stand by the Lutheran confession, numbering from 1500 to 2000, stand firm in Bible faith against Rationalism, and maintain at the same time spiritual brotherly communion with the adherents of other confessions. I may say that the great body of the believing clergy in Prussia is to be found among those confessional Lutherans, who have for their organ the so-called August Conference. Their literary organ is the *Evangelische Kirchenzeitung*, edited formerly by Hengstenberg, and now by Tauscher.

Next to these stand the defenders of the Positive Union, somewhere about 1000 in number, who, in like manner, almost all belong to the Lutheran confession, but are convinced that the old ecclesiastical arrangements cannot any longer be retained. They are at one with the orthodox in holding firm by the confession of the Fathers, but are divided from them in this, that they hold that the contest for resuming the old ecclesiastical arrangement is a useless, and therefore a hurtful one. Before the great conflict for the union arose,

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they were the opponents of the confessionalists; at present, when the common conflict is directed against unbelief, they have held out to them the hand of brotherhood. Their literary organ is the *Neue Evangelische Kirchenzeitung*, edited by Professor Messner.

Further towards the left stands the so-called Transition party, a multitude of such as certainly preach in general the Word of God, and do not directly deny the divinity of Christ, but are insecure on this point, and in particular go, in all cases, with the ecclesiastical authority.

Still further to the left stand the advocates of the Destructive Union, the men of the so-called Protestant *Verein*. These men, supported by the Union, maintain that, as the Union has declared differences from the Lutheran confession to be of no consequence, it has, in general, abolished the validity of Church confessions to the extent that there ought now to be freedom in the Church to teach what every man believes, even the unmitigated unbelief that the Lord Jesus Christ is not the true God, and that the Bible is not the inspired Word of God.

This party is numerically small, but at present it is possessed of considerable power, in consequence of having obtained influence over the most important members of the ecclesiastical authority.

The common wide-spread idea, therefore, that in Prussia almost all the ministers have gone over to Rationalism is a ridiculously ignorant one. The old Rationalism was so completely laid prostrate by Neander and Tholuck that at present nine-tenths of all the ministers in Prussia are Bible-preachers, although certainly the important fragment of the transition party is not to be depended on, and only one-tenth are Rationalists, new and old.

In our day political party assuredly exerts an important influence on Church development.

The Liberal party, which forms the majority in the Prussian Cabinet, consists, for the most part, of such as do not believe the divinity of Christ, yea, who do not understand or take any interest in the welfare generally of the Church; and as believing clergymen are at present, for the most part, Conservatives, these Liberals see in believing theology a dangerous element of opposition, and hence strive to keep it down. The party of the Protestant *Verein* understands how to turn this to good account, and by the help of the Liberal majority in the Cabinet, to which the ecclesiastical Minister must give in his report, is exercising such an influence, by means of the new formation of Church arrangements and the power exercised over the Church, that decidedly believing clergymen are kept excluded both from the higher positions in the Church, and from theological professorships. The consequence of this is, that unless a change take place the danger is imminent, that after a generation the party of Church liberalism, which is bent on abolishing the old Church Confessions, and with them the faith of our fathers, will obtain the mastery.

Against this danger the positive believers have a hard fight to maintain—and the confessionalists as well as the positive unionists have joined their ranks. The position is a hard one: they can get no support from the ecclesiastical authority, nor from any lay organisation; their only support is Jesus.

With him, however, they have come forward joyfully to the field of conflict, ready, for his sake, to give up everything, and to risk everything. In the last days of August they will again meet and lift up their testimony on behalf of the faith of their fathers. As now, when one member suffers from love to Christ, the others ought not to look on with indifference, but should join in sympathy and prayer, I have felt bound in these remarks to lay this true representation of the state of matters before the dear brethren. May the Catholic spirit which pervades this assembly move them to warm sympathy and fervent intercession.

The Rev. Dr. PELTZ, New Paltz, United States of America, was the first speaker. He said it might seem strange that a delegate from America should lead off on this subject, but his own ancestors were Germans, and he represented a Church that was peculiar among the Churches represented on the other side of the Atlantic, in that its derivation was continental. He represented what was known as the "Reformed Dutch Church in America." He was pastor of a congregation of a peculiar and interesting origin and history, and every consideration connected with that Church bound him to another portion of the Continent of Europe, either to that from whence his own ancestors came, or that whence their denomination had its origin. It was his privilege to be the pastor of the largest Huguenot Church outside of France. The Church was established by French Huguenots, and for fifty years the language of the Church was French, and the records during that time remained with them in the same language. Afterwards their language was changed to Dutch, and still later the English language was adopted, so that the history of their Church was recorded in three different tongues,—a circumstance peculiar to that Church among all the Churches in the world. This showed how many bonds of union there were between their Churches in America and those on this side.

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The standards of their Church were also derived from the Continent, including the Belgic Confession, peculiar to Holland, and the Heidelberg Catechism, which was such a blessed bond of union between them and the Churches of Germany. He was not there, however, to refer only to these matters—he was there to appeal to every Church represented in that Council to hold out the hand, and with the hand give the heart, and with the heart in the fulness of its sympathies, whatever of active co-operation and support might be needed to these Continental Churches. In this country they might not feel the wants, or suffer from the deficiencies of these Continental Churches; but they in America had a different story to tell regarding these Churches. They found coming from them thousands of nominal Protestants. They knew what kind of influences they brought with them. Thank God, there was in their land a recognised witness for Christ. But very different from the Huguenots, whom he represented, were the men coming to them in these latter days, and they should seek to have something infinitely better than the mere negation of being anti-papal, for anti-papal might be only another name for anti-christian. They wished to guard against this, and they hoped that all who loved them, and who had the ability, would aid them in the work which it was so important should be undertaken. There was in America the deepest interest felt in regard to the Continental Churches. He had in his pocket a commission from the Synod of his own Church to meet with the representatives of the French Reformed Church, and present, with all the heartiness in his power, their salutations and expressions of interest with their Church. And it was one of the blessed fruits of the Council, that they all would do their utmost for the good of these Continental Churches. He prayed that this might be the determination of the House, and that they might not merely put it on paper, but let it be written on their hearts and consciences.

MONS. DECOPPET, of the Reformed Church of France, Paris, said:—My Lord, my dear Christian friends,—I have the privilege of representing among you that Reformed Church of France to which belongs the great name of Calvin, the founder of Presbyterianism,—a Church which, like your own, has suffered much and struggled hard for its faith. I bring you the most cordial salutations of the Huguenot children.

It was Jefferson Davis who said that every man has two fatherlands, his own and France. I do not know whether that be true, my Lord, except for the Americans; but it is certainly true that every Christian's field of action is something wider than his own country, —it embraces all countries. And hence it is that you, as I venture to trust, take some interest in the progress of the gospel in France.

In the year 1606 the Admiral Coligni presented to Queen Catherine de Medici a list of 2150 French Protestant Churches. Now our Church counts only 540 communities; the rest has been destroyed by persecution. It is, as you well know, I suppose, united to the State. I must confess that we feel the hand of the Government rather heavy sometimes upon us. If we don't get rid of it, it is because our flocks are not yet prepared for disestablishment. They would not understand it. And besides that, you must bear in mind that our recognition by the State has been and is still the public consecration of our right to existence. Our fathers have shed their blood to obtain that recognition. It is indeed in many respects the form of our liberty. We do not care to be only tolerated. We want to stand on the same footing before the law of our country as the Roman Catholics. Indeed our Church might well adopt the noble motto of the English nation: Dieu et mon droit.

The development of our Church is not very rapid, because we do not enjoy in France religious liberty. We are not allowed by the law to give a tract in the street, nor to give any lecture without a special permission, and that permission is not now easily obtained.

I think the freest man in Paris is a Scotchman, or an Englishman, Mr. MacAll, who has been permitted to open no less than twenty-one meetings, where the gospel is preached to the working classes of the population. The chief of the police told him one day, Well, Mons. MacAll, go on with your meetings, for wherever they are kept, my policemen have less work to do.

If we were as free to preach the gospel in France as you are to preach it here, in your blessed land, I am firmly convinced that our people would turn from Roman Catholicism to true Christianity. They are getting exceedingly tired of Roman superstitions and despotism, and are thirsting after truth; and whenever truth is announced to them, they listen eagerly to it. The French nation is not so bad as you may perhaps think it is. It has not rejected the gospel; it does not know it. And it is my firm belief and hope that the day will come when the French nation will become a Protestant nation. God has kept our Reformed Church till now in spite of the fiercest persecutions, that it should become the means of salvation to our people. Yes, a Divine hand has planted this "tree of liberty" in my dear fatherland, and has shielded it against so many storms. This tree will grow until it shall cover the whole land with its beneficial fruits. It has been said that Protestantism cannot satisfy the people of the Latin race. I protest against that theory of the fatalism of races. Protestantism is nothing more than the Bible, and the Bible is the Word of God, and God's Word is made for every human heart, whether of the Latin or the German stock.

Meanwhile we are making great efforts to restore the Protestant Churches which persecution has destroyed. To that purpose we have founded, in close connection with our Church, and supported only by it, a very important society which we call the Société Centrale. That society has for its object the reconstruction of Protestantism throughout France. To accomplish this object it seeks out, by means of its agents, scattered Protestants, without public worship and without schools; it collects them together; it sends them a pastor, a schoolmaster; it builds them a Church—in a word, out of these scattered elements it forms a Church, and when their Church is founded, it obtains its recognition by the State, which from that time is bound by law to support its pastor. Since its foundation in 1846 this society has already got thirty-two Churches recognised. It has built thirty-eight places of worship, and it supports forty-eight schools. The same society possesses in Paris a preparatory school of theology where young men in poor circumstances having a call to the holy ministry, may carry on, for a very small sum of money, the preliminary studies which enable them to go afterwards to the faculty of theology. Since its foundation that preparatory school has furnished eighty-five pastors; actually exercising their functions in the Reformed Church of France.

A few words now upon the inner struggle which divides our Church. Lest this Pan-Presbyterian Council should become a mutual congratulation company,

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we must say what is wrong in our Churches as well as what is good. Well, you are aware that unfortunately for nearly two centuries, the Reformed Church of France has been deprived of its general synods: hence she has lived without unity, without directions, without doctrinal authority, and, thanks to this disorder, Rationalism has succeeded in introducing itself into a great number of Churches. This has been the mainspring of many strifes which are still enfeebling us. But thanks to God the good cause is making sensible progress; as time goes on, the Rationalistic party brings discredit upon itself by its excesses, and is losing ground, and we have the full assurance that our Church has before it a future in which it will be able to gain for the faith respect from every pulpit.

What we want, and what the Presbyterian Churches, sisters of our own, could help us to effect, is a considerable development in our home mission work.

In France, we Protestants are but a very small minority, which has not of itself sufficient resources to wage a warfare of conquest. We can provide for our own requirements, but we are not equal to supplying the religious needs of the people around us, who are thirsting for the truth.

We would like to have it in our power to send among them missionary preachers, who would go from place to place announcing to our fellow-countrymen that gospel which has not yet reached them.

When we are able to spread publicly the gospel in France, France too will become Christian, and then she will be able to bring to bear upon the world a great missionary force.

Help us, dear brethren, to realise this programme. From the shores of France I bring the cry St. Paul heard in his vision at Troas: "Come over into Macedonia and help us."

THE REV. DR. FISCH said—This Council is an admirable illustration of the topic intrusted to me on this paper. One of its chief aims was to combine the energies of the stronger Churches in order to help the feeble ones, and as Presbyterianism flourished mostly outside of our Continent, to commend a united action of the British, American, and Colonial Churches, on behalf of their brethren struggling in our less privileged countries. This aim has been fulfilled. The delegates of the Continent, so few in number, were treated in this great Assembly with a tender love, a touching sympathy, which filled their hearts with gratitude. It seems, therefore, scarcely necessary to dwell much upon this subject. I will only point out briefly the principal reasons which necessitate a strong action in behalf of the Continent.

The Continent was the birthplace of Presbyterianism. I am happy to think that France, my own country, had this unspeakable privilege. France was always prominent both in religious zeal and in infidelity. She is the eldest daughter of the Roman Catholic Church, the right arm of Popery, and she gave birth to the only Church which is perfectly disentangled from any remainder of that baneful system, which deserves to the full extent the name of Reformed, and which is to be now the most efficient check to the encroachments of the Vatican. All the Presbyterian Churches have sprung up from this cradle. They acknowledge kindly that descent. They glory in the indelible stamp which our Calvin laid upon them. They feel like daughters towards their old mother.

But there is another link connecting them with the Church of the Huguenots. By the revocation of the Edict of Nantes God scattered the French Protestants like a vigorous seed over the other Churches of the Reformation. These men, tried by persecution, brought an ardent faith to countries which were already cooled in religious matters; they brought the hatred of Popery to nations which were placed again under Romanising influences. They acted as a good leaven and a wholesome salt; these staunch Presbyterians who from Holland accompanied William III., helped him greatly to crush James II., and to secure England for our Protestant faith. They benefited greatly the countries which gave them hospitality. The Presbyterian Churches of Great Britain, America, and the Colonies number thousands of their most influential members, who are descendants of the Huguenots, and who when they come to the rescue of their brethren struggling on the Continent accomplish a filial duty. The position of the Churches outside towards the Continent has some similarity to the relation of the Church founded by the Apostle Paul towards the Jewish brethren. This passage may be equally applied to both, "Their debtors they are. If the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them in carnal things."

Indeed the continental Churches were planted in circumstances which crippled, and maimed, and almost destroyed them, whilst it was quite the reverse with the other Churches. The same difference exists between them as between a man made rich by the cultivation of a fertile soil and a neighbour whose barren property inflicted upon him misery and starvation. The continental Churches have been blighted by persecution, religious wars, and by the intrusion of the State. The Churches outside, educated amidst passing struggles, in which they won the day, conquered liberty and all the blessings which are derived from it. On the Continent, the kings of France and the emperors of Austria, who were enslaved by the Roman See, destroyed Protestantism to such an extent that in the former country the Reformed Church was buried for a whole century, and in Bohemia it was almost eradicated. Owing to the rivalry between Austria and Hungary the Calvinistic Church of the last kingdom was not completely annihilated; however, she suffered exceedingly, and will not for a long time recover fully from her wounds.

But whilst the countries which Rome had trodden under her feet, and remodelled after her image, could never overcome the prestige of her spiritual dominion, God had prepared for Presbyterianism a garden where that plant of divine origin was to develop all its power, and to bear fruit for the whole world. He had chosen for that glorious mission Scotland, this remote northern part of the great British Island, so far from the influences of the Continent, sheltered against Popish aggressions by the wide bulwarks of England, and peopled by a sound healthy race which had never been accustomed to tyranny by the terrible treading of the Roman Emperors. The Presbyterian Church of Scotland had received from God through our French Calvin a treasure which she increased a hundredfold. When the Church of Calvin had disappeared from human view, the Church of Scotland was quietly sending her offshoots to Ireland, America, and the other British colonies. Thus Presbytery became, outside of our Continent, one of the most powerful religious bodies.

Now persecution has ceased on the Continent. In France Lazarus went out of his grave, but in what state? It is true that by a sort of miracle more than a million of Protestants had survived the apparent

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extinction of this Church. But during a period of 120 years, four generations succeeded each other without means of grace, without Bibles, which had been seized from them, and obliged to hide themselves, as every man professing the Gospel was sent to the galleys, and every woman was imprisoned in a convent. At the end of the last century, when it was again allowed to be a Protestant, faith was so much enfeebled that Rationalism took easily its place. The pastors trained in Geneva under the influence of Rousseau brought it to their flocks. And now we have to take up again the work of the Reformation among the dead masses of so-called Protestants, who glory, however, to be the sons of the martyrs.

Christian benevolence was not less damaged by persecution. It increases by exercise, but for more than a century the French Huguenots had to support neither pastors, nor worship, nor Christian works. As soon as their Church was recognised the State undertook to defray all her expense; and her members left all the care for religion to the public treasury. Christian benevolence is on the rise, but it will require a long time before this baneful result of the revocation has totally disappeared.

The dependence of the Church upon the State on the Continent was also most deadening for the spiritual life of the Reformed Churches. Several of them had never their full organisation. They were governed by the temporal power. When purity of doctrine rests upon the faith of believers it is safe, but when religion is a mere department of the State administration, the infidelity which is prevalent in the nation creeps into the Church. There was no country where the identity of Church and State was more complete than in Germany, and the result is this, that in the last century, and even now, Rationalism has exerted there a destructive power, has penetrated the multitudes, and has made several parts of that great empire almost heathenish. There are few State Churches on the Continent which are not eaten up by a deadly struggle between evangelicals and those who call themselves modern or liberals, but who are nothing but unbelievers. Brethren free from all bondage, brethren made strong by liberty, come and help us! I come to the last reason which craves help from the great Presbyterian Churches towards their brethren of the Continent. We have to bear the brunt of the battle against Popery. Since the Council of the Vatican, Ultramontanism, revived by its greater unity, swelled by a tremendous fanaticism, tries to subdue the world. It undertakes the conquest of the Protestant countries, vitiating public opinions, having its hidden partisans among the newspaper editors, in each office, in each post of influence, taking every mask, and acting under a thick veil of hypocrisy. It has command over hundreds of clergymen and congregations within the bosom of the Church of England. It exerts an immense political influence in the United States, and boasts that it will ere long command as a master in that great Republic. In face of that terrific aggression, made more formidable by Satanic powers of deceit, by all the forces of the prince of this world put into motion in favour of this enterprise, the Presbyterian Church is about to rise as one man to fight the battle of the Lord. She alone is fitted for resisting this desperate assault. God musters her ranks. He calls her to rush into the field as a great army. The Council of Edinburgh is the counterpart of the Council of the Vatican. Pio Nono arrayed millions of slaves, we array millions of free Christians. But let us fight according to wisdom. When the war broke out between Germany and France each of the two nations hastened to invade first the enemy's country, knowing the superiority of aggression over defence. Let us follow this plan. The centre of Popery is on the Continent. The Presbyterian Churches of France, Italy, Belgium, are operating in the very heart of the invader's territory. Each of them purposes to rescue its own country from the grasp of Rome. They are very weak, but they believe in the almighty power of the Holy Spirit. They accept the overwhelming task of conquering their nation for Christ. They are hampered in every way, and lie constantly under the threat of persecution, but they pursue their work, and may say to their sisters, "Here I am, like the burning bush which was not consumed."

Are these Churches not entitled to the combined help of all their fellow-Presbyterians? They are the army corps which fights most offensively, which has the most difficult positions to hold, and which needs the strongest re-enforcements from the main host. Therefore, they say to their brethren, Our warfare is your own; help us much more than you ever did before. Hitherto we were constantly checked in our efforts, labouring against deficiencies and debts, obliged to refuse or to dismiss labourers, and to say to thousands of Roman Catholics who asked to be instructed in the Gospel, "We have no missionary for you, because we have no money to support one." Relieve us from this anxious condition, and so strengthen our hands in a way which may enable us to fulfil our immense task. May the Lord make this Council a blessed means for stirring up the zeal and the sympathy of our Churches towards the Continent, in a measure proportionate with the awful solemnity of the present struggle, and with the immense resources bestowed upon our body!

THE REV. ADAMA VAN SCHELTEMA, of Amsterdam, Holland, addressed the meeting. He said—After all that has been said of the Dutch Reformed Church, its arbitrary mode of government, its divisions, its struggles against every kind of Rationalism and modern philosophy, I will not repeat the same complaints, and reopen wounds too painful to the heart. I have to acknowledge the truth of the statements showing what important reformations will have to be made before we will be able to thank God that we are again in a healthy, at least a somewhat satisfactory condition. Yet after having been nearly for forty years a minister in that Church, and having been connected in it with almost every kind of home missionary labour, I would feel very unhappy and ashamed if I was unable to point at many, many a sunny spot in the history of our Church during that time. Forty years ago we lived under the banner, Peace, peace, and no danger, though the first struggles of our Free Church and other signs of the time indicated the fierce battles inside the Church that were to follow. Peace was the motto of the time, even at the cost of truth. Happily truth was forcing its way upward, and now, against a fierce opposition, we have faith and an ever increasing army battling for victory. Yet in the former apparently more quiet days, as in the time of Elijah, the Lord had his thousands in our country holding firmly the banner of truth. So when I was called as a minister in one of the smallest and remotest villages of our country, a population of peasants and farmers, I found there even in the poorest cottage the old large Family-Bible with its copper looks and ornaments, and next to that Bible a larger or smaller library, where Baxter's *Saints' Rest* and the best practical works were to be found. The Bible

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was read at every meal, the first day of the week was a real Sabbath, and a good many understood so thoroughly what they read that to me the four years I lived among this simple pious people were quite another practical course of theology for me, having a lasting effect on my future service in the Church. Unacquainted with the English, it was the books of my cottagers that inspired me with the desire to read the books that they only knew by translations, and so in another way they had an influence for good on me, as I was directed by my studies of your language to make home mission labour the principal part of my ministry. But I may not occupy your time by speaking of myself, so I will only, as I intended, point at a few things in the present that are promising a happier future. When I was called to the ministry we had but one missionary society for our many colonies, now we number four others besides the old one, each doing at least a same amount of work as once the first. Then not a single Christian young men's society existed, now not only our principal towns, but a large number of villages, have their societies of Christian young men and young women. Then perhaps there were two or three Sunday-schools in the whole country, now the National Sunday School Union is in connection with 400 schools, 3000 teachers, and 70,000 scholars. Besides these the Free Church has its flourishing Sunday-school Union, and many unconnected schools are existing besides both these unions. Then scarcely anything was done for religious singing. Scarcely a psalm was sung in the family or the school, now hundreds of your best hymns, and almost all of Phillips' and Sankey's are sold by ten thousands, and sung by old and young, in the school and the house. The large institution for deaconesses in Utrecht, Pastor Helding's Magdalenum, and four other asylums at the village of Hemmen, Van F. Lindenhout's orphanage on Mr. Müller of Bristol's principle, Mr. Ittman's house for incurables, and other thoroughly Christian institutions, tract distribution by several corporations, —in one word, every branch of home mission labour flourishing in Great Britain and America is well known, and, in a larger or smaller way, not so much imitated, as taken up and worked out according to the national spirit and character. Even the temperance battle, with its glorious dimensions in Great Britain and America, is better known in our little country than in any other part of the Continent, and as far as is followed among us, it bears the character of a religious movement, as being before all the co-operation of the ministers and the members of the Church. So our King and Saviour, who has all power in heaven and on earth, has blessed his people among us in many ways, and made their work prosperous. The world is his, for he has conquered it and made it the field for gathering the millions for his kingdom in heaven. Unto him we are looking; as he himself was victorious, he will give his people the victory, and in his name every knee will bow to the Father, and glorify the grace by which sinners were saved for eternity.

PASTEUR J. D. CHARBONNIER, Torre-Pellice, Moderator of the Waldensian Church, addressed the Council as follows :—

MY LORD AND HONOURED BRETHREN,—As a stranger who tries to address you in your own language without knowing it, I ought to ask your pardon for the injuries I am to do to your ears by my bad pronunciation and my many grammatical mistakes; but I think I need not to do that, because it seems to me that by the torment I endured these last days in trying to understand the excellent speeches we have heard here, I have acquired a title to be tolerated, and have deserved your indulgence.

It is not an easy thing to follow a speaker who goes on without any compassion for the hearer not familiarised with the language spoken. When I was looking at so many eloquent speakers whose powerful word brought to hearers a commotion spreading itself as quickly as an electrical spark, I was feeling deeply grieved to understand but so imperfectly, and not to be able to join myself to the general feeling. Then, I assure you I was ready to send a dreadful malediction to the tower of Babel; but I thought it was not the case, because English being a modern language has nothing to do with the tower of Babel. Then I was regretting the good time in which there was only one language for all learned people of every country, the Latin language; but I reflect it would not be a suitable mean to be understood by one another; first, it would be the language of scholars only, and we will no more have an aristocracy of language; we leave that privilege to the Popish Church; and secondly, Latin being pronounced so differently by various nations it would not serve for speaking to one another, and that I know well by experience; having tried once to have a conversation in Latin with Dr. Cumming of London, we could not understand each other at all.

Then another idea came into my mind, and this, I am ashamed to confess, was a desire of vengeance. I should have desired that our Presbyterian Churches were so numerous in France, Italy, and Spain, that we could have a legitimate claim to have the General Presbyterian Council meet once in a town of France, or better, in Rome. And then we would oblige you to hear in French, Spanish, or Italian an alterumtantum of all the discourses we have heard here in English. But I am afraid we all must die, and perhaps our children too, before our Council will take in Rome the place of the Vatican Council! Happily we have the beautiful prospective we will soon meet in a larger Council than this, from all nations, tribes, and languages, in a brighter place than this, where there shall be no difficulty in understanding each other. And meanwhile we will accept the law of the majority, and learn English as a condition of our continuing to have a share in this Council, for I am more and more convinced that henceforth English will be the language of evangelical Presbyterian Christendom.

I have the honour of being in this Council one of the representatives of the oldest Presbyterian Church in the world, the Waldensian Church of Italy. It was reduced in the past to a small Church indeed and poor in this world's goods, but it has been rich in faith and in martyrs for many centuries. Its congregations once were a great many, spread in the Alpine valleys, in the plains of Piedmont and Lombardy, in south Italy and in various other countries of Europe. According to the report of some Roman Catholic historians, long before the Reformation the Waldensians held Synods attended by not less than 500 pastors. The general persecution initiated by Pope Innocent the Eighth (1488) reduced them to a small number. However, in the time of the Reformation, according to the testimony of one of their pastors, John Morel, they were still about eight hundred thousand who professed the pure Gospel.

It was between 1535 and 1686 that they suffered the most atrocious and destructive persecutions. In

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that period their Church, from having many hundred congregations or parishes, were reduced to thirteen. At the present time they are sixteen in the valleys and about forty in other parts of Italy.

The pre-eminent characteristic of the Waldensian Church has always been that of being a Biblical Church —the Bible, and nothing but the Bible. Historically a Waldensian means a man of the Bible.

Before the Reformation, and consequently before printing was practised, they had copies of many parts of the Bible in every family, and, by frequent exchanges of parts, each household was able to acquire a knowledge of the entire book, and almost all could repeat from memory large portions of it.

The first French translation of the entire Bible was printed by order of their Synod (1532), and at their expense.

They were very much attached to their French Bible, sometimes, perhaps, they professed an attachment to it which was a little superstitious. For example, a portion of the Vaudois having emigrated in Germany, in order to avoid persecution, were obliged to adopt German for their worship in the beginning of this century, but they resisted the substitution of the German Bible translated by Dr. Martin Luther. When they were remonstrated with upon this point by a venerable Vaudois pastor visiting them, who told them the Bible was the same as their own, they replied: "M. Pastor, it is not for that Bible that our fathers are dead."

Another characteristic of the Waldensian Church is the missionary spirit by which it has always been animated. In early times their Synods appointed missionaries to travel in preaching the Word of God. They always appointed an old man and a young man to go together, and their journey lasted two years. Their field of labour was not only Italy, but a great part of Europe. In Italy, we are told their missionaries found each evening a family of friends to give them hospitality. Out of Italy they went into South France, Picardy, Bohemia, Moravia, and Hungary.

The government of our Church has always been Presbyterian. We do not believe that Presbyterianism may be a preservative against all evil, but we do think it is the most scriptural and the best for preserving the Church in purity of doctrine and life. We maintain a strict discipline towards all the office-bearers of the Church. Our ministers are all respectable men. None profess religious liberalism, but all are strictly evangelical. If sometimes one of them is not what he ought to be in doctrine or in life, he cannot remain among us, but must go away.

And now, in spite of what I have said in the beginning, I think I am scarcely able to say how happy I have been to attend the meeting of this Council, and to have seen and understood what I would see and understand, and how much I have enjoyed the proverbial amiability and hospitality of the Scotch.

May God bless this Council and all the citizens of this beautiful city!

THE CHAIRMAN said he was sure the meeting would express to their esteemed friend who had just addressed them the intense interest with which they had listened to his statements. They did not in the least disparage the work of God in Italy in other Churches; but their heart rested in the sweet valleys of the Vaudois. As the greatest fragrance rested in the valleys, even so in these valleys the Lord Jesus Christ seemed to have taken up his abode. They wished, most heartily, God-speed to the Waldensian Church.

MONS. ROCHEDIEU, Brussels, said the Church which he represented had grown up in a country which might be truly called the field of martyrdom. There is not a single stone in the streets of its capital which is not stained by blood shed in the struggle for civil and religious liberty. The Reformation had made great progress before it was struck down by the fierce persecution directed by the Duke of Alba. Only three or four little churches survived that awful trial, but they have maintained during three centuries, and transmitted down to the present, the grand old doctrines of the gospel. They had been connected with the Reformed Church of Holland from 1815 till 1830. Since 1830 we have been a Belgian Church. At present we have an annual synod which meets in Brussels, and a missionary board which meets periodically. We have 13 schools, 35 teachers, and 1400 pupils, and 18 ministers. We have experienced periods of spiritual slumber, but we have also had a time of awakening and improvement. Improvement we certainly have had, because while formerly we had an "evangelical majority," we have now about "evangelical unanimity." The missionary Church, he remarked, had done a noble work in Belgium, but there was room and work not only for two churches, but for more than twenty. The present is a critical moment in this country. Belgium is the citadel of Romanism, but it is also the bulwark of liberty. Men who supposed they could live without any religion are now finding out the truth of the Saviour's words: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." There is a great movement towards Protestantism among the Liberals.

Some of the most distinguished men, professors, writers, and magistrates, came to me and asked on what conditions they would be received into our Church, desiring principally their children to be educated in a free atmosphere. We answered that we would make the way as wide as possible, but we could not abandon the principles of the gospel and the regulations of our Church; we would receive them, but we would maintain the standard of the truth. Some others have given their children and came with them.

A great work began eighteen months ago in two towns of Flanders. Originated and superintended by Mr. Alexander, a native church has been organised, and a native minister ordained. At present we have in these towns a minister and a teacher.

We are small, but our work is great; the enemy is numerous and powerful. We are one against a thousand. Nobody rejoiced more than we when we heard of the foundation of this great Presbyterian Alliance. We had already an Evangelical Alliance among the Christians; this we regard as the Evangelical Alliance of the Churches. You do not need us, but we have need of you, and we grasp thankfully the hand which you extend to us.

J. A. CAMPBELL, Esq., of Stracathro, said:—My Lord, it has been brought out by the whole proceedings of the Council, and notably by those of this evening, that the Presbyterian Reformed Church is not a mere local institution—is not confined to any one country or people. If any one of us has been accustomed to think that Presbyterian Protestantism was centred more or less exclusively in his own particular Church, he must

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now be undeceived—happily undeceived. If any of our fellow-Protestants, not Presbyterians, have looked upon our Church polity as fitted for only one nationality or race, or part of a race—as fitted for instance only for Scotchmen and North of Ireland men, and for those in the United States and the British Colonies who have descended from Scotch or Irish Presbyterians—they also must be undeceived by the proceedings of this Council.

Another point brought out by these meetings is, that however various the branches of the Presbyterian Reformed Church here represented, and however different the forms and languages in which the ministrations of the Church are conducted, there is substantial unity amongst us as to faith and polity.

It follows that the different branches of this one Church ought to have, and be ready to manifest, brotherly sympathy with each other.

Not that we are to confine our sympathies to Presbyterians. By no means. But our common Presbyterianism ought always to form an additional bond of sympathy between us.

But some of the Continental Churches have additional claims on our regard and sympathy. I refer to those that are in circumstances of difficulty—that are under persecution, whether overt or covert, or are suffering from the denial to them of full religious toleration. Such Churches appeal by their very circumstances to their more favoured sister Churches of other countries.

I would say to the delegates from the Presbyterian Churches of the United Kingdom and its Dependencies, and of the United States of America—it is for us, and the Churches we represent, to encourage and befriend the struggling Churches of the Continent. God has given us this work to do. In His providence, it has pleased Him to make us strong and them weak—not that we are strong in ourselves, or they weak in themselves; on the contrary, if we were doing with our opportunities what some of them are doing with theirs, we should have a better account to give of Christian life and work within our own borders; but we are in the enjoyment of privileges which the others have not, and are able, through God's goodness, to extend to those in less favoured circumstances a helping hand.

I do not mean that our sympathy and assistance for the cause of the gospel on the Continent are to be held forth to Presbyterian agencies only, but I say that the Presbyterian Churches there have a right to look for a first place in our sympathy. Let us not forget that some of them have suffered, and may be said still to be suffering, not only for their Protestantism, but for their Presbyterianism. Those who have followed the history of the Waldensian Church during recent times will understand my reference.

Again, let us not forget what we owe to the Continent. It was from the Continent that our forefathers received the Reformed faith. If that faith has brought blessing to us, and we have the means of contributing to its diffusion over the earth, we ought especially to hail any opportunity of helping to extend it in the countries from which it came. Our assistance to Protestant agencies on the Continent is a thank-offering for our own privileges.

And besides, we shall thus be helping forward the cause of the gospel in a quarter in which its progress may be greatly influential in affecting other countries. It is not safe, nor is it necessary, to attempt comparisons as to the relative importance of different missionary fields. The rule given to us is to do good as we have opportunity. We have simply to follow the guidance of God in His providence as to what Christian works we engage in. But when we consider the influence which the nations of the Continent exert over the whole world, it is almost impossible to exaggerate the importance of this field of Christian effort.

And now let me add, that if we have a duty towards our fellow-Presbyterians of the Continent, the discharge of that duty will bring benefit to ourselves.

Our intercourse with our foreign brethren will help to fix our attention on the essentials of our common faith, to the comparative disregard of what is accidental in their systems or in our own. As we meet with them, it is what is common to them and us that will engage our attention and interest. And what we hold in common is infinitely more important than anything that separates us from each other.

And thus our intercourse will help to deliver us from any bigoted notions of the value of whatever in our own forms and ways is not essential to our Presbyterianism, but is merely local or accidental.

Let us trust that the Continental delegates will return home from this Council with a deepened sense that in the Presbyterian Reformed Churches of the United Kingdom and its Colonies, and of the United States of America, they have brethren who are interested in them—who will ever be ready to sympathise with them in their difficulties, and who will count it a privilege to render them any encouragement or assistance.

And let us hope that on ourselves, and on the Churches we represent, the effect of what we have heard this evening, the effect of the wide view given us of our common Church, will be to make us more intelligent, broader (in a right sense) and stauncher Presbyterians—stauncher, I would say, because broader and more intelligent.

Certainly, when we consider what we have heard this evening from the Continent, and what we heard the other evening from China, India, and elsewhere, it ought to make us all the more attached to our Presbyterianism that it proves itself adapted for men of all countries and all races—that even within our own Church system we find something to remind us of the vision in the Apocalypse, in which the cry, "Salvation to our God which sitteth on the throne, and unto the Lamb," was uttered by "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues." He concluded by moving the appointment of a Continental Committee. (*See* page 249.)

MR. DAVID MACLAGAN had very great pleasure in seconding the motion. For although Continental and other missionary work must be done through the Committees of individual Churches, it is a source of thankfulness that they could come upon any subject in which the Churches could cordially, usefully, and effectively unite their voices; and he was sure Mr. Campbell would respond to the opinion he expressed that it was an occasion of great gratitude to all that the subject of the cause of Christ on the Continent was one on which their Churches at home and in America might all find common ground of usefulness.

He did not know how others in that House might feel in connection with the addresses they had heard that evening; but he confessed that for himself the feeling was one of being somewhat overpowered with the effect of hearing the voices, and seeing the faces of men who had been long familiar to them, and long dear to them, but many of whom they had hardly

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hoped to see on this side of the grave. It was like a rehearsal of that great gathering together, when he trusted they would all be met without any blanks on the great day.

Another feeling which was prominent in his own mind was a feeling of deep humiliation at the utterly inadequate work which their Churches at home were doing for the cause of Christ on the Continent. In fact, it seemed quite mysterious why their Churches, which had the missionary spirit in some degree, should not have, to a much larger extent, put forth their strength in this direction, because it seemed to him that there was no field more clamant, and no field at the same time more hopeful than those fields from which they had been hearing reports that evening. None more clamant because they were strongholds of Popery, and of Rationalism and Infidelity; none more clamant also, because they had feeble Churches opposed to fearful odds. But at the same time no mission field was more hopeful, because when their Churches went into the missionary field what was it they most desiderated? They desiderated a native agency; but here they had the grandest native agency that was possible to conceive. They had heard of the work of the Churches of the Waldensians, of Switzerland, of Hungary, and of Belgium, and of the Huguenots, in connection with one of which the striking phrase was used by one of the delegates that they had "the aristocracy of language." They certainly had an aristocracy of suffering; and surely it became us, who were not unacquainted with suffering, as the hills of Scotland could tell, to use our opportunities to stand by and strengthen those who were not so happily placed, but who, in circumstances of great trial and persecution, had been "faithful even unto death."

He wished he could impress upon himself, and his brethren in the eldership especially, the deep obligation resting upon them to set their hands to this work more effectively. Personally he would not have ventured to raise his voice in the Council, but for the representative character he had the honour to hold in the Free Church of Scotland, as Convener of their Continental Mission Committee; and it was in that capacity he had been drawn into correspondence with beloved brethren, many of whom he rejoiced to welcome in that hall, and whom he was thankful to be permitted to rank among his dearest friends.

It was the saying of a man who was lately taken from us, who would have been an honour to this Assembly, and would have been greatly interested in it—he meant the late Rev. Dr. Robert Buchanan of Glasgow, who died preaching the gospel at Rome, after having passed the threescore years and ten, and who in his life had done a wonderfully great work, as brethren of all Churches would willingly concede—that if we gained the Continent for Christ we would gain the world. In a letter written by him at Rome, a few days before his death, Dr. Buchanan said—"Let the American and British Churches look to their duty as regards this great Continent; to gain the Continent for Christ would be to gain the world." At first sight this might appear a mere rhetorical phrase, but when that sentence was considered closely it was seen there was a deeper truth in it than at first sight might appear. With regard to their Continental brethren, he trusted they would leave this great gathering deeply sensible of the real sympathy and affectionate love which their visit had evoked; and convinced also of the earnest desire they at home here had to be helpful. He trusted they would place confidence in the stronger Churches of this country, and call upon us, when they saw any way in which our efforts could be put forth, to strengthen their hands and encourage their hearts.

But after all, in this as in all our ministerial and missionary work, we are thrown back upon the great duty lying upon all the Churches of Christ—a duty which is also their strength—to preach Jesus Christ and him crucified; relying upon that great word and promise of his, "I, if I be lifted up, will draw all men unto me."

PASTOR FRITZ FLIEDNER from Madrid, Spain, said:—My Lord, Fathers, and Brethren,—Though feeling myself as much embarrassed in speaking your language as young David felt in the armour of old Saul, I will try to introduce you as briefly as possible into another important mission field,—the work of evangelisation in the last of the Roman Catholic countries which was opened to the gospel, a work doubly important for the *Presbyterian Churches*. Have not the sons of the Huguenots, of the Jansenists, and of the Covenanters a sacred claim to bring the gospel to those who have banished, persecuted, and burnt alive their ancestors for the blessed gospel's sake? Moreover, could we, bringing the gospel to Jews and Gentiles, forget the danger of the old enemy, or the misery of millions who have been turned away from the only way to heaven, our Saviour Jesus Christ?

Only one specimen of their miserable superstition I will mention. I bought in Madrid, before coming away from Spain, in the most famous chapel of the Virgin of the Solitude, a print representing the measure of a lady's shoe; Virgin Mary is engraved on the top of it, and two angels on both sides are adoring her. I give the words printed on it literally translated: "This is the true measure of the sandal of the most holy Virgin Mary, which is preserved with great veneration in a convent in Spain. The Pope John XXII. gave 300 years of indulgences to all those who kiss this sandal three times and pray three Ave Marias. This indulgence can be gained as often as you wish it; moreover, it is permitted to take other measures from this one, and all shall have the same indulgences. Mary, mother of grace, pray for us!" Is it not terrible that such nonsense is placed between God and the sinner who longs for pardon and peace for his soul?

Travelling once in a railway carriage, a Spaniard asked me about the difference between Romanism and evangelical truth; he wished to have it in *one* word. I said I could not give it *so* briefly, but I would tell it in one short story which I had heard in Vienna after the Austrian war of 1866. Before that war the old Emperor Ferdinand of Austria had gone barefoot to a famous place of pilgrimage, Maria Einsiedeln, in order to obtain from Mary the victory for the Austrians. The Virgin Mary, touched by so much piety, promised to do for him all that was in her power; so she went to God the Father and told him: "My pious son Ferdinand has come to me barefoot, seeking my intercession; therefore please give the victory to the Austrians." But God the Father answered: "My dear child, I am very sorry indeed, but I cannot help you this time; for King William of Prussia has come himself to me *directly* in prayer, and I have promised him the victory." So the Roman Catholics come through the Virgin or through one of the Saints, and therefore they come late, while we Protestants go directly to God himself and come in the right time. You are like the poor people, standing outside of the King's

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palace, who must bribe the servants that they may take in their supplications; and after having paid dear for it, they are even not sure that their supplications are sent in. But we are like the King's children; we enter not only into the palace, but we go straight to the throne, yea to the very heart of God, receiving all that we ask for, because we are his children. Truly, whosoever knows and uses this glorious privilege, is he not obliged to do all within his power to show the same way to others?

Thanks to God, we have now about eight to ten thousand Protestants gathered in thirty congregations or rather mission stations, and from four to five thousand children in our schools and Sunday-schools. We know that these converts are as yet still young and weak Christians, but we have the good confidence that He who has begun the good work will carry it out to his glory. We have in Madrid, our central station, five chapels, a Protestant hospital, an orphanage, and our own bookshop, which sends its books and three Protestant periodicals not only into Spain, but also over to the republics of South America and to Mexico. The sales of this shop were in the first six months only about £8, but in the second year £36, in the third year £130, and in the last one more than £200. We deem it our duty to accustom the people of our congregations, though generally poor, to pay for their books, and to pay for their children who go to the schools; it is true this principle is as yet not so much carried out as would be desirable; however, the example of one school, with 150 poor boys and girls who pay from £20 to £80 every year, proves what can be done. A good many friends thought in the beginning of their labours that they must give everything gratis, and so spoiled the work; while we try to uphold in the face of the priests this proof, that we do not buy the people, but that they must make sacrifices themselves for the gospel's sake.

And what about the government of the Bourbons and the opposition of the priests? Certainly, the government is reactionary; many hindrances have been put in our way these last two and a half years: but thanks to God, we overcome them daily, and every new victory won leaves us far better than if we never had been attacked.

For instance, all our books must pass the censure, *i.e.* every book with less than 200 pages; the Government knows very well that the small books are the most powerful. The censure is a great hindrance; three months ago they refused to let pass a book entitled: "Christian doctrine compared with Roman Catholicism." It had fifty pages, and was of an ordinary size. Well, we just made the size smaller, and before every new chapter we left one page blank, and another page for the title of the chapter, and left another blank page behind it. So we gained in every new chapter three pages, and then adding the story of Ferdinand the Emperor of Austria, which I have just told, we brought the book up to the number of 201 pages, and we could print it without license. Three weeks ago the censure refused a translation of Mr. Butler's pamphlet, "The Voice in the Desert." I was glad of it, because I could go to the Minister and tell him that this surely must be a mistake. A moral government like his could not possibly reject a book accepted and published by the highest moral characters in Europe. And before we would write anything about it, he had better look into it. So he did, and two days later the answer came: "You may publish the Voice in the Desert on the market-place if you like." As soon as I knew this, I published not only this book, but I presented at once another one about "The Primacy of St. Peter and of the Pope," written by a professor of the Old Catholics; for I thought, the officials having received one rebuke, will not venture to run the risk of another so quickly. My calculation proved to be right, and the book passed without hindrance. Now all these books are authorised by the Government, which gives to them a value they never had before; and if even in the future a more ultramontane government should try to prohibit these books, we could say: "Only after formal authorisation of the Spanish government we have undergone the expense of publishing them; if you like to prohibit the sale of them now, please pay first over to us the damages."

Likewise the opposition of the priests cannot but tend to the furtherance of the gospel. We are standing on a market-place; a priest comes up, buys a Gospel for twopence, and then taking a match from his pocket he lights it, and cries while it is burning, "These diabolical books are only fit to be burnt." The crowd gathers round. Some cry, "Burn these books!" Others, "Burn the books and burn the man!" But the colporteur steps forward with the Bible in his hand, and says, "This is the book of God, and it is a sin to burn it." "It is not the book of God, it is falsified," cried the priest. "Now listen all ye people," says the colporteur; "a moment ago the priest asked me to sell him *all* these books, and I refused, because he would burn them; but now I promise to hand them over to him and for nothing at all, if he can only prove that these books are falsified;" and he approaches the priest with the open Bible. But the priest retreats, and says, "I am not allowed to read it." "How dare you then say it is falsified? Hear and judge ye people for yourself." And though the priest cried, "You are forbidden to hear him!" the people said, "We will judge for ourselves. Read on!" The priest stopped his ears and ran off; but the people said, "That is good, very good, better than the priest;" till at last they said, "Do not read any more, we will read ourselves;" and so they bought a large quantity of Gospels and New Testaments, many of which, without the priest's opposition, would probably not have been sold.

The great importance of our mission work consists in the easy access we have to every class of the people, even to the intelligent and well situated classes. I myself am member of the Athenæum, the highest scientific association in Spain, where this winter a great discussion was going on about the English constitution, its origin and benefits. Amidst the anger of one side, and with the applause of the other, I was enabled to prove to them in a long discourse for two nights that the origin of your civil liberty does not rest so much upon the Magna Charta as on the great struggles for religious liberty in the time of Cromwell, and to show them in history how religious liberty is always the only true foundation of civil liberty.

Our greatest want in Spain is, that we have *far too little* help and *far too few workers;* why should not the Presbyterian Churches, especially those of America, help more vigorously? We should learn from our enemies; the Roman Catholics attack us in our own countries; we will attack them in theirs. The war is always easiest in the country of the enemy.

But, my dear friends and brethren, let us not forget the great enemy in our own heart, which is easily gratified in hearing and saying the praise of the great things we are doing, but which hinders us from entire devotion to the work. Not only have we not done half of what we ought to do in the mission field, but

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there is also a great danger arising in the Church of Christ; and when I dare to speak humbly my opinion before so many far more devoted and old servants of Christ, I ask you to look on me just as on a barking dog, who does not mind to be kicked if he can only forewarn the danger. This danger is the rising wealth and comfort of life amongst ourselves. Is it not the rule of missionary work, as given by Christ and his greatest missionary, Paul: "Having food and raiment, let us therewith be content?" If a missionary does not like to go by *this* principle, he is not fit to be a missionary. And how shall we find missionaries to be sent out from our own congregations, if they have not been trained in such a spirit in the Church at home? Is it not the duty of the Church of Christ to understand that the ministry of Christ is not a profession like others? Surely we ministers are entitled to get all we need in our wants, and by the grace of God we are entitled not only to take bread but also wine, which makes glad the heart of man, if we do not take more than Timothy did, and oil which maketh his face to shine. But *beyond that* no Church should give to the missionaries or ministers, for we ministers are also as men subject to the temptation of money. And moreover, do not the many widows' mites in the money given for the mission oblige us to make it reach as far as it possibly can for the spreading of the gospel? And how *can* we educate native missionaries in a foreign land for God's work, if they see those who are working amongst them living in a position of comfort far beyond their own? The money of the Church of Christ does not come only by giving, but perhaps still more by saving.

Collections, you know, tire the people. Sometimes if we like to bring many people together we promise them, "No collection will be taken." Might we not say as well, "No opportunity will be afforded to do something for the Lord?"—because we have somewhat relinquished the voluntary principle, knowing that a collection by subscriptions, or when you hold to everybody a plate before his nose, is more effectual. But why not offer to the poor ones likewise the opportunity of giving their pence and sixpence, which they never would bring forward to the elder? I was glad to hear of the large contributions in America; but are they large enough? Is it a pleasure to every Christian if a new collection is coming? *The longer the more* must be done, else we are not growing.

Once a Hanoverian peasant came out of church. The minister had preached about Christ's entrance into Jerusalem, and amongst other things had said, How happy the proprietor of the ass on which our Lord rode must have been, to lend it to the Saviour! My peasant, who had himself a horse in his stable, thought, "True, how happy would I be myself, if I could give my horse also to my Saviour to ride!" And just while he is putting a copper coin into the collection box, he sees a horse stamped on it, and the thought flashes through his mind, "Henceforth I will offer all those horses to my Saviour, to carry his gospel into the world." And from that very hour he delivered all copper horses to the mission-box, though it appeared to him that he had never seen so many horse coins in all his life before as now passed through his head. Very soon he discovered that there existed also silver horses, but he kept his promise, and they went to the mission also.

So he did faithfully for more than seven months. Then he drove a pig to the market: and maybe he did it in the same fashion as yon Irishman, who turned it first round in the opposite direction, and then the pig at once turned round and ran to the market town itself. Well, the peasant sold his pig in the market, and made a good bargain. He was glad of it, and took the money, amongst which was a gold coin; as he looked at it, oh, horror! there was a horse on that gold coin! That was too much; he had never known before that there existed in the world gold horses, and so he put the coin into his pocket. However, his conscience was not at all at ease; he took the coin out again, and looking on it he discovered two words written under the horse, *Nunquam retrorsum!* Perhaps, he thought, these words might have something to do with his doubts, and so he asked the minister, without telling him the reason, "what these words meant." The minister said: "*Nunquam retrorsum* means, 'Never go back.'" "Oh," said the peasant, "that is true. I began with copper, and then gave the silver, and I must not go back;" and there and then he delivered the golden horse to the mission.

And I deliver herewith this true story to my poor brethren in South Wales, for it is £5000 worth, and I can prove it. Three weeks ago I told it for the first time; and the next day I received a sovereign with a horse on it, and a note written by Maria and Harriet: "The enclosed horse came to-day into our possession, and we both were sure that it belonged properly to Pastor Fliedner and his orphans." You may imagine how glad I was that you had sovereigns with horses on them, and since then, to my great joy, I discovered that there are horses too on some Scotch pound-notes. I trust that my orphans will not suffer by my going over this story to my brethren in Australia.

Finally, brethren, we have to give something more than gold; we have to consecrate ourselves. Every Christian, every Church should shine like a light in the darkness; while the light shines, the candle burns down. Let us always keep in mind that we are like the lights: "We shine only as long as we consume ourselves in our Master's service."

Pastor E. Louitz, of Mens, addressed the Council in French. He has since forwarded his manuscript, which has been translated by the Editor:—

My Lord and Gentlemen,—If I ever regretted my inability to express myself in your language, it is at this present moment, when I have the honour and privilege of speaking before this great Assembly. I shall not forget what is due to the necessity of speaking in a foreign language, and shall be as brief as possible.

As pastor of Mens (Isère) I represent those Churches of the Alps which were awakened at the beginning of this century by the blessed Felix Neff, and into which by the grace of God modern unbelief has never been able to penetrate. We hold the faith of the glorious era of the Reformation, the faith which you hold here; and the brethren whose representative I am, are your true brethren in the faith, in communion of spirit with this Council. These brethren have long been praying for this Assembly, for the Presbyterian Churches of Scotland, and for this city of Edinburgh. I believe, therefore, that I am authorised to ask you to accept from them their brotherly salutations in the name of Jesus Christ.

I represent also, in the absence of Pasteur Fournier of Chambéry, the work of Presbyterian alliance which has been accomplished at Aix-les-Bains (Savoy), by

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Christians of Scotland, the evangelisation committee of Glasgow, and the consistory of Mens. We have to-day at Aix a church, a school, and an hospital for the sick who are in poor or depressed circumstances. It is thus that in return for the good which the warm baths of Aix have done and are ever doing to their bodily health, Presbyterian Christians from England and Scotland have desired by a permanent work to benefit the bodies and souls of their fellow-countrymen. It is thus a work of Presbyterian alliance of a practical nature; this title gives it some right to be represented in this Council, and I am sure that the assistance, the support, and the prayers of our English-speaking brethren will not be withheld.

I shall conclude with the prayer which I made on the 10th of June last at the opening of the Church of Aix: May the Lord grant that as long as the waters of Aix flow, through his goodness, for the healing of bodily infirmities, the saving waters of his grace may flow from our Presbyterian Church for the healing of the souls of our brethren of England, Scotland, and France, united for ever by faith in our only Lord Jesus Christ our Saviour.

My Lord and gentlemen, I thank you for the kindness with which you have listened to me, and I hope that if the Lord shall give me another opportunity of taking part in such an assembly as this, I shall be able to salute you, and to speak to you a few words in your own beautiful language.

PROFESSOR VAN VELSEN from the Netherlands spoke in his own language, and had Dr. Hoedemaker as interpreter:—

WHILE I see before me a noble assembly consisting of representatives of great and numerous Churches planted in the greatest lands of the world, you see in me a delegate from a small Church in a small land, which it may be well to note here is made still smaller by being called Holland. This is the name merely of a province, or a part of the whole, which is called the Netherlands. Therefore I suggest that in future you call our land the Netherlands. It was a happy thought of the projectors of the Pan-Presbyterian Council to invite delegates also from our other small Churches. That is true Presbyterianism. We Presbyterians hold that the servants of the Word all stand on equal footing. This is well put in our Netherlands Confession of Faith, composed by and sealed with the blood of Guido de Brès, in which he says, "That the servants of the Word, in whichever place they may be, have the same authority, and that they are all disciples of our only Bishop Jesus Christ." I also think that it must give pleasure to the delegates from the larger Churches to see us of the smaller ones among you. Thus you are reminded of the history of your own Churches, whose origin was also small, as small as you are now large, which gives us great cause for wonder, and I think it must fill you with gratitude to the Lord who has done such great things for you. We also of the Christian Reformed Church of the Netherlands have much reason for gratitude. Forty years ago we were persecuted both by civil and clerical powers. Often as we were gathered together for devotional services we used to be dispersed either by police or military force; while imprisonment, fines, and military guards were enforced against us. Now we enjoy a quiet and peaceful life, and our members are greatly increased, reaching the number of 115,000. At the beginning we had only seven ministers; at present we have 250, who for the greater part are grown out of the communities. We have a theological hall with seven professors and one assistant, where 72 students are being trained up for the ministry. A missionary of our Church is stationed at Bataira, and some young men are being trained up for the mission field. The funds needed for the sustenance of all this are supplied by our communities, and although we are excluded from support granted by the State to all the Churches in our land, and although we do not count many of the noble of this earth in our number, our members supply all the means we require for the maintenance of Church, school, and mission. But this is not the most important fact that calls for your sympathy. I am glad to be able to add that we are united in the faith as expressed in our formularies, and are in doctrine and Church discipline sincere Presbyterians.

But the time appointed for the meeting being already expired, I do not feel at liberty to detain you any longer. Permit me to make only a short remark. Our Saviour compares himself in his Word to a hen, who gathers his people as chickens under his wings. How secure are they who stand in such relations to him! The hen goes before her brood in the field or in the garden in search of food for them, and the chickens thus fed grow up. Of the members of the Christian Reformed Church in the Netherlands I may truly say that they are to be compared with such chickens, who find only in the Lord their strength and their safety, and who from his Word obtain wisdom. I cannot but think that in proportion as we study and enlarge on this image, we also shall increase. But not only by ourselves, but by you, I hope, the parable of the Lord may be continually applied. Churches of Great Britain and America, of France and Germany, of the Islands and the Continents, great and small, let Jesus be our hen and we his chickens; then we shall be safe, then we shall be provided for, and the true union will be more clearly revealed.

SIGNOR CABRERA, delegate of the Spanish Christian Church, next addressed the Council. He said that the Church consisted only of forty congregations, and as they were the youngest and poorest of the Presbyterian Churches, he thought they had some right to be the darling of the other Churches.

STATEMENTS BY FOREIGN AND CONTINENTAL DELEGATES.

THE following addresses by Foreign and Continental Delegates were delivered on various occasions according as the time at the disposal of the Council permitted. They appear in this place in order that our readers may have before them in one view all the statements that were made by various members of Council on the condition of their respective Churches.

Rev. L. ANET, of Brussels, delivered the following address at a meeting in the Douglas Hotel:—

MR. CHAIRMAN AND DEAR CHRISTIAN FRIENDS,—The Church of Belgium, which I have the honour to represent, has got the name of *Missionary Christian Church*. *Missionary*, because the reason of her existence is to evangelise Belgium. The result is that our Church is almost entirely composed of converts from Rome. I wish you would keep this fact in mind—

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all our congregations but two are, I say, entirely composed of converts from Rome, and most of them (as far as we can judge) are converted to God or are seeking the way of salvation.

Our *Missionary Christian Church* is indeed young, but not so young as you might imagine. I may say she was born more than three centuries ago; she is in the truest sense the reproduction of that glorious Church of Belgium which in the sixteenth century was destroyed, yes, entirely destroyed, by the Inquisition and the Spaniards. She remained more than three days in the tomb like Lazarus, and as the voice of the Lord raised up Lazarus from the tomb, so the voice of the Lord in our days has raised up our Belgian Church from the dead.

Truly our Church is the reproduction of the Belgian Church of the sixteenth century. Twenty-eight years ago she adopted the Belgian Confession of Faith of the sixteenth century; she is composed of Belgians converted from Rome; she has the same faith, and no other aim except to bring souls from the dark influence of Rome to the only name given whereby we must be saved.

These characteristics and some others were the characteristics of our Church three centuries ago, and they are also the characteristics of our Church at the present time.

Our church is small like a young girl, but the girl if full of life and is growing up; by the grace of God she will become a stout and big woman like yours—I mean your glorious Church of Scotland and America.

We have 18 ordained ministers, 3 preachers, 6 teachers or Bible-readers able to preach. Thus we are 27 engaged in preaching the Gospel in the cities, towns, and villages. We have 35 places of worship, chapels, school-rooms, and private houses. We have chapels in all the great centres of the population; we have built 21 chapels, and 3 others will soon be finished: we also employ 8 to 10 colporteurs and Bible-readers: we have 7 day-schools, and Sunday-schools in all our congregations.

We publish a monthly magazine in French and a religious newspaper in Flemish every fortnight. We have distributed gratuitously throughout the kingdom 232,000 tracts during the last twelve months, and since the commencement of our work we have circulated in Belgium about three millions of tracts and a great many religious books.

We have a depository at Brussels open to the public for the sale of tracts and religious books in French. The work increases slowly but surely every year: we have opened 5 new places of worship within the last 14 months: this winter we have built 2 chapels; 2 others will be finished in the course of this month. Our converts are generally zealous to spread the knowledge of the gospel: they hold prayer-meetings everywhere.

This great work gives a powerful testimony to the love of God in Jesus Christ, especially by the transformation of our converts: the field is large, the doors are open, and we are few labourers, we are feeble and poor, but our confidence is in the Lord, who has delivered us until now, and will be with us for ever.

May I be permitted, my dear Mr. Chairman, to crave your prayers and your Christian assistance.

God bless you more and more.

MONSIEUR LAGIER, from the Canton de Vaud, said that he belonged to the National Church, and it was in the name of the National Church that he now addressed the Council. As to their relations with the State, they had now obtained a Synod, and the decisions of the Synod had to be submitted to the Legislative Assembly; once ascertained that they contained nothing contrary to the law, they were carried out. They had in the Synod revised their Liturgy and their Hymn-book, and he could say with thankfulness that there had not been any change in their doctrine except in this, that they held more firmly the great doctrines of the Deity of the Lord Jesus Christ, the personal action of the Holy Ghost, and salvation by faith alone. They were in their Church perfectly free and perfectly satisfied with their relation to the State. When the Synod was not sitting, a board named by it managed its affairs. As regarded their relation to the schools, each minister was a member of the School Board of his district, and the Board had the power of explaining the Bible, and teaching religion in the schools to the children. Dissenters who did not approve of the teaching given in the schools had a right to withdraw their children during the time of the religious teaching. The clergyman had the right to teach religion himself, instead of the schoolmaster, at the time appointed for religious instruction. As regarded their relation to the other Churches of Switzerland, in every Canton the law was as distinct as it was in any of the great States of Europe; but in his Canton they did not want to have one law all over the country, because by the grace of God they had kept to the doctrines of the Bible, which had not been the case in all the other Cantons, and they were afraid that they might lose by any change, and they were anxious that they should keep to the truth as it is in Jesus.

MR. COLIN FRAZER, Philippolis, of the Dutch Reformed Church in the Orange Free State, said his country was to the north-east of the Cape Colony. The Orange Free State was a small State, but it was rising in importance. It was about 11,000 square miles in extent, and its population at present would be about 90,000. They were in the immediate vicinity of rich diamond fields, and many people were pouring into their country, so that they felt their work was becoming very important. They had about 40,000 adherents and 16,000 members in the Orange Free State, and they had sixteen ministers and one missionary, who laboured with a tribe of the Basutos. Formerly, Presbyterians alone were in that country, but lately the High Church of England and the Roman Catholic Church had been established there, and they came to England and Scotland and got large amounts of money, and had got their colleges and infant schools, and in the capital of their State the most imposing building was a Roman Catholic convent. In opposition to these the Dutch Reformed Church had been obliged to raise money to erect schools and establish educational institutions, and they were trying to keep their own and to extend Presbyterianism in the country. They had also a Mission Conference, where missionaries from various Churches united together to consult on the best means of advancing Christ's kingdom among the heathen. The people belonging to the Dutch Reformed Church were much attached to it, and travelled great distances to attend church. One of his elders travelled eighteen miles every Saturday night with a waggon and horses, and eighteen miles every Sunday morning; and God took care of his possessions, and he never lost a single penny by serving his church as an elder. Much had been said about Christian unity and theological and

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dogmatic systems. He would wish that they would have Christology as the centre of their theological system; that Christ should be the centre to which they came; and if they came from all their Churches to Christ they must be brought so close to him that they would shake hands with each other; and if they were so close, then of a truth they must be one. Even though he had never opened his mouth in the Council, it would have been a blessing for him and his Church that he had been present there; and the long journey he had taken would not be in vain, and when they went back to their several Churches it would be seen that they had been with Jesus; and, as the light shone from the face of Moses, so a light would shine from their faces, and a power would go out from that meeting to the glory of God, the good of man, and the salvation of immortal souls.

PASTOR HEUSER, Elberfeld, Inspector of an evangelic brotherhood (Brüderverein), said he wished to obtain the sympathy of the Council for evangelistic work being carried on in Rhenish Prussia, which he thought had claims upon them, as it was decidedly Calvinistic in its views. At least he could affirm that about the great majority of 850 converted members of diverse denominations, associated on the principles of the evangelical alliance to personal efforts for the propagation of the pure gospel of free grace, and entertaining, moreover, now twenty-two (evangelistic) missionaries, who enjoyed great blessings from the Lord in a fruitful revival. In the actual decay of our good old Presbyterian constitution (as to her fundamental requisites of personal confession and discipline), not many decided Christians had yet great hope for a reform of the whole ecclesiastical body. In the blessed revival taking place by God's grace in this country already during twenty years, many Free Church congregations are organising themselves, aiming more and more at a veritable Presbyterianism, but seeking before anything to build up the ruins of Zion in fraternal communion with all who love our Lord Jesus Christ from all their heart.

MR. CARGILL, New Zealand, said that some thirty years ago a company was formed in London in order to colonise New Zealand. It occurred at that time to some members of the Free Church that it would be a good thing to plant a colony of their own people with all the liberties which their fathers had won. With that view, a number of the lay members of the Free Church of Scotland formed themselves into a society, and sent out the first body of settlers to Otago. From a single minister they had now forty-five congregations within the Synod of Otago, which contributed for Church purposes last year £27,500. They had Sabbath-schools, home missions and foreign missions, and were carrying on the work of the Church in a way that must be gratifying to those on this side. Education was also attended to; and wherever children were found in sufficient numbers a school was founded.

MR. M'COSH SMITH, M.A., B.D., Naseby, Otago, said—The Presbyterian Church of Otago and Southland has a brief but not uninteresting history. The ship with the first immigrants reached the shores of Otago in March 1848, and brought with it a Presbyterian minister. During the intervening twenty-nine years the population has steadily and gradually increased until the number of Presbyterian congregations is now forty-five. The growth herein indicated justifies in some measure, we fancy, the words of Lord Macaulay that New Zealand will yet become the Britain of the South. We have a sustentation fund, the equal dividend of which last year was £215, 15s. 10d. Our ministers are all maintained by the voluntary contributions of the people who are reaping benefits from their services. There is an annual income of considerable amount arising from land which came into the possession of the Church in the early years of the colony. This sum might have, very reasonably, been employed in the payment of the salaries of our ministers. Not one farthing has ever been put to such a use. The whole of it has been spent in the interests of university education, in the erection of manses and church buildings. While earnestly engaged in efforts for the benefit of men and women, we have not neglected the children. We have ninety-nine sabbath-schools—an average of rather more than two for every parish—nearly 7000 scholars, and upwards of 600 Sabbath-school teachers. There is also, fostered by our Church, an admirable system of week-day schools, covering the land and overtaking the education of nearly every child in the colony. We have also grammar schools at convenient and populous centres, a high school, a normal school, and a university with a staff of five professors,—all in Dunedin, the chief city in the colony. Efforts are also being made to establish a medical college, and our Church has obtained its first theological professor towards the formation of a divinity hall. Two students were last year licensed to preach the gospel, both of whom received their theological training at the hands of the Church, and one of them began and completed his undergraduate course in the university of Otago. We want only a little more assistance—a few more men from the Free Church of Scotland, the mother that has nursed us so long, and then we fondly hope to be able to stand alone. During these years we have also been a missionary Church. We have had one missionary labouring respectively among the Maoris and the Clunes at our own doors, and we have sent one to the New Hebrides, and have, for some years, had the means, and been in search of a suitable person to send another into the same field. In connection with our Sabbath-schools, we have a committee whose object is to procure suitable books from Britain, and to foster the establishment of Sabbath-school libraries. Thirty-seven schools are in the possession of libraries, containing upwards of ten thousand volumes. A colporteur has been employed for some years itinerating the country and disseminating healthful and Christian literature. Towards all the schemes of our Church the voluntary contributions of our people amounted last year to £27,498, 3s. 11d.

MR. JOHN FRASER, New South Wales, in referring to the state of the Church in that country, said that they wanted most of all additional ministers, not only for existing Churches, but to open up new fields.

MR. JAMES CROIL, Canada, laid on the table the minute of the Presbyterian Assembly in Canada, and asked attention to the printed statement which appeared in Dr. Blaikie's Report.

PASTOR ERDMANN of Elberfeld, Inspector of the Evangelical Society for Germany, said that not only many members of the evangelical congregations, but the members of the highest Church-council in Prussia, took great interest in the Council and

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desired very much a closer unity with their Presbyterian brethren. The German Churches, of which the most have adopted the presbyterial-synodal constitution, are in a transition-time. New thoughts and new forms of Church-organisations are springing up; liberal tendencies try at least to gain admission; the battle against the ultramontane arrogancies has laid the Government under the obligation of fixing some restrictive rules also for the evangelical Churches. In such a time, in which the newly-developed political and national life wants to be leavened by gospel influences, German Christians must do their utmost to bring the gospel to bear upon the people. There is much rationalism and materialism in Germany; but there is a brighter side to look at. There are thousands of earnest Christians in Prussia, in Würtemberg, in Saxony, Baden, Kerse, and in the other German states. Pastor Erdmann comes from the Wüpperthal, from the cities of Elberfeld and Barmen, where the evangelical congregations never since the time of the Reformation have had one unbelieving minister, and where in the second week of August a festival week is celebrated, corresponding to the London May meetings. By the instrumentality of Pastor Erdmann, an association for the better observance of the Lord's Day has been constituted at Elberfeld and Barmen; and a similar movement begins to work in many parts of Germany. Never in any previous time has the gospel been more widely spread; never were there so many Christian associations as they had now, and in view of these things, the German Christians even look hopefully to the future.

In Rhenish Prussia, the cradle of German Presbyterianism, an experience of three centuries has shown that the co-operation of the laymen with the ministers in kirk-sessions, presbyteries, and provincial synods is a great power for good, and that the Presbyterian system stimulates and enlists much of the liberality, the practical sense, the activities, and energies of the Churches, and it is therefore with great pleasure that we have accepted the invitation to attend this noble and powerful Convention. May its influence be felt over the whole world!

PROFESSOR F. BALOGH, Debreczen, of the Hungarian Reformed Church, said—The past vicissitudes of the Hungarian Reformed Church in historical features resemble mostly those of the French Reformed Church,—both being placed amidst Romanism, and under a State-government, inspired and guided by Popish hierarchy. Many religious wars, pacifications, all kinds of persecution, mark the path she has been constrained to tread. The glory of suffering, as the common ornament of all Reformed Churches, brightens upon the head of our dear Church also. In spite of three centuries' struggling, we are living still, having rescued about 2000 congregations, which are enjoying the great privilege of adhering to the Presbyterian principles.

a. Our Church was always a *bulwark of liberty* and free constitution; our nation's history shows clearly that tyranny and absolutism have been rebuked and vanquished many times by the heroic firmness of Hungarian Protestants. Even in the latest times, while our constitution and kingdom were suppressed, the last blow was directed at the Reformed Church organisation in 1859; but the self-government of our Church remained unshaken like a rock amidst the waves, and against the 600,000 bayonets of the State government, our ministers and elders, without any iron weapon, standing solely upon the basis of Scriptural Presbyterian principles, did not give up the right of independency. Thus the State ministry was forced to retire, or it would have been constrained to build such an enormous prison in which two million persons could be jailed. The great character—rather to die than to subject the Church to tyrannical power,—was, and is still, one of the glorious results of the Reformation, like a beautiful present to the Hungarian nation. Truly, in the whole country, everybody knows the proverb, "There is a Calvinist of a big neck," meaning such a person that would not bear a yoke.

b. The Reformation was the founder of the first *printing-press*, and of the national literature, both religious and popular. Hungarian pastors acted at the same time as writers and printers. A Reformed minister (Gallus Huszar), persecuted by the Roman Catholic archbishop, fled with his press to Debreczen, in 1561, and there he printed the aggressive sermons of Melius, the Hungarian Calvin, which were directed against the Unitarians. From that epoch during more than 300 years, Debreczen has been in possession of a printing press. Noblemen encouraged, favoured, and created printing offices, and thus the first complete Hungarian Bible was printed in 1590, which is still in use. Whilst more than thirty Protestant presses were nobly working for the advancement of the evangelical faith before 1578, the Roman Catholics possessed but one in that year. There are several Reformed colleges which have till the present day their own press.

c. The first national *schools* of all kind, from the elementary up to the academies and colleges, were erected by our Protestant forefathers, great lords, towns, congregations. Every parish had its school teacher, besides its church and minister. The elementary education came entirely into the hands of Protestants without receiving any help and grants from the State, supported only by Church members. Teachers are elected by the kirk-session. Larger congregations, as for instance Debreczen, have thirty to forty teachers, as many school-rooms for boys and girls. The Hungarian Reformed Church as a whole maintains at present 2700 teachers for elementary classes, which are frequented by 194,000 pupils from both sexes.

All our schools are cared by Church members with the kindest and warmest interest and sacrifices; they are the dearest treasures of the Hungarian Reformed Church, for which they had many hard struggles with the State government till the latest times. On every Sunday the schools are especial objects of public prayer, being reconsidered as "the foster-mothers and nurseries of the Church." In these schools the psalm-book is still the dearest and commonly used reading book.

d. The *laymen* as elders have the largest influence upon all church and school matters. In all the presbyteries, synods, and assemblies, the double-presidency is adopted. The lay-presidents as well as the moderators are elected by the rolls of single kirk-sessions. Equality in number of ministers and elders is the chief characteristic of our church-government, so that many among us are rather anxious lest the power of laymen should exceed that of the ministers. Still harmony reigns with praiseworthy exactitude. Were all our elders endowed with thorough religious zeal, our Church would have more inner life and vigour.

e. The spirit of *assisting the schools* continues to

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penetrate the people of all ranks and standing, especially when enhanced by the exigencies of the times. In this respect we can quote luminous examples. Let us bring forth only one. When after the revolution of 1849 Hungary was oppressed, and the then Vienna Government intended to throw a great deal of obstacles to the progress of Protestantism, ordered that those Protestant gymnasiums, which are not able to support twelve ordinary masters, shall lose their public character and the right of giving certificates to the scholars, our colleges were then forced either to sink to the level of private institutions, or to raise large funds for new chairs. We mention only one example, that of Debreczen. The superintendent's solemn appeal to faithful believers was answered by contributions from the part of single benefactors and congregations to such an extent that twelve entirely new professorial chairs were founded: thus our high school remained in this respect unmolested.

At Debreczen, as well as in the neighbourhood, charity continually shows itself: an elder, an advocate still living, bequeathed £2500 for a chair of our college; another elder £1000; a third one, a physician, friend of schools, £1200; a fervent lady, £1200 to erect an elementary school-house; yet another, £500. These happened in the last and current year. We must humbly acknowledge that notwithstanding the materialistic tendency of the age, piety manifesting itself in deeds did not diminish; and we may hope for better times.

f. Concerning the *state of religion*, as for instance in Debreczen, where five ministers and four assistants are working, we may assert that the number of communicants amounted till the latest time above seven thousand a year. Not so large as we should like to see; but, however, we cannot say that indifference there at least in a fearful degree prevails.

Yet one word for Protestantism as a whole. From the point of principle of free investigation, the destiny of Protestantism seems to be perhaps ramification into many branches. Seeing especially the human sides of things, many divisions have been, and exist still, among us; mere outward unity is the stamp of Romanism. Therefore, though those separate themselves who deny or destroy inspired truth, we are convinced that the real Church will have always her own followers. But even in the present time of divisions there are glorious facts and signs, inasmuch as all evangelicals who hold firmly the corner-stone and the fundamental doctrines, notwithstanding their historical past, draw near to each other in spiritual union. That is the great phenomenon which was inaugurated formerly by the Evangelical Alliance for individuals, and presently by this illustrious *Presbyterian Alliance* for Church-bodies throughout the world. We hail that new and happy progress, enabling believers to show their inward unity. A new sun rises on the sky of Presbyterian Protestantism, the sun of the common saint cause. Thus we hope we shall be stronger against paralysing tendencies. Evangelical Protestantism unites himself against false Protestantism, and thus prepares the way for strength and victory.

M. Le Pasteur RIVIÈRE, of the Canton de Vaud, said—Mr. Chairman, dear Fathers and Brethren, this is not the first time I have enjoyed the privilege of addressing an English or Scotch meeting. Twenty-five years ago I attended this town at the meetings of the General Assembly of your Free Church, and was allowed to make a little speech. I am ashamed to say that I have made little or no progress in your tongue since. Nevertheless—and although these last days have frequently caused me to bewail the Babylonian confusion of tongues—I am happy to raise my voice among you. I consider it a great thing to meet with so many Christian friends (of every country), in whose speeches I so distinctly feel the pulse of Christian life and love. And allow me to add, it is *especially when our dear blessed Bible is being quoted* that this feeling increases. The fine witticisms (so pleasing to English ears) are generally lost upon some of your foreign delegates, but the quotations of Scriptures we understood fully—then, so to say, we feel at home; then we recognise under the foreign garment our well-known and favourite passages, and realise more than ever perhaps that God's words and promises are the common patrimony of his children of every people, and tongue, and tribe.

But let me say that I feel favoured also with being called to represent among you the Free Church of Canton de Vaud in Switzerland. We don't forget that our Churches are indebted to Great Britain, and to Scotland especially, not only because the first steps of our Free Church were encouraged and facilitated by the generous assistance of the Free Church of Scotland, but more than that, and previous to that, because of the stimulating labours of some Scotchmen of faith, who, a half century ago, were the means of revival for our country (I allude to the labours of Miss Greaves and the two brothers Haldane). And happy we are every time we can shake hands with the Scotch brethren who befriend with their visit our general meetings.

And now our Free Church was kindly invited to take a share in this vast confederacy of Presbyterian Churches, and after some explanations we did require and receive from your committee on the matter of the basis of the Council, our Church did gladly adhere to this confederacy, and does beg to be admitted in it. Small as it is in number of members (for it has only 3840 members and an equal number of hearers in its thirty-nine congregations), the Free Church gives its testimony of the efficacy of the voluntary principle, not only by defraying its own expense (although with some difficulty), but also by sustaining three works of importance:—1*st*, a work of *Home Mission* or Evangelisation in our own country and partly also in France; 2*d*, a work of *Foreign Mission* in South Africa, where four missionaries trained in our school are labouring, two at our own expense, and two as engaged by the Paris board of missions; 3*d*, we are also maintaining a school of divinity at Lausanne, with five professors and some other teachers, and about thirty-five students.

In these ways God grants us to work in his plenteous harvest, and to form labourers not only for our own country, but also for others, and especially for France and Spain. For six, ten, or twelve years we are yearly called to train for the ministry a few Spanish students, and already five or six have returned into their native land, where they are engaged in preaching God's Word. We had also recently two Dutch students, a father and a son, sitting side by side in our school-rooms, and preparing for the Lord's work, which they now pursue in two different towns of Holland which are thirsting for the gospel.

But what God has granted us to accomplish heretofore does not conceal from us how much we have to do still. We cannot help observing how much infidelity and materialism (breaking of Sabbath) is increasing, or at least how it has thrown aside the mask,—for

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the chief adversaries whom we have to meet with in Switzerland as on the Continent at large, are no longer Popery or enemies of religious liberty, but people who, in German-Switzerland, call themselves Reformers, and pretend to reform the Christian Church in putting down what they say to be inconsistent with the lights of our age,—infidels, who, quite unmindful of the autonomy of the Church and even hostile to it, affirm themselves in founding associations for the *Christian liberal* as they call it,—who convene public meetings in our towns, and call rationalist *conferences* to enlighten (they say), but rather to endarken the minds of our fellow-citizens. These our divines feel it their duty to withstand on the ground of faith and learning, and we think it a duty for the Church to grant to its doctors due liberty of teaching within the boundaries of the creed of our Church, for if we must not mistake our foes we must also carefully avoid shooting on our own soldiers. Should you wish to hear the short and simple confession of our faith, I have translated it.

But we are well aware also that *learning* does not supply *life*, and we are waiting for a *revival*. And in this feeling many of us recently joined in an *Evangelical Society* with Christians of other denominations to promote prayer-meetings and other means, that God may send us showers of blessings. Forgive, brethren, my audacious attempt of speaking in your tongue, and don't forget us in your prayers.

"Confession" referred to in the above speech :—

(1.) The congregations who, from the year 1845, combined in the Canton de Vaud to maintain unanimously the rights of Christ over his Church, the purity of the evangelical ministry, religious liberty and sound doctrine, unite with each other by the present act to form one body under the name of the Free Evangelical Church.

(2.) The Free Church connects itself by unity of faith with the Apostolic Church, and with the Churches in all ages who have professed the doctrine of free salvation by the blood of Christ; it thus connects with the Evangelical Churches who, in the sixteenth century, so admirably agreed in expressing their faith in their creeds, and especially in the Helvetic Confession.

The Free Church maintains with them the Divine inspiration, authority, and full sufficiency of the Holy Scriptures of the Old and New Testaments. It professes its faith in one God, Father, Son, and Holy Ghost, and acknowledges that, in man's fallen state of sin and condemnation, there is for him no other way of salvation than living faith in Jesus Christ, God manifested in the flesh, both God and man, the only Mediator between God and man, and High Priest of the new Covenant, who died for our sins and rose again for our justification,—exalted to the right hand of God, whence he exercises all authority in heaven and upon the earth,—whence he communicates to the believers and to the Church by the Holy Ghost whom he sends from his Father, all the grace necessary for regeneration and good works,—and whence he will come again to raise the dead, to judge the world in righteousness, and to put his people in possession of eternal life,—mighty, in a word, to save to the uttermost all those who draw nigh to God by him.

Such is, in the eyes of the Church, the centre and foundation of Christian truth.

I think the circumstances under which our Church was born in the year 1845 are well known. We have been constrained to form a real Presbyterian Church, and all that I would say now is, that, after about fifteen years, our Established Church has benefited from its adopting a much more Presbyterian form of government.

REV. HENRY L. MITCHELL, Ceylon, said that long ago the Dutch Reformed Church had established schools and churches throughout the island. The Presbyterians were still united, and were carrying on satisfactory work. (See *Addenda* to Report on Presbyterian Churches.)

M. PASTOR V. DUSEK, Kolin, Bohemia, said—From her beginning our Church did always interpret the words "Feed my lambs" as a special command of the Lord to take care of the children. And the last words of her greatest man, the reformer of pedagogy, John Amos Commenius—"Cursed be the day, the hour, yea every moment of my life I did not spend in the service of the Lord and in behalf of his little ones"—became a sacred injunction laid on her which she has tried with her utmost power always to fulfil. For there is no doubt of it, that the school is the young church, the generation that will fill up our place one day, and the more care we spend upon it the better will be its success in the labour we are called to by our Lord. But I have to tell a very sad story.

For a long period we were not allowed to build our own Protestant schools. We were the unclean sheep in the Roman Catholic flock. We were allowed to worship God "after our own fashion" under the superintendence of popish priests, our real pastors, to whom our ministers in every respect were responsible; but whereas the older incurable heretics were permitted to go in peace down into perdition, a most assiduous care was taken of our children, all of them attending popish schools, to extricate them from the meshes of errors, whose suppression cost the Popes so many curses, and the nations so much gold and blood. At last the time of deliverance did come, and we hastened to plant our own vineyards.

In the course of ten years, beginning with 1861, we built not less than sixty new schools in Bohemia, and proportionally as many in Moravia, having then altogether one hundred schools. I doubt if any one can imagine the joy we felt in seeing the cheerful faces of our boys and girls. What an honest pride filled our hearts as we walked among them! They were our hope and our crown. We had still, merely in Bohemia, 3000 children in 400 Roman Catholic schools, and we felt bound to take the necessary steps for gathering them into other new schools which were to be built and would have been built, God assisting us,—the same zeal inspiring Moravia also. To provide the already existing schools with teachers of a Christian training, we erected a seminary where the pupils have their board and thorough education. It was a time of excited hopes we had not as yet experienced, and the work was flourishing. Our schools were recognised and valued as the best in the empire. But—an unexpected blow, and the whole structure tumbled into dust. It was the new *Educational law.*

The best law can become a curse in the hands of party-men. Churches in Protestant countries are fighting against the secularisation of the school, and are well aware of what the consequences of this law inevitably must become. But our situation is more perilous. We would hail the secularisation of the

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school as the comparatively minor evil, because our children would not be poisoned with Popery. Our school regulating law Romanises the school, and we cannot oppose it, we must but suffer. The statesmen with us desire to free the school from ultramontanism, but instead of that they played the school just into its hands. What does the law avail with boards composed of ultramontanes, and with chairmen who know that the liberal ministerium, for causes I cannot tell here, trembles before the bishops? A frown of a mitre, and the free circulation of the Bible is suspended. Liberalism with us is the stepping-stone to ultramontanism. The school-books are teeming with Popery, the children in the schools are taught Roman Catholic hymns and prayers, take part in every procession: in every class-room are pictures of the Virgin, and crucifixes. All remonstrances of the Protestants are in vain, and their children are flogged for refusing to sign themselves with the cross. "You must submit to the majority"—this answer we receive whenever we are asking for redress. In the face of these facts we have been asked to surrender our schools. What else could our answer be than, "We will pay the taxes you impose upon us for the support of schools that are doing but an unjustifiable harm to us in spite of the imperial charter granted to us, with the liberty to support but our own Protestant schools; and though it be now torn to pieces we will never deliver our schools that they may become a prey of Popery, however disguised"?—and thus our people pay double taxes, supporting the Roman Catholic, officially called the undenominational, and their own Protestant schools. Of course it could not be otherwise. But with our poor Church this sticking to principle is more than a bloody sacrifice, of which both the ultramontanes and the liberals are ashamed. Our people deprived themselves of bread in building and supporting their own schools, they exhausted their own means, and they are unable without a considerable loss to support two schools at one time. The best and most zealous congregations which have built two to three schools suffer the most. Their schools being declared strictly denominational or private, they are compelled to build, besides them, undenominational, viz., Roman Catholic schools. In Moravia the Protestant schools, with the exception of three, have been simply taken away from the Church, but in Bohemia they are one by one stoutly defended. Some of them being unable to maintain themselves any further, were shut up; but fifty of them are still preserved in connection with the Church.

Every one is convinced that the loss of the school would be an irreparable breach into the walls of the Church. No mother could more anxiously defend her child than our Church is defending her school; but without a help, we see it with a fainting heart, the school will be smothered in her arms.

Oppression and persecution is the gift put into the cradle of our Church, and the Lord knows how we are accustomed to them, bearing them for centuries; but now our shoulders are very sore from the cross we have to carry, and we are still very weak. We ask your prayers. Pray in your Churches, families, and Sabbath-schools for our children, the poor lambs driven along with the Roman Catholic flock, and left to spiritual starvation.

PASTOR ROETHER, Liegnitz, said—I cannot give you a similar pleasing account of the religious condition of that part of Germany from which I come, Silesia, one of the eastern provinces of Prussia, as we listened this morning to what was given by Pastor Erdmann of Elberfeld. Everybody, however, who knows the religious state of Germany, knows also how widely eastern and western Germany differ in this respect. As my time is so short, I shall only refer to two points with regard to the state of the National Church of Prussia in Silesia. And *first*, I believe the chief reason why there is comparatively little of personal religion there, is, that the teaching and preaching in Silesia is carried on only from a certain number of *prescribed portions* of the Scriptures. The people consequently never come to know the whole contents of the Bible. The *second* point I wish to mention has reference to the fact stated by Pastor Erdmann, that Presbyterianism is being introduced into the Prussian National Church. Now, I should like to point out which party in this Church chiefly desires to have Presbyterianism introduced. At least in Silesia it is the Protestanten Verein, the Rationalists, who advocate Presbyterianism to crush the evangelical element in the Church.

Regarding the small Church I represent (the Free Evangelical Church of Germany), I may mention she owes her origin to the Jewish Mission of the Free Church of Scotland. Rev. Mr. Edward at Breslau had been the means of bringing a number of nominal Christians to the knowledge of Christ, who, feeling their consciences burdened on account of evil practices in the Church, and seeing Christ's kingdom could not prosper in the existing confusion, separated in 1860. Though without means and churches and pastors at the time, these people who had left the National Church commenced to work; they took the whole of the Scriptures to be their rule of faith and practice, and after seventeen years' arduous labours have succeeded so far, and they thank God for it, as to form their first duly constituted Presbytery in the month of May last, and have just opened on last Sabbath their first church at Görlitz.

PROFESSOR HENDERSON, as representing the Free Italian Church, said—How this Council should feel a specially strong interest in the evangelisation of Italy is easily explained. When respect is had to historical associations or art treasures, Italy holds a commanding position; and there, too, we find the chief seat of a religious society which is widespread, which exerts a most potent influence,—an influence largely baleful. The diffusion of the gospel in that country would not only be a source of rich blessing to its inhabitants, but would be signally efficacious in the way of overthrowing a gigantic system of error. Let Popery become weak in Italy, and it will have become weak in a vital part.

In consequence of the brevity of my sojourn in that land, I can supply only quite partially the information which may be desired. Yet I may be able to say something which will be of use in conducting to a just conclusion as to the actual posture of affairs, and as to what should be anticipated.

You long for the time when the gospel will be generally accepted in Italy, and you ask, What indications are there that this desire will receive fulfilment? May we reasonably hope that it will do so before long? Can we point to facts warranting that expectation?

As to the time which will elapse before the Italians generally will embrace the truth as it is in Jesus, it would be hazardous to express an opinion; but it seems to me that the work of evangelisation which

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is prosecuted should be regarded hopefully. On the efficacy which pertains to the faithful preaching of the gospel I shall not dwell. The gospel meets men's necessities; and Jesus, who keeps his promises, has said that he will be with his ministering servants always, even unto the end of the world. May the gospel be freely preached in any part of the earth, then, no matter how powerful the system of error there established may be, it will surely be overthrown.

Of Popery, certainly, it holds true that it is a formidable antagonist to the gospel. It is such by reason of the adventitious influence which it wields; it is such by virtue of what it is in itself. May we not say that popery is perfect in its kind? There is a compactness about it, and it wears an imposing aspect. It can speak of its long succession of bishops, of the great array of its adherents, and of the submission to ecclesiastical authority which is maintained. Then how splendid many of the edifices are in which its worship is conducted! and in the forms of the worship there is a fascination. In the peculiar pretensions, too, advanced by the Papacy there is a source of strength. "Go to Protestant Churches, and to what do you find them lay claim? Simply that they point men to Jesus, that they may receive blessing from him. But with me," says the Church at Rome, "it is different. I can impart to you the blessing you need; if you are to be saved it must be by means of the sacraments, the administration of which has been committed to me. I am the dispenser of the spiritual blessings which have been provided." The Church of Rome speaks with peculiar authority; there is much which seems to sanction that mode of speaking; and it is easy to understand how its claims should be admitted by many. And yet there are respects in which it is even obviously weak. The beautiful pictures which are to be found in the churches in Italy are known to some of you; they show that the time was when the Church of Rome had command of the Italian intellect. But before what miserable images do we not find Roman Catholics prostrate themselves! How plainly degrading such worship is! Can it continue to be observed? Again, this struck me as a contradiction which could not well fail to attract the attention of a thoughtful Roman Catholic. That the mass holds a prominent place in popish worship needs not be said; the very form of the churches may be adduced in proof. So the propitiatory sufferings of Jesus are held up to view. And yet in an important sense the Virgin Mary has supplanted her Son. Between these two phases of Popery is there not an incompatibility which must obtrude itself upon the view? Then, the fact that the Vatican refuses to consent to the cessation of its temporal power, and so sets itself in opposition to the feeling of patriotism on the part of the Italians, should be regarded as helpful for securing their deliverance from the domination of popish error.

Popery may be assailed in Italy with hope of success; and the circumstances in which we find that country seem to say that the spread of the gospel there may be reasonably anticipated. True, a number who have become dissatisfied with the teaching of Rome have gone over to scepticism. But, on the one hand, that is not surprising,—for consider how Christianity and the Church of Rome must have been identified in their minds, and, on the other, their condition as regards embracing the gospel is not so hopeless as that of men who, trained in the knowledge of the gospel, have made an avowal of unbelief. Then ponder the following facts. In Italy the press is free, education is attended to, the gospel may be preached without the infraction of any law, nay, the gospel *is* preached. True, the number of communicants of evangelical Churches is not large; outside the Waldensian Valleys there are not more than about six thousand. Still, strenuous efforts are put forth by several evangelical denominations to bring Italy into subjection to Jesus Christ.

The Church prosecuting evangelistic work in that land with which I am more specially connected is the Free Italian. Naturally I seek to win favour for it, but I do so in no sectarian spirit. My desire is that Italy be evangelised; the question by what denomination or denominations that will be effected I hold to be quite a subordinate one. Respecting the matter of denominational distinctions, indeed, I am not indifferent; but were the news suddenly brought me that, by any one of the evangelical Churches labouring in Italy, its evangelisation had been in large measure accomplished my joy would be unbounded. Of the estimate I have formed of the creed and constitution of the Free Italian Church I shall not give you an account. It has been already made sufficiently public. I conclude by saying that, speaking from personal knowledge, I can testify that the Free Italian Church is carrying on a very important evangelistic work. In Rome, since the opening of the new church, which contrasts so favourably with the former premises, the attendance has been very satisfactory, and the interest shown in the services of the sanctuary has been great. Before Mr. Gavazzi's departure the church was packed, and the audience was spell-bound by his splendid eloquence. After his departure the church continued to be well filled. Of children attending the Free Italian School in Rome nearly two hundred names are on the roll.

Had an opportunity been granted, my brother delegate from Turin would have presented facts, which would have been deeply interesting to you, respecting a work of evangelisation in that city in which, under God, he has been the chief agent.

M. B. POZZY, of Pau, said—The Church of which I have the honour to be a delegate in this General Presbyterian Council is the Free Church of France, or the "Union of the Evangelical Churches in France." It was founded in 1849 after the refusal of the Established Church to confess the Divinity of our Lord Jesus Christ, and all the fundamental doctrines of Christianity. Then the late and lamented Frédéric Monod, Count Agénor de Gasparin, very few others, and myself resolved to raise the old and glorious flag of our Huguenot forefathers, and to call around it all those who had kept in their hearts the sound doctrines of the gospel. Such was the origin of the "Union of the Evangelical Churches in France." Our beginnings were very humble indeed. When we commenced we were only a handful, eleven poor little churches. Now we are still little and poor, but instead of being eleven, we are forty-six churches, numbering altogether 3900 communicants, with an adherence of more than 9700 hearers. We have churches in several of the most important towns of our country, namely, in Paris, where we have five, in Lyons, in Marseilles, in Bordeaux, and many others of less importance. As for our principles we are evangelical—that is to say, we hold the same creed as yourselves, the inspiration and the divine authority of the Bible, the fall and the state of condemnation of the sinner man, the redemption by the atoning sacrifice of our Lord Jesus Christ, man as ours, but the Almighty God, justification by

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faith, regeneration by the Holy Ghost—in a word, all the fundamental doctrines of Christianity.

Evangelical, we are also Presbyterians, although not as much as you are, and not as much as in my opinion we ought to be. We have synods or general assemblies, elders, presbyteries; but we leave to each individual church a greater liberty and independency in its own private constitution than you do.

Let me now say a word about the field of labour in which we are working. Superstition and infidelity, such is the religious state of France. Popish superstition has produced infidelity, and both have cast our dear country into the low state in which it is now. The Pope and Voltaire have injured France more than De Moltke and Bismarck. Our material lives are comparatively nothing, but our moral and religious ruins are immense, and unless the gospel restores our nation we can say of France what has been said of Poland, "France is dead! Popery and infidelity have killed her."

Dear brethren, pray for us. We are in a very critical moment. The hour of darkness is come upon us. We do not know what is to be expected. But if the clerical party which triumphs now succeeds in its attempts, we may give up all for lost. Pray for us; our work is a very difficult and very hard one. France may be considered as the stronghold of Popery and the head-quarters of infidelity. She is, perhaps, in the counsel of God the battle-field where are to be fought the battles of the last days, the great battles between Christianity and anti-Christianity. And we, the sons of the Huguenots, the sons of Calvin, of Coligni, of Dandelot, and of so many other martyrs who struggled bravely for God and maintained steadfastly the banner of Christ in spite of the most dreadful persecutions and sufferings—we are, as it were, in the middle of the furnace to testify for truth against the Pope and infidelity. Think of us, pray for us, ask God to put into our hearts the faith, the zeal, the courage, and, if need be, the steadfast and heroic devotedness of our glorious forefathers.

MR. GILLIES intimated, on behalf of the Royal Horticultural Society, that they offered tickets to the extent of a hundred to the foreign delegates, and he was authorised to distribute these tickets.

On the motion of PROFESSOR CALDERWOOD, a vote of thanks was awarded to the Society for this kindness to the foreign delegates.

THE CHAIRMAN, on bringing the discussion to a close, expressed his conviction that one of the most eminent services rendered to this Council by Dr. Blaikie had been in bringing together so many brethren from the Churches on the Continent. These brethren, all of them face to face with great difficulties, had asked their sympathies and their prayers, and he wanted them to return to their homes with the conviction that the stronger Churches in Great Britain and America would stand more by them in the future than in the past.

The Council, in harmony with the motion of Mr. J. A. Campbell of Stracathro, unanimously adopted the following resolution:—"The Council rejoices that its membership includes so many representatives of Presbyterian Churches of the Continent of Europe, and considering that the difficulties which several, if not all, of these Churches encounter from the aggression of Ultramontism and Infidelity, as well as from other causes, entitle them to the special interest and sympathy of the Council—and considering also that it will be impossible for the Council, at its ordinary meetings, to receive from the Continental delegates and associates that detailed information regarding their respective Churches which the delegates may be wishful to give—the Council instructs the Business Committee to nominate a special Committee of the Council for the purpose of conferring, on behalf of the Council, with the Continental delegates and associates, and receiving such information as they may have to offer."

A vote of thanks was then, on the motion of Dr. Marshall Lang, given to the Earl of Kintore for presiding during the evening.

The Council then adjourned, and was closed with devotional exercises conducted by the Chairman, and the benediction by Rev. Dr. Fisch.

TUESDAY, 10th July.

FOURTEENTH SESSION.

THE Council met this morning at half-past ten o'clock, and was opened with devotional exercises conducted by REV. DR. KERR, Alleghany, President for the forenoon. The minutes of yesterday's sessions were read and approved.

Certain names were added to the Committee on Confessions, and the Sub-conveners of that Committee were appointed. (See Appendix II.)

The Committee on Statistics was nominated, and also the Committee on Foreign Missionary Work. (See Appendix II.)

The Business Committee suggested that the

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following message be sent to Dr. Duff, in terms of resolution of the 6th instant :—

"The Council having received Dr. Duff's letter, return their earnest thanks for the interest which prompted its composition in a time of severe sickness, and for the suggestions which it contains, especially in so far as they bear on the co-operation of Presbyterian Churches in Foreign Mission work.

"The Council beg to assure Dr. Duff that his proposal as to a joint-mission of all the Presbyterian Churches represented in the Alliance has received the most respectful attention of the members; and whether or not it may be possible, at present, to give effect to it, they are sure that the terms in which it is presented, as well as the spirit which inspires it, will appeal most powerfully to Presbyterian Churches, and will give a great impulse in the direction of true Christian unity.

"The Council desire to express their veneration and love for Dr. Duff, the first missionary to the heathen from the Reformed Church of Scotland; and they bless the Lord of the Church for his long and honoured services in connection with the spread of the glorious gospel of the grace of God.

"It has been a subject of deep regret to the delegates from all Churches and countries that, in consequence of weak health, Dr. Duff has been prevented from attending the meetings of Council. They ask Dr. Duff to accept, with their affectionate regards, the assurance of their earnest prayer that it may please God to spare him yet a little longer for the cause of Christ on the earth, and that in the retirement of the sick-room he may abide in the peace which passeth all understanding, and be supported by the sense of his blessed Master's presence."

MESSAGE FROM THE BOHEMIANS.

Dr. Blaikie read a telegram from the Presbytery of Podebrad, Bohemia, which, at a meeting that morning, resolved to send brotherly salutation to the Council, with the wish that God might bless and aid their work.

To this the Council directed that a suitable reply be immediately sent.

THE PUBLICATION OF THE PROCEEDINGS.

In announcing the arrangements for the publication of the Proceedings of the Council, Dr. Blaikie mentioned that the Rev. John Thomson, Leith, had undertaken the charge of the papers.

The Council approved of the arrangement, and also agreed that several papers which had been prepared, but which had not been read, should be placed in the record of the transactions.

REV. DR. RAINY AND PROFESSOR CHARTERIS.

Dr. Blaikie mentioned that amongst those who sent apologies for absence were two friends who had taken a lively interest in this Council. One of these was from Principal Rainy, of the New College, who was extremely anxious to be present, and who took a leading part in a meeting held in Edinburgh a few months ago to prepare for the Council. Principal Rainy, who is from home, had sent several messages indicating his great interest in the Council, and expressing his regret at being absent. The other apology was from a gentleman who likewise took a part in the meeting to which he had referred, and who had taken a very warm interest in the proceedings—he meant Professor Charteris, who is in feeble health, and who, to his great disappointment, is unable to take his place among them.

The Council then proceeded to the order of the day, when Professor Lorimer, of London, read the following Paper on

THE DESIDERATA OF PRESBYTERIAN HISTORY, AND THE IMPORTANCE OF SUPPLYING THEM.

It was a happy suggestion that one of the meetings of this General Presbyterian Council should be devoted to the subject of Presbyterian literature; and in that literature a high and influential place must of course be claimed for the history of the Œcumenical Presbyterian Church. In this history, so deeply interesting to us, there are still many *desiderata* which wait to be supplied; and in our own day there are greater facilities for supplying them than have ever been available before. In anticipation of this first meeting of the Council, the thought will probably have occurred to many of our minds that the event should be utilised, and the opportunity seized, for stimulating and guiding literary effort in this important direction; and it is with this practical object in view that the present Paper has been drawn up and is now submitted to the Council.

Need I remind such an assembly as this what power there lies in the history of the great Presbyterian Church of the world, for the requickening and upstirring of the Presbyterian spirit and life, from age to age and from land to land? Has not this revivifying and rekindling power been demonstrated by signal examples in our own century? Who can doubt that the great historical works of M'Crie, on John Knox and Andrew Melville, contributed powerfully to that revival of the intense old church-life of Scotland which has been witnessed in the last fifty years, and which has issued in such a wonderful development of her Christian strength

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and influence both at home and abroad? And as little can it be doubted that the historical work done by the Protestant Church of France, during the last twenty-five years, has had much to do in bringing about the recent resuscitation of its venerable Synod, and the renewal, in a new form, of its Confession of the Evangelical Faith of the Reformation age, in spite of the most strenuous opposition of the Rationalist party. The Presbyterian Churches of the Reformation were all in an eminent degree the mothers of confessors and martyrs; and if it is true that the blood of the martyrs is the seed of the Church, let it be remembered that it is an essential condition of the exemplification of this truth, that that sacred martyr-blood should never be forgotten, that its history should be preserved and re-written and re-published, from age to age. It would be a timely and valuable service rendered by this Council, not only to Church literature, but to Church life and power, if it should come to the aid, in such ways as it may, to the great work of completing the history of a Church which has performed so great a part in the past, which bulks so largely in the Church work and Church influence of the present, and which undoubtedly carries with it the destiny of claiming a great share in the power and usefulness of the Church of the future.

It is a gratifying fact that our own generation has witnessed a great enrichment of Presbyterian history, both in the Old and the New Worlds; but in few, or none, of the historical fields thus successfully cultivated can it yet be said that a full harvest has been reaped, and that there remains nothing more to be done. To take only a few examples out of many, let me refer, first of all, to the Presbyterian Church of France, and to the noble work which has been done during the last twenty-five years by the "Historical Society of French Protestantism." Founded in 1852, and interrupted in its fruitful labours only by the national troubles of 1870-71, it is still in vigorous life and activity. Its monthly *Bulletin*, which has now reached its twenty-fifth volume, has been produced by the joint learning and research of more than 300 contributors, and forms a vast collection of historical materials of the highest authority and value. It has created a historical library in Paris, embracing rare and costly books, manuscripts, medals, engravings, photographs, and everything, in short, bearing upon the history and biography of French Protestantism, and which has been chiefly enriched by gifts and legacies which have flowed in upon it from all sides. Succeeding to the heritage of the great biographical dictionary, entitled *La France Protestante*, undertaken by the brothers Haag, who were among its most indefatigable members, it has recently taken in hand a re-construction and re-issue of that epoch-making work; in which all the accumulations of the *Bulletin* will be brought to bear upon the biographies of all Protestants, male and female, who have made for themselves a name in the history of France. We see, in these remarkable literary achievements, the fourth century of French Protestantism realising the ideas and fulfilling the hopes of its first century. For it was an ancient provision, included even in its code of ecclesiastical discipline, that "in every Church records should be drawn up of all religious facts worthy of note;" and though this injunction was not literally fulfilled in all cases, it was still productive of the richest fruits. As Professor Theod. Schott of Stuttgart has very recently observed, "the historical spirit—a love for the history of their Church was thus inoculated, so to speak, into the Protestants of France; and the treasures of all sorts which the past was thus led to collect and store up are now in our own day studied, and published, and received with a degree of interest which we could scarcely desire to see exceeded."

Still there are *desiderata* remaining to be supplied even in this eminently fruitful field. The Society itself has still in project "a history of French Protestant literature," "a biography," and "a geography of French Protestantism;" and to the last, the most difficult task of all, Pastor Auzière has already applied his hand. There is still lacking, also, a General history of the Protestant Church of France, founded upon the materials which it has taken a quarter of a century to accumulate. The latest histories indeed of Félice, and Puaux, and Polenz, have all been considerably aided by the earlier collections of the Society; but a history fully adequate to the demands and the resources of the present time, and such as should mark a really new epoch in the historical literature of Protestant France, is still felt to be a *desideratum*.

In the neighbouring Presbyterian Churches of Holland and Switzerland, the state of matters in this literary respect is not so satisfactory, though by no means without promise. No adequate

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General history of the Dutch Church has ever yet been written, though there are in existence several good manuals on the subject. Dr. Kuyper not long ago brought out in two volumes a critical edition of the important writings of John à Lasco, who was the first to introduce the Presbyterian organisation into East Friesland, and among the Continental refugees of London, but he has not yet redeemed his promise to follow up these volumes with a third on the life and work of Lasco; and I understand from one of our Dutch Deputies now present, that this work is now not likely to appear. The Marnix Society (Marnix-Vereeniging) is a small association of men of historical taste and research, which exists for the purpose of printing and distributing important records and documents of the early National Church of the Netherlands, but the number of such contributions to history which it has yet issued, is not, I understand, very considerable. But this association is a germ which might no doubt be developed into greater activity and fruitfulness; and an impulse in that direction, proceeding from this Council, and conveyed by the Dutch Deputies now among us, might be productive of good results.

A great deal more can be said of what has been accomplished of late years in the Presbyterian Churches of Switzerland, but there is still much, very much, remaining to be done. The important series of works projected and edited by the late Professor Hagenbach of Basle, under the title of *The Fathers and Founders of the Reformed Church*, combined in each case new biographies of these Fathers, with selections from their writings. These *Lives* were all more or less the fruits of fresh research, and a large proportion of the series was of course occupied with the great Presbyterian Reformers of Zurich, Basle, Berne, Geneva, Neuchâtel, and Lausanne. The new stimulus thus given to historical investigation has not been without fruit in connection with two at least of the Cantonal Churches,—those of Geneva and the Grisons. Dr. Merle d'Aubigné's posthumous history of the latest work of Calvin in Geneva is forthcoming, and will no doubt add materially to our historical knowledge, as all his chapters on Genevan history and Calvin's life and work have so remarkably done. But there is still lacking an adequate and satisfactory history of the whole Protestant and Presbyterian Church of Switzerland from the Reformation down to our own times; a work which could not fail to possess the deepest interest for the Presbyterian Church of all the world, remembering that the Reformed Helvetic Church was the mother Church of almost the whole Presbyterian family.

But the European Continent has a much more ancient Presbyterian Church to show than the Reformed Helvetic Church, a Church which never stood in need, to any large extent, of a work of Reformation at all. I refer of course to the venerable and deeply interesting Church of the valleys of Piedmont. That eminently storied Church has been fruitful in sympathetic historians, and down to our own time its long-settled historical traditions had never been seriously called in question, save by its Roman adversaries. But in our own day these traditions have been thrown into the crucible of German criticism; and if we should have to accept as valid and true the main results of this critical process, these results would make no small change in the long-established views of the antiquity of that Church, and of the doctrinal relations and affinities in which it stands to the Reformation. We should have to conclude that the Church of the Waldenses took its first rise from Peter Waldo towards the end of the twelfth century, instead of reaching back to the fourth or fifth; and that on a good many more points of doctrine and practice than we have been wont to believe, it continued down to the Reformation to coincide with the Church of Rome. The chief representative of this somewhat trenchant criticism is Dr. Herzog of Erlangen, whose study of the most ancient Waldensian literature has been very extensive and minute, and carried out in all the libraries of Europe containing Waldensian MSS.; and whose religious and ecclesiastical sympathies are all on the side of the Waldensian Church, and not of its adversaries. The question thus becomes an urgent one, what we are to think of this recent criticism coming from such a quarter, at once so erudite and so friendly. We would all wish, I am sure, to suspend at least our own judgment upon it till we have heard the judgment of the Waldensian Church itself. We long to listen to the criticism of the Waldensian College of Florence upon the criticism of the University of Erlangen. The able researches of Professor Comba of Florence are well known. He is the editor of *La Rivista Cristiana*, which he has already enriched with several original contributions to the history of the Reformation in Italy, and we have reason to expect from him

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much more fruit of the same kind. We cannot but hope (and I have had some encouragement from himself to entertain it) to have the aid of his truly historical judgment, at once independent and circumspect, in coming to our final decision upon the interesting problems now referred to.

On one at least of these Waldensian problems, now for the first time mooted among Protestants themselves, we have already the declared judgment of another eminent investigator and critic of Germany, on the side of the Waldensian traditions. I refer to Professor Ebrard of Erlangen, the colleague of Herzog, who in his recent History of the Church and Church doctrine, not only carries up the history of Waldensian Church-life, though only in a rudimentary and disguised form, beyond the movement of Waldo in the twelfth century, but even seeks to trace its connection with the early continental missions of the Celtic Church of Ireland and Iona. This Celtic Church of St. Patrick and Columba had, as we all, I suppose, continue to be persuaded, a constitution substantially Presbyterian, in which no higher order of the Christian ministry was recognised than that of the preaching presbyter, in which presbyter and bishop were only different names for the same order, as in the apostolic age, and in which every individual presbyter or bishop was subject to the jurisdiction of the local Presbyteries. Much has lately been written on both sides of this very ancient question, both in this country and on the Continent, and by writers of all Churches, Roman and Protestant, Episcopalian and Presbyterian; and never were published materials for forming an enlightened judgment upon it so abundant. Two of the latest contributions to the subject upon opposite sides come from the pens of two learned historical antiquaries of this Presbyterian capital, Dr. Maclauchlan and Mr. Skene; and a collection still proceeding, entitled "The Historians of Scotland," contains two ancient lives of Columba and Kentigern, which have important bearings upon it. Only one publication more is wanting to make the materials for a final decision complete, viz., a new and thoroughly critical edition of the important writings of Columbanus, the greatest of the Celtic Continental missionaries. Such an edition was projected, but I know not to what extent prepared for the press, by the late learned Bishop Forbes of Brechin, who obtained transcripts for the purpose from the Columbanus MSS. of St. Gall, by the kindness of Bishop Greith of that city, who has himself written learnedly though not very critically, upon the Iro-Scotic Church. The printed text of Columbanus, even as it stands, is quite sufficient to show that that staunch presbyter Abbot was no great admirer of diocesan bishops and their synods, and still less a subject and flatterer of the Roman See. But no doubt a perfectly pure text of his sermons to his missionary brethren at Luxeuil in the Vosges, and at Bobbio in Lombardy, and of his epistles to two of the Popes of his day, would serve to confirm us in our historic faith, that the early Church of St. Patrick, Columba, and Columbanus, was far more nearly allied in its fundamental principles of order and discipline to the Presbyterian than to the Episcopalian Churches of modern times. Till such a critical edition of Columbanus is given to the world, it will scarcely be possible or fully legitimate for any of the parties in this historical controversy to arrive at a conclusion which would be perfectly satisfactory even to themselves. For Columbanus was the only early writer of that Church whose writings have survived to any considerable extent. We have nothing from the pen of St. Patrick but his short and rude confession. Columba was a transcriber of the Scriptures rather than an author; whereas the works of Columbanus are of sufficient bulk to take a considerable place in the Patristic collections of the Latin Church.

When all that was Presbyterian in the early Celtic Churches of Wales, Ireland, Scotland, and England, merged, and was lost in the spirit and organisation of the Church of Rome in the three British kingdoms, Presbyterian principles and ideas slept a deep sleep for many centuries; and it is not till we reach the period of Wiclif in the latter half of the fourteenth century that we see them waking up again, in the clear vigorous thought of that greatest and most original of all the English Reformers. Of course there is no question at so early a date of the revival of Presbyterian practice and organisation, except, indeed, in Wiclif's action in sending forth his "poor preachers" without any episcopal authority to that effect; which was a virtual casting off of the yoke of diocesan Episcopacy, and a falling back upon the ancient apostolic powers of the Presbyterate. But this was the only recorded instance in which he departed from the established order and practice of the Mediæval Church. His Presbyterianism remained almost exclusively a matter of ecclesiastical constitutional principle,

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and chiefly on the two heads of the fundamental conceptions of the Church and the Christian ministry. I cannot now go into these ideas as they were conceived and worked out by him in his later works; but I wish to state in a word the remarkable fact, that his conceptions on these two heads were substantially those of our own Presbyterian faith, and to add that this fact has recently been ascertained and established with fuller evidence than was ever forthcoming before, in the learned and important work on the Life and Teaching of Wiclif, by Professor Lechler of Leipzig. Before the appearance of this work, it might well have been thought with reason that there was still room for further research into the life and doctrine of Wiclif, in spite of all that had been so well and meritoriously done by Dr. Vaughan in the three works which he devoted to his favourite subject. For it was known that about forty volumes of transcripts from Wiclif's Latin treatises, made in the fifteenth century by the Hussites of Bohemia, have been long preserved in the Imperial Library of Vienna, but had never been used either by Vaughan or any other writer. But the whole of these MSS. have been in the hands of Professor Lechler for his leisurely use, and he has founded upon them a more exhaustive analysis and synthesis of the Reformer's whole teaching, philosophical, theological, and ecclesiastical, than has ever been given to the world before. All that is needful to fit the work for general use in the English-speaking world, is that it should appear in an English dress, and I am in a position to say that such a translation is expected to leave the press before the end of the present year.

It is with the rudimentary Presbyterianism of Wiclif and the Lollards that the modern history of *English* Presbyterianism begins, so that the whole course of that history, say from 1377, —when Wiclif first stood before the tribunal of Rome—to 1877, when the Presbyterianism of the world holds its first Œcumenical assembly, extends to no less a period than five centuries. Has that history ever yet been adequately written? Has it ever yet been written even by a Presbyterian pen, however inadequately? Will it be believed that it has never yet enjoyed even that minimum of justice? And yet that is the strange and unaccountable fact. Not only has it never been written as a continuous whole, but almost all the parts of it which have been given to the world have been the work either of Episcopalians like Heylin, Fuller, Collier, and Marsden, or of Congregationalists like Neal and Price, Brooks and Bennett,—that is to say, this large and very important portion of Presbyterian history has had the ill-luck to fall into the hands of writers who were all out of sympathy, in various degrees, with the Presbyterian system, and some of whom were among its bitterest enemies. The very name of Presbyterians is in most cases ignored on the title-page of these histories, and merged in the names of Puritans and Nonconformists and Dissenters of all denominations. The English Presbyterians were Puritans certainly, but so also were the Independents, the Baptists, the Quakers, and the numerous sectaries of the Commonwealth; and the fact is a startling one that to this day the history of the Presbyterianism of England has never been exhibited by itself distinctly, but always as a part of the large subject of English Nonconformity—a state of things which is highly unsatisfactory even in a mere literary point of view, and still more so in relation to ecclesiastical feelings and interests. Written under such extremely unfavourable conditions as these, it is not surprising that the *desiderata* of the history should be numerous, and some of them of grave importance. The whole history of the Decline and Fall of the old Presbyterianism of England from the Revolution downwards, has still to be written, in the sense of a continuous, unified, critical narrative. And the same must be said of the whole history of its Rise and Progress and struggles as a powerful party in the Church of England, in the reigns of Elizabeth and James and Charles, down to the memorable date of the meeting of the Long Parliament. The *lacunae* which the laborious and valuable work of Neal leaves in this earlier portion of the history are numerous. He gives us, *e.g.*, no proper account of the first English Presbyterian congregation that was ever normally organised, and one of the most remarkable for the men who presided over it, and the work which it did, and the enduring and wide-spread influence of that work in after generations: I mean the congregation of English exiles in Geneva. Nor has this *desideratum* been even yet supplied, though materials are not wanting for the purpose, including an interesting MS. still preserved in the archives of the city of Geneva, under the name of the *Livre des Anglois*, the most of which is written in Knox's own hand. It is in fact a kind of Church book containing lists which he drew up from year to year of the members of the congregation, the annual elections of ministers

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and elders, and the baptisms, marriages, and deaths which annually occurred. Some of the facts preserved in this singularly interesting record are extremely curious, and none more so than the entry under the head of baptisms, that John Calvin stood godfather to the first-born son of John Knox. This *desideratum* is one therefore which admits of being still in some good degree supplied. And there are only two others which I can now advert to, which are both of great interest, viz., the History of the Oxford and Cambridge Presbyterians in the reigns of Elizabeth and James, many of them men of high mark and renown, but whose names have, in some instances, been unjustly claimed for the Episcopal party; and a fuller history of the remarkable attempt which was made by the Elizabethan Presbyterians under Cartwright and Travers to introduce Presbyterian discipline into the Church of England, alongside of the subsisting Episcopal order,—a kind of *imperium in imperio*,—an attempt which was carried on in secrecy and with great success for a good many years, and which had extended itself into a great majority of the English counties before it finally attracted the notice of the Church's rulers, and was trampled out by the heel of arbitrary power. And having touched upon these two illustrious names—the great leaders of the Elizabethan Presbyterians—I am sure you will agree with me that it is much to be desired, that justice should at length be done to their memory, by the reproduction of a few of the famous writings in which they were the first to expound to Englishmen, in their own tongue, what we all regard as the true constitutional principles of the Church of Christ. Travers's celebrated Treatise on Ecclesiastical Discipline, written both in Latin and English, and intrusted to Cartwright on his flight from England in 1573, for publication on the Continent, was printed in both texts in 1574, with a preface from Cartwright's own pen, in which he speaks of the work of his friend as "so excellent a jewel, and so notable a treasure committed to his custody, that he could not, without the heinous sin of sacrilege, have buried it in silence as it were in a grave." And are not these words of exalted appreciation a reproof to the English Presbyterians of the last three centuries, who have allowed such a work to remain all this time so "buried in silence as it were in a grave"? Probably not more than ten men among us have even seen a copy of it! Let us hope to see "this excellent jewel," and one or two of Cartwright's own celebrated constitutional pieces, brought to light again, and sent forth to the remotest borders of the Presbyterian Church of the world, by one or other of our numerous Presbyterian publishing houses in the Old and New Worlds. The Presbyterian Church of England, now revived and united, will not fail, I am assured, to do this act of justice to two of its greatest departed worthies. If it should fail to do so I hope the descendants of the Presbyterian exiles who took refuge in New England in the persecuting days of James and Charles, will take up the idea and carry it out. The great Presbyterian Church of the United States has its Presbyterian Board of Publication, and its Presbyterian Historical Society. If *we* fail on this side the water to do this work of tardy justice to the memory of two great champions, whose names are now by our fault little more than shadows, one or other of these institutions will surely supply our lack of service. These once celebrated writings are really historical monuments. They were once much read and admired not only in these islands but in the Reformed Churches of the Continent; and their learning and power were so formidable as to call forth the utmost efforts of Whitgift and Hooker to answer them. It was probably these works more than any others which were under the eye of the Westminster divines when they prepared those Epochal Standards of Doctrine and Discipline, which are still so full of vital force and tenacity that they have become even at this time of day the basis and the bond of a federation or alliance of all the greatest and best organised Presbyterian Churches of the world.

Passing now to the history of the great Presbyterian Churches of America, and confining ourselves to the single instance of the Presbyterian Church of the United States, there is no better proof of the existence of large historical *desiderata* in that vast field than the institution of the Presbyterian Historical Society, for the purpose of supplying them. This society was organised at the meeting of the General Assembly of that Church in Charleston, South Carolina, in May 1852. It aims at accomplishing the following objects:—1. To collect the materials, manuscript, published, or traditionary, which serve to illustrate the history of that Church. 2. To preserve these materials safe from danger, and accessible to all. 3. To promote the knowledge of the history thus collected and preserved, by the circulation of an annual report and address, and by the publication

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of such of the writings of the Presbyterian fathers, and of other historical memorials, as may be deemed expedient. 4. To form a library containing publications and MSS., where publications, MSS., and other historical relics may be placed in deposit, to be returned to the persons depositing the same on their written application.

What progress the Society has made in carrying out these important objects during the twenty-five years which have elapsed since its formation, I have not been able to ascertain, and it would be interesting, I am sure, to the Council to learn from any of the American brethren present. But the Society had scarcely been formed when it resolved to publish an important work, viz., *A History of the Presbyterian Church in America, from its origin until the year* 1760, *with Biographical Sketches of its early Ministers, by Rev. Richard Webster, with a Memoir of the Author of Dr. Rensselaer, and an Historical Introduction by Dr. William Blackwood of Philadelphia.* The work appeared in 1857, and has taken a good place in the esteem of the Church. It has since been succeeded by a second general *History of the Presbyterian Church in the United States of America*, in two vols., by Rev. E. H. Gillett, published in 1864 by the Presbyterian Board of Publication, and apparently in entire independence of any collections of documents probably made in the interval by the Historical Society. Nor was this the first or chief contribution to history made by the Board of Publication in Philadelphia, for it had previously brought out in 1839 a standard work by Dr. Hodge of Princeton, entitled *The Constitutional History of the Presbyterian Church in the United States of America*, in two Parts; Part I. extending from 1705 to 1741, and Part II. carrying down the narrative to 1788, beginning with the "Great Revival of Religion in 1740-45," and ending with the division of the Synod of New York and Philadelphia into four Synods, and the constitution of a representative General Assembly.

What *lacunae* these three histories still leave to be supplied by the labours of the Historical Society or other agencies, can only be ascertained from the historical students of the American Church itself; and it would also be interesting to know what resources the Historical Society has now accumulated for the filling up of such blanks. Such information, and the like in reference to all other branches of the Presbyterian Church, can only be obtained and published in an authentic form by correspondence carried on from a recognised centre, common to the whole Presbyterian body. The practical measure, therefore, which this paper would suggest and press for, in conclusion, is that this Council should take up the whole subject, and should appoint a Committee of men specially qualified for this branch of work, to enter into correspondence with representative men in all branches of the Presbyterian Church, with the view of ascertaining all important *desiderata* in the historical literature of the Church, which are still known to exist, and also all the known historical sources from which these *desiderata* might in due time be supplied; and to bring up a full report to the next triennial meeting of Council. Neither the *desiderata* themselves nor the means of supplying them are known, it may be, to more than a limited number of men in any of the Churches concerned. Let the knowledge at present possessed by a few be communicated by the agency of the Council to many, to the whole Presbyterian body; and no doubt a powerful stimulus would in this way be given to historical research and production throughout all our borders.

DR. SCHAFF, of New York, proposed the following motion:—"The Council, appreciating the importance of obtaining full information respecting the existing *desiderata* of the history of the Presbyterian Churches, and of the materials available for supplying them, appoint a committee, to correspond on this subject with all the branches of the Presbyterian Church represented in this Alliance, and to report to the next meeting of the Council in 1880."

PROFESSOR MITCHELL, St. Andrews, in seconding the motion, said he was glad to find that Dr. Lorimer had seen the book at Geneva to which he had referred, which had been preserved with great care; and he thought it worthy of the Council to secure the publication of that book under its sanction. The information it gives regarding that old English Church at Geneva was extremely interesting. Extracts from the *Livre des Anglois* had been made many years ago by Mr. David Laing; the whole had been privately printed by an English gentleman, and part at least had been published in an American periodical from extracts made by a Baptist clergyman, who had seen it at Geneva. It casts great light on the organisation of the English Church at Geneva, the arrangements of which were largely followed in Scotland. Not only does it show, as Dr. Lorimer had stated, that godfathers were then wont with the parents to present children for baptism, but also that two of the English bishops of the time of Edward VI. were members of the congregation, and that Miles Coverdale, Bishop of Exeter, was an elder in the session. I may state that, from the earliest session-book of St. Andrews, it appears that the Reformed Church there was closely modelled on that of Geneva. The minister and elders for two or three years appear to have been elected annually, but it was early provided in Scotland that ministers once elected and admitted should continue for life, though the annual election of elders remained longer in use.

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DR. BEGG did not think the Reformers or John Knox were infallible, holding that the only infallibility was in the Divine Word. The alleged facts therefore in regard to John Knox were of no importance. As to the bishops who sat at Geneva he would be glad to have such bishops still. These were the true Christian bishops who did not assert any authority over their brethren, but were willing to sit side by side with them. In regard to the press generally, he thought it might be well to say a few words. The press was a powerful institution. He did not say it was more powerful than the pulpit. People said that the pulpit had lost its power. Many of the men who occupied it had lost their power—but he believed the pulpit was as powerful as ever—and if the pulpit had justice he believed it would prove itself still to be everywhere powerful as an instrument of good. It was remarkable that the press sprang into existence at the period of the Reformation, and that the Reformers succeeded in performing their great work largely by the use of the press. Knox himself was so fully impressed with the importance of its instrumentality that, in addition to his preaching and other labours, he wrote and published his own history. The Church of Christ should not undervalue such a powerful instrumentality as the press. He had heard of an old woman in Scotland who, when the railway began, and she was asked to make a pilgrimage on the railway, said—"She was not sure if it was the path of duty." So they might perhaps be apt to imagine that because a thing was new it ought not to be adopted, and that they should not seek to enlist its power on the side of God and truth. What he wished chiefly to say, however, was not only that the press was immensely powerful, but that, in addition to the historical literature of the Presbyterian Church, he would like to see a great amount of other literature disinterred, and made the common property of the Presbyterian Church. They had a number of noble treatises in defence of Presbyterianism, such as the *Jus Divinum*, Rutherfurd's *Peaceable Plea for Presbytery*, the works of Anderson of Dumbarton, Forrester, Jameson, and many others, of which the mass of the population were generally ignorant. Why should they not have these books printed and circulated among the Presbyterians of the world so far as they were applicable to present circumstances? As they had the Puritan literature of England reprinted, he did not see why they should not have a series of Scotch authors on theology properly so called. A uniform edition of the works of Rutherfurd, Binning, Brown of Wamphray, and many others, would be of great value. They ought also to cultivate to a much larger extent the ordinary periodical press. Many of them would probably never meet again in Edinburgh, but if the press were properly used, he did not see why they might not be meeting every week and month, and why the continuity of their meetings should not in this way be sustained. He hoped the attention of the Council would be turned to the vast general importance of the press on other grounds, as well as a means of historical instruction.

DR. M'LAUCHLAN, Edinburgh, wished to impress upon the Council that the Celtic section of the Presbyterian Church had occupied no insignificant position in its history, as it at that moment occupied an important place in the Scottish Presbyterian Church. Through the Scoto-Irish Church they could trace the principles of Presbyterianism further back in Scotland and Ireland than in any other part of the world. He would be sorry that their foreign friends should leave with the impression that their Scottish Presbyterianism dated from the Reformation. While they could not trace their Presbyterian organisation as it now existed, to a very early period, they could trace back the principles that governed the Presbyterian Churches to the seventh century.

PROFESSOR MONOD rose just to mention a fact. He said that in the Protestant Historical Library which had been opened in Paris, by the care of the "Société de l'histoire du protestantisme français," and of which Dr. Lorimer had just spoken, there was a section containing a set of books that are of great interest and importance. It is a complete collection of religious periodicals and religious papers and pamphlets published in French in France, Switzerland, and Belgium, fifty years ago; all these bound together amount to more than two hundred volumes. It will henceforth be impossible to write the religious history of France, in modern times, without consulting that library. This valuable set of books, continued M. Monod, standing quite by itself, having not its equal in any existing library, has been gathered together with much care and during a long course of years by a man whose name is, I know, much esteemed and loved here, whose name I am happy to pronounce in this assembly, and proud to bear—my beloved and respected father Frederick Monod.

DR. EDMOND, London, thought they should make use of the press in a popular direction. They should do this by extending the system of colportage, and by making the literature for the young still more effective. He concluded by suggesting that the Churches should exchange their missionary and other periodical literature.

DR. WILSON, Limerick, desired to make a brief statement relative to the use of the press in Ireland. He wished to fix the attention of the Council on the important remarks of Dr. M'Lauchlan, as to the Presbyterian character of the Gaelic and Irish Churches, long previous to the period of the Reformation. This is brought out in a book well known to the American brethren, Smyth on Presbyterianism, in which it is shown that centuries before the Reformation, the government of the Church in Ireland was Presbyterian. St. Patrick was a Presbyterian. The Bishops he left in Ireland, said to have been 365 in number, were Presbyterian. And Smyth gives the names of several Bishoprics in one county in proof that the government of the early Irish Church was Presbyterian, not Prelatic—its Episcopacy parochial, not diocesan.

Passing from this to the subject of to-day's paper—the use of the press generally, he observed that the Irish Presbyterian Church availed itself largely of this instrumentality. Through their excellent system of national education, the people had become a reading, and were beginning to be a thinking people. They had constant intercourse with their Irish relatives in America, who urged upon them the importance of education and its bearing upon their success in life at home or abroad. They are now prepared to benefit by the literature our Church supplies. It occupies a prominent place in our Irish mission-work. So important do we regard it, that we have a superintendent, the Rev. Hamilton Magee, specially set apart to conduct the operations of the press. The spirit of

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all that passes through his hands is expressed in the word,—"Speaking the truth in love." Not differences so much as points of agreement betwen Protestants and Romanists are dwelt upon,—a conciliatory tone is maintained throughout. Much good has resulted from this agency. Silent messengers have entered many Irish homes, carrying words of instruction and comfort, through tracts and periodicals, where the living voice of minister and Scripture-reader would not be heard. Not to use the press and the literature issuing from it would be to deprive the Church of its right hand in carrying on mission operations throughout the entire country. I desire to call the attention particularly of the American brethren to the popular literature issuing from our press, specimens of which Mr. Magee of Dublin, who, though present, has no voice as associate in this Council, will readily supply. It is peculiarly suited to the Irish people in the United States and Canada, as in Ireland itself. Desirable results might be expected from a united effort of the American and Irish Churches to circulate among the Irish and their descendants in the great American continent a literature specially prepared by those who know something of their wants and woes for the dwellers in the little island of the sea, in which the Irish Church is so deeply interested. Ireland can be covered with religious literature. The Irish can read and reason. Great responsibility rests on the Churches.

The REV. J. MOIR PORTEOUS, Wanlockhead, while supporting the suggestion of Dr. Wilson, wished to express gratification at the success of this Council. In addition to the essential unity of all Christians, it had manifested, FIRST: *that the heart of the Presbyterian family beats in unison as to Calvinistic truth;* AND SECOND: *as to the Scriptural character of our Church polity.* This he desired to say, not only because he had in 1872 suggested such a Council in his work, *The Government of the Kingdom of Christ*, but as having circulated more than a thousand volumes of Presbyterian literature. It was said that this was but the casket containing the treasure, and the value put upon the treasure had been fully declared. "Glory to God in the highest" was the supreme end of the Church as an organised society, and its threefold subordinate end—the building up of believers, the ingathering of sinners, the continual witnessing "for Christ and His truths," as our covenanting fathers used to speak, could only be accomplished by good government. The impression made upon a vast assemblage in Nithsdale recently by a devoted missionary would not soon be forgotten. He had shown how the sowing of the Word of God, pure and simple, had resulted in a plentiful harvest of converts in the valley of the Nile, that its study without human formulas or teachers led to the reception of those truths that are termed Calvinistic; and here Dr. Lansing had declared how the full and free play of Presbyterianism was requisite for the evangelising of the world. Such action was not less necessary in home fields. People generally required to be reminded that this form of Church polity did not merely present the great essentials of good government—liberty, authority, and unity—but was rooted in the Divine Word and Will. That *the one office of the eldership, divided according to gifts bestowed*, and, *government by representative associated elders*, were truths set forth in Scripture which ought not to be ignored. They ought to be continually and carefully inculcated. Consequently a great practical good should be aimed at by the establishment of an organ or medium of communication between all the Churches here represented. The merely secular or detrimental weekly press ought to be supplanted by a paper, which, providing the cream of intelligence as to important passing events, would on the basis accepted by this Council inculcate sound views of truth and duty. Were such a "PRESBYTERIAN COUNCILLOR" got to pervade all classes of the community, the result could not but be promotive of "Glory to God in the highest, of peace on earth and good-will towards men."

DR. HALL, New York, said he would make a suggestion to the Presbyterian Churches all over the world of a practical kind, viz., that the Churches in central localities should be at the trouble and expense of providing themselves with fireproof buildings for the acquisition and accumulation and safe keeping of that which constituted the material of history, documents official and personal, which in multitudes of cases were lost for lack of some such means of preserving them. To convey his own idea of the value of this suggestion, he would only say that, next to the inspired Word, there was no kind of study that was so adapted to make their judgments calm, dispassionate, and moderate, as the study of the history of the Churches, for in it they saw clearly how race ideas, governmental ideas, political ideas, family ideas, and social considerations modified the actual practical application of the principles which they found in their germ if not in their form in the inspired Word.

PROFESSOR CAIRNS, Edinburgh, thought that, keeping in view the circulation of information and the diffusion of opinion favourable to the ends of this Conference, it might be that some common organ might be originated. He would impress on the conductors of organs, from the newspaper press up to the quarterly, that they should report as well as possible from time to time matters that bore upon this Council, and invite further discussion in all quarters where it was represented on the questions that had come before it.

DR. STUART ROBINSON, Louisville, proposed that they should add to the resolutions "that the Council herewith express the hope that the office-bearers and members of the several Churches here represented, by purchasing and reading their works, will support and encourage the labours of such scholars as should devote themselves to the work of bringing out the acts and writings of the fathers of the Reformation." It seemed to him a very important recommendation.

DR. GOOLD, Edinburgh, said that every one accustomed to such researches as that proposed in the motion knew that it was extremely difficult to discover the proper sources from which to obtain information in regard to different Presbyterian Churches. Therefore, he would recommend that the Committee should be instructed to collect all information in regard to the historical sources from which a knowledge of the various Presbyterian Churches could be obtained.

After some further conversation, Dr. Schaff's motion was adopted, and the addition proposed by Dr. Stuart Robinson was referred to the Business Committee for consideration.

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The Council adjourned till half-past two o'clock, and the benediction was pronounced by the President.

Fifteenth Session.

THE Council met again at half-past two o'clock, and was opened with devotional exercises conducted by Rev. DR. KNOX of Belfast, President of the meeting.

The CHAIRMAN, in opening the proceedings, said that the union of the Presbyterian Churches throughout the world—now an accomplished fact—had been a dream of his life. He might also mention that although the Irish Presbyterian Church had only sent eight ministers as members, a great many others had crossed the Channel to be present at the Council.

APPOINTMENT OF COMMITTEE.

A Committee on Business and Arrangements for the next meeting of Council, to be held at Philadelphia, was appointed (see Appendix II. 8).

The Council also agreed to a recommendation, declaring that all Committees appointed by the Council shall have direct communication with the Committee on Business and Arrangements.

THE NEXT MEETING.

It was agreed that the time for the meeting of the Council in Philadelphia should be not later than the Tuesday before the last Sabbath of September 1880, being the 21st of the month.

The Business Committee requested those wishing copies of the Transactions to hand in to the clerks their names for that purpose.

CO-OPERATION AMONG AFRICAN MISSIONARIES.

MR. JAMES STEVENSON, Glasgow, moved the adoption of the following motion :—

"That as Southern and Central Africa are now wonderfully open to the preaching of the Gospel; and as it is eminently desirable that mutual understanding and co-operation be secured among the Churches labouring in that region, this Council earnestly hopes that the Churches represented in this Council will steadfastly aim at brotherly co-operation and combined action in all their missionary operations."

DR. MURRAY MITCHELL seconded the motion, which was unanimously adopted.

CONTINENTAL CHURCHES.

DR. CALDERWOOD reported with reference to the Committee on Continental Churches, that they should also have intrusted to them to some extent the English-speaking residents on the Continent, so that the Churches open for English-speaking residents might to a certain extent have combined arrangements. There was a general feeling, very commonly participated in, that very great good would result, if, where there was an American Church and a British Church, some consideration were given to such arrangements. The Committee proposed the names of the committee, with Mr. J. A. Campbell and Mr. David Maclagan, joint-conveners.

The Council accordingly appointed the Committee on Continental Churches (see App. II. 6), with instructions to consider the interests of Continental Churches, and also the provision made over the Continent for the English-speaking residents, American and British.

SABBATH SCHOOL LESSONS.

DR. CALDERWOOD reported that the Business Committee had before them a memorial as to an international series of lessons for Sabbath-schools. That memorial was published in *The Daily Review* yesterday, and, Dr. Calderwood stated, had been printed in circular form and circulated among the members. The Committee resolved that as the memorial did not come from one of the Churches represented in the alliance, the standing orders did not authorise its transmission. At the same time the Committee regarded it as competent for any member of the Council to direct attention to the subject. The Committee had not felt they were entitled to open the door for transmission of documents from other than Churches represented, and yet the subject was so closely connected with the matter to be discussed in the afternoon, that they were anxious that full opportunity should be given to members to deal with it.

COMMITTEE ON PRESBYTERIAN HISTORY.

The Council also appointed a Committee on Presbyterian History, on the recommendation of the Business Committee (see Appendix II. 4)—Rev. Dr. Lorimer of London, convener.

DR. STUART ROBINSON, Louisville, moved the

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adoption of an addition to the motion on Presbyterian literature, formerly agreed to :—

"The Council expresses its earnest hope that the office-bearers and members of all the Churches here represented will give liberal support and encouragement to such publications as may be suggested or originated by the Committee now appointed, whether in the shape of new historical works or of unpublished ecclesiastical Records and documents, or reprints of writings associated with the names of celebrated Presbyterian worthies."

In supporting the motion, he said that Dr. Lorimer's work on John Knox had revolutionised all his views of John Knox, by revealing him not only as a great hero, but as a humble and spiritual-minded pastor, visiting and comforting the sick and dying. Dr. Robinson concluded by expressing the hope that the Committee of Council might see its way to encourage a publisher to publish an Œcumenical Presbyterian Monthly to keep alive the spirit started in the Council during the three years intervening between the meetings.

The motion was adopted.

The Council also granted liberty to reprint the *Sketch of the Presbyterian Churches.*

Dissolving the Council.

In reply to a question from Mr. Campbell, of Geelong,

Dr. Blaikie said that it seemed plain from the constitution of the Council that they had no power to adjourn, but must dissolve that night, and that the Council could not meet till the period fixed for the next meeting.

The Council then proceeded to the order of the day, when a Paper was read by the Rev. John Burton, Belleville, Ontario, on

THE CHRISTIAN TRAINING OF THE YOUNG.

Those were glorious breathings of the old Hebrew Psalmist—"That our sons may be as plants developing freely in their youth, that our daughters may be well-wrought corner stones, the beauty of the temple." More touching, when to Abraham the word first came that in the yet unborn Isaac his seed was to be called, his heart went out anew towards the child that had first awakened in his breast a father's love, the prayer burst forth, "O that Ishmael might live before thee!" Prayers that have found an echo through the ages, and have been strengthened by that record which has not wearied in its repetitions when "mothers of Salem their children brought to Jesus," and he the children's Friend, rebuking the meddling that would have kept them away, said in words preserved for us by all the Synoptists: "Suffer the children, and hinder them not, that they should come unto me."

Where homes breathe those prayers, "Blessed are the people in such a case. Happy the people whose God is Jehovah."

Meeting as Presbyterians in Council, ere we strike out for new ways, it seems to be demanded of us that from out of our old home looking out upon the ever widening fields to the harvest ripening, we should take inventory of what we have, and inquire as to the fitness thereof for the work demanded. If we view our Presbyterianism in the free spirit of old, narrowness will appear abnormal: bringing the heart into direct communion with God the Father through faith in the Son, owning but one supreme law—the Word of God as revealed in the Scriptures of the Old and New Testaments, it is truly catholic, wide as the love of the Father before whom it bows, universal in its application as those writings which afford the only infallible light to life's path.

Our youth are to form the Church of the immediate future, and to mould for the next following generation as we for them. What may be the form and characteristics of the future Church when the present throes shall have passed, and those things which cannot be shaken alone remain, he that would sketch must possess a hand bold and steady; yet as even a child's thoughts when the eye is upward turned will pierce the deep blue of star-lit glory and dream of what may be beyond, we can but dream somewhat thereof, and of our own relation thereto. Some of those shadows seem to shape thus. In government we stand midway between autocracy and democracy, thus calling forth individual liberty and responsibility with the spirit of intelligent obedience to constituted authority, the true conservative principles of social stability, and the best school for manly development of youth. *This the world cannot outgrow.*

In doctrine, freed from the superstitions which ever as barnacles to floating hulks cling to all forms of priestly castes, and having clear statements of our views of gospel truth, we avoid the Scylla of sacramentalism, the Charybdis of disintegration. The genius of our system presents no tight rope upon which some nimble clown may play his pranks for the amusement of a gaping

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crowd; nor is it a cable of tow that parts with the first strain. We have a way broad enough for all true seekers to find therein their faces Zionward set, with limits sufficiently well defined to keep the wayfarer from involuntarily straying. That any of us have the exact creed of the future is more than doubtful, but we have the vital truths, and liberty to let all the rest go; there too we have *in posse* if not *in esse* all that can be required for the youth of the future.

Let us view our principles in their teaching concerning the young. We have the sacrament of baptism, among the subjects of which (and in our settled Christian countries the more numerous) are the children. Two relations that concern us here are therein established: the relation of the child (α) to the parent, (β) through the parent to the Church.

To the child the parent is the first and absolute authority, home the first school. Here too the most hallowed of early associations should be formed, the most permanent lessons learned.

"All the arguments in apologetics I had studied, and to my own and companions' satisfaction refuted," said a bold freethinker in returning to the faith of his childhood, "but deep down in my inmost heart were two I ever failed to silence, a mother's prayers and a father's consistent walk." Home affections and duties are at once the best foundations and the best results of social order and religious life. "Give me the child until seven years old," says the Jesuit propagandist, "and I am content to leave him in your hands till we meet again." Those years are in the parents' hands, and baptism seals with heaven's seal that relation.

That home ties are being weakened by the spirit of the age, is alas! too true. The high pressure which echoes

"Better fifty years of Europe than a cycle of Cathay"

has made home a mere boarding-house; the evil we admit, not as readily admitted but as sternly true, that "religious dissipation" is doing its disintegrating work in that direction. Here the danger, not only threatening but upon us, is the more to be watched, seeing that the devil no longer appears as an obstructor, but has taken in hand the reins, appearing upon the box driving the coach he has failed to upset. What earnestness at a prayer-meeting for example can atone for the neglect which during that hour and a half has left the children upon the street? We must strengthen the ties of parental responsibility, and, in our use of means for preaching the Word in season and out of season, beware lest we interfere with home responsibilities and parental duties. We must not encourage the laying of home training upon public corporations, not even upon the Sunday-school.

By admitting to baptism, the Church declares the child's right to a place in the Church. I am not prepared to say to what extent in these old lands that principle *in practice* is carried out, but the question, "What advantage has the baptised child over the unbaptised?" is not readily answered by us except in a vague something, the ghostly shadow of baptismal regeneration, of which dogma our high church and Papal brethren are better expounders than we, or by a frank avowal, "It don't matter much," which leads honestly to "immersion." Children should be made to feel that the Church is theirs, not "to be joined" at some remote day, but the table around which as olive plants they grow—

> "Those that within the house of God
> *Are planted* by his grace,
> They shall grow up and flourish all
> In our God's holy place."—Ps. xcii. 13.

That our Churches in English-speaking lands have been remiss herein is manifest from the Sunday-school movement, and the present position thereof. The product of Christian life, it has grown up *ab extra* rather than from within, a "lean-to," as we Canadians would say, not an integral part of the building, and therefore something now needing to be *in*volved, whereas it should have been *e*volved. I like the good old fashion of the family pew, where children have their place and books, though the old sermons with their "tenthly," and long prayers of "standing patience" are not preservatives thereof. We need to make our children and youth feel at home in our churches, and seek to keep them there, if we would be spared the more precarious "gathering them in."

The home and the Church acknowledged as having prime responsibilities, what of the direction in which those responsibilities are to be borne? Christian training—Christian is Christlike—no more, no less. Here the great original is the New Testament, of which, in its relation to general training, a few words further on. That example should ever be in view, whether in the Shorter Catechism or in Shakespeare's plays.

The unmistakeable tendency now is to build

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up a system of national education whilst religious establishments are being doomed; hence the constant endeavour to separate the religious from the secular,—vain!

"Naturam expellas furca, tamen usque recurret."

So long as the religious instinct remains in man, that is as long as man is man, the religious problem will intrude, and we cannot evade it. The policy of shirking the questions which Providence obtrudes in our way is the most fatal and foolish that can be adopted by that organisation, the weapons of whose warfare are not carnal. We should have the courage of him who

"Fought his doubts and gathered strength,
Who would not make his judgment blind,
But faced the spectres of the mind
And laid them. Thus he came at length
To find a stronger faith his own."

Can we consent to a training, even secular, which eliminates the Christian? Can we solve a quadratic by eliminating the known quantity?

Five hundred years B.C. the Chinese philosopher was asked as to the existence of a Divine Spirit and a future life. His reply is on record, "Such things may be, but as they are incapable of proof, it is useless to perplex the mind regarding them, and therefore the best use a wise man can make of time is to give sole attention to those things which are proved realities, and to fit himself for the attainment of the greatest advantage from the world in which he is placed." I confess to a greater respect for Paul than Confucius, and believe whatever we do should have first in view the glory of God. Max Müller, who will not be charged with rigid orthodoxy, expresses his conviction: "If it were possible to imagine a religion or sect that should try to oppose or retard the education of the people, then I should say that such a religion cannot be a true religion, and the sooner it is swept away the better. *I say the same of national education.* If there were, if there could be, a system of national education that should exclude religious education, that system cannot be the true system, and the sooner it is swept away the better." It is monstrous that we should learn with our A, B, C, of Socrates, and Confucius, and Mahomet, and be told nothing of Christ but what may be read in Josephus; that confessedly the grandest life in all history should be on Christian ground consigned to a silent grave which our "isms" have dug, and our liberal Christianity has sodded and decked with flowers. Compared with that life what are all the heroes of history? What are we? A few air-bubbles floating upon the stream of time to burst and disappear; waifs soon to sink beneath the flood, to be forgotten. But He lives, the only living power in the decay of systems effete and kingdoms departing. And we would allow our youth to be educated nationally as though he were not, tear him violently from the very life he has himself created. I trust that the old blue banner of Christ, his cross and crown, has been too firmly nailed to the mast to be struck before any foe by recreant hands. What raised Europe from barbarism, gave life to Anglo-Saxon civilisation, freed the slave, is now breaking through caste in India? What nerved Scotland's arm, in never-to-be-forgotten days, and made that old stone in Greyfriars Churchyard a nation's monument and pride? What out of the mouth of babes and sucklings perfects praise and will alone keep our youth with hopes and aspirations heavenward directed?

Give us at least His history not diluted by modern criticism, nor improved by a tenth edition, but as it has come down to us hoar with age, and clustered with the most precious associations of home, nation, and history. It is civilised heathenism to talk of secular education from which that life is jealously excluded.

How can the Church secure this in our general training? This I conceive to be the great question in connection with our subject,—home circles and Sunday-schools falling unquestioned under religious influence. No people more than those of the past generation in Scotland had better opportunities of working out national education leavened with Christian truth. Even "dissent" was Presbyterian. There were a few composing a distinct stratum, that worshipped after the form of the Anglican Church, but the heart of Protestant Scotland was unmistakeably after the Westminster Standards. In the dispersion of her children Scotland had some ground for pride, and we who in the far west have had, and have still, ample opportunity of comparison, can testify to the results of a national Christian training.

Whether or no the Scottish type of Christianity is the best adapted to meet the wants of the wide wide world may well be questioned, but that it is well marked in our western homes is undeniable. In Scripture knowledge, theological acumen, firmness to principles, reverence for

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sacred things and good old ways, in general intelligence, integrity, and well-directed energies, the men of the generation passing away who were trained in your schools, Bible and Shorter Catechism in hand, have had few equals, and no superiors, in the pioneer marchings of western civilisation. The Christian training of Scottish youth has been something more than a dream. The difficulty facing us is: Can we find a basis of instruction upon which all can agree and be willing to build? Here a few considerations may suggest the direction in which a solution may be sought. Essays have been written upon the declining power of the pulpit, but let the pulpit remain faithful, it can yet reach the national heart. Only it must not set up a Pope in every Vatican. Our divisions and jealousies are the obstacles, and they are under certain conditions vincible.

In the first planting of Christianity in foreign lands missionaries forget small feuds. Even in Roman Catholic Montreal, A.D. 1791, on the 18th September the sacrament of the Lord's Supper was dispensed to the society of Presbyterians by a Presbyterian minister (Rev. John Young, a licentiate of the Presbytery of Irvine) in the Recollet Roman Catholic Church, the use of which had been kindly granted whilst the Scotch Church, old St. Gabriel's, was being built.

If, in face of common privations and struggles, we find a way to overcome our bitternesses, why not for very shame, if not for very love, in the presence of our common Father and King,

> "The forms of things deceive us, and we quarrel o'er our creeds,
> While each true heart receives the one truth his spirit needs."

Let us distinguish between religion and sectarianism, education and instruction,—the difficulties will lessen.

The religious instinct, the craving of the heart for God, must not be neglected,—should be educated; instruction in the tenets of the sect must be left to denominational instrumentalities.

Here a word on the Bible in common schools. One revelation as to its unity, Christ being the central figure, it is also a library, having several books written at sundry times and in divers manners. When we begin to teach a child therein, where do we begin? Instinctively with the babe of Bethlehem.

The Critique of Pure Reason would never be taught in the earlier stages, neither would the most doughty champion of orthodox Calvinism place the *Institutes* before our youth for a school exercise. The old negro preacher evinced practical sense in the advice he gave to a hearer who had been floundering amidst the perplexities of predestination in Romans: "Go home and first make the Gospels your own." In the work of the British and Foreign Bible Society the Bible is translated for new foreign fields in parts; *e.g.* in Eromango, Genesis, Matthew, and Luke are the only parts printed. Portions of the English Bible are used without scruple, *e.g.* the Book of Psalms; each Gospel separately, etc. If we cannot all agree upon Romans, no squeamishness is worth consideration that would object to the Gospels, and for my part I should be content to base the early training thereon. Our youth may be taught that Christ Jesus came into the world to save sinners, without entering into the subtleties of imputation, or the perplexities of the *Filioque* procession. That morbid sentiment which sickens at the fear that those old Gospels, for example, would shock some sensibilities had better be allowed to sicken even unto death. It ought consistently to object to *The Merchant of Venice* being analysed by a Christian teacher—for, given Portia's words:—

> "Therefore, Jew,
> Though justice be thy plea, consider this,
> That in the course of justice none of us
> Should see salvation; we do pray for mercy;
> And that same prayer doth teach us all to render
> The deeds of mercy"—

I, for one, could not fail to see therein the dogma of man's dependence upon heaven's mercy, nor understand how heaven could show mercy without a personal God. To the Churches of the Reformation has been bequeathed the duty of protesting against the utter secularisation of youthful training. See to it that we remain true.

Certain characteristics of the age, in their influence upon the young, cannot be overlooked. Every age is peculiar to those who are in its whirl. Yet the nineteenth century must ever mark an era in the world's great history. Old tombs are at times discovered; the sarcophagus is opened for the first time since it was laid in its long resting-place, and there every line of the frail body and vestments appears,—how perfect! When lo! as by the touch of a magician's hand, it crumbles, as you gaze, to dust. Such a touch this age seems to possess. You read the history of Abraham, and among the Arab tribes up to

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our day travellers describe the patriarch and the tent as though that history were but of yesterday; —now, those customs are passing away. Solomon had cities for horsemen, our fathers had no better means of sending the king's urgent message. In our boyhood they had not advanced,—no, nor equalled the old Roman roads and posts. But steam and electricity have severed us from the past, we stand unique in ways and means. Our age is revolutionary. The Chinese are no fools in their opposition to railways and telegraphs; they realise the revolutionary character thereof.

Our youth are in this current; home ties are being destroyed, impatience of restraint and want of reverence we note. True, as Froude hath it, "an ascertained imposture deserves to be denied, exposed, trampled under foot, danced upon if nothing else will do, till the very geese take courage and hiss derision." Let us beware of the rebound.

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music, as before,
But vaster."

You need not to be reminded that reverence is not superstition. I would not wear a Bible text as a talisman, nor would I willingly tread a stray leaf thereof under foot. These old lands are rich in historic associations; teach youth to reverence them. (Deut. vi. 7, Josh. iv. 21.)

Does not the heroic spirit kindle at the martyr's grave? And reverence for noble deeds quickens for new ones. In the new lands of the west, where a grave-stone A.D. 1793 *is ancient*, where homes change hands with the circle of the sun, we may have an energetic freedom which freely leaves an old to find a better way, but with it a tendency to forsake the old because old, and to find in every novelty the germ of an Utopia. That tendency needs to be checked, not by curbing the free spirit of youth with cruel hand or bearing-rein, but by gently, reverentially guiding them by old memories, and fondly lingering around the shrines of the past, which is God's heritage to us, whether for guidance or pride. The poetess sounded a truly patriotic note when she sang of the songs of our fathers—

"The melodies our fathers loved,
Teach them, your children, round the hearth,
When evening fires burn clear,
And in the fields of harvest mirth,
And on the hills of deer;
So shall each unforgotten word,
When far those loved ones roam,
Call back the hearts which once it stirred,
To childhood's holy home."

And how impress these memories? Not by fretfully comparing the present degenerate day with the good old times,—never! but by bequeathing the past as a precious heirloom. ("I hate the old ways," said a youth who was always being lectured by his parent thus,—"I never thought of such things when I was a boy.") Youths love to sing hymns, why should they not? Yet those very youths will stay to sing with enthusiasm, *e.g.* Psalm lxxvi., our rugged version, if they are reminded that the old Hebrew war-cry was echoed from the stern lips of those Covenanters who hurled back defiance to the persecuting host with the strain—

"In Judah's land God is well known,
His name's in Israel great;
In Salem is his tabernacle,
In Zion is his seat."

In the details of the light-house system exhibited at Philadelphia during the Centennial, was a plate of pure glass with facets so cut that every ray impinging upon them was reflected forward, so that behind the reflector would be darkness, though the glass was clear as crystal. Make the old Psalms reflect, as in truth they do, heaven's light, and set our youth in their illuminating plane. Take the grand old Shorter Catechism, not as a tax upon the memory, nor as the dry bones of theology, but clothe it with life of which it is truly capable. We cannot afford to remove old landmarks; around them still we can, if wise, train our youth as tender vines around the aged elms and both be the gainers, the elms in beauty, the vines in strength.

We are complex beings, and the child is father of the man. No training can be Christian, that neglects either the reason or the emotions. Have we not (I speak of Presbyterianism) in our training too little cultivated the emotional? Reason without heart is an unlovable thing, even as mere justice awakens no enthusiasm, Rom. v. 7. We are beings holding large discourse, looking before and after, yet swayed by the emotions of the hour. In those years when we are

"Wax to receive and marble to retain,"

our reason is reached for the most part through our emotions, and Christianity, which is a new life, must most surely thus appeal to the youthful mind, in so far as it is applied through human

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nstrumentalities. Life alone can induce life, and though life must assume form, you cramp if you do not destroy it by confining it within a mould; by gentle hands you train the living vine to the desired shape. Hence the importance of giving freshness—not novelty—to old truths, old because true, and causing them to appeal with the call of life to living souls.

In this connection, attention should be directed to the popular literature of the day. The sturdy, ever active, backwoodsman needs no highly-seasoned dish to tempt the appetite; it is your city dandy, and his would-be equals, yawning when honest people have finished half a day's work, that needs Worcester sauce *et omne hoc genus* to make his pigeon's leg palatable. "If any man will do my will, he shall know of the doctrine," says the Great Teacher; and we need to open up for our youth arenas where they may "exercise themselves in godliness," 1 Tim. iv. 7. Thus their craving for highly-seasoned literature, to while away the hours of leisure, or to stimulate the pulses of a jaded life, will, in great measure, be avoided.

We need a literature for youth, of a more healthy tone. Our Sunday-school libraries, for the greater part, are full of religious novels, which have not even the merit of the pure article. "Ivanhoe" has a healthier air for Sunday reading than the stories *usque ad nauseam* of angelic innocents, who sing hymns between their spoonfuls of pap, and then die young. Yet we would not have the Waverley series on the shelves of our Sunday libraries, but we would have the story of the weird prophet of Carmel, with his withering sarcasm and stern judgment, as a much needed corrective to the corrupting sentimentalism of the day.

Our first-class contemporary literature of the lighter order has its besetments in the direction of unsettling faith, and presents problems demanding earnest attention on the part of those who essay to guide the youth. With the Shorter Catechism on his memory, and his proof texts at ready call, the youth of the past generation in our English-speaking Presbyterian homes could meet heresies manfully, and successfully lay them. The case is somewhat altered now, when the whole range of apologetics is skimmed over in the class of writings to which we now refer; and the Bible, yea the very existence of God Himself, challenged by some engaging character therein.

We are no alarmist, nor have we any alarmist's fear, yet we should not hide our eyes ostrich-like from the danger threatening, and which has, if the writer's partial experience is any criterion, a dangerous leavening power among our rising generation. It is to be met by the presentation of Christianity, more in the aspect in which Christ and his apostles left it. It is unwise, if not positively wicked, to suggest to youth doubts even by arguing them down. Why touch with chilling hand before the time childhood's spirit of trust? We must teach positively, but be extremely careful in not presenting objects of trust that must be mistrusted by and by. Much breath is wasted denouncing creeds. You cannot teach abstractions, and creeds are moral and intellectual standards, around which men unite,—without them no concerted action can be. Yet it were a foolish thing to stake the integrity of the Bible upon *e.g.* the supposed universality of the deluge, or the Divine authority of the Pentateuch upon the question of its exclusive Mosaic origin. Press the alternative—dogma or infidelity, and youth is not trained but driven too often to the dread and dreary waste of unbelief. It is not well to base the faith of youth upon premises their maturer life may feel constrained to reject, and thereby let the whole superstructure fall. The simple story of the Cross with sympathy presented will yet afford the surest antidote to the poison of our doubtful literature, and "the old old story," in sincerity told, be the one thing needful to direct youth's energies, and cause its freshness to bloom and blossom as the rose.

I like that word *training*. How train a vine? By making a box in which it must grow. If too large, the box is useless; if too small, the vine becomes a tangled mass. You train with tender hands, letting life freely run *as directed*, and studying the habit of the vine you train. Train up a child in the way he should go, with loving heart and steady hand. Is pruning required? then let the steel be sharp that no jagged end may be seen; and prune in season, else the tender vine may bleed to its detriment or death. Only then can we secure the promise—"When he is old he will not depart from it." Ere long his own house is a New Testament requirement of the ἐπίσκοπος.

We need to bring our Sunday-schools into closer connection with the Church, without destroying individuality in the presentation of truth on the part of teachers, and this we can do by easily working our Presbyterian system:—

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also to guard against the tendency that would place the burden of parental responsibility upon the Sunday-school teacher. We must not only stay, but turn back, the flood which would sweep from our homes their leisure and their life. Nor should we be mere spectators of that Vandalism, which is surely tearing down the image of the invisible God from every shrine devoted to public education. We want in this, as in everything, more of New Testament light and life, less of that dogmatism which is but the reflection of magnified egoism; more of that faith which overcometh the world; a more thoroughly Christ-like sympathy and Paul-like inflexibility. We need the spirit of him who "suffered the children;" and of those who resisted unto blood, striving against sin; and we need in his name who is our common Lord to be up and doing. Tremendous responsibilities, which make life far more solemn than death, are upon us. We claim a history—that history increases our responsibilities. God grant that as for us life's stream has been freighted with blessings from the good old times, we may not impoverish, but rather increase, the living store, that our children may be ennobled thereby, and children's children rise to call us blessed.

REV. ANDREW MURRAY, Cape Town, also addressed the Council on the training of the young, giving it as his opinion that the Lord had himself given to children a place in the Church which the Church itself scarcely realised. The best pastors of the Church should give themselves to the work of the Christian training of the young, and there should, moreover, be a link connecting the home, the school, and the church; and such a cord could not be broken.

DR. SAMUEL J. NICOLLS, St. Louis, Mo., maintained that it was a godless and fatal training for the young which exalted knowledge above righteousness. When intellect attempted to rule conscience and trample it under foot, then they had Diabolism in its worst form. It was intelligent wickedness which was always the worst. Could people succeed in establishing secular schools, from which religious thought was carefully eliminated, that success would be utter ruin. Right, not knowledge, was the supreme law for man; and conscience, which legislated and witnessed for right, and not intellect, which spoke for knowledge, must rule in man. The training which did not seek to enlighten conscience, that it might know exactly the will of God, was not only radically defective, but it enslaved man. Men might be the veriest slaves of intellect, but never of an enlightened conscience. Christian training brought true liberty to men, and nations had an interest in it, and what they needed most was to realise its importance. He then proceeded to argue that they found from the Word of God that the educational method was the chief method God had ordained for the establishment and the perpetuation of His Church on the earth. The Church's grandest success had been achieved by training, and not by conquest. Scotland's schools had done far more than any Act of Parliament or Royal Charter to establish a pure gospel Church among the Scotch people that stood fixed, firm like Ben Lomond among their mountains. He remarked that Rome's fidelity to her children challenged our admiration, and then went on to notice what were called the secularising influences at work. We were on the eve of very great changes in the manner of education—a secularising movement. In many of the States in America the reading of the Bible in public schools is prohibited by law. That movement was being agitated in all quarters. If by it was meant to array secular culture against religion, then in the name of God they must forbid, and say, "What God has joined together let no man put asunder." If, on the other hand, it was meant only to give a more general attention to secular education, and not to display any hostility to religion, it was still apparent that as a Church they must be the more diligent and earnest in their duty, and though they might not ask the State to do their duty they might ask it to keep off hands, and not prevent them doing it themselves. It was very hard to imagine a wholesome and healthy school-room from which all religious instruction was absent. Religion is not merely an accomplishment—it was a necessity lying deep in our lives, and to take it away was to take away the highest and noblest stimulus to study. Men of any kind of religious belief would be stronger than men of culture without religion—even old superstition was better than irreligious culture. Even ritualism, which was only a form of superstition, would grow in the midst of culture, like weeds on a dunghill. Dr. Nicolls concluded by insisting that the grand thing which was to mark them as an apostolic Church was the training of the young.

DR. JOHN HALL, New York, spoke in favour of the more general adoption of the international series of Sabbath-school lessons. There was reason to believe that upon each Lord's Day between five and six millions of English-speaking children were concurrently and simultaneously engaged in the study of the same lesson. Touching upon the advantages of a uniform system of lessons he pointed out that when in the summer season the schools are broken up through the migration of the families from the city to the country and the seashore, there was no slight gain in finding that the children could be taught the same lessons that were pursued in the old homes. Again, there was great advantage felt from the adoption of this scheme by feeble churches and missionary stations, from the feeling of sympathy and the strength and enthusiasm which it imparted by the consideration that multitudes were engaged in the same work at the same time. And there had been a most noble literature created by this international scheme.

REV. JOSIAS A. CHANCELLOR, Belfast, considered that the Sabbath-school, however important, should not be allowed to interfere with domestic training. When the Sabbath-school has accomplished its end the teaching of the family will be required as much as ever. This is an age of improvement in every department, and parents should endeavour to raise their children to even a higher standard of usefulness than was common in the past. The first great

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truth to be impressed on children was the fact of their solemn consecration to God in baptism, so that when assailed by any temptation they might be ready to exclaim with the martyr maiden of Wigton: "I am God's child, let me go." Then a due exercise of parental authority is required and will be amply rewarded as in the case of Abraham. The family must be protected against evil influences from the world. What is called "Sunday literature" should be kept out of the hands of children on the sacred day of rest. It is the Sabbath of the Lord in all your dwellings. Moreover, there should be progress in religious instruction. The Shorter Catechism is designed for children and persons of feeble understanding. Why should not our children be taught the Larger also? Were they less able to master it than were the children 200 years ago? If they were, it was the fault of the parents, not of the children. The exercise would expand their intellects and enable them afterwards to take their stand in defence of every holy doctrine that might be assailed, while very little would be heard thenceforth of the necessity of minimizing the creeds and confessions of the Church to meet the capacities of the present age. Finally, children should be taught to understand the force of that prayer, "Thy kingdom come," and to feel the obligation arising from their own use of it. They should realise at once that the whole world is a mission-field to be speedily won for Christ, and that they too should go forth to the help of the Lord, to the help of the Lord against the mighty.

PRINCIPAL WILLIS, London, thought the Sabbath teaching, to a very great extent, had frequently been what he would call too minute in reference to what, if he could use such an expression in connection with anything in Scripture, were the small things, particles instead of words, and words instead of thoughts, and that the capabilities of children had not been considered in imparting to them the truths of God. Much as he approved of the Larger Catechism, he thought it much too learned for young persons attending Sabbath-schools. He agreed with the Westminster Assembly that the Shorter was better for children and persons of feeble intellect. He once heard a teacher initiating some children in religious doctrine, and he heard him put the question: "What might be the reason why Moses and Elias were selected to come to Mount Tabor or Mount Hermon to confer with the Saviour:" He (Principal Willis) thought that he himself would have been at a great loss to answer that question—he thought that it would puzzle theologians, and it was absurd to expect children to answer it.

DR. PLUMER, South Carolina, submitted that parents should look more than, he feared, they were accustomed to do for early piety among the children, and in order to that, parents should rule well, teach well, live well, and pray well.

THE EARL OF KINTORE referred to a habit they had in the north, of the minister taking up the lesson that was to be considered on the following Sunday afternoon, and giving an exposition; thus offering valuable hints to the teachers.

REV. DR. COOPER, Alleghany, said that ministers ought all to impress the hearts of the young of their congregations with the sense that they had souls to be saved. A word that perhaps might be uttered without much thought by them might reach the heart of some child, and be blessed by God to the conversion of its soul, and the influence that might go forth from that child might be such as would be a blessing to the Lord and the Church of God.

PROFESSOR CALDERWOOD said that with the view of giving direction to the discussion, he would call attention to the fact that the contrast between America and our country with respect to Sabbath-schools was this—that in America obviously the children of all classes go to the Sabbath-school, while in Scotland it was not so.

REV. R. G. BALFOUR, Edinburgh, said they were all beginning to feel, as ministers, that they had neglected the young. His respected and esteemed colleague, Dr. Brown, said to him that if he had to begin his ministry again he would pay tenfold more attention to the young than ever before; and many of the ministers were now endeavouring to drop a word to the young every Sabbath-day. Calling attention to the subject of young men, he remarked that they were the most important element, in one sense, in their congregations, and he testified to the value of young men's societies in connection with congregations, both literary week-night meetings and Sabbath-morning fellowship meetings.

DR. HOGE, Richmond, stated that they had what was called the infant or primary department in the Sabbath-school, where the young children were taught by pictorial lessons, and he scarcely knew anything more touching than to hear little children, two or three years old, who could scarcely speak, singing sweet little hymns at their own homes. He then related, in a very impressive manner, several cases of early conversion.

DR. JAMES EELLS, San Francisco, said that he wished to remark on the necessity for giving children such instruction as should tell upon them in their later years, even though in childhood they did not become Christians. He told an affecting anecdote of an answer to the prayer of a Christian mother, who had trusted in her child becoming a believer in Jesus, and whose prayer was answered when the child had grown up to manhood. They required the kind of faith which that mother had, in teaching children; and the Lord would bless their labours.

REV. DR. CROSBY, New York, threw out two thoughts—first, that they should make no distinction between rich and poor in the Sabbath-school. The Sabbath-school should be not for the poor, but for the children; and in the next place, pastors and elders should qualify themselves for the work of the children's education in the truth. It should be a special department in their own special research and preparation. The difficulty very often was that they did not understand how to manage the children's minds.

MR. GILLIES, one of the clerks of Council, read a motion submitted by Dr. Plumer, New York, to the effect—

That the Council records its sense of the vast importance of the Christian training of the young as

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a branch of Church work, as well as a duty of Christian parents. It specially records its sense of the value of treatises on this subject of a high Christian tone, and would express the hope that the different Churches here represented will take the subject into their earnest consideration, so as to ripen opinion on the subject before next meeting of Council.

The motion was unanimously adopted.

The Council adjourned to meet in the evening, and was closed with the benediction by the President.

Sixteenth Session.

The Council met this evening at half-past seven o'clock,—the Rev. Dr. Adams of New York in the Chair.

The Chairman announced that Dr. Charles Beatty of Steubenville, Ohio, would conduct the devotional exercises, remarking "that Dr. Beatty was probably the oldest member of the Council, and that probably no one had made greater sacrifices of personal comfort to be present than he. He was afflicted with partial blindness, and therefore could not read the Psalms or the Scriptures, but Dr. Blaikie would read them."

Dr. Beatty accordingly gave out the Psalm and the portion of Scripture, which Dr. Blaikie read, and hereafter Dr. Beatty engaged in prayer.

THE ADDRESS TO THE QUEEN.

The CHAIRMAN said that the report of the committee appointed to prepare an address to the Queen would now be submitted. It seemed to him that upon all suitable occasions men should make expression of their true scriptural relations to a benignant Government. Civil government, without any regard to the form in which it might be administered, was a Divine ordinance—and as such was to be regarded with true Christian loyalty. The only condition when opposition—resistance to civil government—could be justified upon principles of Christian ethics was that which had been so often illustrated in the history of the Presbyterian Church. Perhaps it might seem incongruous that he should have been chosen as convener of the committee appointed to prepare the address to the British Queen; but the representatives from the United States of America in the Council would yield to none in the assembly in their expressions of respect and admiration, and he had almost ventured to use the word affection, for that noble woman who, in the providence of God, had been called on to preside over this vast British realm. Though he and others were representatives of a Republican nation, they could not withhold any manifestation of respect for Queen Victoria, who seemed to be invested with all those personal virtues to which all their hearts rendered a spontaneous tribute of loyalty. There was a special propriety, so far as the United States delegates were concerned, in the time in which they were permitted to make this expression—just when the British Government and people had been so lavish in their expressions of civility and courtesy towards one, now a visitor to British shores, who was recently President of the United States. These expressions they most heartily reciprocated. There was a time, when sorrow, which visited alike palace and cottage, invaded the home of the Sovereign, and brought grief and woe with it. When the sad tidings of the event to which he now referred flashed over his country, he thought the British people would have been surprised and touched could they have heard that Sabbath morning the prayers which went up from so many of their pulpits in behalf of her whose position was so eminent that it was impossible that her affliction and sorrow could be solitary. Forms of government, dynasties fade away, but the sympathies of our common humanity are immutable and universal.

The Rev. Sir HENRY MONCREIFF then read the Address. It is as follows:—

Respectful address to Her Majesty Queen Victoria, Sovereign of the United Kingdom of Great Britain and Ireland, from the General Presbyterian Council met in Edinburgh, composed of 333 Representatives, commissioned by 49 Presbyterian Churches in various parts of the world.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

We, the Ministers and Elders, commissioned to represent them respectively by 49 Presbyterian Churches in 25 separate countries, and having in all 19,040 Ministers with 21,443 congregations, at a General Council now held in Edinburgh, desire to approach your Majesty as the constitutional Chief Ruler of the British Empire with an expression of our unfeigned respect for your throne and Government. Many of us are your Majesty's loyal subjects, representing Churches in various parts of your dominions. A large proportion of our number represent constituents in the United States of America. Others are deputed by Churches in France, Italy, Germany, Holland, Belgium, Switzerland, Spain, Austria, Norway, and Greece. But we all unite in thankfulness to God for your benignant reign and for the advantages conferred by it on the world through the protection and support which it affords to the cause of civil and religious liberty.

We rejoice in the large opportunities allowed under your constitutional Government for the free proclamation of the gospel and for the orderly action of Churches in accordance with the conscientious persuasion of their members. We have welcomed with satisfaction the facilities within our reach in this city, the capital of Scotland, for consulting together on the subject of that Presbyterian polity to which we are attached, and for uniting in Christian counsel and prayer with a view to the advancement of Christ's cause in all lands.

While we wish success to all efforts put forth in sincerity and faith by any branch of the Christian Church within your territories in order to promote the knowledge and belief of Scriptural truth, we venture to indicate the deep interest which we take in the circumstance that, when residing in Scotland, your Majesty joins in Presbyterian worship and communion. We have met together through our common interest in the principles of the Protestant

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Reformation, and we desire to make our Presbyterian polity subservient to the influence of those principles throughout the world. We pray together for your Majesty's temporal and spiritual welfare. We beseech God, for Christ's sake, to prolong your precious life, and to prosper you both in your public and in your private relations. We further beseech Him to enable you by the power of his Holy Spirit to enjoy all the blessedness and peace which faith in Jesus can impart.

We also pray that the influence at once of the British nation and of the United States of America may combine with that of those continental States and Kingdoms in Europe which are in the enjoyment of peace, to bring the horrors of war to a speedy end, to mitigate them in the meantime, and to restore confidence and good order. We respectfully present to your Majesty the expression of our sympathy in the anxieties which the existing European disturbance must create. And we do so all the more readily from our past experience of your friendly disposition towards Foreign countries in their difficulties.

We have thought it fitting for us, on the occasion of our present meeting, to make this communication to your Majesty; and we are, may it please your Majesty, your Majesty's most respectful servants,

THE REPRESENTATIVES OF PRESBYTERIAN CHURCHES MET IN GENERAL COUNCIL.

(Signed) WILLIAM ADAMS, New York, *Chairman.*

DR. HOGE, Richmond, said that coming from a country which was Republican in its form of government, not one present recognised the fact more thoroughly than himself, that there was not a happier Government upon the earth than the constituted limited Monarchy represented in the person of the Queen. It was not only her great distinction to preside over a larger number of subjects than any other Sovereign, but she was the strongest of all others in the loyalty and love of those over whom she presides. No Government upon the earth was stronger than one founded on the love of the people. For more than forty years Queen Victoria had presided over the purest Court of any Sovereign in Europe, and this happy result she had secured by her own transcendent virtues. And so far as the relations between the Queen and Scotland were concerned, the unifying sentiment was the Presbyterian Church, for when Her Majesty visited this country, she worshipped among her Presbyterian subjects. Speaking for himself and those whom he represented, he most cordially moved the adoption of the address.

M. DE PRESSENSÉ said:—Mr. Chairman and Gentlemen of the Council, it is a privilege for me to represent my friends of the Continent in seconding the motion for the adoption of the address to Her Majesty Queen Victoria, which you have just heard.

We are one with you, most cordially, in the feelings of profound respect and sincere gratitude expressed in that address, towards the noble Sovereign so worthy to occupy the throne of this great country, as an ideal type of royalty among a free people; of that royalty which is as the living image of the country, associated with its history, and seeking no glory except in its unalterable adherence to law and in its conformity to public opinion.

When upon so illustrious a throne we admire every virtue of the woman and of the Christian, consecrated by the most affecting sorrow, sympathy unites with respect.

These feelings are shared by all Europe, by all the world. As to me, who have contributed, as a member of the National Assembly of France, to the foundation of a republic, and who am determined to do everything to maintain it, I am happy to express those feelings in the name of all my friends. None of us will ever forget the hospitality we have received in this city, where we read at every step a page of the history of the Reformation, while we at the same time recognise that the present answers to the past. We invoke the blessing of God upon this beautiful city, upon the whole of England, and very especially, this evening, upon the noble Queen who receives the most precious of all homage, even the respectful love of a free and high-hearted people.

SIR HENRY MONCREIFF, Edinburgh, thought it a very great privilege to be asked to make the motion that he was about to bring before the Council. At the same time it was a very solemn thing to do. The meetings now about to close were unprecedented; there had never before been such a gathering. And when they remembered that it was a gathering for the purpose of advancing Christ's cause in the world, that it was a gathering indicating the large measure of union which subsisted between so many Churches in all parts of the world as to the method of promoting that cause, they could not but feel that God had been working most graciously towards them in allowing them to have an opportunity of coming together in this way, and in prospering them to so large an extent since they began their meetings. The resolution he had to move was:—"That the Council expresses thankfulness to God for the opportunity of Christian fellowship between so many brethren which the meetings have afforded, for the brotherly spirit which has characterised them, and for the impulse which they believe has been given towards a more vigorous, earnest, and hopeful prosecution of the great work of the Christian Church." It would be observed that in that resolution they did not speak specifically of their Presbyterianism, and the reason was manifest. They had come together as Presbyterians, but they wished to show how Presbyterianism was fitted for the great working of the Church. They did not wish to magnify their Presbyterianism, but to show its fitness to serve the ends for which they thought it ought to exist. It was a great thing to have had the opportunity of doing good at this meeting, and they ought to be thankful to God that he in his providence had given them an opportunity for showing their feelings in the way of advancing Christ's kingdom in the world by means of this gathering. It was one thing to have an opportunity and another thing to be able to turn it to good account; and they thanked God he had enabled them to turn these meetings to good account, and had enabled them to cherish and exhibit that brotherly spirit which had characterised the meetings and had contributed to their success. He certainly felt himself called upon at this point to declare the intense gratification which the character of the meetings had given him, and he had no doubt to others. The papers which had been read to them had been admirable, the members had received a large measure of instruction; they had got their ideas enlarged by intercourse with the able and learned men who had come from so many quarters of the globe, and who had been contributing towards the advancement of scriptural knowledge and towards the promotion of everything that could be done to help the cause of Christ here and elsewhere. Speaking

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with regard to the last part of his motion, Sir Henry said that if the meetings were to end only in the satisfaction and pleasure they had experienced either in public or private in consequence of them, that would not be a result that would satisfy them, or carry out the purpose for which they had met; but they believed that through the gracious influence of God's Spirit, by means of intellectual exertions put forth, and through the effects of the loving spirit that had been showing itself among them all, good results had been attained, and were likely to follow. He believed it would have a beneficial effect among themselves in this locality, and that this would also extend to all the branches of the Church with which they had been brought into close association by means of these meetings. The impulse they had received would tend to their good, to the good of the Churches, and the cause of religion.

REV. JOHN H. ORR, Antrim, said he might fittingly speak to a motion that referred to union and zeal, because their Church across the Channel was a united Church, and it was also a missionary Church, possessing strongly the spirit of missionary zeal. He expressed, he believed, the feelings of all when he said that the proceedings of the Council had been to their hearts most cheering and delightful. They were not to go home with a spirit of exultation; the motion rather indicated that they should return home with feelings of solemnity and humiliation, for in the presence of anti-Christian error and of the heathen darkness that still exists upon the earth no Church of God could boast. He begged to second the motion.

The resolution was then put from the chair, and adopted unanimously.

DR. M'COSH, Princeton, expressed the deep interest he had taken in the alliance from the commencement. Calvin had said he would cross the ocean ten times to further the unity of the Church. He (Dr. M'Cosh) did not know what ocean Calvin meant, but this was the third time he himself had crossed the broad Atlantic for the purpose of promoting the cause of this Council. He thanked God that he had lived to see all the hopes he had entertained regarding it realised, and more than realised. First, they had two years ago a preparatory meeting in London, over which he had had the honour to preside, and in less than three days they had unanimously agreed upon a constitution combining the Churches. Then as to this meeting, he did not know that there had been during the week a single word uttered, a single sentiment expressed, that was fitted to grate upon the sensibilities of any one. He had never attended any meeting in which there was so much of the spirit of unity and affection, and he thought they could all go home and report that they believed that the spirit of Jesus—the spirit of love—was in the midst of them. They were much indebted for this to the admirable conduct of those who had been guiding the Council. In the first place, he thought they were under great obligations to those who had occupied the chair from day to day. The committee, he believed, had looked out for some one who might preside throughout, but there might be somewhat of the spirit of prelacy in that, and there was too much of the Presbyterian spirit abroad for anything of a prelatical nature to be allowed. They had sent over from America to the Council some good men, but they all regretted that there was one man whom they could not send, owing to his age. He believed it entered into the hearts of some of their friends in Edinburgh that, if they had been to have but one president, that president should be the great theologian not only of America, but the great theologian of the age, Dr. Hodge of Princeton. He had authority for saying that his heart was thoroughly with them; he had sent his son to represent him in the Council; and he would now be praying on behalf of the Council, and thanking God that he had lived to see the time when Presbyterianism was so united. They also owed more than they could express to the clerks of the Council. He would not speak, because reference had already been made to him, of the services that had been done by Professor Blaikie. These services had been characterised by two eminent qualities, amazing activity in his correspondence and in his travelling from country to country throughout Europe. He had in these respects contributed not only greatly to the success of the meeting, but he (Dr. M'Cosh) believed that without him and without his exertions they never would have had a meeting such as this. He had set an example to those on the other side of the Atlantic that would be very difficult to follow. They in America would try, in the course of three years that were to intervene, to match this meeting, and they would have to follow in the footsteps of those who had been working in this cause in Edinburgh, and they hoped to be able to present a glorious meeting in Philadelphia. Dr. M'Cosh proceeded to express the hope that as the Americans had sent over some of their ablest men as delegates and associates, and not only so, but numerous ladies and gentlemen had accompanied them out of the interest they felt in the great cause, the Churches and people of Britain might be well and largely represented at the Philadelphia meeting in 1880. Then, he continued, one of the clerks (the Rev. Mr. Mathews) came from America, and he testified to the ability with which he had discharged his duties. Then they had their friend Mr. Gillies, who had added greatly to the efficiency of the Council, and secured the confidence of every one of its members. They felt now, at the close of its proceedings, that they had had men who had managed it throughout not only in a thorough business manner, but with a most admirable spirit. They had had a Business Committee with two very wise chairmen, Dr. Prime and Professor Calderwood, who had contributed greatly to make the meeting a success. Then they had had something else that had been gratifying: they had had their old Scotch music and their old Scotch psalms, and these had been most beautifully led by Mr. Niven. They would permit him, in closing, to move as follows:—Resolved—

That the Council returns thanks to the brethren who have occupied the chair, to the clerks, to the conveners and members of the Business Committee, for their services in conducting the operations of the Council, and to Mr. Niven for guiding the psalmody.

DR. BEGG seconded the motion with the greatest cordiality. He agreed in all that had been said as to the success of these meetings. Some people imagined that these meetings would not be successful, and might even be to some extent mischievous. It used to be said that a minister before the meetings of the General Assembly in its degenerate days was in the habit of praying "that they micht dae nae ill." That was about the extent of his anticipations at that time, and he believed that there were some people prepared to go no further in regard to that Council. It was

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reason for thankfulness that all such anticipations had been entirely disappointed, and that a meeting which was unprecedented in the history of this country had been so successful. In former times ministers and godly men in Scotland were driven over the world by persecutions, and the people of the land might now well bless God that if there had been a scattering of old, there had been a most blessed gathering during the past week. He rejoiced because of the firm tone which had pervaded the addresses which had been made. They required an ecclesiastical tonic in Scotland, if he might so speak—something to brace them up to a firmer maintenance of their own Scriptural principles, and he thought that God had been pleased to send it. The events which had happened seemed to him to be preparatory also to greater events. They were unconscious, it might be, of what had brought these remarkable events about; but they could see the gathering forces of infidelity even coming in into their churches, like the frogs that came into Pharaoh's bed-chamber, and they saw the shadows of the great eclipse of Romanism cast over their country again. He believed that it was on Presbyterian principles that all these things could be met, and he had rejoiced in the noble testimony to the Word of God, as complete in itself, the only standard by which to repel these aggressions as well as to advance the truth. It was a very solemn thing that they were about to part. He would have liked if their friends could have stayed a twelvemonth, and if they could have filled each other's pulpits for a twelvemonth. But that could not be. In the meantime there were great openings on every side for missionary enterprise; and much as Scotland had given to the world, he hoped she was still as vigorous at heart as ever. He believed that Scotland was, by the divine blessing, as capable of sending forth missionaries and ministers as ever; and he hoped that the result of this great meeting might be to increase missionary zeal. He trusted that Scotland, small as it was, would still retain its hereditary renown as a land of truth, in which the word of God was respected and universally tanght; and that they would all—Churches and individuals alike—take this as their motto, "Hold fast that which thou hast; let no man take thy crown."

MR. A. T. NIVEN, C.A., acknowledged the vote of thanks.

PRINCIPAL SNODGRASS, Canada, expressed satisfaction at the signal success of the Council, which he believed was the result of Christianity being put in the fore-front, and what was purely ecclesiastical in the background. In addition to the instrumentalities and agents already recognised, it was his duty to recognise specially some others which had contributed much to the success of their meeting. They were indebted to the Reception Committee, and to the Chief Magistrate of this city, who with so much dignity, and so much tact, and, so far as they could see, without the least departure from etiquette, discharged the duties which were assigned to them. He concluded by moving—

"That the Council return thanks to the Reception Committee, to the Lord Provost, to Professor Archer of the Museum of Science and Art, to the friends in Edinburgh, who by their hospitality have contributed so much to the enjoyment and success of the meetings, and to the Assembly Hall Committee of the Free Church for the use of their Hall."

DR. CROSBY, New York, seconded the resolution. The delegates, he said, had not only been received to the city, but they had been received to Scotch homes, and he might also say to their hearts. The country he represented was considered to be rather a boastful one. Well, if they accepted the pedigree given them by Dr. Begg, and just looked at a wee bit of his own speech, perhaps they would know where some of that quality came from. Now they were going home, and they did not intend to drop their habit of boasting, but they were going to boast no more of America, the daughter, but they were going to boast of their dear old ecclesiastical mother, Scotland.

THE EARL OF KINTORE congratulated the citizens of Edinburgh on the reception they had been pleased to give to their friends from America and the Continent who had visited the town. He hoped that the next time so many visitors came here they would not only see the city, but would see the country from the north to the south, and from the east to the west, and he trusted his friends would never pass his door in Aberdeen.

PROFESSOR GODET said: HONOURED AND BELOVED BROTHERS,—Many of my co-delegates from the Continent have intrusted me with a most agreeable message to you—the message of gratitude. It is a rich subject; but I must be brief. St. Paul in Athens—for we are in the Athens of the north; your Castle, the Acropolis; the Calton Hill, Lycabettus; Leith, the Piræus; the beautiful Firth of Forth, the Gulf of Salamis; even the Island is not wanting. St. Paul in Athens took his start-point from a word he has just been reading in this city. Let me introduce my few remarks by a word I have not ceased to hear since I have set my foot upon British soil: *All right!*

Constantly hearing this *All right* of yours, I have said to my self: Happy the people whose motto is—All right! Happy the country of righteousness!

In the railroad from Newhaven to London, I admired on each side of the road large and beautiful buildings standing on the hills, and I said within myself: This must be the castle of some English lord. But when I put the question, I received the answer, This is an Asylum for the blind, and that for the widow, and this other for the deaf and dumb. Then I thought: Happy the country where the afflicted are lordly treated! Happy the nation of Christian love!

The first day I set my foot on Scottish soil, it was with a feeling of deep reverence. It seemed to me that I stood on sacred ground, and surely God has consecrated this land by the power of his Word and by the blood of the martyrs.

On the second day, another feeling added itself to the first: I felt *at home*. Scotland—Switzerland; the two names are not unlike. May the same be said of the two nations! I mean of course: May the Swiss become more like the Scotch! May the country, which has been our home for ten days, become more and more, by the Lord's grace, *Light in the World!* May the United Kingdom become indeed the Kingdom of God!

Dear inhabitants of the beautiful city of Edinburgh; venerated Churches of Christ in Scotland; devoted brothers, who have so admirably organised this great Christian festival, accept our most heartfelt thanks.

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May God give you back tenfold all the good you have done to us!

DR. BLAIKIE (who was received with applause) said: I have been asked to return thanks for both these votes, being included in both, and, on the part of all included, I am sure I may say that we deem it a great privilege to have been of service in such a cause. To some of us the labour and anxiety connected with it have not been slight; but now that these are past, we can only thank God that he carried us through, and has crowned our efforts with a measure of success of which we hardly ventured to dream. I own that for myself I never had so many fears as I had ten days ago; but now I can say that God has delivered me from all these fears, and that if there were no other recompense, it would be more than sufficient to have gained so clear an experience of the faithfulness of God to those who put their trust in Him. I must be allowed to say here, and to say it most cordially, that while many, no doubt, have earned a title to your thanks, there are two gentlemen that have a pre-eminent title to them—I mean my two colleagues Mr. Mathews and Mr. Gillies—who have been most devoted and unwearied in their endeavours to serve you. You owe much to Dr. Calderwood, Convener of the Business Committee, and I am sure your sympathy as well as your thanks will go to Dr. Prime, his colleague in that office, who since the second day has been prevented by illness from serving you as he otherwise would have done. Will you likewise allow me to say, in reference to the vote of thanks to the Assembly Hall Committee of the Free Church for the use of this hall, that that is not the only thing the Free Church has done for your cause. All through, the Free Church, which has a larger heart than many think, has been the cordial friend of this movement, even when it was generally pooh-poohed, when it was run down by the daily press, and deemed by many a mere devout imagination. Permit me to add a word or two to show why I feel thankful for the proceedings of this Council. It has brought together a multitude of brethren, members of the same family, who never saw each others' faces in the flesh; it has indicated the real unity of that great body of which Christ is the head, and has thus silenced a thousand cavils, ready at all times to be used in the service of the enemy; it has showed that divines when they meet do not always meet to quarrel, but can meet in the spirit of love and peace; it has fulfilled the wish that has slumbered so long in the grave of Calvin; I trust it has in some measure fulfilled the prayer of our blessed Lord the night before He died; and I believe it has laid the foundation of much good that will emerge from time to time throughout I know not how many generations yet to come. Very specially I rejoice in one thing. I rejoice that a bond of living sympathy has been formed between the stronger and the weaker Churches, and also the more distant colonies, who so often feel painfully separated from the other members of the ecclesiastical family. And I trust that this Council has united us all in a bond of prayer. I would suggest how blessed it would be if on Saturday evenings, when we are accustomed to offer prayer for the blessing of God on the services of the Lord's Day, we should embrace very specially in our hearts the whole 20,000 ministers and congregations of this Presbyterian alliance, although we should not leave out other Churches. Let us pray that as the natural sun rises on country after country and sheds down the light of day, so the Sun of Righteousness may arise upon them, with healing under his wings; that from Japan in the east to California in the west, from the north of Europe to the south of Africa, and throughout all the isles of the sea, Divine blessing may descend on the whole family every Lord's Day, that so the voice of rejoicing and salvation may be heard in all our habitations.

DR. J. OSWALD DYKES, London, then rose to deliver the closing address, which he uttered amid an impressive silence. He said: The vicissitudes of 400 years have passed over since the oldest of our Churches (if the disputed claims of the Vaudois be excepted)—that of Bohemia—escaped from its ancient corruptions and fell back upon the pure teaching and simple forms of Apostolic Christianity. The general result of these vicissitudes has been to multiply, and at the same time to scatter and divide us. Eras of religious and of civil revolution, wars, the Inquisition and the dragonnades, maritime discovery and colonisation, no less than theological strife, have made these to be centuries of disunion, of dispersion, in part even of alienation. With one hand we touch the Antarctic snows of New Zealand, with another the Arctic snows of Hudson's Bay. But geographical severance is not the worst of our divisions. Obstacles have been created such as only the recognition of a sacred call to realise our deeper unity can overcome. A week ago we met, representing the whole of our great branch in Christ's Catholic Church, for the first time, within historic walls, consecrated by the worship of centuries, we met to bow down together in worship at the feet of God. And God's servant told us how our alliance, if it is to be an instance of genuine Christian unity, and not of that which is mechanical or secular, must repose upon the basis not of ecclesiastical *polity alone*, but of Christian life and Christian love. *The* spiritual oneness of Christians through their common oneness with Christ, their sole Head, is, we were reminded, the sort of unity which is essential and priceless; without which no measure of ecclesiastical co-operation or even unification, could avail us much. Since that day we have been occupied to some extent with matters which were of necessity denominational, but much more with such as are of universal concern to Christian men. If we gave one day to Presbyterian questions, we have given the rest to wider ones, such as the work of the ministry, the extension of the gospel, and the defence of the faith. In discussing even these, it is perhaps inevitable that we view them here from a more or less denominational standpoint; but it is not inevitable, and it would be fatal, that we should treat them in a denominational spirit. Even a Council like this—wide as it may seem to be—is too narrow by far to represent that portion of Christendom which is actually and entirely at one on such great practical ends as have been discussed among us. Therefore it is still too narrow to satisfy the aspirations—dare I add? to realise the dreams—of some of us; too narrow to fulfil that splendid hope, for the sake of which Calvin would have crossed many seas. It becomes a delegate from England—England, where if our branch is feeble, the other branches of Evangelical Christianity are so strong—to remind you that our sister Churches of the Reformation which are not of Presbyterian polity are some of them as much in earnest as we can be for the ends for which Christ's Church exists. From them, I venture to say, we have much to learn. With them, at all events, we ought to feel ourselves to stand in the closest sympathy. And this we shall do if indeed our own alliance among

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ourselves rest, where it ought to rest, on our common life in Christ. For with whom does spiritual life in Christ unite us? With each other only? Nay, but with all those who love in sincerity our Lord Jesus and hold him for their living Head. At the close, therefore, of our meetings we revert to the key-note struck when they commenced—let us live more and love more in the unity of our common fellowship with the Father and with his Son.

Another line of reflection conducts to the same conclusion. Critics, both friendly and adverse, are watching for the fruits by which our new Alliance must justify itself. It will not live, nor will it deserve life, unless it contribute in some worthy way to practical results. Now, the extent to which this combination of Churches shall be found able to strengthen Christ's cause where it is weak, or gently to draw tighter the links of intercourse between sundered brethren, or to contribute towards the solution of perplexing problems, or cast the light of a wider experience upon our path—all this has still to be waited for. One cautious step we have taken in several important directions by the collection and comparison of facts. But this much is certain, that no practical co-operation of Churches is possible till the membership of the Churches themselves are first brought into some warm and friendly feeling, or can be long maintained in the face of unchristian heats and jealousies, or even where there is mutual ignorance and apathy. There is therefore no surer way in which we can prepare for conjoined action than by increasing meanwhile the acquaintance of our Churches with one another's affairs, smoothing out their antagonisms or antipathies, and generating a mutual respect and confidence. The spirit of brotherly kindness is readily enkindled when brethren meet as we have been doing to hold Christian intercourse over sacred objects. It spreads in an atmosphere like this a wholesome enthusiasm. Take care that it do not expire outside these Council walls. From us may it spread to our several Churches! Let it be our object to feel ashamed, and teach our brethren to feel ashamed, of the too languid interest we have all taken in one another, still more of our insulated, contracted sympathies, most of all of our occasional distrusts and rivalries. For to do this is to pave the way, if not at once, yet by-and-bye, for larger combinations, heartier co-operation, and such a mighty leaguing of scattered forces in a common cause as shall force the confession that our Alliance has wrought practical benefit.

But, suppose the time for this should be yet remote; suppose the tangible work to be effected by this Alliance of Churches, such work as can be tabulated, should turn out to be little or nothing, must it, therefore, be of no use? What if it deepen in many hearts throughout our several Churches the devotion we cherish for our Master, and the love we bear each other, and the hope and longing with which we wait for the triumph of the truth? Is that little or nothing? What if it make sectarian gain seem less, and the gain for Christ's great cause seem more? If it render us more tolerant of one another, less wedded to petty preferences, more ready to work to one another's hand, if it breathe a gentler spirit into our discussions, and teach us to rejoice in the success of rival communions? Is this, then, little or nothing? To do this much, it must have somewhat deepened the spiritual life of Presbyterian Christians, and that is not a little thing! A deeper spiritual life, a personal life of consecration to holy and noble ends, a life more habitually fed on God, and therefore more God-like and more Christ-like—this is what Churches exist for; what the Lord of Churches died for! Our meetings could take no nobler aim; and, again, let us remind ourselves it is no aim of ours alone, but common to us with all the followers of Christ. But it is an aim which is not to be attained by meetings merely, nor by alliances, no, nor even by Churches. There is an ecclesiasticism which kills instead of feeding the inner life. There is even (as I presume we have all too sadly found) an absorption in Christian work, in its methods and details of agency, which starves and does not nourish devotion. None knows better than the sincere pastor of souls how possible it is to bestow all one's time to the service of religion and all one's strength to the agencies of the Church, and to have all Scripture knowledge, and the gift of edifying speech, and have not that divine love for God and men without which we are nothing. Ah, it is elsewhere that this sacred flame from heaven is to be kept alight and fanned. In the secret closet, by patient devout meditation, at the foot of our Lord's cross, through daily self-examination, godly discipline and continual supplication,—thus, and not otherwise, must the pastors and rulers as well as other Christian men, take heed to themselves that they may grow into that most lovely of all graces, the bond and sum of all, a meek and perfect charity. Brethren, let us pray for one another. We have come to be introduced this week to a wider circle of brotherhood than most of us knew before. Henceforth the far-off Churches of our group will be associated in our minds more than formerly with living men whose fraternal hands we have grasped in our own. When we pray for the good estate of the Catholic Church, and for our scattered Presbyterian family, let us remember one another, and praying for each other, pray, too, for our respective communities, and renew, as often as we pray, the love which at this moment makes us one. And the blessing we shall ask for each other will be, before and above all other blessings, this—that we all may be one in the love and fellowship of our Divine Lord, that every one of us may grow lowlier, and tenderer, and purer, through a more steady gaze of love at the blessed Face, and a more conscious grasp of love at the pierced Hand.

Dear and honoured brethren from beyond the seas, may I venture to speak a word—as I have been asked to do—for the members of our British Churches in this Council, and to say, We welcomed you among us with thankful delight, we let you go with reluctance. May the King of earth and seas convey you in safety to your most distant homes! May the memory of this happy meeting-time grow often green again through coming years! May all your labours succeed, and your souls prosper, and your flocks be multiplied and edified, and the Lord himself give you peace always by all means! So pleasant has been our intercourse together that it seems hard to say, Never again shall we all assemble in our Father's house below, never unite our voices again in an earthly song! But for the labourers who till the most remote or the most obscure of all his fields—till them with failing hands and tears and little fruit—he hath (for he is a generous Lord) the same splendid wage—an over-payment of faithful service—in that day when at last one vaster, happier home shall welcome all of us, and we shall join in a song of more sweet concert in the city that hath no temple!

Dr. BEADLE, of Philadelphia, in responding to

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Dr. Dykes's address, said that they had, in a mystic way, laid a new cable across the Atlantic, that had gone over the Channel, and stretched across the Continent, over which the thoughts of Presbyterians should pass very frequently. Speaking for the American delegates, he said they wanted the members of the Council to come and see the new Church in the New World. They wanted them to see how their child loves the truth, teaches the truth, and was ready, if need be, to die for the grand old doctrines of the Confession of Faith. They also asked them to come and see the work of God among them; and they also wanted them to come and see their blunders—to see where they had made mistakes, and help them to correct them. They asked them to come and tell them how to be more skilful in Christian labours.

DR. FISCH, Paris, followed, and in a brief speech, acknowledged the kind words which had been spoken regarding the Continent of Europe, and expressed his best wishes for the welfare of all the members and of all the Churches represented in the Council.

The PRESIDENT addressed a few closing remarks, testifying to the good which had arisen already from the Council.

On the motion of Dr. PHIN, a vote of thanks was cordially given to the President for the evening.

The Minutes of this day's Sessions were remitted to the Committee on Arrangements, and the respective Chairmen.

The Council then sang Psalm cxxii. 6-9.

The CHAIRMAN then said—The Council is now dissolved, and the next Council is appointed to meet, by leave of Providence, in the city of Philadelphia, in the year 1880, on such day as may be agreed upon by the Local Committee of Arrangements. (See page 259.)

The Meeting was then closed with prayer and the benediction.

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APPENDIX.

No. I.

THE PRINCIPAL RESOLUTIONS OF THE COUNCIL.

I. On Creeds and Confessions.

Edinburgh, 4*th July* 1877. *Sess.* 2.

The Council appoint a Committee with instructions to prepare a report to be laid before the next General Council showing in point of fact—

First, What are the existing creeds or confessions of the Churches composing this Alliance? and, What have been their previous creeds and confessions, with any modification of these, and the dates and occasions of the same, from the Reformation to the present day?

Second, What are the existing formulas of subscription, if any, and what have been the previous formulas of subscription used in these Churches in connection with their creeds and confessions?

Third, How far has individual adherence to these creeds by subscription or otherwise been required from the ministers, elders, or other office-bearers respectively, and also from the private members of the same?

And the Council authorise the Committee to correspond with members of the several Churches throughout the world who may be able to give information, and they enjoin the Committee, in submitting their report, not to accompany it either with any comparative estimate of these creeds and regulations, or with any critical remarks upon their respective value, expediency, or efficiency.

II. On Preaching.

Edinburgh, 5*th July* 1877. *Sess.* 5.

The Council record its solemn conviction that the simple, full, and earnest preaching of the Word of God is the great work of the Christian ministry, and its profound thankfulness for the prominence given to the preaching of the Word in Presbyterian Churches, believing that the deep knowledge of the Scriptures, which it is the object of preaching to secure, is the true fountain of Christian devotion and devotedness.

III. On Foreign Missions.

Edinburgh, 6*th July* 1877. *Sess.* 9.

The Council having regard to foreign mission work as an essential and urgent duty, needing to be much more earnestly prosecuted by all Christian Churches, and in which it is of increasing importance that there should be the utmost attainable co-operation amongst the Churches of this Alliance, appoint a Committee to collect and digest full information as to the fields at present occupied by them, their plans and modes of operations, with instructions to report the same to next General Council, together with the following or any suggestions they may judge it wise to submit respecting the possibility of consolidating existing agencies, or preparing the way for co-operation in the future:—

1. The extent of expenditure on salaries and allowances due to missionaries with the view of obtaining uniformity; 2. The employment of native pastors; 3. The place of medical agency in missionary work; 4. The methods of stational arrangements which experience has sanctioned; 5. The stage at which Presbyteries ought to be formed in a district mission; 6. The method best suited to advance missionaries in the languages of the heathen; 7. The general question of missionary literature; 8. The best means for developing the missionary spirit in the home Churches.

IV. On the Sabbath.

Edinburgh, 9*th July* 1877. *Sess.* 12.

The Council expresses deep interest in the sanctification of the Sabbath and the suppression of drunkenness as bearing on the prosperity and

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spiritual life of the Church. The Council is persuaded that there is need for every effort to place the duty of sanctifying the Sabbath on the high ground of divine obligation in order effectually to counteract the many plausible efforts made to sap its foundation; and in regard to intemperance, the Council participates in the general conviction that the time has come for the Church of Christ to grapple with that evil in a more earnest spirit, and desires to express this hope that in every possible way, by teaching, prayer, remonstrance, and example, the office-bearers of the Church will strive to the uttermost to overcome this deadly evil.

V. On the Continent of Europe.

Edinburgh, 10*th July* 1877. *Sess.* 13.

The Council rejoices that its membership includes so many representatives of Presbyterian Churches of the Continent of Europe, and considering that the difficulties which several if not all of these Churches encounter from the aggressions of Ultramontanism and Infidelity, as well as from other causes, entitle them to the special interest and sympathy of the Council, and considering also that it will be impossible for the Council at its ordinary meetings to receive from the delegates and associates that detailed information regarding their respective Churches which the delegates may wish to give, the Council instructs the Business Committee to nominate a Special Committee of the Council for the purpose of conferring on behalf of the Council with the Continental Delegates and Associates, receiving such information as they may have to offer, and for the further purpose of considering the interests of Continental Churches, and also the provision made over the Continent for the English-speaking residents, American and British.

VI. On the Desiderata of Presbyterian History.

Edinburgh, 10*th July* 1877. *Sess.* 14.

The Council, appreciating the importance of obtaining full information respecting the existing desiderata of the history of the Presbyterian Churches, and of the materials available for supplying them, agree to appoint a small Committee, with Dr. Lorimer, of London, as Convener, to correspond on this subject with all the branches of the Presbyterian Churches represented in the Alliance, and to prepare a report of the information which is obtained to the next meeting of the Council in 1880.

The Council expresses its earnest hope that the office-bearers and members of all the Churches here represented will give liberal support and encouragement to such publications as may be suggested by the Committee now appointed, whether in the shape of new historical works or of unpublished ecclesiastical records and documents, or reprints of writings associated with the names of celebrated Presbyterian worthies.

VII. On Missions in Africa.

Edinburgh, 10*th July* 1877. *Sess.* 15.

As South and Central Africa are now wonderfully open to the preaching of the Gospel; and as it is eminently desirable that mutual understanding and co-operation be secured among the Churches labouring in that region, this Council earnestly hopes that the Churches represented in this Council will steadfastly aim at brotherly co-operation and combined action in all their missionary operations.

VIII. On the Young.

Edinburgh, 10*th July* 1877. *Sess.* 15.

The Council records its sense of the vast importance of the Christian training of the young as a branch of Church work, as well as a duty of Christian parents; would specially record its sense of the value of treatises on this subject of a high Christian tone, and would express the hope that the different Churches represented would take the subject into their earnest consideration, so as to ripen opinion on the subject before next meeting of Council.

IX. On the Meeting of next Council.

Edinburgh, 10*th July* 1877. *Sess.* 16 *and Sess.* 14.

The Council appoint the next General Presbyterian Council to meet, by leave of Providence, in the City of Philadelphia, in the year 1880, on such day as may be agreed on by the Local Committee of Arrangements, not later than the Tuesday before the last Sabbath of September 1880, being the 21st of the month.

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No. II.

COMMITTEES.

1. *Business Committee.*

Dr. Phin, Dr. Marshall Lang, Dr. George Jeffrey, Dr. William Brown, Sir H. Wellwood Moncreiff, Dr. John Adam, Dr. S. I. Prime, Dr. Calderwood, Dr. Charles Beatty, Mr. W. Williams, Dr. P. Peltz, Principal Snodgrass, Dr. Fisch, Dr. M'Cosh, Dr. Begg, Professor Milligan, Dr. Sloan, Dr. Topp, M. Guillaume, Dr. Knox, Belfast, *Ministers;* James Sorby, Esq., Provost Swan, W. White Millar, Esq., Samuel Stitt, Esq., James Croil, Esq., A. T. Niven, Esq., J. T. Maclagan, Esq., *Elders;* The Clerks *ex officiis.*

Dr. Calderwood and Dr. Prime, *Joint-Conveners.*

2. *Committee on Creeds and Confessions.*

Dr. Schaff, New York, Professor Mitchell, D.D., St. Andrews, Dr. Candlish, Professor Calderwood, LL.D., Professor Lorimer, Dr. Knox, Belfast, Professor Monod, Montauban, M. de Pressensé, D.D., Professor Godet, Professor Balogh, Pastor Charbonnier, Pastor Cisar, Professor A. A. Hodge, D.D., Mr. G. D. Mathews, Dr. W. Brown, Dr. Peltz, Dr. J. T. Cooper, Dr. S. Robinson, Dr. Snodgrass, Dr. Alex. Topp, Dr. Owen Thomas, Mr. A. Murray of Capetown, Dr. Hoedemaker, Mr. A. J. Campbell, M. Bernard of Berne, *Ministers;* George Junkin, Esq., James Mitchell, Esq., LL.D., A. Taylor Innes, Esq., David Laing, Esq., *Elders.*

Professor Schaff, *Convener.*

Sub-Conveners.

Professor Mitchell, Scotland; Professor Lorimer, England; Dr. Knox, Ireland; Dr. Snodgrass and Mr. A. J. Campbell, British Colonies.

Professor Lorimer, *General Sub-Convener for the United Kingdom and Colonies.*

Dr. Brown, Dr. A. A. Hodge, Dr. Peltz, Mr. G. D. Mathews, United States.

Mr. G. D. Mathews, *General Sub-Convener for the United States.*

Dr. Hoedemaker, Holland; Prof. Monod, France; M. Bernard, French Switzerland; M. Krafft, German Switzerland; Pastor Cisar, Bohemia and Moravia; Professor Balogh, Hungary; Pastor Charbonnier, Italy.

Professor Monod, *General Sub-Convener for the Continent of Europe.*

3. *Committee on Statistics.*

Dr. Fisch, Pastor Charbonnier, Professor Brummelkamp, Dr. John Edmond, Dr. Phin, Dr. Blaikie, Dr. George Jeffrey, Mr. J. H. Orr, Mr. G. D. Mathews, Dr. W. Brown, Principal Caven, Dr. R. S. Scott, Mr. A. J. Campbell, *Ministers;* J. A. Campbell, Esq. of Stracathro, D. Maclagan, Esq., James Croil, Esq., *Elders.*

Dr. Blaikie, *Convener.*

4. *Committee on the Desiderata of Presbyterian History.*

Professor Lorimer, Professor Mitchell, Professor Rainy, Professor Cairns, Principal Edwards, Dr. Begg, Dr. A. Thomson, Dr. J. A. Wylie, Mr. G. W. Sprott, Professor Monod, Dr. de Pressensé, Dr. Cohen Stuart, Professor Godet, Pastor Lagier, Pastor Dusek, Dr. S. Robinson, Dr. Snodgrass, Mr. A. J. Campbell, Dr. M'Lauchlan, Dr. W. E. Moore, Dr. Killen, *Ministers;* David Laing, Esq., *Elder.*

Professor Lorimer, *Convener.*

5. *Committee on Foreign Missionary Work.*

Professor Monod, Dr. Hoedemaker, Pastor Dusek, Dr. Paxton, Dr. Lowrie, Dr. Beadle, Dr. Marquis, Dr. Wm. Brown, Dr. M. D. Hoge, Dr. Peltz, Dr. J. B. Dales, Professor M'Laren, Mr. A. J. Campbell, Dr. J. O. Dykes, Mr. W. Williams, Professor Mitchell, Dr. Herdman, Dr. Duff, Dr. Murray Mitchell, Dr. MacGill, Mr. W. Gillies, Mr. Geo. Bellis, Professor Eaton, Dr. Adams, Dr. Moody Stuart, Dr. Blaikie, *Ministers;* J. A. Campbell, Esq., David Maclagan, Esq., William White Millar, Esq., John Cowan, Esq., Hugh M. Matheson, Esq., J. T. Maclagan, Esq., *Elders.*

Dr. Paxton, and Dr. M. Mitchell, *Joint-Conveners.*

6. *Committee on the Continent of Europe.*

Dr. Robb, Principal M'Vicar, Mr. G. D. Mathews, Dr. S. J. Niccolls, Dr. R. Irvine, Dr. Howard Crosby, Dr. Eells, Dr. Goold, Dr. Wm. Robertson, Dr. Marshall Lang, Dr. Andrew Thomson, Dr. John Ker, Dr. Charteris, Dr. Adam, Glasgow, Dr. Blaikie, Mr. W. France, Dr. James Mitchell, Dr. Wilson of Limerick, *Ministers;* John Kerr, Esq., Henry B. Webster, Esq., George Hay, Esq., Hon. C. M. Olds, H. Merrell, Esq., R. L. Stuart, Esq., Hon. T. T. Alexander, J. M'Murtrie, Esq., J. A. Campbell, Esq., LL.D., David Maclagan, Esq., David Paton, Esq., J. T. Maclagan, Esq., *Elders.*

J. A. Campbell, Esq., LL.D., and David Maclagan, Esq., *Joint-Conveners.*

7. *Committee on Publication of Proceedings.*

Dr. W. Robertson, Dr. Mitchell, Dr. Duff, Dr. Begg, Dr. Blaikie, Dr. Adam, Dr. A. Thomson, Dr. Edmond, Dr. Jeffrey, Dr. Easton, *Ministers;* Lord Balfour, A. T. Niven, Esq., John Cowan, Esq., Hugh Miller, Esq., Samuel, Stitt, Esq., John M. Symington, Esq., *Elders;* with power to add to their number.

Dr. Blaikie, *Convener.*

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8. *Committee on Business and Arrangements for next Meeting of Council.*

Dr. Beadle, Dr. M'Cosh, Dr. Blackwood, Dr. Fisch, Dr. Sloane, Dr. Kerr, Dr. Brown, Dr. Prime, Dr. Schaff, Dr. Hoge, Dr. Marquis, Dr. John Hall, Dr. Stuart Robinson, Dr. Snodgrass, Dr. Topp, Dr. Blaikie, Dr. Knox, Dr. Dykes, Dr. Marshall Lang, Mr. W. Gillies, *Ministers;* George Junkin, Esq., B. B. Comegys, Esq., J. Croil, Esq., *Elders;* with power to add to their number.

Dr. Beadle, *Convener.*

N.B.—It is understood, though not minuted, that all the Committees were appointed with power to add to their number.

No. III.

LETTERS OF CONGRATULATION.

Referred to on Page 131.

1. *From* Dr. Herzog, *Professor in the University of Erlangen, and Editor of the Real-Encyclopädie für Protestantische Theologie.*

(*Translated by the Editor.*)

Honoured Gentlemen, dear Brethren,—As it will not be possible for me to take advantage of your kind invitation conveyed to me by Professor Schaff, will you kindly permit me to say at least in writing, with what joy I salute your Assembly, as the realisation of a thought entertained in common by Calvin and Cranmer.

I unite with you in the sincere wish and earnest prayer, that the Spirit of God, who is the Spirit of glory, may rest upon your meeting, that he may accompany your deliberations with his rich blessing, that your decisions, arrived at under invocations of the Spirit from on high, may conduce to the advancement and strengthening of the beloved Reformed Church of all lands, and may serve to draw closer and closer the bonds of union among all who stand on the same foundation of the faith.

It gives me peculiar pleasure that Scotland has been selected as the place of meeting of the first Reformed Œcumenical Council,—Scotland, which from the day of John Knox, the beloved, never-to-be-forgotten man of God, and zealous defender of evangelical truth, has been a metropolis of reformed faith and reformed life—Scotland, to which in our century so many men belonging to different Churches have been accustomed to direct their gaze as to an inspiriting example of decision of character. The Scottish brethren, moreover, have by a series of deeds given evidence of the strong faith which is in them, and of their joyful spirit of sacrifice on behalf of the interests of the Lord.

I entertain the confident hope that it will be possible for your honourable Assembly to come to an understanding and agreement on the essential points and conditions of a closer union. As regards points of faith, there are two which present themselves as being of particular importance. *First*, The alone authority of sacred Scripture in opposition to Roman tradition, and to its being placed on a level with the sacred Scriptures, and in opposition to all other attempts, new and old, to lower the authority of Scripture,—an authority which is founded on the fact that the whole of Revelation was originally laid down in Scripture, and that we do not need to seek anything else than just this same revealed truth, which again stands in the closest connection with the inspiration of the sacred Scriptures. *Second*, The other point of faith to be touched upon, is that salvation in Christ is through the pure grace of God, so that we must confess with Scripture that faith itself is the effect of preventing grace, is a work of God in man. For we have not chosen him, but he has chosen us. We have much rather avoided him; but he in his infinite compassion has softened our hard hearts. Hence we agree with the saying of the Apostle: What hast thou which thou hast not received? Hence we say with Œcolampadius: Our salvation is of God, our perdition is of ourselves. According to human logic we must say: If our salvation is of God, our perdition must come from him also; if our perdition is of ourselves, our salvation must come from the same source. But sacred Scripture has another logic: the depths of the Godhead, Grace; the depths of human nature, Sin.

At one with you in this faith, I beseech you to receive with kindness and forbearance the preceding remarks as a proof of my sympathy with you in your highly important work.—Yours in the Lord,

Dr. Herzog.

Erlangen, 25*th June* 1877.

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2. *From* Dr. J. H. Dorner, *Professor of Theology in the University of Berlin.*

(*Translation.*)

Berlin, 26*th June* 1877.

Much honoured Doctor,—You have been so good as to invite me in the kindest manner to be your guest

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during the sittings of the Presbyterian Council. The duties of my position in the University of Berlin do not allow me at this time of year to undertake this journey, which would otherwise have given me great pleasure.

I cannot, however, refrain from assuring you, that I shall be much with you in spirit in Edinburgh during the opening days of July, and that I shall follow all your proceedings with the liveliest interest.

Much is gained by the mere fact of such an assembly of deputies from the great Presbyterian body all over the world. May the proceedings prove an example to all similar ecclesiastical gatherings, by their unity, by the demonstration of the Spirit and of power, by their wisdom, and by their catholic evangelical spirit!

We must be careful at the present period of the Church's history not to forget the great and irreconcilable difference between the idea of the visible and invisible Church. It is not held out to us, nor promised, that in the present age we are to see the *unity* of the Church attain full perfection, not to speak of any of its other graces. If we were to set our hearts on such unity in the present imperfect condition of all the denominations, we should either have to fall back upon a levelling of differences—a weak universalism, which would only be to foster unbelief; or on a *unification* more comprehensive indeed, but ill considered, in which each division of the Church would strive to make itself the model for all others, in other words, to admit the leaven of Rome.

Very different, however, from both these by-ways, as I can see to my great joy, is the standpoint of your Presbyterian Council, as is proved by the very hearty greeting given to other evangelical Churches. May the firm and brave evangelical faith continue united in one bond of evangelical freedom and liberality; may a new era of power and fruitfulness, in all works affecting the interests and extension of the kingdom of God date from your Assembly, and by means of it may the interchange of the gifts, which the Lord of the Church has lent, or may lend to different portions of it, become ever richer and more fruitful in knowledge and holy living.

In conclusion, I beg you, much esteemed Doctor, to offer the Council my respectful greetings and good wishes, and to convey to the many distinguished men of Scotland, North America, and England, whom I have not the pleasure of knowing, my grateful regards. —With heartfelt respect, I am, your highly honoured and most devoted, DR. DORNER.

To Professor Blaikie, D.D.

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3. *From* DR. LECHLER, *Professor in the University of Leipsic.*

MY DEAR BELOVED BRETHREN IN JESUS CHRIST,—With the most lively interest, and with candid sympathy, we look forward to your Conference, in which you endeavour to unite all the scattered branches of Presbyterian Churches. That surely is an undertaking which, in the whole course of Christ's Church, never has been heard of.

My studies in church-history have induced me, during five-and-twenty years, to investigate especially the development of Presbyterian and Synodical institutions since the Reformation till the present day. Besides, my work in different places of Würtemberg and Saxony have given me the opportunity of introducing as far as possible such Presbyterian principles into our Lutheran Church as were approved by experience in Reformed Churches.

We make use with thankfulness of institutions which have fallen to our share by the communion of saints, as a gift from your Churches according to the word of the Apostle: As every man hath received the gift, even so minister one to another, as good stewards of the manifold grace of God (1 Pet. iv. 10).

May the gracious God bless yourselves and your whole Conference! May it please him to make you a benediction for his Church on earth, far and wide, and also for ourselves in this country, in the name of our Lord Jesus Christ!

In true reverence, and in the communion of faith and charity, yours sincerely,

GOTTHARD LECHLER, D.D.

LEIPSIC, 26*th June* 1877.

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4. *From* DR. ZAHN, *Elberfeld.*
(*Translated by the Editor.*)

ELBERFELD, 29*th June* 1877.

To the Presbyterian Confederation convened in Edinburgh.

I SEND my hearty brotherly salutations to the assembled Presbyterian brethren, wishing them grace and help from God. As pastor of a free Presbyterian congregation, my heart cleaves in sympathy and love to all those who value the doctrines and the form of church-government taught by the great Calvin.

The Reformed in Germany are looking towards foreign countries, for the true reformed doctrine is so little defended in its own home that people are rather carrying on a pitiful contest for the Apostles' Creed, thus looking towards the veriest outposts of the conflict, sheer unbelief.

Beloved brethren, think of the few Reformed in Germany, maintain communion with them, and be faithful to them. The time is at hand in Germany when the great established Churches shall be broken up, and believers will meet together in small circles. Within these may the Reformed Confessors also be found. With heartfelt salutations to all,

DR. A. ZAHN,
Pastor of the Netherlands Reformed Church.

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5. *From* Rev. Professor Christlieb, Ph.D., D.D., *University of Bonn.*

Bonn, Prussia, *June* 22, 1877.

Honoured and esteemed Brethren in the Lord, —It is to me a source of much regret that, on account of the urgent duties of my office, I am unable to attend the General Conference of the Presbyterian Churches, nor can I even prepare a paper on any of the subjects mentioned in your programme. But I beg to be allowed to send you my cordial greetings from afar, and draw your attention to a matter which of late has often occupied my own mind, and which may result, under God's blessing, in a mutual benefit for our Churches, and strengthen the relations already existing between them.

Since the happy days of the Alliance in New York, which I will ever cherish in grateful remembrance, I have often thought that it might be very appropriate, and of the greatest practical importance, to supplement such and similar General Conferences by meetings composed of a few experienced and competent men, deputed by the different Churches to consult together, in a brotherly way, on special questions of a practical or technical (occasionally also of a scientific) character, or even on peculiar difficulties, which may be engaging the special attention of any of the Churches at the time.

The great variety of subjects of general Christian interest discussed at such large gatherings renders it unavoidable (owing to the limited amount of time), that other questions, which may have a peculiar interest for some members, because they are burning questions in their own Churches, shall receive but little attention, except through private and accidental discussion, and yet these members may have been led to attend the Conference chiefly through the hope of being benefited by the exchange of experiences regarding these practical questions.

Now, if such brethren could have a special opportunity, either during such a conference or after, of meeting representative men of the sister Churches, and of hearing through them the current opinions and experiences of these Churches about the matters which they have more particularly on their hearts, they might be able to carry home with them a far greater amount of blessing and materials of the greatest value, which might most beneficially influence their own Church in coming to a decision regarding points perhaps of vital importance. I need not say that I am not speaking of a direct or official influence of foreign Churches upon the affairs of another Church. Each one must, in her own sphere, be permitted freedom of legislation. I speak solely of a moral and material help lent in a spirit of brotherly sympathy, through *private* agencies, to a sister Church struggling perhaps about points which may have been settled long before, and quite satisfactorily, by other Churches, on which therefore they can offer their experiences as a practical help.

But, as it may often happen that practical questions of a burning character must be settled in a Church *before* a General Conference (either Presbyterian or of the Evangelical Alliance) can again take place, I would ask whether it would not be possible to appoint a Committee or Committees, composed of some enlightened and experienced British, Continental, and American brethren, for dealing, if called for, with practical questions coming to the front in the life of the Churches, *e.g.*, on Church Constitution, Administration and Discipline, on Church Service, Theological Education, Pastoral and Evangelistic Work, application of lay-agencies, and similar subjects, and, if it should be desirable, even for scientific subjects, such as Biblical Criticism, Apologetics, etc., which Committee should not cease with the Conference, but *should continue to exist permanently*, and thus form a focus from which the Churches might at all times, at least by correspondence, receive light and brotherly information, a source to which each Church might apply, at any time, in a private and confidential (or at most semi-official) way for advice about urgent questions or difficulties under which she might be labouring?

Allow me, dear brethren, to give a few instances to illustrate the real want and practical value of a medium or media of intercommunication between the Churches.

I start from the fact *that we actually know amazingly little of each other's Church regulations, methods, and customs*, so that we are obliged to ask the most simple questions about the existing ways of operation in the Church life of other denominations, questions on which even the most comprehensive University Library cannot help us, as it has been the case with myself and some esteemed Scotch brethren, with whom I had occasion to exchange notices on certain Church regulations. New scientific books will soon be translated and become quickly a common boon for the Protestant world. But customs and rules of a Church, and especially those of a more recent date, excellent as they may be, remain but too long unknown to, and owing to this ignorance of no real value to, foreign Churches.

When a Church, for instance, is discussing the very delicate question of creed-subscription, might she not perhaps be helped a little in hearing, through such a Committee, about the different regulations still in force in other Churches for admission of candidates into the pastoral office, and how they have worked hitherto in the respective Churches?

Or, if other constitutional questions of a fundamental character arise in a Church, and propositions are being made, perhaps contrary to the principles and experiences of all other Presbyterian Churches of a healthy character, and likely to hurt most essentially the future life of a Church, *e.g.* to give the right of voting in the election of the Presbyteries to thousands of merely nominal members, perhaps never going to Church since their first Lord's Supper, and belonging

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to the unorganised mass-parishes in some of our larger towns (in Berlin to parishes or congregations of 50,000, 70,000, even 90,000 souls), whilst there are no *strict* regulations securing the personal belief of the voters or their candidates even on the Apostolic Creed, and far less their adherence to the symbols of the Reformation, and to give to such large, but in the majority of their members often unbelieving, congregations even *more* rights and influence than to other well-organised but smaller congregations (propositions which were put and finally carried in our General Synod two years ago); or to take a question agitating us at present, the demand raised from certain quarters, that all phases of theological opinion, from the old Protestant biblical Orthodoxy to the most advanced modern Rationalism, should be publicly and officially acknowledged as having the same right of existing and spreading within our Church.

I say, if we could bring such and similar awfully momentous questions to the cognisance of our foreign brethren, simply asking whether they think it consistent with the vital conditions of a Church to accept such principles, and if we could receive from those brethren answers, as I may confidently anticipate, strengthening the good cause and indispensable rights of faith, and faith alone, within the Church of Christ, how greatly would we be helped in pointing to the dangers of such new constitutional experiments, or in protesting against the assumptions of modern unbelief, if we were thus backed by the influential voice and the moral weight of such a Committee representing the feelings of our foreign sister Churches. Can a greater service be rendered to a struggling Church than by assisting her to find the right and safe course at such a critical hour in her history, as when her constitution is being settled or altered?

To touch on some other points, how little do we know about the different modes of regular pastoral work going on in the various other Churches, individual care for souls, work among the young, dealing with inquirers, with the fallen and backsliders, enforcing Church discipline, about the different ways by which cold Churches are being revived, etc. New evangelistic agencies, even new forms of devotional service have been introduced from time to time in various Protestant Churches, whilst others have scarcely heard of it, and if they have, perhaps only through the misrepresentations of infidel political papers. Now, are there not weak points in the pastoral practice of several Churches (at least in our own); are not improvements in this or that respect felt by the Churches themselves as most desirable, yea, as not to be deferred any longer? And is it not true that other Churches have received their peculiar gifts and advantages or experiences (perhaps in the very same branches in which the former are lacking), not only for the benefit of their denomination, but also in some measure for that of the universal Church of Christ?

May it not, therefore, prove a source of great blessing if a few competent and experienced and humble Christians of different Churches, each one bearing the peculiar spiritual and practical wants of his Church on a devout heart, should meet occasionally together, and consult in an earnest, prudent, and praying spirit about the best ways how they should be dealt with? We are, perhaps, when we come together in large assemblies, too much inclined to exhibit the *bright sides* of our Church life, or of our scientific exertions; but then there are times when it is very necessary to open also the deep *wounds* of our Churches privately, and to ask, Brethren, have you no oil for them?

Again, some of us may have to lecture occasionally on Church statistics. We find ourselves sometimes at a loss where to gather trustworthy materials, and to discover the present position, statistical figures, and future prospects of all the different Protestant Churches, especially of those which are not in the habit of publishing official yearly accounts. There is, so far as I know, not even a strictly reliable book yet written, and continued to the present time, on such subjects as the modes of holding divine service, administering the sacraments, admission of members, etc., as practised in all the Evangelical Churches (including the minor sects) of to-day. Now such a Committee could also direct inquirers to the sources from whence reliable and official information could be derived. And is it not a fact, gentlemen, that the relations of the different Protestant Churches of the world are in our times far more numerous than at any time since the Reformation? Consequently, the want of such a *fraternal information Committee* will be more and more felt as these relations grow closer.

I beg, therefore, to submit to your kind consideration, whether such a Committee or Committees as I have suggested (say, for the beginning, one Sub-Committee in Edinburgh, one on the Continent, and one in New York), consisting of a few leading and competent men, *at first only of the chief Presbyterian Churches*, might not be formed at once, ready to meet from time to time (either in connection with the General Conferences or at other suitable times), or to exchange, at least by correspondence, experiences in regard to practical Church life, or to give information to those who may appeal for it.

Should this proposal be adopted, and in whatever way you may think best, be carried out, and should such Committees prove as useful as I expect, of course *other Protestant Churches might be invited to join*, so that the whole field of evangelical *sound* Protestantism might by and by be represented and searched through for practical advice. Praying that the Lord may abundantly bless your meetings and deliberations, I remain, honoured, and dear brethren,

THEODORE CHRISTLIEB.

[In acknowledging this important letter, attention was drawn to the restriction placed by the Constitu-

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tion on the range of topics to be discussed by the Council. It was further stated that several of the more practical and other points on which information was sought might very probably be taken up by the statistical and other Committees, appointed by the Council. And it was indicated that the more important suggestions of the letter, designed to lead to operations outside the Council, might be better considered after opportunity had been given for its perusal, and for conference among friends on the whole subject.]

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6. *From* DR. AUG. EBRARD, *Professor in the University of Erlangen.*

ERLANGEN, BAVARIA, *25th June* 1877.

To the Reverend Assembly of Representatives of the Presbyterian Churches at Edinburgh.

DEARLY BELOVED BRETHREN IN THE LORD,—The information which my dear friend Professor Dr. Schaff gave me about your proposed meeting excited in my heart the utmost interest, and if not invincible hindrances hold me back, I would be coming to Edinburgh, in order that the small remnant of the Presbyterian Reformed Church of Germany might not be in want of representation.

You know well, reverend brethren, that a century ago several established Reformed (that is, Presbyterian) Churches yet existed in Germany, viz., in Hessen-Cassel, in East Friesland, in the Palatinate; in the counties Tecklenburg, Solms, Nassau-Siegen, Meurs, etc.; in the towns Emden, Wesel, Bremen. Moreover, there existed an important Presbyterian Free Church on the low Rhine in the Duchy Jülich-Cleve-Berg and in Westphalia, and—last not least—the great number of Colonies of French "refugees." At the present time—from all that a little poor remnant is left! The Reformed Churches in the Palatinate and on the low Rhine are entangled into the "Union" (betwixt Reformed and Lutherans), and if a number of parishes on the low Rhine kept their Reformed doctrine and rite, yet they have retained neither their proper synodal band nor their pure biblical Presbyterial order and constitution; they submitted to the Sovereign as *summus episcopus*, and to his consistories, and adopted a constitution more democratical than Presbyterian. The Churches of East Friesland and Hessen also are upon the point of joining the Union. By the last census of the population of the kingdom of Prussia (1875), there were betwixt 25,742,000 inhabitants, 465,120 members of the Established Reformed Church, and 35,080 of separated Reformed Churches, but *thirteen millions* members of the United Church. Out of Prussia there exists a small Established Reformed Church in the Principality of Lippe Detmold, a parish at Lubeck, two colonies at Frankfurt, some few parishes in the kingdom of Saxony, and our little Reformed Church in Bavaria (east of the Rhine), consisting of seven small parishes (flocks). This Church, whose *praeses moderaminis* I am at the present time, has kept its Presbyterian constitution, and is governed by a Synod, which only in exterior matters is subjected to the inspection of the Royal Lutheran *Oberconsistorium*, but is sovereign and independent in matters of dogma, rites, and Presbyterial orders. Our seven flocks have as common Confession the Heidelberg Catechism; several of them (French colonies, for example the nine), keep besides their Confession of Rochelle (Conf. Gallica), and all our flocks stand firmly upon the creed of our ancestors. Far worse is the state of the dispersed parishes and colonies of *Northern* Germany; for unbelief and neology entered into some of them (viz., Leipzig, Göttingen) especially under the form of the *Protestantenverein*, and in Bremen and Lippe-Detmold the faithful party is in strong conflict against an infidel party.

You will see, dearly beloved brethren, that we can offer you scarcely more than single boards of a wreck, some sounds, some fragments, while on the contrary, we can receive many blessings and great corroboration from you. I believe that it would not advance your aim of a Confederation, if *already now*, representatives of our German Churches would be sharers of your deliberations; they might bring more difficulty and confusion than promotion. But I hope that when your Confederation will be consolidated for Great Britain and America, and perhaps also for France, you will be a mighty and important centre for the ruins and fragments of our German Reformed Church—a centre, to which we then can join, and from which infinite blessings can overflow to us. In this view, and upon all accounts, I wish you with all my heart the benediction of the Lord, and I pray him that he may rule above your treatings with his Holy Ghost. I have the honour to remain, reverend brethren, yours very sincerely,

DR. AUG. EBRARD,
Pastor and present Praeses Moderaminis.

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6. *From* SUPERINTENDENT DR. NEUENHAUS, *of Halle.*

Superintendent Dr. Neuenhaus of Halle sends, in behalf of the scattered German Reformed Churches of the Prussian Province of Saxony, the cordial greetings to the Presbyterian Council, with the fervent prayer for its success in binding more closely together the branches of the Presbyterian family, and in spreading the pure gospel to the ends of the earth. He regrets that home duties prevent him from personal attendance.

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7. *From* PASTOR DALTON *of St. Petersburg.*

Pastor Dalton, in a letter to a friend, says he has been appointed "Manager of the Field Hospitals of the Evangelical Field-Diaconate of Russia, to be established in Roumania." In other words, the members of the German Evangelical Church of St. Petersburg are establishing Field Hospitals, and sending deaconesses to Roumania, and as Pastor

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Dalton is to superintend the whole undertaking, he cannot therefore be present at the Council in Edinburgh.

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8. *From leading Ministers and Laymen of the Reformed Church at Basle.*

To Professor Blaikie, D.D., *Convener of the Committee for the Presbyterian Alliance, Edinburgh.*

Dear Sir and Brother in our Lord Jesus Christ, —Having been invited directly, and by our friend Dr. Schaff of New York, to participate at the meeting of the Presbyterian Alliance, but being in the impossibility of leaving in the first days of July, we feel heartily bound to assure you of our particular interest in your tendencies.

We are in Switzerland in very disturbed circumstances, the infidel party (called Reformers) asking for a place in our Churches as a right, and being helped by governments and radical agitators.

In some parts of Switzerland they have even the majority, and in other parts of our country it has arrived that decided and avowed infidels have been elected pastors.

The true members of the Reformed Church still cannot think it their duty to relinquish the Church, but they have united in a free confederation, and as the old Swiss Confessions are no longer in force with us, they have put forth a short consensus of principles which we send you as a feeble specimen of the kind. Still you will find that these principles are pretty the same with those of the French Reformed Synodus of 1872.

And so we pray you that you may think in your prayers of those of your Reformed brethren and Churches who are distressed just now, and who look up to the Lord, to whom we also pray, that he may be present and bless your Alliance.

In the name of a number of members of the Church of Basle.

Adolphus Chrieb, late Counsellor of State.
T. Riggenbach, D.D., Professor of Theology.
W. Ecklin, Pastor of St. Martin's Church.
A. Sarasin, V.D.M.
R. Anstein, Minister of the Hospital.

Basle, 20*th of June* 1877.

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9. *From* M. Coulin, *Genthod, Geneva.*
(Translated by the Editor.)

Genthod, 2*d July* 1877.

Dear Brother,—Man proposes and God disposes. It has been his will that I should give up this journey, from which I was promising myself so much enjoyment and so much profit. I have had much difficulty in taking my part, but I submit, saying to myself, Decidedly it is not his will. I shall know some day why.

Though I am almost never unwell, I have been suffering for the last eight days from a slight ailment in my throat, which I attributed to the heat, and which on Sunday turned into a general illness, accompanied with severe headache, much fever and derangement of system. I was able to preach yesterday, but had to go to bed immediately after, and to-day, Monday, I am still in the same condition. To travel by rail in the state in which I was yesterday evening would have been a grave imprudence; it would have exposed me to the risk of becoming seriously ill on the road, more especially as we have here at this present moment an epidemic of which I might have been carrying away within me the germ. But at the same time, I must acquiesce, repeating to myself, God has not willed it, God has not willed it. My heart did bound with joy at the thought of being in the midst of you, and of seeing again the Scotland which I love so well, and so many dearly beloved brethren, with some of whom I am personally acquainted, and others of whom I know by name. Let me mention very particularly the venerable Dr. H. Bonar, who so kindly offered me his hospitality, and whom I remember to have seen twenty-five years ago. Mention me also to Dr. Mitchell, who invited me cordially to spend some days in his house; to Dr. Crosby of New York, who allows me to reckon him among my friends, and to very many others.

I could have wished to speak to you in French or in bad English, of our ecclesiastical and religious situation, so different from yours, and so difficult to understand, which I can only compare to a chaos which ought to precede the re-establishment of order. Our people are lost to all religious habits, and we are in a condition of deep indifference. The causes of this are various; the principal cause, however, is the profanation of the Sabbath, in consequence of the universal practice of holding all public and patriotic festivals on that day. Our people have no love for the church, and in this respect the Free Church is no better off than the other. It contains only 624 members, and possesses 4 pastors and 5 theological professors. The National Church numbers 46,036 members, and has 34 pastors, of whom 10 are rationalists. But on the other hand, the efforts made in the direction of evangelistic work, in which the pastors of the Free Church, and the evangelical pastors of the National Church, join in perfect harmony, give very satisfactory, very gladdening results. I would like to speak to you of the efforts which our Evangelical Union Society is making in its struggle against a rationalistic consistory. In fine, the ecclesiastical situation is deplorable, but we have much to gladden as regards the progress of the kingdom of God. Struggle and difficulty are the conditions of progress and of life. It is never good, either for individuals or communities, to remain as we are. Adieu! My dear brethren, I see you, I picture to myself your beautiful meeting. I ask God to bless you. I entreat you also to pray for me.—Yours devotedly in Christ,

F. Coulin.

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No. IV.

REPORT ON THE STATISTICAL AND GENERAL CONDITION OF THE PRESBYTERIAN CHURCHES THROUGHOUT THE WORLD.

On Wednesday, 4th July (see *ante*, page 76), in laying this Report before the Council, Dr. Blaikie said:—I have now the honour to submit to the Council the Report I hold in my hands, which has been put in type at the eleventh hour, for the convenience of the Council, but cannot be said to have obtained the formal sanction of the Committee. In giving instructions for the preparation of this Report, the Committee were desirous of having ready for this meeting a general view of the Churches, with such notices of their history and present condition as might serve to give an intelligent knowledge of them to the members of the Council. They saw that one of the first things that would naturally be desired by so many strangers would be to know about one another, and about their several Churches, and that much time would be saved, and progress toward acquaintance made, if a sketch like the present were prepared beforehand. The task was committed to my hands, but the materials have been so long of coming in, and the task of translation, supplementing, and revision, has taken so much time, that the document is necessarily somewhat crude and imperfect as it is now placed in your hands.

Permit me, however, to ask the special attention of the Council to one or two points. In the first place, this document will show clearly how very different has been the lot of some Churches, in relation to freedom and other conditions, from that of others. No old Church escaped persecution, and attempts were made in every case, on the part of the civil power, to restrict the liberty of the Churches; but in the case of the Scottish and other Churches, these attempts were early resisted, and, to a large extent, overcome. The Anglo-Saxon Churches, though not wholly exempt from interference, conquered what was certainly comparative freedom; and the manner in which they have grown and prospered, and the influence which they have been enabled to exercise, attest the value of the struggles with which some of these Churches have been familiar. On the other hand, as a rule, the Continental Reformed Churches have been exposed, during all their history, to interference and repression, and often to bitter and exhausting persecution. Many of them have been reduced to a very small remnant. But in most cases, a faithful remnant has been continued, to keep alive the ancient spirit. Such Churches as those of the Waldenses, Bohemia, and Hungary, appeal very strongly to the Christian sympathies, especially of the Churches of Great Britain and America. For my part, since I went last year to visit those Churches, I have never been able to divest myself of a heavy burden of anxiety, and I earnestly hope that my feeling will be shared by all the Council, and that one of the practical results of the present gathering will be a more lively interest in these down-trodden Churches, and a more strenuous endeavour to aid them in any way that may be in our power.

Another thing to which I would desire to call the especial attention of the Council, is the condition of some of the Churches in the newer Colonies of Great Britain. In these Colonies, the greatest of all the difficulties of the Presbyterian Churches is the obtaining of suitable ministers. Every one knows that the circumstances of young Colonies are not very favourable to the raising-up of a native ministry; yet, for the most part, it is in this direction that the Churches there are moving. Some of these Colonies are looking wistfully to this Council. Two of them have addressed special communications to it. The Presbyterian Church of Queensland has been most eager and persevering in endeavours to press its condition and wants on the Council. A letter, addressed to myself, has been printed, and copies of it are now in the hands of members. Another—the Presbyterian Church of New South Wales—has also sent a printed communication. It is for the members of Council to say how these communications are to be regarded. The representatives of the Churches present will have as full opportunities as the pressure on the time of the Council allows, of backing the representations of their constituents; and I hope, at the very least, that the Council will have a much more vivid sense than formerly

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of the wants and difficulties of these Churches. For my own part, I do not very well see how the Council, at least at this its first meeting, can directly help them. I think that the duty of doing so lies with the mother Churches in Great Britain, and I hope that the very fact of the Council having been appealed to, will stimulate these Churches to suitable effort. Probably, it will be well to let these communications be dealt with by the Committee which has been intrusted with the answering of other letters sent to the Council; and before another triennial meeting, it may perhaps appear more clearly whether anything can be done directly by the Council itself.

A third thing, which I desire to notice, is the statistical return of missions. This is necessarily very imperfect, but it will give an idea of the state of the case; and probably the Council, before its close, will adopt some means for obtaining, ere its next meeting, a much more comprehensive report on the whole subject of missions.

The Report was then laid on the table, and after conversation (see Proceedings), the suggestion of Dr. Blaikie was agreed to, as to the communication from Australia.

Since the Report was presented to the Council, it has been revised. Several supplementary documents have been received, bearing on the condition of the several Churches; and these are now printed in the shape of "Addenda" to the Report.

INTRODUCTION.

PRESBYTERIAN CHURCHES are usually distinguished for three things: their Augustinian or Calvinistic creed, their simple worship, and their popular government, in which the laity have a share; while the basis for all is emphatically the Word of God.

In a more limited and strict sense, the term "Presbyterian" is applicable to the form of Church-government. "Three elements exist in the Presbyterian system,—the authority of the presbyters, more especially as subordinate to no office-bearer of higher rank in the Church; the representation of the laity in its government; and the provision made for its external unity in courts of review."—(*Encyclopædia Britannica*, 8th edit., Art. PRESBYTERIANISM.)

These elements distinguish Presbyterianism, more or less, both from Episcopacy and from Congregationalism. That the Church should be governed by a body of elders; that in every congregation, besides one or more men set apart to labour in word and doctrine, there should be several appointed to aid in ruling, though not separated from the ordinary employments of life; and that the proceedings of these bodies of elders should be subject to the review of courts of elders, rising one above another, and culminating in a supreme court or synod,—are the fundamental principles of Presbyterian Church-government.

As between Presbyterians and Episcopalians, the question turns on whether the office of elder or presbyter really is the highest in the Christian Church, or whether there is not another office, that of bishop or prelate, superior to it. In a general way, those who hold that there is no permanent office in the Christian Church superior to that of presbyter, may be set down as Presbyterian; and those who hold that there is a superior office in the Church, that of bishop or prelate, may be ranked on the other side.

It is admitted, even by many Episcopalians, that, so far as Scripture indicates, the primitive Church, constituted under the apostles, was governed by elders. The office of apostle was temporary, and some other temporary arrangements were resorted to in the peculiar circumstances of the Church. But everywhere in settled churches there was a body of presbyters or elders; the terms presbyter and bishop were applied freely to the same individuals; and when the presbyters were addressed together, as those of Ephesus were addressed at Miletus, there was no hint of one of them having authority over the rest; they were called equally to feed and care for the Church over which the Holy Ghost had made them overseers (Acts xx. 28).

Before the end of the second century the Church had departed from her early simplicity. The bishop had been raised above the presbyter; by and by the whole authority of the Church was committed to his hands, and in process of time the system culminated in the supreme Pontiff or Bishop of Rome. Episcopacy became the only prevalent government of the Church, although in some cases, as among the Culdees and the Waldenses, government by presbyters continued to prevail.

When the Reformation took place in the sixteenth century, the attention of the Reformers was much more occupied with the promulgation of saving truth than with the question of Church-government. But the Protestant Churches necessarily assumed an organisation of their own, and it is an instructive fact, as showing the tendencies of that great movement, which sought to bring back the people in all points to the authority of the Word of God, that the restoration of the office of prelates in the Church was not contemplated by the Reformers. The theory of Apostolic succession was indeed wholly discarded by them; they had an especial dislike to the notion of a *priesthood*, and they naturally favoured a system which gave to Christian laymen* a share of the government, and checked the formation of a priestly caste.

* The word "layman" is liable to be misunderstood. Among Presbyterians it does not denote one who assumes Church functions without being duly called and ordained, but one who, by his office in the Church, is not necessarily separated from secular pursuits. High Church writers speak scornfully of laymen governing the Church; this proceeds from the old feeling that worldly business is essentially profane, and fitted to contaminate the servants of God. The Presbyterian idea that men may at once hold office in the Church and be engaged in secular business implies that an honest calling prosecuted in a Christian spirit is not common or profane, and may most suitably be associated with an ecclesiastical office.

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Usually, therefore, when left free from external control, the Churches inclined to the Presbyterian model. The influence of Calvin was strongly exercised in this direction. The Churches that were distinctively known as the "Reformed" adopted this system. But even the "Lutheran" Churches, so called from their adopting Luther's views with regard to the sacraments and some other points, did not restore the office of prelate. The "superintendent" in the Lutheran Churches is not properly a bishop; in all affairs of higher moment he is subject to the instructions of the "Consistories," in which laymen constitute a part. The Church of England is almost the only Protestant Church in which the office of prelate has been preserved, to the exclusion alike of the ordinary clergy and the laity, in the ordinary government of the Church; but it is well known that this arrangement was the result of political considerations, and not of the convictions of the English Reformers. In the Reformed Church of Scotland, as settled under John Knox, the office of superintendent was maintained for a time, and in some of the Reformed Churches on the Continent it continues to this day; but no superintendent is intrusted with the powers of a prelate; the authority intrusted to him is mainly for executive purposes, and it remains true that in these Churches there is no office superior to the presbyter.

In the main, the Continental Churches termed "Reformed" adhere to the Presbyterian system of government, while the "Lutheran" cannot be said to renounce it. In the case both of the Reformed and the Lutheran Churches, it is to be remarked that they have seldom been left at liberty to give full effect to their convictions on Church-government, the State having claimed the right, through the Consistories or otherwise, to control the administration. For this and other reasons there may be found in certain Reformed Churches features which are hardly presbyterial, but which the Churches have not had liberty to change.

In a survey of the history and present condition of the Presbyterian Churches, and especially of their active operations, this fact ought to be kept in view. If Presbyterian Church-government be a thing of value, its value must be shown by its fruits. It ought to be seen that the Presbyterian system tends better to preserve the great fundamental truths of revelation, and the spiritual life and prosperity of the Church; that while preserving order, it secures justice and freedom to all the people; that it promotes a profound reverence for all that is truly sacred, especially the Bible, the Sabbath, the public worship of God, and the sacraments and other ordinances of the Gospel; that it supports the authority of the State, and tends to the advancement of civilisation and social order, the education of the people, the culture of the intellect, the elevation of moral character, the purity and happiness of domestic life; that it fosters a large-hearted and expansive spirit, looking abroad on the world, and in the true spirit of self-sacrifice seeking to carry the gospel to every creature; in a word, that, rendering all honour to the Church's exalted Head, it is an effectual instrument for accomplishing the glorious ends for which He lived and died. No one can attempt to estimate the actual results of the Presbyterian system without a painful sense of shortcoming, and a deep conviction how greatly the best system is marred by human infirmity and corruption. But at the same time it is believed that wherever that Church has had fair conditions, it has by God's help accomplished these results in a very memorable degree. Where it has accomplished least, it has been hindered most. Had it enjoyed the same facilities in all lands which it has had in some, the results would have been more uniform, and the testimony to its benefits more emphatic.

In surveying the actual condition of the Presbyterian Churches of the World, we find five leading divisions of the field:—I. The Continent of Europe. II. The United Kingdom of Great Britain and Ireland. III. The United States of America. IV. The British Colonies. V. The Heathen World.

DIVISION I.—THE CONTINENT OF EUROPE.

The Countries that demand our attention in this division are—

1. Germany.	3. France.	5. Belgium.	7. Hungary.	9. Russia.
2. Switzerland.	4. Holland.	6. Italy.	8. Bohemia.	10. Spain.

I.—GERMANY.

THE country which gave birth to the Reformation, and from which the glorious light of the Gospel flashed out to so many lands, must ever command a grateful place in the hearts of Protestants, and its religious condition must be viewed with deep and affectionate, even though sometimes it be with painful interest.

No uniform form of Church-government was agreed on at the Reformation for the various States of Germany. This was left very much to the princes and other men of influence in each State. The unhappy division between the "Lutherans" and the "Reformed" caused a permanent and painful separation. Many efforts were made to bring the two together, and the Reformed, in particular, often exerted themselves, though not successfully, to conciliate the Lutheran brethren. Mosheim, himself a Lutheran, frankly acknowledges this, and amongst other endeavours, makes special reference to the efforts of John Duræus (Dury), a Scotchman, who "for more than forty years, from 1631 to 1674, laboured with incredible fortitude and patience, by writing, persuading, admonishing, in short in every way that could be thought of, to put an end to the contests among the Protestants." The union of the Reformed and Lutheran communions in Prussia and in other States of Germany was at length accomplished, in the

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first quarter of the present century. It is only partially, and especially in certain districts, that the German Church can be called presbyterian; but it is an instructive fact, that in districts like Rhenish Prussia and Westphalia, where there is most of the presbyterian government, there is most also of evangelical faith and life.

For the following very complete sketch of the constitution of the principal German Churches, and statistics of their present condition, we are indebted to Pastor O. Erdmann, Inspector of the Evangelical Society for Germany. For a special report on Presbyterian Churches in Germany, see Addenda No. I.

I.—SKETCH OF THE CONSTITUTION OF THE PRINCIPAL GERMAN CHURCHES.

Each German State and each Free City has a Church of its own, in which the princes or the magistrates, by whose co-operation the Churches were reformed, have to some extent, since the Diet of Speyer in 1526, enjoyed the supreme administrative power. This power they generally exercise by proxy, *i.e.* through the Minister of Worship (Prussia, Baden, Saxon Altenburg, Grand-duchy of Hessen, Mecklenburg, Würtemberg); in other cases through the supreme Church-council or Oberkirchenrath (Prussia, 1849, 1850; Mecklenburg-Schwerin, 1849; Baden); or through the general superintendents, the Consistories and superintendents. To some extent, likewise, for the last twenty-five or thirty years, the Governments have shared the administration of the Church with the district, provincial, and general synods (Prussia, Würtemberg, Baden, Bavaria, Oldenburg). This form of Church-government is called the *consistorial* (Konsistorialverfassung).

The German Churches have derived much benefit from the hands of the princes; but the fact of their exercising the right of control has often hindered the development of the energies, the liberality, and the practical sense of the lay-element and the members of the congregations at large, as well as prevented the co-operation of the ministers and the people in church work. Like the noble king Frederic-William IV. of Prussia, who longed to resign his episcopal functions into the proper hands, some of the best princes have felt the necessity of giving more self-government and liberty to the Churches, and the presbyterial and synodal constitution in the newly developed form in which it has been given in Prussia, is an endeavour in this direction.

In some of the Reformed Churches, as in the Palatinate, the mode of government is similar to that of the Lutheran Churches, but in others the presbyterial and synodal constitution was developed.

The presbyterial and synodal constitution was transplanted by fugitives, members of the French and Walloon congregations in London (which John à Lasco had organised according to the form he had set up in East Friesland), to the lower part of the Rhine, to the duchies of Jülich-Cleve-Berg and Mark, which form now the northern half of Rhenish Prussia, and a part of Prussian Westphalia; it was recognised and developed by the Congress of Wesel (1568), and the Synod of Emden (1571), was introduced into the duchy of Nassau (Synod of Herborn, 1586), and with some modifications at the end of the seventeenth century, adopted even by the Lutherans in the territories of Cleve and Mark.

This form of Church-government was, in 1835, confirmed by the Kirchenordnung for the Churches in Rhenish Prussia and Westphalia. These Churches, the Lutheran as well as the Reformed, are essentially presbyterian, *i.e.* besides the ministers each congregation has a body of elders and also of deacons. The duty of the elders is, along with the ministers, to take the oversight of the congregations, and further their well-being in all respects, especially by Christian discipline. The deacons serve the church by works of love for the poor and afflicted. The ministers, elders, and deacons form the presbytery of the congregation (the Scottish kirk-session), the duty of which it is to advance the edification of the church, to promote whatever is good, and to discourage all that is evil. The members of this presbytery are elected for four years. Besides the presbytery there is, in larger congregations, a more numerous *representative body* (die Representation), the number of which varies according to the size of the congregation, and may amount to sixty, seventy, or more members. This body has to consult and decide in matters of greater importance, and especially when ministers or elders are to be elected. In the Reformed-Calvinistic Lippe-Detmold, in 1851, such a representative body was instituted besides the presbytery.

All the ministers and one deputy from each congregation form the *district synod* (the Scottish presbytery), which meets yearly under the superintendent, who is elected freely for six years by and from the members of the synod. His most important duties are: the oversight of the ministers and presbyteries, the administration of the property of the congregations in the district, the exercise of discipline, the information and encouragement of the members as to the home-mission work of the district, and the preparation for the next provincial synod. The superintendents, along with deputies from the district synods (each of these sending one minister and one elder), form the *provincial synod*, the president of which is elected for six years, and which has for its special function to watch over the doctrine and the spiritual affairs of the Church. The proceedings of the synod require however to be confirmed by the competent authorities of the State. The provincial synod meets every third year, but on extraordinary occasions it may be convened by the president. The control of the affairs of the Rhenish and Westphalian Church is in the hands of the Minister of Worship, the Consistory of Rhenish Prussia, and that of Westphalia, and the Government of the Province. The general superintendents of Rhenish Prussia and Westphalia, who are appointed by the King, act along with the Consistories, but are independent of them.

In BADEN similar provincial or diocesan and general synods have existed since the union in 1821. The diocesan synods are held every third year, the general every seventh. Two-thirds of the body of the diocesan synods are ministers, and only one-third laymen, who are not elected by the representatives of the congregations, but by electoral districts. To the general synod two dioceses send one minister, and the ruling elders; (Kirchengemeinderäthe)—four dioceses send one layman, who, however, must be a member of a representative body of the Church. The Grand-Duke nominates a president, a theological Professor of the University of Heidelberg, and some lay and ministerial members, to the highest Church council (Oberkirchenrath). The synod has a legislative, disciplinary, and consultative character, and it has the initiative in the government in the Church. Without its concurrence no law can be enacted bearing on the government, doctrine, and worship of the Church.

In WÜRTEMBERG yearly diocesan synods were instituted by the edict of the 18th November 1854, to take care of the moral and spiritual welfare of the congregations, and of the poor throughout the diocese, control the ministers and the elders, and consult on matters of importance. These are composed of all the ministers, and of as many elders of each congregation as it has ministers. These are to be elected by the representative body of the congregation, the so-called Church councillors. A select committee has in the interval the direction of the affairs of the dioceses.

In BAVARIA ON THE OTHER SIDE OF THE RHINE, according to the Union Deed of 1818, there are diocesan and general synods. The number of the lay deputies varies with the number of the evangelical inhabitants of the diocese, so that the lay element preponderates. The yearly diocesan synods have partly a function of oversight, and partly of consultation. The general synod meets every fourth year, and has the right of resolution, and expressing its wishes when there is a vacancy in the Consistory.

In BAVARIA ON THIS SIDE OF THE RHINE yearly diocesan synods are held for consultation and for the election to the general synod. The whole of the ministers and an equal body of elders, elected by the officials of the congregation, take part. The general synod is composed of one ministerial deputy from each diocesan district, one elder from every two diocesan districts, and one deputy of the Theological Faculty of Erlangen. The general synod has only the right of advice, resolution, and protest.

Similar district and general synods are in LUTHERAN

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OLDENBURG, HESSEN, and MECKLENBURG. The Lutheran Churches of the province of HANOVER and of NASSAU, though their territory belongs now to Prussia, have still synods for themselves.

The obvious benefits of the presbyterial and synodal constitution in the Rhenish and Westphalian Churches, the fuller co-operation there of ministers and elders, the greater activity of the laity, the room afforded for the exercise of discipline, the variety of home-mission work, and the facility for checking rationalistic tendencies, which had given the Rhenish and Westphalian Church so great a power and influence, were so apparent that it would have been impossible for the leading authorities of the Prussian Church not to desire to extend this form of government, modified by the consistorial constitution, over all the old provinces of Prussia. Consequently, by a royal order on the 29th June 1850, the institution of the general Church Courts (Gemeindekirchenrath) was introduced into all the old provinces of Prussia; and by another royal order of the 10th September 1873 it became definitively the platform for the congregations and synods there, while an extraordinary general synod for these provinces was announced. This synod was appointed by royal decree to consist of the eleven general superintendents, of twelve deputies of the theological and the juridical faculties, of thirty members to be elected by the King, and of 150 members of the eight provincial synods, who were to consist of not less than of one-third of laymen and one-third of ministers. This general synod met for the first time from the 24th November to the 18th December 1875. It is to meet every sixth year. It is not difficult for the members of the Lutheran and the comparatively few Reformed Churches in Prussia to meet in the same synods, because the Union movement has not only given rise to a common legislative and administrative basis, but prepared the members and congregations, notwithstanding all the value they assign to their particular creeds, to lay greater stress upon that which they have in common than upon that on which they differ.

The Lutheran Churches have the Confessio Augustana Invariata from the 25th June 1530 (or the Augustana Variata from 1540), the Apologia Confessionis Augustanae, the Articuli Smalcaldici, the Catechismus Minor and Major Lutheri, and the Formula Concordiae (1577). The Reformed Church has the Heidelberg Catechism (1563), which it highly values. The authority of these creeds, the Minor Catechism and the Confessio Augustana perhaps excepted, is not binding in all the details; and in the ordination vow no declaration of allegiance to the symbols is expected from the young minister, so that some of the creeds have nearly disappeared.

A Union tendency showed itself early in the German Church, and attempts were made to bridge over the gulf which began to deepen between the Lutherans and the Reformed, in consequence of the differences on the doctrine of the Lord's Supper. The so-called Concordia of Wittenberg (1536), and the Augustana Variata of 1540, with which also the Reformed agreed, are prominent proofs of this. It would be scarcely possible to exhibit a full and essential distinction between the Lutheran and Reformed Churches in Germany, so that at the peace of Westphalia, which terminated the Thirty Years' War (1648), the Reformed were reckoned amongst the adherents of the Augsburg Confession.

The Elector John Sigismund of Brandenburg, while accepting the Reformed creed in 1614, did nevertheless adhere to the Augsburg Confession, like the Brandenburg and Hessian theologians, at the Leipzig Colloquium in 1631, and his successors, the princes of Brandenburg and Prussia, who remained in the Reformed Communion, always cherished a desire to bring their evangelical people to a better understanding, and if possible, a union in the government and worship of the Churches.

It is to be regretted that the Union movement in Prussia, being begun and promoted by the kings, was not hailed by all parties, and that it was earnestly opposed by many; but nevertheless it gained more and more ground, and its progressive stages are shown by the royal decrees of 26th September 1817, 28th February 1834, 6th March 1852, 12th July 1853. There is no doubt that in the Consistories and Supreme Church Council (Oberkirchenrath) the Prussian Church bears in some way the stamp of a united Church, in which the interests of the congregations, whether having a predominant Lutheran or Reformed character, are represented and defended, and where the members partake of the Lord's Supper in the same church. The union of the Reformed and Lutheran Churches took place, not only in old Prussia, but in the former duchy of Nassau, in Anhalt-Bernburg, Dessau, Birkenfeld, Baden, in the former electorate of Hessen, in Saxe-Weimar, in Hildburghausen, in Waldeck, Würtemberg, and in one part of the Grand-duchy of Hessen. In East Friesland the union has extended only to the government, and not to the worship or the doctrine; in Rhenish Bavaria, in the union deed, stress is laid on the common scriptural ground of the Churches.

II.—STATISTICAL NOTICES.

(*A.*) CHURCHES.

(1.) EVANGELICAL CHURCH.

(*a.*) PRUSSIA.—On 1st December 1875 the German Empire had 42,756,910 inhabitants, of whom 25,600,000 were Evangelicals, 14,900,000 Catholics, and 512,000 Jews. Prussia alone had 25,723,754 inhabitants, of whom 14,236,762 called themselves Evangelicals (the United Church is generally nominated Evangelical, although it has predominantly a Lutheran character), 1,489,875 Lutherans, 226,537 Reformed, 104 "Presbyterians" (so called), 800 Anglicans, 733 Methodists, 2502 Old Lutherans, 2140 Separated Lutherans, 3423 Apostolical Catholics or Irvingites, 1601 Moravians, 22,768 People of a Second Baptism, 8818 Baptists, 13,950 Mennonites, 59 Friends, 8,286,449 Catholics, 1720 Old Catholics, 1800 German or Christ Catholics, 1388 Greek Catholics, 3651 Free Congregationalists (who have given up all connection with the orthodox congregations, and the positive Word of God), 19,437 Dissenters, and 45 members of other denominations—altogether were 24,313,559 who bore the name of Christians; 323,587 were Jews, 20 Mohammedans, 52 members of other religions, 16 had no confession, and in 4389 cases no mention of any religion was made.

In the *eight old Prussian Provinces* were, in 1874, 12,275,272 Evangelicals (1st Dec. 1871), of a population of 20,246,671 (1st Dec. 1871), and 5452 Evangelical parishes, 9412 Evangelical churches and chapels, and 6581 ministers. *Rhenish Prussia* alone (Hohenzollern included) had 908,633 Evangelicals out of 3,644,905, 450 Evangelical parishes, 561 Evangelical churches and chapels, and 594 Evangelical ministers. *Westphalia* alone had 806,464 Evangelicals out of 1,755,175, 322 Evangelical parishes, 436 Evangelical churches, and 422 Evangelical ministers. On the average in the churches of the eight old Prussian Provinces, 1304 persons come to one church, 1865 to one minister; in Rhenish Prussia come 1620, in Westphalia 1850, to one church, and 1530 in Rhenish Prussia, and 1911 in Westphalia to one minister. In the old provinces are 413 electoral districts (the army districts included), and 389 districts for synods; in Rhenish Prussia and Westphalia alone are 20 superintendents.

Of the *new Prussian Provinces*, HANOVER (in 1871) had 1,713,711; 943 Evangelical parishes, 1573 Evangelical churches, 1111 Evangelical ministers, and 102 superintendents. Each parish had an average of 1817, each church or chapel of 1100, each minister 1400 persons. In the former *Electorate of Hessen* were 988,041 Evangelicals, 652 Evangelical parishes, 1284 Evangelical churches, and 681 ministers; on an average each parish 1515, each church 769, each minister 1450 persons. There are 30 superintendents.

In *Schleswig-Holstein* there were, in 1871, 984,972 persons, 383 Evangelical parishes, 116 churches with 398 ministers; on the average each parish had 2571, each church 2367, each minister 2475 persons. There are 27 superintendents.

In each Prussian province there is a Consistory; and the Evangelical churches in the eight old provinces are under the control of the Oberkirchenrath.

(*b.*) OTHER GERMAN STATES.—BAVARIA had, 1st Dec. 1875, 5,024,832 inhabitants, 1,340,218 Evangelicals, 1055 Evangelical parishes, 1584 Evangelical churches, 1332 Evangelical ministers; in the average belong to each Evangelical

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parish 1248, to each church 848, to each minister 1102. There are 81 superintendents.

In Würtemberg are 1,881,505 inhabitants, 1,248,860 Evangelicals, 905 Evangelical parishes, 1235 Evangelical churches, 1116 Evangelical ministers; on the average each parish has 1380, each church 1010, each minister 1161. There are 50 superintendents.

Baden has 1,506,531 inhabitants, 491,008 Evangelicals, 363 Evangelical parishes, 466 Evangelical churches, 441 Evangelical ministers; each parish has in the average 1359, each church 1054, each minister 1113 persons. There are 24 superintendents.

The Grand-Duchy of Hessen has 882,349 inhabitants, 589,399 Evangelicals, 410 Evangelical parishes, with 782 Evangelical churches, 464 Evangelical ministers; each parish has 7491, each church 7491, each minister 1209. There are 23 superintendents.

Saxe-Weimar has 275,492 Evangelicals, 283 Evangelical parishes, 536 Evangelical churches, 316 Evangelical ministers; each parish has 974, each church 514, each minister 869 persons. There are 27 superintendents.

Anhalt has 198,107 Evangelicals, 140 Evangelical parishes, 206 Evangelical churches, 163 evangelical ministers; on the average has each parish 1387, each church 961, each minister 1215 persons. There are 5 superintendents.

(2.) Catholic Church.

(*a.*) Roman Catholic.—The Roman Catholic Church in Bavaria has 2826 parishes, 1022 benefices, 6157 priests, and 3,448,453 members; each parish has 1220, and each priest 560 people. The State paid in 1874-75 to the Catholic Church £59,450, to the Protestant Consistories £16,903.

The Catholic Church in Prussia has 8 Church provinces, 9 archdioceses and bishoprics, 2974 parishes and benefices, 6072 priests, 4 seminaries for priests. According to the Budget for 1874 the Government paid for the Catholic Church £102,065; in Alsace and Lorraine for the Catholic worship was paid, for 1876, £128,708.

In the German empire Bavaria has 25 bishoprics, 10,353 parishes and benefices, 17,898 priests, and 13,903,026 members (in 1871).

(*b.*) Old Catholics.—According to the report of the fourth Old Catholic Synod, given in May 1877 at Bonn, there are now in Prussia 35 Old Catholic congregations with 6510 independent members; in Baden 44 congregations with 5670 independent members; in Bavaria 34 congregations with 3716 independent members; in Oldenburg 2 congregations with 104 independent members; in Würtemberg 1 congregation with 94 independent members; 56 ministers are connected with the Old Catholics; they have in Germany at least 121 congregations, and 16,557 independent members.

In May 1876 the same numbers of the congregations were reported, only in Bavaria the number had fallen to 31. 60 ministers were at that time connected with them, 4 more than now. They numbered in May 1876, in Prussia, the children included, 20,504; in Baden, 17,203; in Bavaria, 10,110; in Hessen, 1042; in Oldenburg, 249; in Würtemberg, 233.

In May 1875 there were in Prussia 32 congregations, 6030 independent members, and 18,765 persons; in Baden 35 congregations, 4371 independent members, 14,993 persons; in Bavaria 4245 independent members, 13,000 persons; in *Germany* 15,000 independent members, 47,787 persons; 54 ministers.

(*B.*) Schools.

(1.) Universities.

In the winter session 1875-76 there studied theology at Leipzig 337, at Tübingen 283, at Halle 187, Berlin 162, Erlangen 134, Göttingen 78, Jena 64, Bonn 51, Kiel 50, Strasburg 50, Marburg 46, Königsberg 44, Breslau 39, Greifswald 33, Rostock 25, Giessen 23, Heidelberg 9—together 1565; in the summer session 1875, there are 1637 students of theology.

In the *German* Empire are 20 Universities, which had, in 1875, 16,557 students; the Polytechnic schools had 360 teachers and 4428 students.

In the 9 *Prussian* Universities, the Academy at Münster, and the Lyceum at Braunsberg there were, in the winter session 1876-77, 907 teachers and 8362 students; in Berlin alone 2490, in Breslau 1219, Göttingen 991, Halle 854, Bonn, 793; 654 studied evangelical theology, 274 Catholic theology, 2455 law, 1338 medicine, 3644 philosophy; and besides the students, 2262 hearers attended the lectures.

(2.) Higher Schools.

The kingdom of Prussia has, according to Dr. Wiese's historical-statistical work on the higher schools, 221 gymnasia (155 Evangelical, 50 Catholic, 16 simultaneous), 32 pro-gymnasia, 92 Real-schulen (in which languages, the arts, and sciences are taught,—76 Evangelical, 16 Catholic), 22 higher middle-class schools, 27 provincial trade-schools, 91 seminaries for young teachers (61 Evangelical, 25 Catholic, 4 Jewish, 1 simultaneous), 267 higher schools for young ladies (the Germans call them schools for daughters), 35 institutions for the deaf and dumb, 14 for the blind, and 7 higher military schools. The number of scholars in the higher schools amounted in 1874 to 128,000, that of the teachers to 6900; the cost was £1,020,750.

The whole German Empire has 330 gymnasia, 14 pro-gymnasia, 484 other higher schools for young men, with together 177,370 scholars.

According to the list of the Minister of Worship there were on the 1st September 1874, in all Prussian elementary schools, 35,191 places for teachers, 1436 of which were filled by Catholic female teachers without salary.

The German Empire has about 60,000 elementary schools with 6 million scholars; for every 1000 inhabitants about 150 attend school. The elementary education is growing: in the year 1872-73, 4·58 per cent.; in the year 1873-74, 3·98 per cent.; and in 1875-76 not more than not quite 3 per cent. of the recruits in Prussia could not read.

(*C.*) Christian Associations.

(1.) Mission to the Heathen.

Germany has eight of the sixty-three Evangelical Mission Societies for the heathen, of which only the Moravian Mission stands in an immediate connection with the Church. Of the 1559 mission-stations and 2132 missionaries Germany supports 274 stations and 470 missionaries, Germany and German Switzerland 502 missionaries. Germany contributed for mission purposes in one year £107,000.

The *Basle Mission* (established 1815) has 108 missionaries and 35 principal stations, in West Africa, East India, and China, 8973 Christians, 11,349 under its care, and 3926 children in the schools; expenses £40,000.

The *Rhenish Mission Society* (established 1828 in Barmen) has 62 missionaries, 48 principal stations in Africa, China, and East India, and about £15,000 expenses.

The *Hermannsburg Mission* (established 1849) has 70 missionaries, 50 stations in America, Africa, East India, Australia, New Zealand, and an income of £11,000.

The *Berlin Mission Society* (established 1824) has 53 missionaries, 33 stations in Africa (Capeland, Orange, Free State, British Kafirland, Natal, and the Transvaal Republic), with 6215 baptised people, and an income of about £12,000.

The *Goesner Mission* (established 1838 in Berlin) has 14 missionaries, 6 stations amongst the Khols and Hindoos, 20,000 persons under its care, and an income of about £7500.

The *North-German Mission* (established 1836 in Bremen) has 11 missionaries, 5 stations in New Zealand and West Africa.

The *Moravian Mission* (established 1732 in Berthelsdorf near Herrnhut, kingdom of Saxony) has 160 missionaries, 92 stations in Greenland, Labrador, North America, West Indian Isles, South Africa, in the Alpine valleys of the Himalaya, and in Australia.

The *Leipzig Mission* (established 1836) has 20 mission-

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aries, 16 stations in East India (Tamulaland), 9179 Christians under its care, and an income of about £12,000.

In 1875 the German Missions had,—

	Stations.	Missionaries.	Communicants.	Members.	Scholars.
In West Africa, . .	14	41	1,161	2,514	96
,, South Africa, . .	120	185	10,107	31,300	7,550
,, English India, . .	51	100	13,924	37,300	5,488
,, Dutch India, . .	15	22	468	1,934	307
,, China, . . .	?	16	718	1,422	420
,, Australia, . . .	9	7	33	78	49
,, West Indies, . .	59	79	18,700	50,000	11,600
,, Eskimo Lands, . .	16	42	1,489	2,816	694
,, Oriens, . . .	6	10	..	..	613

This represents about 290 stations, 500 missionaries, 46,600 communicants, 130,000 members, 27,500 scholars, and £107,000 expenses.

England has about 860 stations, 1060 missionaries, 285,600 communicants, 988,487 members, 302,761 scholars.

(2.) Mission amongst the Jews.

In Germany there are, the Society of Friends of Israel in Basle besides, four Jewish Missionary Societies.

The *Berlin Society* (established 1822) works at Berlin, has two ordained missionaries, one layman, one or two colporteurs, and an income of £800.

The *Rhenish-Westphalian Society for Israel* (established 1844) works in Rhineland, Westphalia, Hessen, and the neighbourhood, has one ordained missionary, one lay-missionary, one colporteur, and an income of £780.

The *Evangelical Lutheran Central Association for Israel* (established 1849) has one missionary, a house for proselytes, and is supported by the Lutheran Church of Saxony, Bavaria, Hessen, etc.

The *Society of Friends of Israel* in *Strasburg* is small.

(3.) Home (Inner) Mission.

Time fails to name all the smaller or larger Home-Mission associations which can be found in the different parts of Germany.

It may only be mentioned that the 2700 *Deaconesses* of the thirty-four German Deaconesses' institutes are not only employed in hospitals, but, at least in part, for the visitation of the sick and the poor, and for the instruction in the numerous schools for little children, for which purpose the institutions at Nonnenweier, Kaiserswerth, and Hanover, train deaconesses,—that so many *Sunday-schools* have sprung up in the last ten or fifteen years in Prussia, that a central committee is formed at Berlin, and that the Rhenish and Westphalian Sunday-school Union at Elberfeld and Barmen, the conferences of which are excellently attended, can organise particular district Unions, in order to influence more vigorously the many Sunday-schools.

I cannot speak of the *associations and institutes* in the different provinces of Prussia, viz., Saxe-Weimar, Würtemburg, Lippe-Detmold, and Alsace-Lorraine, which take care of and educate *orphan children*, neither can I describe the work of the many refuges for neglected children in all parts of Germany, nor that of the twenty institutions for fallen women, and partly for fallen men, nor that of the thirty-five associations and institutions for dismissed prisoners.

Very important for protecting young men from evil who go to the towns are upwards of 100 *Christian Homes*, in which the young working man finds cheap and clean lodgings and meals, a friendly Christian word, and very often the necessary work. The second Christian Home at Berlin (established in 1869), from 1st October 1874 to the 1st January 1876, lodged 16,060 young men, on 39,000 nights. In these homes the numerous *Young Men's Christian Associations* have a comfortable home. In Germany there are four large unions of Young Men's Christian Associations. The Union of the *Rhenish-Westphalian* Young Men's Associations, which has its headquarters at Elberfeld, comprises about 120 Associations; the *Eastern Union*, which has its centre at Berlin, has about 100 Associations, with 3000 members; the Union in the *Kingdom of Saxony* has sixteen Associations, with 300 members; the South German Union has its twenty-five Associations, and 500 members, chiefly in Würtemburg and Baden. Besides these the young clerks have formed two separate unions.

In Germany, besides the Canstein Bible Institution, which does only the printing of the Bible, there are twenty-five *Bible Societies*, the largest of which is the *Prussian Principal Bible Society at Berlin*, with 162 branch societies. Since its establishment in 1814 it has spread more than four million copies of the Bible. All the twenty-five Bible Societies have in 1875 distributed 186,000, and since their establishment more than eight million copies. The thirty-five or forty small or larger *Tract and Colportage Societies* have done and are doing much to promote the reading and understanding of the Bible.

Great importance is now attached to the creation of a better *popular literature* and of a better *daily press*, and we have already five daily political papers with an earnest Christian tendency.

It is encouraging that Associations like those at Elberfeld and Barmen, for *promoting a better Sunday's rest*, begin to work, and it is a very hopeful sign that there are such societies as the Central Committee of the Home Mission in Prussia, which has been so long and so ably presided over by Dr. Wichern; the Evangelical Society for Germany, which has its centre at Elberfeld and Barmen; the Baden Colportage Society; and that the Rauhe Haus near Hamburg, the John's Institution near Berlin, the Barmen Mission-house, and the Crischona near Basle, help to prepare earnest young men for the services of city missionaries, colporteurs, and evangelists, and that such societies as the Evangelical Society send out men who visit the people from house to house, go to the poor and the sick, help the ministers in large parishes, hold Bible-classes, and conduct Sunday-schools and Young Men's Associations, and other meetings. The Evangelical Society has now twenty-two colporteurs and city-missionaries, and some travelling preachers and evangelists. It has in the last year begun popular apologetical lectures in large towns with much success, and it is quite certain that much more can and must be done by it for Germany.

It is encouraging to think that now about forty-five ordained ministers labour in the German Home Mission field; but many more are wanted, many doors are open for a larger and freer distribution and proclamation of the Word of God!

O. E.

REFORMED CHURCH IN BENTHEIM AND EAST FRIESLAND.

This Church consists of nine congregations, with six ministers. Its standard is the Heidelberg Catechism. The body was formed about thirty years ago, after failing to induce the Church authorities to make certain reforms which it earnestly desired. It has no connection with the State. It is understood to be in correspondence with the German Reformed Church in North America, with a special view to the formation of a college for training ministers.

FREE EVANGELICAL CHURCH OF GERMANY.

In June 1860 a number of Christians in Breslau, capital of Silesia, in Prussia, formed themselves into a Church, Calvinistic in doctrine and Presbyterian in government, under the conviction that the National Protestant Church in that province was in many ways corrupt and unfaithful. They objected particularly to the Lutheran view of the sacraments, and to the altars, images, and candles which the Lutherans retain; to the prevalent neglect of the doctrines of grace, and to the recognition of the king as "first bishop" of the Church. Not being prepared to join the Reformed Church of East Friesland, in consequence of their observing festivals, and for other points of difference, they formed themselves into the

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Free Evangelical Church of Germany. There are three ministers of this Church, who have just formed themselves into a Presbytery. There are deacons and elders in the congregations, and an annual conference of elders. The conference has adopted the Westminster Shorter Catechism. The members of this Church aim at the conversion both of Jews and Gentiles.

II.—SWITZERLAND.

In Switzerland, as in Germany, the several States or Cantons determined the form of government for their Churches. It is not correct to say that Calvin originated the Presbyterian system. But in connection with it he rendered very essential service both in theory and practice; he unfolded the idea of it more lucidly than it had been set forth before, and with much struggle he set it in actual operation in Geneva. What he thus established became the model on which the Reformed Church in France and other countries was formed.

Calvin was deeply impressed with the importance of a sound system of Church-government for the maintenance of order and purity in the Church. The necessity of the separation of the *jus gladii* from the *spiritualis potestas* was far more deeply impressed on his mind than on that of some of the Swiss Reformers. But the jurisdiction of the Church was not that of the clergy only, elders must be added. In regard to the ecclesiastical position of elders, Calvin's views underwent a change. In the first edition of the Institutes he adopted the view that the "gubernatores" of 1 Cor. xii. 28, "fuisse seniores ex plebe delectos, qui censurae morum et exercendae disciplinae una cum Episcopis praeessent. Habuit igitur ab initio unaquaeque Ecclesia suum Senatum, conscriptum ex viris piis, gravibus et sanctis; penes quem erat illa, de qua postea loquemur, jurisdictio in corrigendis vitiis." Afterwards, however, Calvin accepted the view that elders are of two sorts, those who only rule, and those who also labour in word and doctrine. "Ad Timotheum (1 Ep. v. 17) quoque duplices facit presbyteros; alios qui laborant in verbo, alios qui verbi praedicatione non funguntur, et tamen bene praesunt. Hoc posteriori genere non dubium est quin eos intelligat qui ad inspectionem morum, et totum clavium usum constituti erant." At first he held the elders of the New Testament to be elderly men, of high character and eminent piety, associated with the minister in superintending the congregation; afterwards he held that the whole eldership was one office, but with two functions, and that while ministers or teaching elders discharged both functions, namely teaching and ruling, the rest of the elders were practically limited to one, the function of ruling. The question thus raised, as to the precise ecclesiastical position of elders, is so far open to this day. It is a mistake to say that Calvin instituted the office of ruling elders. They were known previously in the Bohemian Church and among the Waldenses; and even among the Swiss Reformers, Zwingle and Œcolompadius had already assigned to them a place.

It has sometimes been said that Calvin did not make provision at Geneva for Synodal action. But Geneva was too small a community for a Synod, and in drawing up a constitution for the Church of France Calvin included courts of review. In regard to the relations of the different parts of the Reformed Church to one another, Calvin would fain have had something like one Church for all lands. Physical hindrances made that impossible, but his eagerness for even a common or friendly intercourse among the various Churches of the Reformation was shown in his remark to Archbishop Cranmer, that to promote such an object he would willingly cross ten seas.

For the following very complete statistics of the Swiss Churches at the present day we are indebted to M. Francis Chaponnière, licentiate in theology, assistant pastor in the National Church of Geneva, and privat-docent in the theological faculty in the University of that city.

Table A.—National Churches.

(1.) Cantons and Half Cantons.	(2.) Protestant Population.	(3.) Ecclesiastical Divisions.	(4.) Parishes.	(5.) Pastors.
Appenzell, Rhodes Extérieures,	46,175	1	20	22
Appenzell, Rhodes Intérieures,	188	0	0	0
Argovie,	107,703	9	53	60
Bâle, Ville,	34,455	1	6	24
Bâle, Campagne,	43,523	4	30	30
Berne,	436,291	7	193	217
Fribourg,	16,819	1	9	9
Genève,	43,606	1	16	34
Glarus,	28,239	1	15	17
Grisons,	51,841	8	100	100
Lucerne,	3,823	0	1	1
Neuchâtel,	84,334	6	45	56
Saint-Gall,	74,503	3	46	51
Schaffhausen,	34,466	1	26	31
Schwytz,	647	0	1	1
Soleure,	12,448	0	2	2
Tessin,	194	0	1	1
Thurgovie,	69,241	3	55	56
Unterwald, Haut and Bas,	424	0	1	1
Uri,	80	0	0	0
Valais,	900	0	1	1
Vaud,	211,493	8	131	157
Zug,	878	0	1	1
Zurich,	263,730	11	145	166
Total,	1,566,001		898	1038

Remarks on Table A.

Column 1.—The Protestant or mixed cantons and half cantons in which the Reformed Church is in union with the State are those of Appenzell (Rhodes-Extérieures), Argovie, Bâle-Ville, Bâle-Campagne, Berne, Fribourg, Geneva, Glarus, Grisons, Neuchâtel, St. Gall, Schaffhausen, Thurgovie, Vaud, and Zurich.

In the canton of Soleure there are four official parishes attached to the Reformed Church of Berne, which we have entered under the division *Berne*, and two unofficial parishes which depend on societies of scattered Protestants.

In the Catholic cantons of Lucerne, Schwytz, Tessin, Unterwald (Upper and Lower), Valais, and Zug the Reformed parishes are not in union with the State; they consist solely of scattered Protestant societies.

In the cantons of Appenzell (Rhodes-Extérieures) and Uri there are no Reformed parishes.

Column 2.—The National Protestant Churches of Switzerland estimate their numbers only from the lists of parochial electors. They do not estimate them from the lists of

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catechumens received at the Lord's Supper, so that none of them can say exactly at a given moment how many communicants of each sex they possess. We have therefore been obliged to reproduce in this second column the number of the Protestant population of each canton according to the last official federal census, that of December 1870. The census, under the heading "Religion," divided the different Churches into "Catholic," "Protestant," and "other Religious Confessions." We believe that the members of the Presbyterian Churches independent of the State are throughout classed under the division "Protestant," and that the census have left the division "other Christian Confessions" to the Orthodox Greeks, Anglicans (High Church), Methodists, Irvingites, Plymouthists, Anabaptists, Neobaptists, etc.

COLUMN 3.—There is no National Swiss synod; from the ecclesiastical point of view each canton is sovereign in its own territory.

Twelve of the fifteen National Reformed Churches of the Protestant or mixed cantons (Appenzell-Extérieur, Argovie, Bâle-Ville, Berne, Fribourg, Glarus, Neuchâtel, St. Gall, Schaffhausen, Thurgovie, Vaud, and Zurich) are governed by a cantonal synod composed of ministers and of laymen, and nominated, it may be, to the first, or to the second, or, in a single case (Vaud), to the third degree by the Protestant electors, voting either by parishes or by circles.

The National Church of Geneva is governed by a Consistory composed of twenty-five laymen and six pastors, and nominated directly by the whole of the Protestant electors united in a single college.

The National Church of Grisons is governed jointly by the great Evangelical Council, composed of the Protestant members of the Great (political) Council, and by a synod composed solely of the pastors of the canton. This system is likely to be modified.

The Protestant Church of Bâle-Campagne is also governed by the Councillor of State, who is Director of Public Worship, and by a convention composed solely of the pastors of the canton.

Nine of the Reformed Cantonal Churches are divided into circles or ecclesiastical districts; in seven or eight of them there are classes, chapters, and conventions composed of the pastors of these districts, but in two alone, Berne and Vaud, there are district synods composed of ministers and laymen, and in one only (Vaud) these synods have an official character.

COLUMN 4.—In the most of the more populous districts of Switzerland there are several charges in a single parish.

The town of Geneva with its 29,000 or 30,000 Protestant inhabitants, and its sixteen national pastors in office, forms only a single parish.

COLUMN 5.—The numbers transcribed in this column have been taken from the "Taschenbuch für die schweizerischen reformirten Geistlichen, auf das jahr 1877; Basel, Detloff, 1876."

In general the figures only embrace the pastors attached to a parish or to a fixed charge, to the exclusion of the chaplains of prisons, of hospitals, of schools, professors of theology, suffragans and curates, old pastors and ex-pastors, and of assistant pastors, and unplaced ministers without a fixed post or official salary. The addition of these different ecclesiastical categories would greatly increase the number in this column. Thus, the National Church of Geneva includes, besides its thirty-two pastors in office, more than thirty auxiliary pastors, old pastors, or ministers without a territorial parish, residing in the canton.

TABLE B.—FREE CHURCHES.

Cantons.	Membres actifs.	Congregations.	Pastors.
Genève, . .	624	1	4
Neuchâtel, .	6,000	21	29
Vaud, . .	3,960	45	49
TOTAL,	10,564	67	82

REMARKS ON TABLE B.

COLUMN 1.—We have not put down in this the old Independent Churches of the canton of Neuchâtel, nor the Independent Churches of the canton of Berne, which are much more Congregational than Presbyterian. The Free Evangelical Church of Geneva does not belong either, strictly considered, to the pure Presbyterian type. It is governed by a single presbytery, composed of the whole of the elders, all nominated for life, all ordained by the laying on of hands, and all charged to feed the Church. Among the elders are distinguished the ministers of the Word, more especially called to teaching and preaching.

The Church has no parish council nor synod.

COLUMN 2.—The figures for Geneva and Neuchâtel are those of the reports of the spring of 1876. The figures of Vaud are those of 31st December 1874.

In the cantons of Geneva and Vaud, and perhaps also in that of Neuchâtel, there are a good many persons who attend regularly the service of the Free Church, and who even take the Communion there, without being enrolled in the number of their regular members. At Geneva their number equals that of the regular members.

COLUMN 3.—The Free Church of Geneva forms only a single parish, but it has three chapels in the town and several preaching stations in the country.

The Free Church of Vaud contains a certain number of evangelistic stations which are not included under the head of its parishes. The number of its elders is 179.

TABLE C.—SCHOOLS OF THEOLOGY.

1. FACULTIES ATTACHED TO UNIVERSITIES OR OFFICIAL ACADEMIES.

	Professors.		Students.		Dates of Statistics.
	Ordinary.	Extra-ordinary.	Regular.	Amateur.	
Bâle, .	5	5	50	...	1875-6
Berne, .	5	2	19	...	1875-6
Genève, .	5	1	24	3	1876-7
Lausanne,	5	...	10	2	1876
Neuchâtel,	6	1	6	1	1876-7
Zurich, .	6	5	21	...	1875-6
TOTAL,	32	14	130	6	

2. SCHOOLS, SEMINARIES, OR FACULTIES SEPARATE FROM THE STATE.

	Professors.		Students.		Dates.
	Ordinary.	Extra-ordinary.	Regular.	Amateur.	
Bâle (Ev. Predigerseminar),	2	...	4	4	1876-7
Genève (Ecole de théologie libre), ...	6	...	18	...	1876 (Summer Session.)
Lausanne (Faculté libre de théol.), . . .	5	...	29	...	1876-7
Neuchâtel (do.),	3	4	8	...	1876-7
TOTAL,	16	4	59	4	

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RULES OF TEACHING.

1. National Churches.

In hardly any of the cantons are the ministers of the National Churches attached to the Confessions of the sixteenth and seventeenth centuries. The following shows the exact tenor of the dogmatic part of the engagements taken in the different cantonal Churches by the ministers or pastors at their consecration or installation.

Appenzell (Rhodes-Extérieures).—The ministers promise "to teach the Word of God contained in the Scriptures of the Old and New Testaments in the spirit of the Protestant Evangelical Church."

Argovie (1819).—The ministers promise to preach the Gospel of Jesus according to the contents of the Divine Books, and according to the principles of the Reformed Church.

Bâle-Ville.—The ministers promise to preach the Gospel of Jesus Christ, taking for their guide the sacred Scriptures, according to the principles of the Evangelical Reformed Churches, historically established.

Bâle-Campagne.—The ministers promise to preach the Gospel of Jesus Christ, as it is contained in the Holy Scriptures, only according to the principles of a study of the Bible which seeks evangelical truth.

Berne (1870).—The ministers promise to teach and to preach the Word of God faithfully, noting the Gospel of Jesus Christ according to the contents of the Holy Scriptures and to the principles of the "Reformed Evangelical Church."

Fribourg.—The Church follows the rule of Berne or of Vaud.

Glarus (1836).—The ministers promise to teach and to preach the Word of God purely, according to the principles of the Reformed Church, uniformly with the Holy Scriptures, especially of the New Testament.

Grisons (1867).—The ministers promise to preach the Word of God according to the principles of the Reformed Evangelical Church, according to their light and their conscience.

St. Gall (1835).—The ministers promise to teach the Christian religion from the Divine Scriptures of the Old and New Testaments, in the spirit of the Reformed Evangelical Church.

Schaffhausen (1850).—The ministers promise to teach the fundamental doctrines of the Reformed Evangelical Church as they are contained in the Helvetic Confession.

Thurgovia.—The ministers promise to teach the religion of Jesus Christ in the spirit of the Gospel according to their conviction.

Zurich.—The ministers promise to preach the Word of God, that is to say, the Law and the Gospel, according to the principles of the Reformed Church.

Geneva (1875).—The ministers promise to teach and to preach in all conscience, according to their light and their faith, the Christian truth contained in our holy books.

Neuchâtel (1876 or 1877).—The formula for ministers and pastors contains no clause bearing on their teaching.

Vaud.—In this canton the Church, according to Article I. of its constitution, "professes the Christian religion according to the principles of the Reformed Evangelical Confession." Article II. declares that it has for its object to form its members to the Christian life, and that it tends to this object by means exclusively spiritual, admitting of no other rule of teaching than the Word of God contained in the Holy Scripture. Its ministers engage to preach the Word of God in its purity and its integrity as it is contained in the Holy Scripture.

In several cantons (Berne, Schaffhausen, Vaud, etc.) there is still an official Catechism of a decidedly evangelical tone; but in these cases the use of the Catechism is optional for the pastors or for the parishes. In almost all the cantons the pastor has a choice of several Catechisms of different tendencies.

In nearly all the cantons the officiating clergyman has a choice of several collections, or of several liturgical formularies, corresponding to the different doctrinal tendencies. Alone, or almost alone, the National Church of Vaud still has an obligatory evangelical liturgy.

The collections of hymns employed have almost always a marked evangelical character. In the more "liberal" cantons they have put out the more orthodox pieces, and filled them up with pieces more or less rationalistic.

2. Free Churches.

The three Free Evangelical Churches have adopted new and special Confessions of Faith of various length and stringency. That of the Church of Geneva (1848) is little more than 100 printed lines; that of Neuchâtel (1874) only a dozen; and that of Vaud (1847) extends to thirty lines.

The text of the Profession of Faith of the Free Church of Geneva will be found in "La Question des Confessions de foi au sein du Protestantisme Contemporain," by F. Chaponnière (Geneva, 1867), vol. i. pp. 161-163, and its German translation in "Kirchliche Statistik der Reformirten Schweiz," by G. Finsler (Zurich, 1854), pp. 568-570.

The text of the Profession of Faith of the Free Church of Vaud will be found in "Chaponnière," p. 171; and the German translation in "Finsler," p. 455.

The Confession of Faith of the "Evangelical Church of Neuchâtel, independent of the State," is as follows:—

"Faithful to the holy truth which the apostles preached, and which the reformers brought again to light, the Evangelical Church of Neuchâtel acknowledges as the source and only rule of its faith the Holy Scriptures of the Old and New Testaments. It proclaims with all the Christian Church the great facts of salvation, condensed in the Creed called the Apostles' Creed. It believes in God the Father, who has saved us by the life, death, and resurrection of Jesus Christ, His only Son, our only Lord; and who has regenerated us by the Holy Spirit. And it confesses this faith in celebrating, according to the institution of the Lord, the sacraments of Baptism and the Lord's Supper." For account of Free Church of Neuchâtel, see Addenda II., p. 347.

III.—FRANCE.

I. REFORMED CHURCH OF FRANCE.

By M. le Pasteur Decoppet, *Paris.*

1. *Historical Sketch.*—The French Reformation commenced in 1521 at Meaux, then at Paris. By the counsels of Calvin, who was then at Geneva, parishes were soon afterwards formed, with elders and deacons. One of the first communities was that of Paris, founded in 1555.

These communities were united in a single body at the first General Synod held in the Faubourg St. Germain, Paris, in May 1559, in the midst of the funeral piles and scaffolds of the reign of Henri II. The Moderator of the Synod was François Morel, pastor at Paris. It included 150 delegates. It drew up the Confession of Faith, afterwards called that of La Rochelle, and the Discipline of the Reformed Churches. Under François II. persecuting edicts were multiplied. In spite of these rigours the Reformation was embraced by many of the common people and the nobles, by Antoine de Navarre and the Prince of Condé, by Admiral Coligni and his brother Dandelot.

At the beginning of the reign of Charles IX. the persecution slackened a little, thanks to the edict of July, inspired by the eminent Chevalier de l'Hospital,

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In September 1561 took place the Conference of Poissy, where Theodore Beza and the other deputies of the Churches expounded their creeds and principles before the King, the Queen-mother, the Princes of the blood, the Cardinals, and the *élite* of the kingdom. The clergy condemned them, but France heard them, and their voice had a mighty echo. From that time the Reformation increased rapidly. In Guienne 300 communes put down the mass at a single blow. Admiral Coligni presented to Queen Catherine a list of 2150 churches erected, or on the point of being erected, and Cardinal de St. Croix, a spy of the Pope, wrote to Rome that the kingdom was half Huguenot. In Paris there were 40,000 persons professing the Reformed faith. From that time hindrances to the Reformation and persecutions were multiplied. The Reformers took to arms. In the two years 1567 and 1568 there were three religious wars.

In 1569 the Calvinists were beaten at Jarnac, and the Prince of Condé, their chief, assassinated after the battle. Coligni was also beaten at Moncontour, but, conqueror at Arnay-le-Duc, he marched on Paris. The terrified court proposed peace, which was concluded on 8th August 1570. Eight months later the National Synod of La Rochelle assembled, the first which had been held by letters-patent from the King. The Queen Jeanne d'Albret, and her son, afterwards Henri IV., were present. Its Moderator was Theodore Beza.

The 24th August 1572 was the date of the massacre of St. Bartholomew over the whole face of France, in which an immense number of Protestants perished.

From 1572 to 1578 there were three new religious wars. The professors of the Reformed faith, continually liable to be totally exterminated, formed a civil and military organisation—a sort of state within the state. The Catholics likewise, with their chief, Henri de Guise, who had entered into the league supported by Rome and Spain, formed a new state within the state. King Henri III. was forced to grant a general amnesty, to re-establish the memory of Coligny, to grant places of security to those who professed the Reformed faith, and to declare that the massacre of St. Bartholomew had taken place to his great regret. But the Calvinists, with their chief, the Prince of Condé (the son of him who was killed at Jarnac), and the King of Navarre, were always on foot, sword in hand, knowing that they could not reckon on the promises of the court.

In 1581 took place the sixth religious war. Henri IV. succeeded Henry III. in 1589, after having abjured Protestantism, and conquered his capital from the Leaguers who had called old Cardinal de Bourbon to the throne. In 1591, Henri IV. revoked the edicts of extermination which the League had wrested from Henri III. against the Reformed faith, and he granted them, in a document known as the Union of Nantes, the right to live and die according to their oath, in the preservation of their Confession of Faith. Finally, he granted to them, at the request of the fourteenth General Synod, held at Sedan, the Edict of Nantes, in 1598, of which the principal points were permission to those of the Reformed faith to exercise their religion publicly, according to the doctrine and discipline of the churches; to guarantee the peaceable possession of their property, eligibility for employment and office, places of refuge for them until the time when the kingdom should become perfectly tranquil. It was at this epoch too, that the royal treasury began to give money to the churches. Henri IV. granted 43,000 crowns (about 800,000 francs of our money)—a sum which was divided among the 763 churches that were reckoned at that time, and the academies of Montauban and Saumur, which had just been founded. Till then the ministers had studied either at Geneva or Lausanne.

These academies of Montauban and Saumur were supported latterly by the Synods. With the approbation of the churches they granted to them the fifth part of the funds for the poor—the worst kind of poverty being in their eyes that of the mind. In the first half of the seventeenth century they possessed a great scientific renown, and produced, long before Germany, theological works to which the most eminent doctors of Protestant Christendom still turn.

In order to marry Mary de Medici, Henri IV. had first to obtain a divorce from Pope Clement VIII., then a permission. The Pope granted both, provided he would cause the Jesuits, who had been driven away, to be brought back, and would act rigorously toward the professors of the Reformed faith. Thus it happened that the Edict of Nantes became a dead letter, and that persecutions and exclusions were everywhere commenced against the professors of the Reformed faith. In these circumstances the Synod of Gap, full of indignation, officially declared that the Pope was Antichrist—a declaration which became the 31st Article of the Confession of Faith.

In 1610 Henri IV. was assassinated, and Louis XIII. his son succeeded him, under the regency of Mary de Medici. The condition of the Protestants again became uneasy.

In 1614 the Synod of Tonneins drew up a project of alliance or confederation among all the Reformed Churches, Lutheran and Anglican, a project which had been discussed in several synods elsewhere in former times. These projects did not appear to be realised.

A new religious war in Béarn was followed by new persecutions—first dragooning, conducted by the King himself in person. The Protestants, everywhere excited, ran to arms, and in 1621 Louis XIII. took the field with an army of 50,000 men, against La Rochelle. After two campaigns the King signed a peace, but its conditions were insupportable. The Edict of Nantes was confirmed, and a general amnesty proclaimed. But later, Richelieu, with the view of asserting the royal power, did all he could to weaken the Protestants as a political party. With this design he laid siege to La Rochelle, a kind of free town which had become the principal bulwark of Protestantism. The siege lasted more than a year (1627-28). It was followed, after the fall of La Rochelle, by new persecutions and new edicts restrictive of liberty, which were also prolonged during the reign of Louis XIV. It was this king who declared at the Synod of Loudun in 1659, by the mouth of the Royal Commissioner, who took part in the sittings, that henceforward there would not be any more General Synods held unless the King judged it expedient to do so. This Synod of Loudun was the twenty-ninth. From that time the General Synods were held in the Desert.

From 1660 to 1685 arrests, laws, judgments, taxes, and spoliations struck blow after blow upon the Reformed people. At last, on the 18th October 1685, appeared the edict revoking the Edict of Nantes.

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Pastors were ordered to quit the kingdom in fifteen days. Hundreds of thousands of faithful ones followed them, notwithstanding the threat of the galleys, notwithstanding the vigilance of the guards, who wished to gain the reward promised to those who arrested the fugitives. A great number of others who had not strength either to flee or to suffer became Catholics. Had it not been for the massacre of St. Bartholomew and the revocation of the Edict of Nantes there would probably have been in our country at the present day from seven to eight millions of Protestants. The peasants of the Cevennes then rose in revolt. Thence followed the war of the Camisards, 1702-1704. Three armies and three marshals of France came to fight against this handful of mountaineers.

At the end of twenty years there was a slight calm in Languedoc. This is the epoch of *preachers*, labourers, shepherds, artisans, even women who rise up in the assemblies to exhort their brethren, but no more Church-organisation—Protestantism was on the point of perishing when there appeared Antoine Court, to whom is due the glorious title of the restorer of French Protestantism.

It was he who restored, as completely as possible, the ancient discipline, with its consistories, conferences, and synods. He convoked, on 21st August 1715, eleven days before the death of Louis XIV., a Provincial Synod, which was held near Nismes, at the bottom of a quarry excavated by the Romans. The principal business was the nomination of elders and the reorganising of the consistories.

Other Provincial Synods were held in 1716, 1717, 1718, 1720, 1721. They were occupied in restoring public worship wherever it was possible, nominating pastors, etc. The meetings of the Protestants were held in remote places; when they were detected the penalty was the gibbet for the pastors, and the galleys for the faithful!

From 1763 to 1787 there was a rapid and continuous progress of tolerance. In 1787 Louis XV. published the edict of tolerance which restored their natural and civil rights to Protestants. They got permission to live in France, to carry on business and trade there, to solemnise marriages, etc., and to observe *private worship*—no mention of public worship. The Constituent Assembly of 1789 adopted these two principles, which are really only one,—liberty of worship and the eligibility of non-Catholics to all civil and military offices.

During the Reign of Terror all public worship was put down. The First Consul set himself to re-establish order in things spiritual as well as in things civil. He caused the law of 10th Germinal to be drawn up and adopted, regulating the relations of Protestants to the State. Unfortunately neither Napoleon nor any of the succeeding governments of France have permitted the Reformed Church of France to hold its General Synod.

For this reason, deprived of her head, her unity, and her controlling power, part of the Church has become rationalistic. Hence the struggles which still continue between the evangelical party and the party which calls itself liberal.

The Government of M. Thiers at last restored the General Synod to us in 1872-73. It was composed of 108 delegates, lay and clerical. It proclaimed the creed of the Church, and is trying to remedy its evils.[1]

The liberal party will not recognise its authority in matters of faith, nor the necessity of its existence. The evangelical party, which is gaining adherents every day, will end, with the help of God, by carrying its cause.

2. *Constitution.*—The constitution of the Reformed Church of France is Synodal Presbyterian, that is to say, it comprehends—1*st*, Parishes, each administered by a presbyterial council, composed of the pastor or pastors of the parish, and of a certain number of laymen, nominated by the communicants, who must be thirty years of age, and attendants on the Reformed worship.

2*d*, Consistories, which are composed of the presbyterial council of the Church of the principal town of the pastors of the surrounding churches, and of delegates from each of these churches.

3*d*, Provincial Synods, composed of delegates from five neighbouring consistories, assembled together.

4*th*, A General Synod, of which the members are nominated by the Provincial Synods, and which is the highest representation of the Church.

3. *Statistics.*—The Reformed Church numbers 540 parishes, forming 105 consistories, and 21 Provincial Synods, or synodal "circonscriptions."

It has 595 official pastors, remunerated by the State, without counting the auxiliary pastors or suffragans remunerated by the churches, of which the number is probably about 50.

4. *Theological Faculties.*—There are two of these, that at Montauban (Tarn et Garonne), which has a seminary, 7 professors, and 60 students, and that at Geneva, supported by funds of French origin, administered by the "Venerable Compagnie des Pasteurs" of Geneva. It counts nearly the same number of professors, but about 30 French students.

The faculty at Montauban is evangelical, that at Geneva has much more of the liberal or rationalistic element,[1]

5. *Work of the Reformed Church.*—Since it has enjoyed some security, that is, since the beginning of this century, the Reformed Church of France has founded and carried on a number of charitable and evangelistic works which, relatively, are considerable. An account of these works will be found in M. Decoppet's "Paris Protestant," as well as of many other religious and charitable societies in which the Reformed Church takes a share along with members of the other Protestant Churches in France.

Among these agencies, the "Société Centrale" merits particular mention. It is from every point of view the most important of all. It is connected only with the Reformed Church, and is supported by it solely. It has for its object the reconstruction of Protestantism in every place where persecution has destroyed it in France. To accomplish this object it seeks out, by means of its agents, scattered Pro-

[1] The following is the declaration of faith issued by the Synod:—"The Reformed Church of France remains faithful to the principles of faith and liberty on which it was founded. With the fathers and martyrs in the Confession of Rochelle, with all the Churches of the Reformation in their several symbols, it proclaims the supreme authority of the Holy Scriptures in matters of faith, and salvation by faith in Jesus Christ the only Son of God, who died for our sins and was raised again for our justification.

"It conserves therefore and it maintains, at the foundation of its teaching, of its worship, and of its discipline, the great facts of Christianity represented in the sacraments, and expressed in the liturgies, especially in the confession of sins, in the Apostles' Creed, and in the liturgy of the Holy Supper."

[1] Since this was written, the Faculty in Strasburg (both Lutheran and Reformed) has been reorganised in Paris.

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testants, without public worship and without schools; it collects them together, it sends them a pastor, a schoolmaster; it builds them a church; in a word, out of these scattered elements it forms a Church; and when this Church is founded, it obtains it recognition by the State, which from that time is bound by law to support its pastor. Since its foundation in 1846 this Society has already got thirty churches recognised. It has built thirty-eight places of worship, and it supports forty-eight schools.

It possesses, besides, at Batignolles (Paris), a preparatory school of theology, where young men in poor circumstances having a call to the holy ministry may carry on almost gratuitously the preliminary studies which enable them to go afterwards to the Faculty of Theology. Since the foundation (1847) this school has furnished eighty-five pastors, actually exercising their functions in the Reformed Church of France. It can receive twenty-nine pupils. (See "Paris Protestant," page 381.)

The "Société Centrale," it should be mentioned, was formed in 1846 by the union of various local societies previously existing, such as the "Société Chrétienne de Bordeaux," the "Société Chrétienne protestante de Normandie," and others. The doctrinal basis of the Society consists simply of five articles:—

"1. The misery of man by nature, his state of sin, and his inability to save himself from this state.

"2. His redemption by the blood of Jesus Christ, Son of God, and truly God.

"3. His regeneration and his sanctification by the Holy Spirit.

"4. Salvation offered by the Divine favour to every member of the human family, and assured to whoever embraces it with faith.

"5. The necessity of good works as the consequence of faith, and not as merits before God."

The Reformed Church of France has not been behind other Protestant Churches in the work of Foreign Missions. The "Société des Missions évangeliques chez les peuples non chrétiens" was founded at Paris in November 1822. There had previously been at Toulouse a small society of friends of missions, who met for prayer from time to time, and who at once united themselves to the Society at Paris. This was soon strengthened by twelve auxiliary associations in the provinces. In 1829 the first French missionaries started for South Africa. An unexpected meeting with a native hunter revealed to them the existence of the Bassoutos, and decided them to settle in their country, Lessouto. The Society in 1876 had fourteen stations in South Africa, occupied by fifteen French missionaries besides native catechists. There are also forty-five "annexes" in Lessouto, under native care, who contributed 25,000 francs in 1874 to the central fund of the Society. It has also a station in Senegal, and two in Tahiti. The funds in 1874 derived from various sources amounted to 220,772 francs.

II. UNION OF EVANGELICAL CHURCHES.

In 1849, after M. Frederic Monod and others had left the Reformed Church in consequence of the refusal of the Synod to adopt a doctrinal basis, several of the churches, apart from the State, hitherto unconnected with each other, resolved to come together and enter into fraternal fellowship. After considerable consultation, a synod was held at Paris in 1849, and the Union of Evangelical Churches in France was the result. This body combines a strong presbyterian unity with more than ordinary congregational liberty. The movement began with thirteen congregations; now there are forty-six, with an adherence of 9900, and a membership of 3500. The contributions to religious objects in 1875 amounted to 178,000 francs.

This Church, recognising the Lord Jesus as the only King and Head of the Church, is founded on a short Confession of Faith, maintaining the inspiration of Scripture, and its authority as the only rule of faith and life; the functions of each of the three Persons of the Godhead in the redemption of sinners; the necessity of repentance, while salvation is free, without regard to man's merit; and the future coming of Christ to judge the world and render to every man according to his works. The Church at the same time professes her desire to extend the hand of brotherhood to all who, in every place, and under whatsoever denomination, love the Lord Jesus Christ, and call with sincerity on his name.

Churches entering the union are allowed to regulate their internal affairs according to the views which they have formed of what is right and suitable in their circumstances. They must adhere to the doctrinal basis of the union; be constituted on the principle of each member making a profession of his faith; have a firm administration of discipline; prepare all communicants by suitable instruction for the Supper; receive no money from the State; and be in harmony with the constitution of the union. The number of delegates which each congregation sends to the Synod varies according to the number of the members.

The Synod meets every second year, and deliberates on the several interests of the churches. It receives a report from every church; administers by committees the Christian operations of which it has charge; it has a central fund for the general expenses of the Church and the aid of the poorer congregations; it regulates the theological studies of aspirants to the ministry; holds fellowship with other Churches in France and out of it; appoints delegates to visit the Churches yearly; and adjudicates on difficult questions which the Churches concerned have voluntarily submitted to it, and appoints a synodal commission for executive purposes during the interval of its meetings.

The students are sent to the Oratoire of Geneva, or to the Faculté Libre of Lausanne. Their number varies from ten to twelve, and they are supported while studying by the *Commission des Etudes*.

IV.—HOLLAND.

THE Reformation reached Holland from France and Germany. Erasmus, the scholar of Rotterdam, opened the door for it, but did not bring in the guest. "It was impossible," says Motley, "that the most quick-witted people of Europe should not feel sympathy with the great effort made by Christendom

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to shake off the incubus which had so long paralysed her hands and brain. In the Netherlands, where the attachment to Rome had never been intense, where in the old times the Bishops of Utrecht had been rather Ghibelline than Guelph, where all the earliest sects of dissenters—Waldenses, Lollards, Hussites—had found numerous converts and thousands of martyrs, it was inevitable that there should be a response from the popular heart to the deeper agitation which now reached to the very core of Christendom."

The entrance of the Reformation into Holland was extremely bloody. "The scaffold had its daily victims, but did not make a single convert. . . . There were men who dared and suffered as much as men can dare and suffer in this world, and for the noblest cause which can inspire humanity. Fanatics they certainly were not, if fanaticism consists in show without corresponding substance. For them all was terrible reality. The Emperor and his edicts were realities; the axe, the stake were realities; and the heroism with which men took each other by the hand and walked into the flames, or with which women sang a song of triumph while the gravedigger was shovelling the earth upon their living faces was a reality also."

"The early Reformers in the provinces were mainly Huguenots in their belief. The Dutch Church became accordingly not Lutheran but Calvinistic, and the founder of the commonwealth hardly ceased to be a nominal Catholic before he became an adherent of the same creed."—(*Hist. of Dutch Republic*, Part II., chap. i.)

"The first Dutch Provincial Synod was held in 1574 at Dort. It adopted the Emden articles, which conjoined elders with pastors in the government of the church. The State, however, withheld its sanction, and for a long period there was a struggle between the two; the State seeking Erastian control, the Church intent on acquiring freedom of action for spiritual ends. The result was, that in despair of establishing a comprehensive national system, each province erected an ecclesiastical constitution for itself, according to the influences that chiefly preponderated in it. Presbyterianism universally prevailed, but it was Presbyterianism in express subjection to civil magistracy. The co-ordinate jurisdiction of the Calvinistic theory was never realised. The Synod of Dort in 1618, among the other questions which it had been convened to discuss and settle, took up the point of Church-government, and emitted a strong declaration in favour of Presbytery. Down to 1795 there were seven distinct ecclesiastical republics more or less under the power of the State, with no organic bond of connection but correspondence by deputations in the Provincial Synods. In 1816, under royal sanction, a constitution for the whole Church was established, embracing provision for a National Synod."—(*Encyclopædia Britannica*, Art. PRESBYTERIANISM.)

The constitution was forced upon the Church, the old classes and Provincial Synods were disbanded, and all opposition put down by a monarch who was at that time not a constitutional but a legitimate king.

The new constitution was made on the principle of strong centralisation. A permanent Synod was inaugurated. The representative system was modified, until only a shadow of it remained. The last element was reduced largely.

Some changes ensued in 1852, the Church was, namely, separated from the State, but the organisation was mainly renewed by action of the various ecclesiastical bodies which were created in 1816, so that really only the relations to the State were changed; but the general result has been that the National Church is now divided into forty-three *classes*, under ten provincial circuits. There are now 1309 congregations or parishes, and 1583 ministers.

At the Synod of Dort in 1618, the Remonstrant or Arminian party, to the number of about 200, were separated from the Reformed Church. These gave rise to the Remonstrant Church.

The standards of the Dutch Reformed Church are the Belgic Confession of Faith, the Heidelberg Catechism, and the Canons of Dort.

In the year 1816 the formula of adherence to the standards was changed. Adherence to the standards of the Church was required not *quia*, because, but *quatenus*, as far as, they conformed with Holy Writ. By this change the door was opened for sentiments which have become more and more rationalistic, until by many even the fact of a supernatural revelation was denied. As long as the old minister Krieger, a thoroughly orthodox man, was living at The Hague, it was said in a semi-official way, in monthly papers, etc., that the meaning was *quia*, but as soon as old Krieger was no more, the political mask was put aside, and the *quatenus* appeared to have been the meaning of the real leaders. The dubious words were chosen on purpose.

In the Dutch Reformed Church there is a liturgy for baptism, marriage, and the Lord's Supper. The Church festivals are observed: Good Friday, Easter, Ascension Day, Whitsunday, and Christmas.

There are three Universities in Holland, all having theological faculties, viz., Leyden, Groningen, and Utrecht, having respectively five, three, and four professors of theology. That of Utrecht is understood to be the most evangelical. Foreign Missions are not carried on directly by the Dutch Church; but there are five societies for Foreign Missions and one for Jewish Missions that receive the support of the members. These are:—

1. *The Netherlands Missionary Society.*—15 missionaries and 157 assistants; 15 stations—Ambon 1, Minahassie 9, Java 4, Savoe 1.

2. *The Java Committee.*—4 missionaries and 3 assistants; 3 stations—Java 1, Sumatra 2.

3. *The Netherlands Association.*—9 missionaries; 7 stations—Java (Soenda) Yandjoer, Buitenzorg, Indramayo, Soemedang, Soekaboemi, Cheribon, Bandong.

4. *The Netherlands Reformed Missionary Association.*—3 missionaries and 5 assistants; 6 stations—Tegal, Tamalingo, Banjoemas, Poerbolingo, Soeka Radja, Kartajasa.

5. *The Utrecht Missionary Association.*—8 missionaries; 5 stations—New Guinea 2, Almaheira 2, Bali 1.

6. *The Netherlands Society for Israel.*—2 missionaries.

It is to be remarked that branches of the Dutch Church are to be found in other parts of the world;

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especially in North America, South Africa, and Ceylon.

THE CHRISTIAN REFORMED CHURCH IN THE NETHERLANDS.

The Synodal Committee of this Church have sent a brief statement, in which they explain that in 1834 this Church had its origin, and that the causes of it were—the excessive deviation, supported by leaders and church courts, in the national church from the original doctrine, discipline, and worship; the indirect influence of the Revival, to which these church courts were opposed; and the deposition of faithful ministers, who were followed by their flocks, and subjected to severe persecution.

The Belgian Confession, the Heidelberg Catechism, and the canons of the Synod of Dort, are the standard books of the Church.

There are 356 congregations, embracing 114,100 members (adults and children), 263 ministers, and 8 *emeritus* preachers.

In the theological school at Kampen are 6 professors and doctors, and 75 students. The course of study ranges over seven years.

The mission work of the Church is at Batavia, where there is a missionary minister, with church and school, and three apprentice missionaries trained by the minister of the communion in Leyden.

There is a fund for the widows and orphans of the ministers.

There are many local missionary undertakings, as well as Sunday-schools, reviews, and newspapers.

For notice of *Remonstrant Church*, see Addenda III., p. 348.

V.—BELGIUM.

NOTWITHSTANDING the great freedom that prevails in Belgium for religious opinion and worship, the number of Protestant congregations among its five million souls is extremely small.

There are two Church-organisations, one supported by the State, the other comprising the Free Churches established by the Evangelical Society.

Supported by the State are 13 congregations, embracing 15 pastors, constituting the Reformed Church. The churches are Dutch, German, and French. The churches of Paturages and of La Bouverie, in the district of Mons, are entirely composed of Roman Catholic converts, and there are some converts in several other churches. The churches employ three evangelists; most of these churches have schools.

In 1837-8 an association was formed of some Christians calling itself the Evangelical Society of Belgium. It had at first but one evangelist and one colporteur. Its work grew slowly but surely. The churches which it founded, and which were composed of Roman Catholic converts, were organised in 1848-9 on the Presbyterian plan, with synods, and adopted the Belgian Confession of Faith of the sixteenth century. It took the title of the Christian Missionary Church of Belgium, while it also continued to call itself the Evangelical Society. It has 34 places of worship or religious meetings scattered over the country, in all the great centres of population and in most of the important towns. At this moment it employs 18 ministers, 3 evangelists, 4 Bible-reader evangelists, 2 teacher evangelists. We call by this name those who are able to preach to workmen on the Sunday, but who are engaged as teachers or colporteur Bible-readers. One evangelist Bible-reader and two ministers are very much wanted. In several places elders preside over the meetings, and pastors visit them as often as possible.

Some of the congregations are small, and some quite numerous. They have come out of the Roman Church. The congregations of Brussels, Antwerp, and Roubais are partly composed of Protestants by origin. The church of Charleroi numbers 1100 members, including children. The church at Lize-Seraing numbers more than 600.

The different means employed to spread abroad the knowledge of the Gospel are colportage, depositories for books and tracts, schools, Sunday-schools, preaching in houses, halls, and chapels (twenty have been built), in cemeteries at funerals (these services have been greatly blessed), in the open air, in orchards, in public squares. More than three million of tracts and other volumes have been printed. There is a depository at Brussels of French books and tracts, and also of Dutch and English. Two Reviews are published—one monthly in French, "The Belgium Christian," the other fortnightly, in Flemish. Nine or ten colporteurs and Bible-readers are constantly at work.

The churches are composed of persons who give evidence of an interest in divine things. Many are full of zeal for the advancement of the kingdom of God. They have their gatherings for prayer, generally well attended. Everywhere there are brethren who preside over the weekly assemblies, and on Sundays there are laymen who habitually preach. They take care of their poor, and of their widows and orphans. At Brussels they have an orphan asylum. In their offerings they are generous. With a few exceptions, they are all labouring men; and the annual reports show that their contributions are handsome in proportion to their means.

VI.—ITALY.

I. EVANGELICAL VAUDOIS CHURCH OF ITALY.

By M. CHARBONNIER, *Moderator*.

THE origin of the Evangelical Churches of the valleys of Piedmont, called Vaudois, is lost in the obscurity of the period between the first age of Christianity and the beginning of the twelfth century, the epoch at which these churches make their appearance on the scene of history having already a religious literature, a strong Presbyterian organisation, and much activity, both external and internal. Even in the most ancient historical documents relating to the Vaudois it was stated, without being contradicted, that from time immemorial their fathers had always professed the same doctrine. It is incontestable that for some centuries before the

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Reformation the numerous churches of the Alpine valleys had the following organisation :—

Each separate church had its administration composed of the conductors (*Regidors*), of elders (*Preyre*, that is *presbyteri*), and probably also of deacons, although these are not spoken of till later. Grave questions which interested the whole congregation were treated of in assemblies of the heads of families.

All these separate churches formed together one confederation, a single body governed by means of the Synod (General Council) which met every year in the month of September, except in times of persecution, when it was held in winter, the snow being an obstacle to the aggressions of the persecutors. We can infer from an article of their ancient discipline that the churches very probably sent other representatives besides the Barbes to the Synods. The Synod of Angrogne of 1532, according to ancient customs, included among its members a considerable number of laymen and of stranger deputies, among others Farel and Saulnier. The Synods occupied themselves with all the interests of the churches; they examined and admitted to the holy ministry, by the laying on of hands, young men known to be qualified for that work; they took care that every church was well governed, and had a faithful minister, and they sent missionaries to churches at a distance, whether in Italy, where there were Vaudois congregations and adherents in almost all the towns, even as far as Sicily, or in other countries, especially in the south of France, in Bohemia, Moravia, and Hungary.

The contributions raised by each church amply sufficed to cover all the expenses. Each year the contributions were carried to the Synod, the amount was computed, and a division made before all; one portion was set aside for the maintenance of the pastors, another for defraying the expenses of missionary tours, and the third was consecrated to the help of the poor. Then the *Regidors* (probably the Board) drew the money in order to apply it to these various purposes.

The churches that were scattered in different countries maintained communications, as often as possible, with those of the valleys, which were in some sort their centre, and from which, as a rule, they drew their pastors. From a letter from the churches of Bohemia, it appears that these pastors continued to bear the title of *barbes*, even in strange countries. It is not impossible that the Vaudois Churches may have been in communication with the Christians of England, called Lollards—the historian Leger considers the thing as certain; at all events there is no doubt as to the reality of the relations between the churches of the valleys and those of Bohemia.

Sometimes there were considerable synods, at which deputies were present not only from the churches of Italy, but of several other countries of Europe. Such, for example, was the one which was held shortly before the Reformation, at a place called Le Laus, in the valley of Cluson (now Roman Catholic), in which not fewer than 140 pastors were present.

Before the general persecution of 1488, instigated by Pope Innocent VIII., the Vaudois churches occupied a large territory on both slopes of the Alps, and in the plain of Piedmont they must have been at least five times more numerous than they are now; their missionary field also was more extensive than it is at the present day. Each pastor, as an ordinary rule, began his ministry by an evangelistic journey which lasted at least two years.

After the Reformation the Vaudois churches in other countries began to connect themselves with the new churches, which took their rise from this great religious awakening. As early as the year 1526 one of their *barbes*, Martin Gouin, was sent as a deputy to Germany to confer with the Protestants. They themselves contributed to the extension and confirmation of the work of the Reformation, by giving to the French-speaking public the first translation of the *entire Bible*. The publication of it was decided on at the Synod of Angrogne in 1532. A *savant*, Robert Olivetanus, was put in charge of the translation and the publication. In 1537 this beautiful volume was printed at Neuchâtel, at the expense of the Vaudois churches, who paid fifteen hundred gold crowns for it. By joining the initial letters of each word of a piece of poetry in their order of succession found at the end of the volume, we form exactly the two following lines :—

"Les Vaudois, peuple évangélique
Ont mis ce thrésor en publique"—

"The Vaudois, an evangelical people, have given this treasure to the public."

The relations sustained with the Churches of the Reformation gave a strong impulse to the Vaudois churches, and raised their courage in proclaiming the Gospel and in rendering public testimony to their faith, but did not sensibly modify their ecclesiastical organisation; the names rather than the things were changed.

In the seventeenth century mention is made of assemblies called Conferences; this name appears to have been given to the limited Synods which were convoked irregularly on account of urgent necessity in times of persecution. It follows, however, from the statements of the historian Leger, that the churches of the valleys divided themselves into two conferences, one in the valley of Lucerne, the other in the valley of St. Martin, each composed of pastors of the valley, and of one or two elders of each church.

Among other things these conferences dealt with questions which the consistories had not been able to dispose of, so that only such questions came back to the Synod as were appealed from the judgment of the conferences, and those which the conferences had not thought themselves able to decide. Mention is again made of conferences when the Vaudois Church, after having been dispersed for some years in strange countries, returned to their native soil, and were able to reconstitute themselves in 1672, but it appears that then they were only simple conferences between pastors and delegates from the churches of the same kind as those which resist at the present day, without any legal character.

To sum up, since the olden time

1. Each separate church was administered by a consistory, composed of pastors, elders, and deacons;
2. The Assembly of the heads of families was consulted in important decisions;
3. All the separate churches formed together a single body, having a government of its own

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by means of the Synod or Assembly of representatives of the Churches;

4. Between the Consistory and the Synod there were, at any rate for a time, conferences, discharging functions like tribunals "*de seconde instance*," so that there was an appeal from the Consistory to the Conference, and from the Conference to the Synod.

Historical facts are wanting to fix the time at which the Table was constituted, and to determine its functions. The President of the Synod bore the simple title of Regidor, an assistant or *coadjutor* was given to him, and in course of time a secretary. This, doubtless, is the origin of the Table (the origin of this name is unknown) or Committee, whose business it was to carry out the decisions of the Synod, in a general way to oversee and represent the churches, whether with the Government or with strange Churches, or in whatever other way. The title of Moderator appears to be of a comparatively modern origin. Since 1823 two laymen have been added to the three ecclesiastical members of which the Table was composed.

The intolerance and the terrible and continual persecutions directed against the Vaudois churches have reduced them little by little to a small number, which was made still smaller by the fact that the churches situated out of Italy, which escaped destruction, and had formed a single body with those of the valleys, afterwards united themselves to the new churches which sprung out of the Reformation in their several countries.

At the Synod of Villar (valley of Lucerne) in the year 1629, fifteen churches only were represented. The number was reduced again, and during the eighteenth century not more than thirteen churches were found. The evangelisation of Roman Catholics was rendered, if not impossible, very dangerous, by an exceedingly oppressive *régime*. Any Roman Catholic who embraced the Gospel was condemned for life to the galleys, the same punishment and worse even awaited the person who had evangelised him. The religious indifference of the end of the eighteenth and beginning of the nineteenth century joined with intolerance, caused this work to be abandoned altogether.

In 1826 a partial revival took place, the results of which have spread by degrees to all the churches. For the intellectual and religious resuscitation God specially made use of the Christian influence of Britain, to which, next to God, they owe their present comparatively prosperous state.[1]

In reality the Vaudois churches or parishes (this last word has been in use since 1839, and the name of Vaudois Church has been reserved for all the parishes taken together) are sixteen in number, fifteen in the valleys, and one at Turin. All are subject to the decisions of the Synod, which is held annually during the first week of September. The elections of pastors, elders, members of Synod, etc., are made by the members of the church. There is an appeal from the Consistory to the Table, and from the Table to the Synod. In each parish there are several schools, some going on during the whole year, others held only during winter.

The Vaudois Church possesses the following educational establishments:—

1. A school of theology at Florence; three years' course of study; average number of students 12 to 15.
2. A preparatory College for theological studies; eight years of study; 60 to 80 pupils; at Torre Pellice.
3. A chapel of ease for the College, or Latin school; three years of study; from 15 to 20 pupils; at Pomaret.
4. A Normal School to train schoolmasters; four years' study; average number of pupils 30; at Torre Pellice.
5. A superior school for young girls; five years' study; average 70 pupils; at Torre Pellice.

CHARITABLE INSTITUTIONS.

1. A hospital for sick at Torre Pellice.
2. Another hospital for sick at Pomaret.
3. An orphanage for 50 young girls, near Torre Pellice.

The parish of Turin has an excellent hospital, and the "Artigianelli Institute," for poor boys who wish to learn a trade.

The contributions raised by the sixteen parishes for the purposes of the Church and the carrying on of its works have amounted during the last two years to an annual average of 38,000 Italian livres, the parish of Turin alone contributing a little more than half of that sum.

The work of evangelisation among Roman Catholics has been resumed ever since it became possible to do so, that is to say in the year 1848, when the oppressive laws were abolished. It has prospered greatly, and has extended to the whole of Italy, from the foot of Mont Blanc to the extremity of Sicily.

4. At first, under the direction of the Table, the work was intrusted, in 1860, to a Commission of five members, elected annually by the Synod. The last report of the Commission, distinguishing the congregations which had sprung out of the evangelisation of the Vaudois Church into *churches*, *stations*, and *places visited*, reckons forty churches, sixteen stations, and fifty places visited. The labourers employed in this work are 103 in number, viz., thirty pastors, sixteen evangelists, fifty-three schoolmasters and mistresses, and four Bible colporteurs. The contributions raised by the congregations amounted in 1876 to the sum of 26,795 Italian livres.

The church of Milan possesses an hospital, that of Genoa possesses one in common with the other Protestant churches of that town.

The ministers employed in evangelisation are of right members of Synod, congregations only acquire the right of sending their deputies to it with a deliberative voice by becoming parishes of the Vaudois Church, that is to say, by voluntarily uniting themselves to that Church, and for this paying at least one half of their pastors' salaries. J. D. C.

TORRE-PELLICE, VAUDOIS VALLEY,
2d June 1877.

II. FREE ITALIAN CHURCH.

The origin of this Church and its claims to rank with the Presbyterian family are thus stated in an

[1] The list of English and Scotch benefactors, whose names will long be handed down from one to another with a deep feeling of gratitude and veneration in the Vaudois Church, would be too long to be set forth here. Some very prominent names at least might be mentioned, but then we should have to omit many others who have not been able to accomplish such brilliant results, but have heartily supported the Church, and continue to support it with all their might.

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inaugural address by the Rev. J. Henderson, A.M. (formerly of the Free Church, Coatbridge, Scotland), just appointed one of its professors of divinity.

"In the following manner, it would seem, that Church originated:—Under the Dukes of Tuscany a greater measure of liberty was enjoyed than under the other rulers of Italy; and so it happened that in Florence, so fitted to attract strangers, both by its own beauty and by the art-treasures there to be found, pious English and American visitors had opportunities for circulating copies of the Scriptures and religious tracts. In 1833 Count Guicciardini had in hands for the first time a copy of the Bible, and that was followed by his seeking out those in Florence by whom the truth of the Gospel had been embraced, and the holding of meetings for the study of the sacred Word. One place of meeting was the house of the Madiai. The number of such gatherings increased, so that in the year 1849, a year memorable for reaction and persecution, there were in Florence seven of them. In consequence, however, of the rigour of the persecuting measures, not a few of the brethren were compelled to find refuge in flight, and of these a number settled in different parts of Piedmont, where they endeavoured to impart to others the knowledge of the way of salvation, which was so precious to themselves. Thus we may account, at least in part, for the existence in several places of little bands of Christians.

"For many years these continued in a state of separation, not having any manifest bond of union, not having a Confession of Faith or an ecclesiastical constitution, not being, in short, a Church. At length, however, the need of union and organisation was felt, and on the solicitation of the brethren in Pisa, a General Assembly was held at Bologna in 1865. Shortly before had been prepared by the late Dr. De Sanctis and Mr. Gavazzi a Confession of Faith and a Church Constitution, copies of which were forwarded to the several congregations. Not, however, till the second General Assembly, in June 1870, was the Declaration of Principles adopted, and not till the November of the following year, when the third General Assembly met, did the ratification of the Church Constitution take place. Respecting the Declaration of Principles and the Constitution, I have, on another occasion, spoken publicly, and of what I then said I have nothing to retract. Excepting a short clause which implies Millennarianism, I find in the Declaration of Principles nothing opposed to my beliefs; and while in the Constitution the congregational element bulks more largely than in that of the Presbyterian Churches of Scotland, the Constitution is essentially Presbyterian. This mode of regarding it finds confirmation in the fact that the Evangelisation Committee of the Free Italian Church, a Committee invested with full powers, have unanimously resolved to ask permission for their Church to be represented at the approaching General Presbyterian Council."

The declaration of principles adopted by this Church embraces, (1) the trinity; (2) creation, fall, and condemnation of man; (3) God's desire for the salvation of the sinner; (4) Redemption, in connection with each of the three Persons; (5) need and source of holiness; (6) perseverance of saints, *i.e.* the Church; (7) various ministers in the Church; (8) the second coming of the Lord.

The Constitution allows the local independence of the various congregations which, by adhering to the declaration of principles and the Constitution, form the Free Christian Church of Italy, when admitted by the General Assembly. Congregations are entitled to recognise gifts qualifying for the ministry, but persons so recognised cannot exercise their gifts in other congregations without previous recognition and acknowledgment by the General Assembly, which has also power to interdict the exercise of the ministry to persons proved to be unworthy. The General Assembly consists of deputies from the united churches. This Assembly oversees the work of evangelisation, chiefly through an Evangelisation Committee; may modify the Declaration of Principles and Constitution; sanction the admission of new churches; it acts as a court of appeal in all disputes, and generally exercises a sovereign power in the Church. It meets annually; in matters of faith its decisions must be unanimous; in other matters it decides by a majority of votes. The Evangelisation Committee, of from five to seven members, exercises the executive and administrative power, and is, in the absence of the Assembly, the representative of the Church.

The sixth Evangelisation Report, for the year 1876, gives the strength of the Church as follows:—9 ordained ministers, 13 evangelists, 34 elders, 50 deacons, 14 deaconesses, 1508 communicants, 137 catechumens, 603 Sabbath-school children, 1163 pupils in our day and night schools, 19 teachers in the day schools, 1389 regular hearers of the Gospel, 1501 additional occasional hearers, 36 churches, large and small, and 33 out-stations more or less frequently visited. The contributions of the churches last year, for evangelisation alone, amounted to francs 1675·33.

There is a theological college at Rome just opened under two professors, Gavazzi and Henderson.

VII.—HUNGARY.

REFORMED CHURCH OF HUNGARY.

By Professor Balogh, *Debreczen.*

I. Origin of Reformed Church.

The Reformation was first introduced into Hungary chiefly by students and licentiates who studied at Wittenberg, from 1522-1560, on till the death of Melanchthon, when the total number of these amounted to above 400. The most celebrated Reformers were Dévai, Szegedi, Ozorai, Gálszécsi, Batizi, Sztárai, Kopácsi, Kálmáncsai. In 1525 the Hungarian Diet ordered all Lutherans to be burnt. But notwithstanding all obstacles—chiefly however by the help of the Hungarian nobility, among whom the Lutheran movement found many partisans—the first Protestant synods were held so early as 1545, in two places (Megyes and Erdöd), and by the year 1558 the Reformed doctrine, according to Lutheran principle, was spread throughout the whole country.

The Reformation, according to the more Calvinistic views, began to be preached in larger circles, and with general success, only after the year 1550. The great Calvinistic preachers were Dévay—who, after his

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sojourn in Basel, 1538, changed his former opinions and accepted the Helvetic views,—Kálmáncsay, Szegedi, Huszár, Gál, but particularly Peter Melius.

The Calvinistical view of the Lord Supper, and its generally puritanic principles, wrought with such power upon the purely Magyar inhabitants of many towns and villages, that the greater part of those belonging formerly to the Lutheran creed now embraced the Helvetic Reformation.

The works of Bullinger and Calvin were read (1551-1557) by pastors and laymen, and it was these works that caused the change of mind. Luther and Melanchthon, and afterwards Bullinger and Beza, promoted in a high degree the Hungarian Reformation by their letters addressed to the high nobility and pastors.

The first Reformed Confession (Confessio Ecclesiæ Debreczinensis)—though written two years earlier, and dedicated to a commander of a fortified place—was printed in Debreczen in 1562, with a preface signed by two ministers of the Debreczen congregation.

In the fortress of Eger (Erlan, Agria) the troops, with their chiefs, embracing all together the Reformed faith, presented to the king (Ferdinand I.) the Debreczen Confession in 1562, with a new title (Confessio Agrivallensis). At the same time they bound themselves solemnly never to deny their evangelical faith, either for the sake of the king or the Catholic bishop, then commander of the fortress Eger; it being admitted that they had control of political matters, but no right of intrusion in spiritual things.

In the Synod of Göncz (1566), under the presidency of Gaspar Karolyi, translator of the Hungarian Bible and minister of the same place, the Genevan Catechism written by Calvin was accepted. At the same time it was ordered to replace the wafer in the Communion by bread. At length, in the Synod of Debreczen (1567), the second Helvetic Confession was accepted and signed with common accord. The president was Melius, and 17 seniorates (church counties) were represented from the countries situated along the river Tisza (Theiss). The members of the Hungarian Reformed Church are till the present time called followers of the Helvetic Confession. In the same synod another symbolical book, the Heidelberg Catechism, was accepted, which is taught to the present day in our schools, and interpreted every Sunday afternoon from the pulpits in most congregations.

About this time Hungary was divided into two parts—one remained under the dynasty of the Habsburgs, the other (the southern and eastern part) became independent (1556), with the title of Transylvanian Principality, and was ruled by the Princes of Transylvania.

Here begins the epoch of the Transylvanian Reformed princes, which lasted till 1691, when the two sections of the country were again united in one state, under the dominion of the Habsburgs.

For 150 years Debreczen and its environs belonged to the Transylvanian Principality, and it is to this circumstance principally that it owes the pure and undisturbed preservation of the Reformed creed and institutions.

Rudolph, the Hungarian king, influenced by the Jesuits, subdued temporarily the Transylvanian Principality (1602), and began to persecute the Protestants of both creeds (Augsburg and Helvetic Confessions). In consequence of this a revolution broke out, and the hero Stephen Bocskay, a Hungarian reformed nobleman, was the chief leader of it. He fought for political and religious freedom, beat the army of the king, and forced upon him the peace of Vienna (1606), in which, being acknowledged Prince of Transylvania, the religious freedom of the Protestants was assured. The Hungarian Diet (1608), on the basis of the peace of Vienna, registered religious freedom among the fundamental laws of the State.

As may thus be seen, the Reformation in Hungary acquired her existence only by hard struggles and blood.

After the Thirty Years' War, and under the political influence of Louis XIV., Leopold I., King of Hungary and Emperor of Germany, instigated by the Jesuits, began a most terrible persecution against the Hungarian Protestants. He summoned all Protestant ministers (they were above 700) and teachers to appear before the criminal court (*delegatum judicium*) and pronounced the sentence of death (1677) in case of their refusing to return to the Roman Catholic Church. Many ministers, particularly Lutherans, turned Catholics, in consequence of their heavy captivity and other torments; others emigrated to foreign countries; a great part (205) resigned their office in order to save their lives and to get free from their chains. However, sixty-six intrepid men resisted the cruel system, and awaited with resignation the hour of death. These venerable martyrs were then sold as galley-slaves to Naples; and even eminent professors of divinity and superintendents languished in the galleys for ten months. The diplomatic intervention of Holland, but particularly the endeavours of the admiral Hadrian Ruyter, succeeded in setting them at liberty (1676). They were then supported by brothers in faith in Zurich, Holland, and England, their return to their country being permitted only in the year 1682.

The Transylvanian independent principality having, in consequence of revolution, ceased to exist, the Habsburgs united Hungary under their sceptre definitively in 1711. From this time forward Protestantism languished in a most deplorable situation, many hundred churches and schools were taken from Protestants, and their creed had not even toleration. At length Joseph II., a most enlightened Emperor, published the Toleration Act of 1787, and from this time Protestantism began to breathe freely. In 1791 the Diet, under the influence of the French Revolution, gave a law of religion (*lex religionaria*) on the basis of the peace of Vienna, and assured by the famous 26th article to the Protestants of both creeds an enduring independence and liberty. But the Roman Catholic remained still the dominant creed, and it has retained to this day all ecclesiastical rights and privileges conferred by the ancient kings (for instance, seat and vote in the House of Lords), the Protestants being left to their own resources and efforts.

II. Statistics.

Since 1734 the Hungarian Reformed Church has been divided into five independent superintendencies. The president of each of them is the superintendent, and a general curator from among the laymen. In every superintendency there is a theological hall, besides other necessary schools; each of them has its own autonomy, and is independent of the others. A general synod of all the five superintendencies has

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never been held, but recently Debreczen proposed a plan for such a general synod. The form of government, worship, and creed is the same in all the superintendencies, but the historical past was not favourable to a union.

The two Danube superintendencies having been under the kings of the Habsburg race, while the other two beyond the Theiss were long under the Principality of Transylvania, any union was rendered impossible while this state of things lasted.

In the superintendency along the Danube there are 247 mother congregations, 248 ministers-in-ordinary, and 73 licentiates.

The superintendency beyond the Danube counts 286 mother congregations, 248 ministers, and 73 licentiates.

The superintendency along the Theiss counts 354 mother congregations, 345 ministers, and 69 licentiates.

In the superintendency beyond the Theiss there are 562 mother congregations, 576 ministers, and 76 licentiates.

The superintendency of Transylvania counts 555 mother congregations, 567 ministers, licentiates however are nowhere employed.

The most populous of all these is the superintendency beyond the Theiss, with the seat at Debreczen, the number of souls being 796,000; that of the other four superintendencies, 1,089,000.

In the five superintendencies there are 2007 mother congregations, 2017 ministers, and 248 licentiates. Thus there is one minister for every 937 souls.[1]

There is a divinity hall and college in each superintendency. In the theological school at Debreczen, in 1875-76, there were 115 theological students, 4 professors of divinity, and 7 of philosophical branches.

At Sarospatak: theological students 86, professors of divinity 4, of philosophical branch 3.

At Buda-Pest: theological students 46, professors of divinity 3, of philosophy 3.

At Nagy-Enyed: theological students 45, professors of divinity 4, of philosophy 3.

At Pápa: theological students 28, professors of divinity 3, of philosophy 3.

In the theological courses there are therefore 320 students, 18 professors of divinity, 22 of philosophy. Each theological student is obliged, during the course of four years, to attend fundamental philosophy, metaphysics, history of philosophy, æsthetics—farther, philosophical ethics, church law, and pedagogy—as ordinary subjects of instruction. Twenty lessons are given a week; a school-year consists of ten months. In the colleges of Debreczen, Papa, and Sarospatak (and in other two places), there are faculties for law, with 380 students, of which 141 belong to the college of Debreczen. Professors of laws are in the same college, 6.

Besides the theological halls, each of the colleges has a gymnasium with eight classes, and special professors, and after having finished the gymnasium the pupil is enabled to begin either the theological or juridical studies.

The attendance at the gymnasiums is the following:—At Debreczen the number of the scholars is 674, at Sarospatak, 483, at Nagy-Enyed 354, at Buda-Pest 333, at Pápa, 287. Professors—at Debreczen 15, at Patak 11, at Enyed 8, at Buda-Pest 11, at Pápa 11, besides several assistants at every gymnasium.

There are also ten gymnasiums with eight classes in other large towns and congregations, without a higher college. In these ten gymnasiums there are about 3000 pupils.

In the sixteenth century there were only monastic schools in Hungary, and the whole instruction (including the University) was trusted to the Roman Catholic clergy. In consequence of this state of things the Reformation was constrained to take in hand the whole instruction. It established a school beside every Reformed church, and joined to every minister a schoolmaster. The elementary and higher instruction being thus in Roman Catholic hands, the Reformed and Lutherans did the same, and established as many elementary schools as there were mother congregations; and in proportion as the monks and Jesuits erected gymnasiums, the Reformed and Lutherans established in their neighbourhood colleges which substituted the university for Protestants. The superintendency of the Reformed Church beyond the Theiss—*Superintendentia Transtibiscana*—with 562 mother churches (divided into 13 seniorates, *church-counties*, or "tractus," and in each of them a senior and a "coadjutor curator" elected by the congregations—the latter being a layman, who preside in the meetings held twice a year) counts 796,000 souls. The number of children who ought to be sent to school from their sixth to their twelfth year is 95,408, viz., 48,887 boys and 46,521 girls. The number of those who actually frequent schools is 67,901, the number of those, on the contrary, who remain without any instruction, is 12,607. Of elementary teachers, in this superintendency alone there are 1034, being twice as many as ministers, for in the larger towns there are everywhere ten to twelve teachers. Such is the proportion in the other five superintendencies.

The pecuniary resources of the Reformed Church being principally employed in maintenance of her schools, she has not much to show of ecclesiastical or evangelical work.

In the year 1868, in consequence of a law passed by the Hungarian Diet, the State took in hand all elementary instruction, and established common or confessionless schools. However, the earnest congregations, instead of giving up their schools, which were so carefully cherished for many centuries, strive, though by great sacrifices, to satisfy the claims of the law, in order not to be deprived of their schools, and to keep them further in their own bosom. There are but few congregations who resigned their schools to the State, such as Buda-Pest, Kecskemét, Nagy-Várad, etc., in which places therefore Reformed schools ceased to exist. The common (confessionless) schools however are neither the guardians of pure Christianity nor of advantage to religion. The greater part of the Reformed congregations, inspired by fidelity and love towards their Church, and induced by the instinct of self-preservation, cling strongly to their confessional schools, and, in order to train their own teachers, established in four places seminaries for schoolmasters. At Debreczen there is a flourishing one, with three ordinary professors and several assistants. Their instruction continues three years, with two sessions every year. The number of scholars is 73. Similar institutions were established at Pápa, Enyed, and Nagy-Körös,

[1] The population of Hungary is fifteen millions and a half; the number of souls belonging to the Reformed faith and church is two millions.

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The oldest colleges are those of Sárospatak, Pápa, and Debreczen, which were established at the beginning of the Reformation; the latest is that of Buda-Pest.

Concerning missionary work the Church has developed but little activity. The Protestants living dispersed in Moldavia, however, were assisted and some churches were erected there with a missionary pastor. On account of the union of the dispersed Protestants in Sclavonian countries of the south, a slight mission was recently initiated, but the principal view is rather to save their nationality than to preach the gospel.

Some years ago, in the superintendency beyond the Theiss, a *Reformed supporting Society* was founded, to give assistance to the members of poor congregations living among people of other confessions, and who are threatened with total annihilation. 30,000 florins were speedily gathered, and just this very year the Society will be constituted on a basis suited to the purpose. In almost each of the 56 seniorates there are founded institutions in favour of the widows and orphans of the ministers; for instance in the superintendency beyond the Theiss there are in 13 seniorates (tratus) 13 societies for orphans and widows of ministers, possessed of a capital of 137,000 florins; the capital increases for the most part by the ministers' annual contributions from their salaries. Every effort to unite all these institutions into one has been hitherto frustrated.

There exists a Protestant *Orphan Institution* in Buda-Pest, which is in a tolerably flourishing state, supported by the whole country and by both creeds.

The periodical Church press is now (1877) represented only by four weekly papers and one monthly publication. At Buda-Pest, Kolosvár (Klausenburg), Nagy-Enyed is published one weekly paper; at Debreczen one weekly and one monthly journal. The former is edited by Francis Balogh, professor of divinity, the latter by Rev. Emerick Révész, minister at Debreczen. The evangelical direction is represented only by the two latter, the other three, alas! operate in a strong direction of rationalism, being propagators of the "*German Protestant Union.*" The two theologian directions are in a continual ardent struggle,—the peace of the Church is troubled almost in the same degree as it is in the French Reformed Church.

The Hungarian Reformed Church is inflamed by the fire of trial. The "Union" which recently was created in Hungary works in a negative direction, under the title of "Hungarian Protestant Union," publishes books of modern theology, in opposition to the Confession. To counter-influence this tendency a "defensive Literary Union" is projected to be created at Debreczen, with the view of transplanting and acclimating evangelical works, a matter of great necessity, though to fight against the destroying tendency a mere literary struggle appears yet insufficient.

VIII.—BOHEMIA.

REFORMED CHURCH OF BOHEMIA.[1]

Historical Sketch.—The history of the Church in Bohemia is unlike that of any other country. It was the ninth century before Christianity was introduced among the Bohemians, a people of Sclavonic origin, and it was also very late ere the Church of Rome succeeded in supplanting the early religious views and services by those which she everywhere enforced. In the fourteenth century Bohemia was one of the most advanced countries in literature and the arts, and the University of Prague, founded in 1348, before any German University, showed how it had taken the lead. Bohemia, too, enjoyed the rousing appeals of such revival preachers as Conrad of Waldhausen (1369), under whom Prague was said to have changed from Babylon to Jerusalem. In the fifteenth century began the celebrated movement of John Huss. It was a movement in sympathy with that of Wycliffe in England, and against the corruption of the Papacy. The martyrdom of Huss and of Jerome only caused their views to take firmer hold. These views overspread the country, but civil war ensued. The wars of the Taborites and Calixtines gave a new aspect to a movement at first so spiritual and so promising. The firmness of the Protestants was tried in many ways; among other terrible memorials of persecution, the silver mines of Kuttenberg, into which in one year upwards of four thousand Protestants are said to have been hurled, remain to this day an awful witness of the treatment accorded to the followers of Huss.

Amid the terrible scenes of bloodshed connected with the civil war, there were communities of spiritual souls who lamented the carnal strife and sought after the joy and peace of the inner life. Prominent among these was the *Unitas Fratrum* or Church of the Brethren. This Church, whose constitution was settled by the year 1496, but somewhat modified afterwards to suit the views of other communities, was remarkably interesting and full of earnest spiritual life. It had elders who looked after the morals of the people; ministers who, sometimes attended by students of divinity, ministered the Word and Sacraments; seniors who watched over purity of doctrine, visited the congregations, and exhorted the ministers; deacons who helped the ministers in some of their duties. Each district had its synod, in which the seniors presided; and the supreme court or General Assembly met every three years, and exercised supreme authority. The General Assembly received foreign delegates and appointed ministers. The seniors, ministers, elders, and patrons had votes in the Assembly, the patrons being owners of estates, but members of the unity, and its protectors in the diets and at court. They had no separate power, however, in appointing ministers. The ritual of the Church was very simple. On the Lord's day, the congregations met twice, and sometimes three or four times, for singing, prayer, and exposition and preaching. In baptism they sprinkled the child with pure water, and at the Holy Supper they had bread and wine, which they received either standing or kneeling. Their rules of life were very interesting—everything pointing to one end, to follow Christ and glorify His holy name. We see various elements of the Presby-

[1] This sketch consists mainly of a few notes and extracts from a long and most interesting document by Pastor Vincent Dusék of Kolin, Bohemia, giving an account of the history and persecutions of the Bohemian Church, with particular references to the Church of the United Brethren. For a fuller statement of the work in Bohemia, see Addenda IV., p. 350.

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terian system in this constitution, and particularly in the function of the elders and the authority of the General Assembly. In 1508 a bloody decree was issued against the Brethren, but in spite of it they held their ground. Their congregations were from 400 to 500 in number.

As the Reformation developed, the Brethren inclined to the views of Calvin rather than to those of Luther. Calvin, Bucer, and others were greatly interested in their Church-government, and it was the belief of the Brethren that the discipline which Calvin established in Geneva was copied from theirs. "A merchant going for business to Strasbourg, Augusta sent with him a deputy, Orvenka (Erythræus), instructing him to call on Bucer. Bucer was delighted with his account of the faith and the discipline of the Brethren. At a dinner-party to which most of the Reformers then in Strasbourg had been invited, Orvenka was telling how eagerly Calvin's books were sought and read by the Brethren, and what a pleasure it would be to him to meet Calvin himself. 'There he is, opposite you,' said Petrolus, pointing across the table. Orvenka was somewhat abashed, but proceeded to tell the Reformer the great esteem in which he was held by the Brethren. Whereupon Claudius, rallying Calvin, said, 'See, see, Calvin, you are flying about in Bohemia too.' Calvin laughed. After dinner he asked Orvenka why the Brethren were called 'Pikhardts'? what language they spoke? but he particularly inquired about their discipline, and their connection with the Waldenses. Bucer was enraptured by the news given him by Orvenka. 'Indeed!' he exclaimed, 'your Church is rather a celestial congregation.' Letters were sent to the Unity, overflowing with expressions of admiration and kindness. With the Lutherans they were not so happy. At Wittemberg, Augusta, the great leader of the Brethren, and Prostiborsky, a Bohemian nobleman, were distressed at the want of discipline. On taking leave of them Luther said, 'Be you the apostles of Bohemia, we will be those of Germany; act according to your opportunities, as we are doing here.'"

We can only refer generally to the trouble that followed the introduction of the Jesuits into Bohemia, and the efforts made, only too successfully, to cripple and destroy the Protestant faith, which in one form or another was now held by nearly the whole nation. We pass on to the disastrous time when to escape the fanatical Romish sovereign, Ferdinand of Tyrol, the Bohemians elected as their king Frederic of the Rhine-Palatinate, himself a Protestant, and the son-in-law of James VI. of Scotland and I. of England. The disastrous defeat of Frederic's troops at the White Hill, near Prague, was not only the beginning of the Thirty Years' War, but the deathblow of the once noble and flourishing Protestant Church of Bohemia. Ferdinand determined to put an end to the Gospel. Nobles were executed, pastors banished, Bibles and all Protestant books burnt, penalties inflicted on Protestants, and every kind of rigorous measure adopted to stamp out the cause. All Protestants were excluded from the guilds, and even from marriage; no man was obliged to pay debts to a Protestant; their dead remained without burial, their testaments were invalid, their poor ejected from hospitals, their children Romanised. Whoever would hide a Protestant lost his life and property. The soldiers sent to enforce the decrees behaved, especially in the country, "like beasts void of reason." The Protestants were shut up naked in stalls and cages, tormented with lewd jests; mothers were bound to two posts, with their babes at their feet, to see them die of hunger unless they should renounce their faith. All these measures were but partially successful, and edict after edict of banishment had to be issued to make the work complete (A.D. 1627).

The exiled Protestants dispersed in all directions. The Brethren went to Poland, Calvinists to Holland and Transylvania, Lutherans to Saxony. Young men joined the Protestant army in Germany and fought under Gustavus Adolphus. His cavalry to a large degree consisted of Bohemian nobles. The "Unity" suffered terribly, but fragments remained; a branch went to Poland and did good work there. In Moravia, under a friendly nobleman, a small part found a refuge for a time, but had soon to emigrate to Poland. In that country, in process of time, the Unity became merged in the Lutheran Church.

The three millions of Bohemians were now reduced to 800,000, and the whole country was changed. Foreign lords ruled the soil, the ancient valour deserted the country, and the name of Bohemia, once so famous, became a kind of by-word.

And so matters continued for a century and a half, on to 1781. Yet new edicts showed that the "heretical weed had got new roots." They were launched against some humble men, schoolmasters and mechanics, who were able through God's Word to comfort their afflicted brethren in the faith. Some Moravians from Tulneck settled at Hennesdorf in Saxony, and, organised by Count Zinzendorf, and augmented by new refugees, founded the settlement of Herrnhut in 1722. Those who could not escape used to assemble in woods, stalls, and cellars at night to read the Bible. Everywhere spies were lurking, and there was no Protestant house in Bohemia or Moravia but had a tale to tell.

At length, in 1781, Joseph II., who had ordered the banishment of the Jesuits in 1773, published his toleration edict. The Protestants were allowed to gather into congregations either of the Lutheran or Reformed Confession, but there was no permission to rebuild the Unity. The number who took advantage of the edict was so great that the priests were startled. In some places the edict was neutralised by the bishops. But some bishops behaved better, and there is a touching story of a Bishop Haj of Königgratz, to whom a peasant came to ask back a Bible that had been taken from him years before. The Bishop was greatly touched by the peasant's conversation, gave him a new Bible and asked his blessing. The peasant, laying his hand on the bishop's head, besought God to give him the gifts of the Holy Ghost. The bishop declared afterwards that his ordination was not a more solemn occasion, and that he had never felt his heart so moved as on this remarkable occasion.

There were some seventy congregations in Bohemia and Moravia, but they had no pastors. From a part of North Hungary, inhabited by a Sclavonian tribe, pastors came, but they were Lutherans, and their surplices and crucifixes made the Bohemians think that they were priests in disguise. Some of them however overcame this feeling, and became Lutherans. But others travelled through Silesia and Prussia, showing a copy of the Confession of Faith of the

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Brethren, and asking where they could find a pastor of the order of Amos Komensky. No man could tell them. But some noble-minded young men from the Hungarian colleges of Debreczen and Patak came to Bohemia, and proceeded to organise the new Reformed Church, fighting with poverty, the fanaticism of priests, the infirmities of their own congregations, and innumerable other discouragements. They do not seem to have known much of the Unity, otherwise the church would have fared better. But the names of Wegh, Szalatnay, Sixay, and others, are thankfully remembered in Bohemia, as Nagy and Blazek are in Moravia. Their grandsons are called "the house of Aaron" by the rest of the Bohemian ministry.

Upon the whole it was a very poor life the new Church enjoyed. The "prayer-houses" were too small and low, no spires, doors and windows behind. The Church was under a consistory appointed by the Government, with a Roman Catholic president, superintendents appointed by the Emperor, and seniors by the consistory; schools organised after the Popish system; in mixed marriages the children to be Roman Catholics; converts to Protestantism to pass through the hands of the priests. Nevertheless the amount of freedom was such that the Protestants compared it to the return of the Jews from the Babylonian captivity. In 1859 the war with France and Italy brought absolutism to an end, and the condition of the Church was somewhat improved. In 1864 a general synod was called at Vienna to arrange a Church constitution. But the constitution granted was a mere sham of Presbyterianism with Lutheran appendages, devised with a view to unite the Lutheran and Reformed Churches, assimilating the latter to the former. Once in six years a general synod meets, composed of the superintendents, seniors, and as many elders; but its resolutions have to be submitted to the Kirchenrath, and after lying long unheeded may not obtain sanction. Still, Protestantism is growing. Since 1861 ten new congregations and fifty schools have been added, though the latter are in great danger through the new school law. The recent prohibition of the colportage of the Bible, the confiscation of other books, the prohibition of the 80th question of the Heidelberg Catechism, are telling severely. In 1871 the Reformed Synod asked a purely Presbyterian constitution, but the German Lutherans raised a great outcry, and Government refused the request.

Nevertheless the shadows of 500 years hover round the Bohemian Reformed Church, and hope bids them look upward and trust that their "redemption draweth nigh."

STATISTICS OF BOHEMIAN CHURCH.

Number of Seniorates (presbyteries),	.	4
„ Congregations,	.	46
„ Adherents,	.	65,000

REFORMED CHURCH OF MORAVIA.

(Its History included generally in that of Bohemia.)

Moravia is a province belonging to the Empire of Austria, with the area of 504 *German* square miles, and nearly 3,000,000 inhabitants. Only in the eastern and in the western parts Protestants are to be found, the centre is Popish thoroughly.

The whole Reformed Church of Moravia is at present scattered over an area of 598 English square miles, in 22 parishes, *i.e.* in 488 different hamlets and villages, and numbers in all 38,439 souls (*i.e.* communicants and their children), with 21 pastors, living in the immediate neighbourhood of 529,176 Roman Catholics, or, going further, living in a country inhabited by more than 2,000,000 of Roman Catholics.

The present chief representatives of the Church are—

Rev. John Benes, Superintendent (moderator) of the Reformed Church of Moravia, and pastor at Vanvoice.

Rev. Daniel Nespor, senior of the western district, and pastor at Nosislava.

Rev. Charles Opocensky, senior of the eastern district, and pastor at Vsehin.

Rev. Ferdinand César, deputy to the General Presbyterian Council, pastor at Neustadtl.

F. CÉSAR.

NEUSTADTL, MORAVIA,
5th June 1877.

STATISTICS OF MORAVIAN CHURCH.

Number of Seniorates (presbyteries),	.	2
„ Congregations,	.	22
„ Pastors,	.	21
„ Adherents,	.	38,439

IX.—RUSSIA.

THE people of Russia, who are of the Greek Church, are not allowed by law to join any other. The Reformed Church in Russia consists therefore of congregations of strangers. These are of various nationalities—English, French, Swiss, German, Dutch, and Polish. They are organised into two synods, forty congregations, and about the same number of ministers.

There is no theological institution for the training of ministers. The greater part of the clergy have been educated abroad. The Polish Presbyterian students go to Dorpat or to Königsberg to complete their studies.

The Reformed Church in Russia does not support any foreign missions, but in the inner or home mission there is no small activity at St. Petersburg. Nearly every congregation has its own parochial school. At St. Petersburg the German Reformed Church has an orphan asylum; at Sluzk the Lithauon Presbyterian synod has an almshouse for twenty; and at St. Petersburg the Presbyterian congregations maintain a large gymnasium.

The institution of deacons and deaconesses in connection with the Reformed Church of St. Petersburg has been followed out most actively, and there have been many very interesting fruits. The vitality of the Church is shown in the earnestness with which the work is prosecuted, and the Christian care bestowed on orphans and the destitute generally.

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X.—SPAIN.

THE SPANISH CHRISTIAN CHURCH.

By Rev. Henry Duncan.

The story of the smallest and youngest Presbyterian church is interesting because so recent. The persecuting spirit of the Romish apostasy dominant in Spain restrained, so far as in its power, all efforts for the introduction of the pure Gospel. Good men, who endeavoured to infuse the light which in their own land they had enjoyed, were expelled the country, and scarcely any foothold was obtained for the glad news until a private effort, initiated in Edinburgh in 1852, meeting with some success, was developed into the Spanish Evangelisation Society, which, with great prudence and secret activity, did valiant service for the Lord in that land of darkness. The Word of God distributed, and secretly studied and explained, as was to be expected, produced good fruit, and groups of Christians were formed in many parts who braved the terrors of the Spanish law that they might secretly enjoy the communion of the saints. This handful of corn on the mountain-tops is destined yet to shake its fruit like Lebanon, and already the reapers are bearing some of their precious sheaves with joy. It was impossible that the prayers of the faithful few within and the many without should be unanswered.

But the answer was not apparent until a band of preachers was trained and ready, and for this end it was needful that the picked instruments from among the faithful few should be sent out among Christians abroad, to learn foreign languages, and study in them the teachings of the evangelical Churches. Hence in God's providence the despotic persecutions by the fanatical powers, which began with imprisonments in 1860, and ended, through foreign intervention, in the expatriation of such men as Matamoros and Alhama, of whom Spain was not worthy. In their weary exile these, and Cabrera, Carrasco, Hernandez, Sanches, Ruet, with other Christians, by patient study and work, became qualified preachers of the Gospel, and some of them met in Gibraltar that they might, in faith of better days to come, form the Spanish Reformed Church, with its Confession of Faith and discipline, and enter on their work, when God should open the door, a full-fledged Church.

There it was that they spontaneously adopted the Presbyterian form, translating, as their own standard, the Westminster Confession of Faith, with slight modifications, and forming a small, but essentially Presbyterian, Code of Discipline. Scarcely was this done, when the memorable Revolution of 1868 burst the bonds, the door was opened wide, and they were told by Prim that they might enter Spain with their Bible under their arms to preach its truths in the streets.

Thus entered into Andalusia, by Cadiz, an already constituted Presbyterian Church. It settled in various centres, where already there were little secret congregations, and in the midst of much curiosity and excitement, a body of the true wheat was formed, while the chaff by degrees blew away.

Meantime Carrasco entered Spain from Switzerland, and with his fervid eloquence soon formed a centre of influence in Madrid, which quickly also shaped itself into a Presbyterian Church, with a small Confession of Faith. When these two Presbyterian bodies had consolidated somewhat, and had time to examine each other's standards, it became evident that no real ground existed for separation; a joint committee was formed to draw out new standards on the basis of the existing Confessions, which was done in a year's time, and the new Confession, much shorter than the original one in Andalusia, but in consistency with its doctrines, was discussed, modified, and adopted in the Assembly of 1872 in Madrid. In subsequent Assemblies in Madrid and Seville, an elaborate code of discipline, prepared in the first instance by Señor Cabrera, and very thoroughly discussed chapter by chapter and paragraph by paragraph, has been accepted, and a Directory of Worship, from the same author, was provisionally adopted by the last Assembly. Both of these documents are founded on the existing codes and directories of British Presbyterian Churches, but are original and spontaneously adopted, with no pressure whatever from without. The name taken by the amalgamated Church is "The Spanish Christian Church."

Various congregations which were within the Church during the discussion of its standards, but were under Congregationalist and other auspices, have now withdrawn, because the Church has definitely committed herself to Presbyterian principles, and consequently her size is considerably reduced. She consists now of twelve churches, all in capital cities, some of which have besides missions within and outside of their cities, with fixed *locales*, while others are more or less actively concerned in itinerant mission work, more especially those of the Spanish Evangelisation Society in Andalusia. In these twelve churches there are fifteen pastors, and all the churches have schools connected with them. Some of the churches have judged it more prudent in their infant state to avoid the actual ordination of elders and deacons, having merely a council in place of a session. Others are fully equipped, while some have advanced far enough to have deacons, but no elders. All of the churches are exceedingly poor, and unable to pay for much more than the current minor expenses of cleaning, lighting, etc., and contributions for the poor; in Madrid one or two have been able to do somewhat more, but all are dependent on foreign committees and Churches for their support. It is to the credit of these supporters that they have not interfered in any way with the internal organisation of the Church, being contented if only the pure Gospel be faithfully preached. Prominent among the supporting Churches are the United Presbyterian and the Irish Presbyterian bodies. There is room for vast expansion of the work, but want of means and of trained labourers prevents this.

The Edinburgh Society instituted in 1869 a training college in Seville, which did admirable work, but had to be given up for various reasons; and so labourers had to be prepared by the already hard-worked foreign missionaries, in a very unsatisfactory way, although at times with surprisingly good results; or by the college in Lausanne, which has helped nobly the cause of the Gospel in Spain, or by individual efforts in foreign countries. But now these resources cannot be looked to, and the Presbytery of Andalusia has, after much careful and prayerful consideration, re-

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solved to throw itself on the foreign Christian public for the support of a Theological Seminary in Cordova, which city unites many important advantages. They propose to train pastors, evangelists, teachers, and colporteurs, having at the head of the institution a British Christian of known learning, orthodoxy, and Christian zeal. They consider that with £1600 or £1700 for the first year, a fair start could be made, with property purchased for the purpose—a very important matter, to free them from the power of fanatical house-proprietors. Thereafter a much smaller annual sum would suffice.

The migration of the poorer classes in search of work, while it greatly extends the influence of the churches, keeps down their number of hearers considerably, but the average Sabbath attendance in the twelve churches may be stated perhaps at 2500 or 3000. The effective membership is considerably under that, but if those who are only not effective members now because they have removed to where no organised church exists were added, the number would be very notably augmented. There are several spontaneous mission efforts by Young Men's Societies connected with the churches, such as night schools and evangelistic meetings. But the young Church requires and desires the prayers of her elder sisters for greater life and strength.

DIVISION II.—THE UNITED KINGDOM.

I.—SCOTLAND.

REFORMED CHURCH OF SCOTLAND.

PREVIOUS to 1560 there was no organisation of the Reformed Church in Scotland, though the reformed doctrines had made much progress, and many noble martyrs, like Patrick Hamilton, George Wishart, and Walter Mill, had been burned at the stake. The first General Assembly was held at Edinburgh, under John Knox, 20th December 1560. It consisted of forty-two members, of whom, according to Calderwood, only six were ministers.

A Confession of Faith had already been drawn up; the Presbyterian form of polity was now adopted, "not from any Kirk in the world, no, not from Geneva, but from the Word of God;" and arrangements were made for the supply of ordinances over the country. In 1567 an Act was passed by Parliament, establishing the Reformed Church as the National Church of Scotland. The number of ministers now was 252, and there were besides 467 readers, and 154 exhorters.

The struggles against the introduction of Prelacy began very early. The first series of these, in which Andrew Melville and others were conspicuous, ended about 1592, in which year Parliament ratified the General Assemblies, Synods, Presbyteries, and particular Sessions of the Church, and confirmed it in the enjoyment of its constitution and claims.

During nearly the whole of the seventeenth century—the period of the Covenanters—the Presbyterian Church was greatly hampered and harassed, and oftener than once Episcopacy was forced on the country. From 1660 to 1688, the Church was in the wilderness, scourged by such men as Claverhouse and Dalziel, but leaving on the page of history the record of many noble martyrdoms,—as given in the story of the *Scots Worthies* and the *Cloud of Witnesses*. In 1689, Presbytery was abolished, and in 1690, an "Act of Settlement" was passed, restoring the Presbyterian Church Government, reviving the old Statutes in its favour, and recognising the Westminster Confession as the Creed of the Church.

The settlement of the Church on this basis was objected to, however, by a small body of earnest men, the "Reformed Presbyterians," who had already distinguished themselves in zeal for the "Covenants," as securities alike for the freedom of the Church and the Christianity of the State, and who now felt unable either to enter into the Church, or to give their unqualified adherence to the constitution of the State. After a separate existence of nearly two centuries, the greater part of the Reformed Presbyterians, in 1876, formed a union with the Free Church. There are still, however, both in Scotland, Ireland, and the United States, small bodies claiming to represent the Reformed Presbyterians of the seventeenth century.

In 1712, an Act was hastily passed through the British Parliament restoring the right of presenting ministers in vacant congregations to the ancient lay patrons of the several parishes. This unwarranted step proved the occasion of the various separations that have since rent the Reformed Church of Scotland; for it is a remarkable fact, that no separation of importance has taken place on the ground of dissatisfaction with the creed, government, or worship of the Church of Knox and the Reformers.

"Two parties gradually arose within the pale of the Church after the Revolution,—the one distinguished by their attachment to popular interests and liberties, and by a predilection for those doctrines which stand opposed to the theory of Arminianism; the other avowing, as the essence of their policy, 'the steady and uniform support of lay patronage,' and suspicious of the doctrinal views of their opponents, as tending, in their judgment, to Antinomian excess."—(*Encyclopædia Britannica.*) The first secession occurred in 1733, when the Rev. Ebenezer Erskine, with three other ministers, withdrew.—This was the origin of the SECESSION Church. In 1752, Rev. Thomas Gillespie was deposed for refusing to assist at an unpopular settlement.—The RELIEF Church sprung from this event.

The policy represented by Principal Robertson, Dr. Hugh Blair, and their school, was completely in the ascendant during the latter half of the eighteenth century, while the Seceding bodies increased quietly but steadily. In the second quarter of the present century, the influence of Dr. Andrew Thomson, Dr. Chalmers, and others in the Church, restored the other party to the place of power. Educational and

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missionary enterprises were organised, church-extension was set agoing with great vigour, and means were taken to restore to the people an influential voice in the calling of their ministers.

For this purpose the "Veto" law was passed by the General Assembly in 1834, requiring Presbyteries to reject any presentee to whose settlement objection was made by a majority of the male heads of families in a parish, being communicants. After much litigation, the civil courts declared that the Church had exceeded its constitutional power in passing this law. In the discussions that took place, principles were affirmed which were conceived by many to violate the Scriptural freedom of the Church. In 1843, a protest was laid on the table of the Assembly; and 470 ministers signed an "Act of Separation and Deed of Demission," and constituted the Assembly of the Free Church. Previous to this, in 1839, one of the smaller bodies of the Secession, the Associate Synod, had sought and obtained admission into the Church, but a portion of this body continued separate.

Soon after the separation of 1843, an Act of Parliament was passed, called "Lord Aberdeen's Act," to define the rights of congregations and presbyteries in the calling and settlement of ministers. But in 1874, this Act and the Act of 1712 were superseded by another, in which the communicants and adherents were declared to have the right of electing ministers, under arrangements to be made by the General Assembly.

According to the constitution of the Church, there is a kirk-session in every parish, consisting of the minister and a body of lay elders. All the ministers within a certain district, with one lay elder from each session, constitute the presbytery of that district. The next higher court is the Provincial Synod, which embraces several neighbouring presbyteries. The highest court of all is the General Assembly. It is a representative court, consisting of 247 ministers and 178 elders, the greater part chosen by the presbyteries, but a considerable number of elders chosen by the town-councils and Universities. It meets yearly in May, is presided over by its Moderator, and has the presence of a Lord High Commissioner, appointed by the Crown, who, however, is not a member, and has no authoritative voice in the Court. A "Commission of Assembly" meets in August, November, and March, consisting of the members of Assembly, and a minister named by the Moderator, to attend to matters remitted to it by the Assembly, or that may arise in the intervals.

The Church consists of 1222 parishes, and 1384 ministers, the congregations and preaching stations being 1493.

The theological institutions are the theological faculties of the several national Universities. The number of professors is, at Edinburgh, 4; Glasgow, 4; St. Andrews, 3; Aberdeen, 4. Students, 198.

Students of Divinity are required to attend a full course of arts at the University, and three years more at the Divinity Hall. The sessions in both cases last about five months. Students in this and the other Presbyterian Churches of Scotland have to find for themselves the means of support, but have often assistance from bursaries or scholarships, which are allotted chiefly by competition.

The Westminster Confession is the authoritative subordinate standard to which ministers and elders, at their ordination, and probationers, on receiving licence, give their adherence. The Catechisms of the Westminster Assembly, especially the Shorter, are the basis of religious instruction. The form of government and worship are those set forth in the Books of Discipline, and in the documents prepared by the Westminster Assembly, and printed along with the Confession of Faith.

The following are the chief Educational, Missionary, and other benevolent undertakings of the Church:[1]—

1. *The Home Mission Scheme.*—It has three departments—(1.) *Church Extension.* Local efforts in places requiring additional church accommodation are supplemented by grants from the funds of the scheme. In 1876, 33 churches providing nearly 32,000 sittings were thus aided. (2.) *Mission Churches* designed to be centres of mission work in destitute localities or in the more populous parishes of Scotland. These churches or chapels number 93, with upwards of 22,000 worshippers. The Home Mission Committee insist that they shall be served with invariable regularity. (3.) *Mission Stations* not having the permanent character of churches, intended as points of Evangelistic work among the lapsed, non-church-going, or far-scattered people. There are 77 such stations supplied by licentiates, or students in Divinity, or qualified evangelists. Besides these operations, aid is given in certain cases towards the employment of Scripture-readers in the Highlands and Islands. The revenue of the scheme last year from church-collections and legacies amounted to £11,780.

2. *The Endowment Scheme* was founded by Professor Robertson of Edinburgh University, in 1846. In terms of the Act known as "Sir James Graham's Act," additions can be made to the parishes of Scotland. In order to the establishment of a new parish an endowment must be provided of at least £3000; the Court of Teinds being charged with the duty of seeing that the sum has been raised and profitably invested; and that a case has been made out for an additional parish. Since the foundation of this scheme—to aid in raising endowments—261 parishes have been added to the ecclesiastical establishment—the total value of buildings, endowments, etc., being more than £1,666,000.

3. Of undertakings more especially affecting the clergy of the Church may be noticed, the *Association for augmenting the Smaller Livings, i.e.* Livings under £200 per annum. For this purpose the sum of £7305 was reported to last General Assembly. Also the *Ministers' and Professors' Widows' Fund*, to which every parish minister and every professor in the national universities are bound to subscribe. The capital sum of the fund amounts to £325,984, 13s. 8d. Ministers and professors may subscribe according to one or other of four rates, viz., £3, 3s.; £4, 14s. 6d.; £6, 6s.; and £7, 17s. 6d.

4. As regards Educational Operations: One of the schemes hitherto regarded as holding the first rank in importance is the *Education Scheme.* The introduction of the new national system of education has, in a great measure, superseded the operations of this scheme. Few schools now remain in relation to it; some years ago the number of such schools was 300. The care of the committee is chiefly now occupied with inspection of religious instruction in all schools

[1] This part has been drawn up by Rev. Dr. Marshall Lang.

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desiring it, and giving grants for excellence in religious instruction. Three large colleges, at Edinburgh, Glasgow, and Aberdeen, for the training of Teachers, are also under the superintendence of the Education Scheme Committee. Five hundred students, male and female, were trained last year in these colleges.

A report is yearly presented to the Assembly as to the condition of the *Sabbath-schools* in connection with the Church. Between 15,000 and 16,000 persons, it is stated, are engaged in the work of teaching; 167,000 juvenile scholars, and upwards of 24,000 adults of both sexes are reported on.

5. *Colonial Missions* seek to provide means of grace for Scottish colonists in the various British Dependencies and elsewhere. When the scattered communities are organised into churches—some large and influential, as in the Dominion of Canada—the aid given by the Home Church may be expected to be curtailed if not wholly withdrawn. But the committee have a great sphere of labour in the ever-enlarging and developing colonial empire of Great Britain. Agents of the mission report from British Columbia, the South American Continent, New Zealand, Australia, Ceylon, India. Under the Colonial Mission are also included European stations such as Paris and Dresden, where ministrations are maintained for the benefit of resident Presbyterians. The total income of the scheme last year was upwards of £6581.

6. *Jewish Missions.*—The efforts put forth in connection with this mission are concentrated on Turkey and Egypt. It has agents in Constantinople, Smyrna, Alexandria, Beyrout, and Salonica. The sum of the charge on which it operates is upwards of £7000.

7. *Missions to the Heathen.*—The scenes of these missions, comprehended under the word "Foreign Missions," are India, Africa, and China. The mission to China has just been originated. The agency in Africa is not yet complete. A station has been formed and is partly occupied by a company of Christian artisans, headed by a medical missionary in the Highlands of East Africa—the station having received the name of Dr. Livingstone's birthplace, Blantyre. The Indian Missions retain the mixed character which Scotch Missions in India have hitherto borne—educational and evangelistic. In the three great Presidency towns, the educational institutions are still maintained, and are at present in a state of efficiency. Evangelical efforts are also carried on in connection with the institutions and in native Churches. In the Punjab there are stations at Sealkote, Goojrat, and Wazirabad. An interesting work is also promoted among the Highlanders of India at Darjeeling, and outside the British territory an agency is maintained at Chumba, whose feature is that the mission, conducted by Europeans, is kept apart from the Church, presided over by natives. The income of these Foreign Missions for the year ending January 1876 was upwards of £19,000.

8. Two other agencies may be briefly noted—

Continental and Foreign Churches Committee.—Established as the medium of communication between the Churches and other Reformed Churches of Christendom. It is charged with the duty of cultivating friendly relations with such Churches, and administering such sums as the liberality of the Church bestows on societies and agencies abroad seeking to spread the pure gospel of Jesus Christ. For many years the committee have been able to aid the *Central Society* of the *French Reformed Church*, and the *Evangelisation Commission of the Waldensian Church in Italy.* From time to time it has aided other agencies. The care of certain chaplaincies on the Continent intended for the benefit of Presbyterians, temporarily resident on the Continent, also devolves on this committee. Its income last year was £1205.

The *Army and Navy Chaplains Committee* are intrusted with the oversight of chaplains labouring in garrison towns or at the camps. The Convener of the committee communicates, in behalf of the Church, with the naval and military authorities.

In a report submitted to last Assembly by Mr. James A. Campbell of Stracathro, the following statistics are given:—

1. Ordinary Church-door Collections, including Collections at Communion,	£61,206	3	11
2. Seat Rents,	49,550	4	2
3. Parish or Local Mission,	21,594	14	6
4. Week-day and Sabbath-schools, exclusive of School Rate,	9,311	17	5
5. Church or Manse Building or Repairs, or Church Extension, exclusive of Heritors' Assessment,	63,099	15	4
6. Six Missionary and Educational Schemes of the Church,	40,156	19	3
7. Legacies for the Schemes,	18,142	12	6
8. Other objects recommended by the General Assembly (*e.g.* Army and Navy Chaplains, Patronage Compensation, Continental Churches, etc.),	2,535	4	0
9. Collections in Sabbath-schools for Missions, etc.,	1,819	16	11
10. Endowment of Chapels— (1.) Subscriptions towards new Scheme, (2.) Subscriptions towards Local Efforts,	56,922	9	3
11. Association for Augmenting the Smaller Livings of the Clergy,	7,305	12	4
12. Supplementary Stipends not contributed through the Association,	7,566	19	10
13. Associations for Female Education in India, Education of Jewish Females, etc.,	3,826	2	0
14. Other objects connected with Church and Charitable Work, (including Collections for Infirmaries, etc.), and Legacies therefor,	41,068	3	9
	£384,106	15	2

UNITED PRESBYTERIAN CHURCH.

By GEORGE JEFFREY, D.D.

THE Secession, which, as already noted, began in 1733, made rapid progress; and in 1745, when it first formed itself into a Synod, it had thirty settled congregations and sixteen vacancies. But its progress was much impeded by a controversy respecting the law-

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fulness of a certain burgess oath, and a division took place into Burghers, who allowed their members to take the oath, and Anti-burghers, who objected to it.

The "Relief" Church, formed in 1752, swelled the ranks of dissent, but pursued a separate course from the Secession. In 1820, the two main branches of the Secession were united, under the title of the United Secession Church. And in 1847 the United Secession and the Relief became one, assuming the title of the United Presbyterian Church. In 1876 the congregations of the United Presbyterian Church in England, in number 98, were severed from those of Scotland, and uniting with the English Presbyterian Church, became the Presbyterian Church of England.

The United Presbyterian Church has as its subordinate Standards, the Confession of Faith, and Catechisms, with the same form of government and worship as the Established Church. Ministers, elders, and probationers give their adherence to the Westminster Confession and the Larger and Shorter Catechisms, with a reservation as to what "teaches or is supposed to teach compulsory or persecuting and intolerant principles in religion." The Church has ruling elders, sessions, and presbyteries, but instead of a General Assembly, its supreme court is a Synod, composed of the ministers having charges, and one elder from each session. The temporal affairs of each congregation is attended to by a body of managers chosen by the members.

It is well known that negotiations for union between the United Presbyterian, Free, Reformed Presbyterian, and English Presbyterian Churches were carried on for several years, and led to the union of the congregations in England with the English Presbyterian congregations, forming the present Presbyterian Church of England.

In the United Presbyterian Church there are now

27 Presbyteries,
526 Congregations,
564 Ministers,
54 Preachers, including those who are employed in occasional supply.

The Church has one theological institution, with a staff of seven professors, including the principal. The number of students for 1876-77 was 107, and the average for the ten preceding years 136. Students have to pass through a full course of Arts at the university before joining the theological hall, and the theological curriculum is over three years, with a session each year from the beginning of November to the middle of April. In connection with a change lately made in the theological hall, with a view to the more efficient training of the students, it was agreed that the means of maintaining the hall should be partly by a capital fund and partly by annual contributions, and the capital fund of £40,000 has already been nearly realised.

In connection with the theological hall there is a scheme of scholarships, and a committee who have charge of the distribution of these on competitive examination of applicants. In 1876 eleven special scholarships were awarded of the aggregate value of £275; and from the ordinary fund two of £20 each, ten of £15, and forty-one of £10. In 1876 the number of young people under religious instruction in Sabbath-schools and Bible-classes was 103,750.

The following are among the undertakings of the United Presbyterian Church:—

Home Mission Fund.—This fund is under the direction more immediately of the Home Committee of the Board of Missions. Its object is to supplement the stipends of the weaker congregations, to support missionary stations, to aid in the support of catechists, and maintain a scheme of home evangelisation.

By the *Stipend Augmentation Scheme* and its *Surplus Fund*, including arrangements which have been made with certain congregations in reference to allowances for house-rent where manse accommodation has not been provided, the following general results in regard to the stipends of ministers for the year 1877 have been obtained:—

104	Stipends have been raised to £200 per annum, with manse or allowance for rent of £20.					
88	Stipends are still less than £200,		but not under		£197, 10s.	
37	,,	,,	197, 10s.,	,,	,,	190.
32	,,	,,	190,	,,	,,	180.
14	,,	,,	180,	,,	,,	170.
10	,,	,,	170,	,,	,,	160.
8	,,	,,	160,	,,	,,	157, 10s.
13	Stipends are still under the former minimum of					157, 10s.
256						

All the other Stipends in the Church are upwards of £200 per annum.

In evangelistic effort and home evangelisation £5047 was expended in 1876 under the direction of the Home Committee of the Board of Missions.

The Aged and Infirm Ministers' Fund has a capital fund of £35,593, with a reserve fund of £1000, and provides an annuity of not less than £50 per annum to aged and infirm ministers and missionaries of the Church.

Manse Fund.—For this scheme £52,772 have been raised by subscriptions and donations up to December 1876, and £49,449 expended, up to April 1877, in grants to 232 congregations; and the conditions on which these grants were offered required the congregations to raise not less than £90,341, as it is stipulated where grants are given that the manse shall be free of debt when the last instalment of the grant has been paid.

The Foreign Mission Fund is to defray the expenses of the foreign missionary operations of the Church. The missions supported out of the fund, nine in number, are situated in Jamaica, Trinidad, Old Calabar, Caffraria, India, China, Spain, Japan, and Algeria. In these nine missions there are 46 ordained missionaries, 7 European medical missionaries, 6 European male teachers, 11 European female teachers, 9 ordained native missionaries, 69 native evangelists, 190 schoolmasters, 32 native female teachers, 14 other agents, 61 principal stations, 131 out-stations, 8077 communicants, 1655 inquirers, 220 week-day schools, 10,741 pupils, with a total educated agency of 384. The income of the Foreign Mission Fund for 1876 was £42,872, 17s. 4d.

Under the direction of the Synod, the Foreign Mission Board voted, during 1876, the following grants, viz.:—(1.) To the Union of Evangelical Churches of France, £500; (2.) to the Evangelical Society of Lyons, £150; (3.) to the Evangelical Society of Geneva, £250; (4.) to the Belgian Missionary Society, £200; (5.) for evangelical work in Bohemia, £150; (6.) to the Waldensian Church, £350 (including £100 towards the salary of the Rev. J. Simpson Kay of Palermo); (7.) to the Free Church

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of Italy, £100; (8.) for evangelical work at Aix-les-Bains, Savoy, £50; (9.) to the French Canadian Missionary Society, £100; (10.) for Rev. Ferdinand César's work in Moravia, £75; (11.) for outfit and passage of two ministers to Australia, £340; (12.) to Rev. David Sidney, Napier, New Zealand, for salary of evangelist (three years), £150; and (13.) salary of Rev. Dr. Laws, of the Nyassa Mission of the Free Church. These grants amount in all to £2715.

Besides these special grants made directly by the Foreign Committee, the following special contributions by individuals were sent through the hands of Synod's Treasurer:—(1.) £1530, from the Theological Hall Students' Missionary Society, for Pastor Yakopian's work in Cesarea, Cappadocia; (2.) £5 for Protestant churches in Bithynia; (3.) £1, 6s. 3d. for Mount Lebanon Schools; (4.) £100 for Protestant church in Bohemia; (5.) £50, 5s. for Rev. F. César's work in Moravia; (6.) £20 for the Union of Evangelical Churches in France; (7.) £45, 4s. 4d. for evangelical work at Aix-les-Bains, Savoy,; (8.) £44 for Christian work in Paris; (9.) £25 for Reformed Church in the Netherlands; (10.) £131, 2s. 4d. for the Waldensian Church; (11.) £50 for the Free Italian Church; (12.) £4, 2s. for Rev. J. S. Kay, Palermo; (13.) £5 for Mrs. Boyce's Orphanage, Bordighera; (14.) £33, 6s. 8d. for Freedmen's Missions Aid Society; and (15.) £606, 18s. 7d. for the Agra Medical Mission—Dr. Valentine's Scheme. These donations, destined by the donors for the objects specified, amounted in all to £2631, 5s. 2d., which, added to the grants administered by the Board, viz., £2715, make the total contribution of the Church during 1876, for objects outside the Foreign Mission, £5346, 5s. 2d.

The ordinary congregational income of the Church for the year 1876 was £233,114; the missionary and benevolent income £82,927; and the benevolent income not congregational £62,226—the total, including the English congregations, up to June 1876, being £406,204.

FREE CHURCH.

The separate existence of this Church began, as already stated, in 1843. Unlike previous separations, it started with 470 ministers and a larger number of congregations, and proceeded at once to organise itself on a comprehensive scale. In the course of its history it has become united with two other bodies. In 1852 the majority of the United Original Seceders, with which the name of Dr. Thomas M'Crie, father and son, was so honourably connected, joined the Free Church; and in 1876, a union was formed with the Reformed Presbyterian Church, consisting of 36 ministers, and 35 congregations.

The Free Church has the same creed, government, and worship, as the Established and United Presbyterian. Its ministers, elders, deacons, and probationers, subscribe the Confession of Faith, and they signify their approval of the general principles contained in the Claim of Right of 1842, and Protest of Commissioners to the General Assembly in 1843.

The General Assembly of the Free Church consists of 730 members, half being ministers and half ruling elders, and all appointed by the Presbyteries. Each Presbytery returns one-third of its ministers, and an equal number of ruling elders.

The temporal affairs of each congregation are managed by a body called "The Deacons' Court." This court is composed of the minister, the ruling elders, and a body of deacons, chosen, like the elders, by the members of the congregation. The spiritual interests of each congregation are attended to by the kirk-session, consisting only of the minister and elders.

The Free Church contains—

16 Provincial Synods,
72 Presbyteries in Scotland,
5 Do. elsewhere,
1009 Congregations, besides Mission Stations.
1068 Ministers, including those retired.

The Church has three theological institutions; one at Edinburgh, one at Glasgow, and one at Aberdeen. The number of professors at each is seven, four, and four, respectively; but one of the Edinburgh professors has classes at Glasgow and Aberdeen likewise. The number of theological students during session 1876-77 was, at Edinburgh 107, at Glasgow 63, and at Aberdeen 25. As in the case of the other churches, students have to pass through the University first, and the time spent in theological study is four sessions.

The following are among the undertakings of the Free Church:—

I. The Sustentation Fund was intended to take the place of the Endowments given up in 1843. It was devised by Dr. Chalmers, on the principle of each member contributing a weekly or monthly sum, to be collected by deacons at the houses of the people, and distributed to every minister, share and share alike. The collection of the fund is made monthly. In the course of time it was found desirable to introduce arrangements to check selfishness and stimulate liberality. According to present arrangements all ministers whose congregations are on "the platform of the Equal Dividend" receive from the fund £150 yearly, with the addition of £7 (the statutory contribution of each minister to the Widows' and Orphans' Funds) over and above that equal dividend, those whose contributions amount to ten shillings per communicant, receive the higher "Surplus rate;" and those contributing to the amount of seven shillings and sixpence, receive the lower surplus rate. The amount of the surplus rate varies according to the sum-total of the fund for the year. In 1876-77, 761 ministers drew the equal dividend; of these 595 drew £36 additional, or the higher surplus rate, and 146 drew £18 additional, or the lower surplus rate. In addition to allowances from the Sustentation Fund, many ministers are supplemented by their congregations. The amount of the Sustentation Fund for 1876-77 was £172,641, and of the Supplementary Stipend Fund for 1875-76, £58,589.

Congregations whose ministers are not on the platform of the equal dividend are for the most part new charges, and as they become consolidated they are gradually taken on the platform. Till then they receive back their contributions to the fund, and in many cases a fixed sum besides; some get grants from the Home Mission Fund, and some from a Supplementary Sustentation Fund, which is a capital fund with a yearly revenue of £827.

The Aged and Infirm Ministers' Fund provides retiring allowances, proportioned to the term of service. These vary from £80 to £35. There is a capital fund of £90,450; and last year grants were paid to 89 ministers, amounting in all to £3612.

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The Widows' and Orphans' Funds are made chiefly up of yearly contributions (compulsory) from each minister of £5 to the Widows', and £2 to the Orphans' Fund. At present the fund gives an annuity of £42 to each widow, and £15 to each child under 18. Larger sums are given to the children when their mother is dead. The accumulated fund of the two schemes is upwards of £224,000.

There is a Society for Sons and Daughters of the Clergy, not under the General Assembly, designed to aid ministers in the education of their families. In 1876 it paid £1758 in 125 grants, from £10 to £18 each.

II. The Home Mission and Church Extension Scheme.—Its purpose is to keep stations supplied by preachers or catechists in thinly peopled districts; also to foster missions in mining and manufacturing localities, and other populous places, and form them into regular charges; to aid such charges until they are taken on the equal dividend platform; to maintain lay evangelists, and send out ministerial evangelists from time to time; and to encourage the employment of students and others as missionaries in necessitous districts in large towns. To encourage ministers of experience to undertake mission congregations in populous places, grants of £200 a year are given for a limited time; the grant diminishing gradually from year to year, till it is extinguished. In other cases the grants are smaller. The income of the fund, derived from a church-door collection thrice in two years, donations, legacies, etc., is between £9000 and £10,000 a year.

Highland Mission.—This is a somewhat similar scheme, managed by a separate Committee of the General Assembly, for districts of the country where Gaelic is spoken. It has a collection every second year. Its average revenue is about £3000.

Church and Manse Building Fund.—This is intended to help congregations in their building operations. At first it was very large, Dr. Guthrie having raised for a General Manse Fund alone about £100,000, but of late years its income has only been about £1500. A special Building Fund is contemplated for new charges.

III. Education Scheme.—Till recently a large proportion of the congregations had day-schools, for which grants were given. Most of these are now absorbed in the national scheme of education. There are still some schools receiving grants; but the chief remaining part of the scheme is the Normal Schools, of which there are three—Edinburgh, Glasgow, and Aberdeen. The number of normal students, male and female, for 1876-77 was 494.

IV. College Scheme.—This provides for the support of the three theological Institutions, partly by interest of endowments, and partly by an annual collection at church-door, donations, legacies, etc. For 1876-77 the revenue was—

From Endowments, . .	£5080
,, Collections, . . .	2600
,, Legacies and Donations,	564
,, Fees, ...	751
Total,	£8995

The professors received each, as salaries, at Edinburgh £550, at Glasgow £470, and at Aberdeen £450.

There are large Bursary and Scholarship Funds for the encouragement of students, from £10 to £100 annually.

V. Continental Scheme.—For aiding stations, societies, and churches on the Continent of Europe. Revenue about £4000.

VI. Colonial Scheme.—For sending out ministers to the colonies, and aiding colonial churches, especially in their earlier stages. Revenue about £4000.

VII. The Foreign Missions Scheme.—The venerable Dr. Duff, the first missionary to the heathen from the Church of Scotland, went to Calcutta in 1829, and founded the India Mission of the Church of Scotland. In the previous year Dr. Wilson went to Bombay, and later, the Rev. John Anderson to Madras. In 1843, all the missionaries in India adhered to the Free Church, and the old localities were continued.

The Foreign Missions of the Free Church embrace India, Africa, Syria, and New Hebrides.

In India, there are 6 principal and 12 branch stations in Bengal; 3 principal and 10 branch stations in Western India; 2 principal and 3 branch in Central India; and 1 principal and 7 branch in Southern India. In South Africa, there are 6 principal and 31 branch stations in Kaffraria; 2 principal and 2 branch stations in Natal; and 1 principal station at Livingstonia. In New Hebrides, where the Reformed Presbyterians (who joined the Free Church last year) had their field, are 4 stations, on three islands; and in Syria, the head-quarters are at Shweir, about twenty miles from Beyrout.

In all, the Free Church missions embrace 107 stations, 38 European missionaries; 3 European medical missionaries; 21 European teachers; 19 European artisans; 15 native missionaries; 327 Christian teachers, and Christian labourers of various sorts. In the native churches are 3350 communicants, and about 3000 baptised adherents. The number of institutions and schools is 223; and the total number of scholars is 13,109. In the principal Indian stations many of the pupils are undergraduates of the Universities. The revenue of this scheme for 1876-77 was £51,217.

VIII. Mission to Jews.—This mission was begun in 1839, and in 1843 it was continued by the Free Church, all the missionaries having adhered. At present it has stations at—1. Amsterdam; 2. Prague; 3. Pesth; 4. Breslau; 5. Constantinople. The Pesth mission has been especially blessed. The amount raised for the scheme in 1876-77 was £13,468.

The following is a summary of the contributions of the Free Church for 1876-77:—

Sustentation Fund, . .	£170,209
Local Buildings Do., . .	86,291
Congregational Do., . .	176,290
Missions and Education, . .	104,325
Miscellaneous, . . .	28,079
Total,	£565,194

REFORMED PRESBYTERIAN CHURCH OF SCOTLAND.

This body represents a minority of the Reformed Church who objected to the course taken by their brethren in 1863. It consists of two presbyteries, with 7 ministers and 12 charges. (See Addenda V., p. 352.)

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UNITED ORIGINAL SECESSION CHURCH.

By Rev. JOHN RITCHIE.

IN common with all true Protestants the Synod of United Original Seceders acknowledge the Scriptures of the Old and New Testaments to be the supreme and only rule of faith and practice. They claim to be a branch of the Reformed and Covenanted Church of Scotland, and adhere to the whole of the Westminster standards as these were received by the Church of Scotland as standards of union and uniformity for the Churches in the three kingdoms, and feel themselves bound by the sacred pledge given in the Solemn League and Covenant to adhere to them as such. They thus take their stand upon the principles of the first and particularly of the second Reformation which took place between the year 1638 and 1650, which embodied in its proceedings and settlement all the valuable attainments of the first Reformation and carried them to a greater extent. They own the morality of public covenanting, and the continued and perpetual obligation of the National Covenant of Scotland, and of the Solemn League and Covenant, upon all ranks and classes in these lands, and acknowledge the duty of renewing these covenants in a bond suited to our circumstances. As Presbyterians, they hold that the Lord Jesus Christ, the alone King and Head of His Church, has appointed a particular form of government to take place therein, distinct from civil government, and not subordinate to the same, and that Presbyterial Church government is the only form laid down and appointed by the Lord Jesus Christ in His Word. As they believe that Church communion consists in the joint profession of the truths and observance of all the ordinances which Christ has appointed in His Word, and that the visible unity of the Church lies in the unity of her visible fellowship, they regard free communion as an obvious violation of that unity, and hold it to be unscriptural, and that the practice encourages persons to continue in corrupt communions, by leading them to conclude that there is no conscientious ground of difference between them and the persons who make no scruple of occasionally joining with them in the intimacies of Church fellowship. In the worship of God they make use of the Psalms of David only, believing that they were delivered to the Church by the Holy Spirit to be used as the matter of public praise, and they regard hymns of human composition as unwarrantable in the worship of God, and tending to endanger the purity both of the worship and the doctrines of the Church.

The Original Secession Synod dates its rise from 1733, and claims to represent the first seceders who in their testimony published in 1737 were careful to make it known that they were not dissenters from the National Church because of her civil establishments, but seceders from a corrupt and prevailing party in her judicatories, who carried on a general course of defection from our reformed and covenanted principles. The Original Secession Testimony published in 1827 applies the principles of the Judicial Testimony to public events that had occurred up till the date of its publication, and like it was designed to be a declaration of the sense of the standards, and of the way in which they were received by the Reformed and Covenanted Church of Scotland. It is a term of ministerial and Christian communion in the body, that is, office-bearers are required to signify their approval of its principles, and members to accede to them, so far as they know and understand them.

The Synod has from time to time been lessened by the separation of brethren. At present it consists of 41 congregations in Scotland, England, and Ireland; of these 29 (including one in England) are in connection with the Synod in Scotland, and 12 constitute the Secession Synod in Ireland, in full communion with the Scottish Synod. The members and adherents are estimated at 6500. The income of the Scottish Synod last year amounted to about £5400. The Synod has several Home Mission stations, and also a prosperous Foreign Mission agency at Seoni in India, under the immediate charge of Rev. George Anderson, who is assisted by two catechists. There is an orphanage in connection with the mission, having eleven children, who are well fed, clad, and educated, and it is expected that the number will shortly be materially increased. A school is also carried on having one hundred and seventy scholars, and four teachers in addition to the missionary, and one catechist, in which the children are instructed in English, Urdu, and Hindi. The Synod is desirous of obtaining, and has ample funds for maintaining another ordained missionary in India. At home the divinity hall is carried on under the superintendence of the Rev. Professor W. F. Aitken, A.M., and the Rev. Professor James Spence. The library in connection with the hall has 1400 volumes. Under the editorship of the Rev. John Sturrock a bi-monthly magazine is published having a circulation of 1200 copies each issue.

IRELAND.

By Rev. DR. KILLEN.

THE IRISH PRESBYTERIAN CHURCH.

THE first Presbyterian minister who appeared in Ireland after the Reformation was the Rev. Walter Travers, the first regular Provost of Trinity College, Dublin. He entered on his official duties in 1594; but, owing to the civil war in which the country was then involved, he did not remain long at the head of the university. In the reign of James I., several Presbyterian ministers, driven by persecution from Scotland, settled in the northern province. Of these, the earliest was Mr. Edward Brice, who became rector of Templecorran, near Carrickfergus, in the county of Antrim. About that time a number of Scotchmen obtained bishoprics in Ulster. These prelates, who had been brought up in the Presbyterian Church, and who had themselves been originally ordained by presbyters, were not at first disposed to exact conformity to the Episcopal ritual from the Scottish ministers settled around them. Thus it was that the ministers, though refusing to use the Liturgy, were permitted to preach in the parish churches and enjoy the tithes. But when the imperious Wentworth was placed at the head of the government of Ireland, a new policy was inaugurated. All the clergy were obliged to strict conformity; and, in a few years, all the Presbyterian ministers were driven into exile. At the time of the horrid massacre in 1641, not one

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of them was in the country. Thus they most providentially escaped that catastrophe.

In 1642, when a Scottish army arrived in Ulster to put down the rebellion, Presbyterianism obtained a permanent footing in Ireland. A Presbytery was constituted at Carrickfergus on the 10th of June of that year; and Presbyterian congregations were organised all over Down, Antrim, and Derry. At the time of what was called *the Plantation*, about thirty years before, a large number of Scotchmen had acquired property in the north of the island. The immigrants now rapidly increased; and, at the Restoration in 1660, one hundred Presbyterian congregations, representing a population of 100,000 individuals, were to be found in Ulster. A blight then fell on the prospects of their Church; and during the twenty-eight years which intervened between the Restoration and the Revolution, they suffered much persecution. A fine of one hundred pounds was incurred by any fearless preacher who ventured to celebrate the Lord's Supper. They were often obliged to meet for worship in secluded places, and at dead of night; and such of the pastors as remained in the country were again and again thrown into prison. At the Revolution many of the Episcopalians were Jacobites; and as the Presbyterians were the only steadfast friends of the Prince of Orange in the island, they were at once admitted to his protection and patronage. The grant of Regium Donum, doled out to them irregularly in the time of Charles II., was now doubled; and, though long refused the sanction of a Toleration Act, they were permitted, without much disturbance, to hold their Church courts, and to assemble publicly for congregational worship. In 1719 they at length obtained the protection of the Toleration Act; and, though still harassed by bishops' courts and Episcopalian officials, they continued to maintain their position and to disseminate their principles.

Irish Presbyterians did not escape the influence of the latitudinarian spirit which prevailed during the eighteenth century. Early in the reign of George I., some of their ministers began to speak ambiguously on doctrinal subjects, and to oppose subscription to the Westminster Confession of Faith. In consequence, in 1726, a schism took place among them; and the non-subscribers formed themselves into what was called "The Presbytery of Antrim." The separatists did not obtain much support from the mass of the Presbyterian population; but not a few who remained connected with the larger body, known as "The Synod of Ulster," exhibited very little zeal in upholding and propagating the sound theology of their forefathers. Meanwhile the Scotch seceders, who appeared in Ireland shortly before the middle of the eighteenth century, did much to maintain purity of doctrine in the northern province. Their congregations rapidly multiplied; and within little more than sixty years after the organisation of their first church, there were upwards of ninety Secession ministers in Ulster.

In 1761 the Rev. Matthew Lynd, the first Irish Covenanting minister, was ordained at Vow, near Rasharkin, in the county of Antrim. Owing very much to the growing laxity of doctrine and discipline in the Synod of Ulster, the Covenanters, or Reformed Presbyterians, continued, from this date till the close of the century, to make steady progress; and in 1792 their first Irish Presbytery was constituted. But, early in the present century, indications of a religious revival appeared in the Synod of Ulster; and when Arianism was openly avowed, an earnest protest was raised against it. In 1829 the Arian controversy issued in the separation of the Unitarians from the great Northern Synod; and immediately afterwards, the Irish Presbyterian Church, as if invigorated with new life, commenced a prosperous career. Its congregations rapidly increased; its ministers exhibited new zeal and enterprise; and some of them attracted attention all over the Empire as platform speakers and pulpit orators. In 1835 the Synod of Ulster adopted an overture requiring unqualified subscription to the Westminster Confession of Faith from all its licentiates and ministers; and as the grounds of separation between this body and the Secession Synod were now removed, a union between them was happily consummated in 1840. The united body, which assumed the designation of "The General Assembly of the Presbyterian Church in Ireland," consisted, at the time of its incorporation, of 433 congregations.

Ever since the date of this union, the Irish Presbyterian Church has occupied a more commanding position in the country. It has at present under its care about half a million of people, including a large proportion of the substantial farmers and merchants of Ulster. Very few of the aristocracy ever were attached to it; but of late its members have been advancing steadily in social position; and at this moment it has in its communion seven Members of Parliament, several considerable landed proprietors, and many gentlemen holding the Commission of the Peace. Immediately after its formation, the General Assembly inaugurated a Foreign Mission. India was selected as the scene of its missionary operations, and its agents have ever since been labouring there with encouraging success in Gujarat and Kattiawar. Connected with it there are now 9 ordained European missionaries, assisted by a staff of native catechists, colporteurs, and school-teachers. Within the past year there have been 92 baptisms, and the total number connected with the native Church amounts to 1636 individuals. The Mission has been maintained during the year just closed at an expense of nearly £10,000. Its operations have been recently extended to China, where three mission stations have been established.

After their withdrawal from the orthodox majority in 1829, the Unitarians formed themselves into an association which assumed the name of "The Remonstrant Synod of Ulster." This body has since maintained a lingering existence in the north of Ireland; but doctrinal laxity does not flourish among Presbyterians; and though the Unitarians can reckon some forty congregations in the island, their numbers, including the adherents of the Presbytery of Antrim, amount, according to the Government census of 1871, only to 9373 individuals. The Covenanters, or Reformed Presbyterians, who are all strict Calvinists, are considerably more numerous. There are besides a few congregations in Ireland connected with the United Presbyterian Church of Scotland, as well as a few others known by the designation of Seceders; but they form a very small item in the national census.

For the last 150 years emigration has been acting as a constant drain on the Presbyterian population

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of Ireland; and thus it is that so many persons of Scoto-Irish birth or descent are at present to be found scattered all over the world, but especially in the various possessions of the British Empire, and in the United States of America. But notwithstanding this immense drain of emigration, the ministers and congregations of the General Assembly have been steadily increasing. It at present reckons 560 congregations, upwards of 600 ministers, 5 Synods, and 37 Presbyteries. In addition to its Foreign Mission, it has an Irish Mission, a Jewish Mission, a Continental and Colonial Mission, and a Mission to Soldiers and Sailors. Another of its agencies, of comparatively recent establishment, has been wonderfully successful; for its Orphan Society already supports about 2400 poor children, deprived of one or both of their parents, and has an annual revenue of about £9000 per annum. About seven years ago the *Regium Donum* granted by Government for the support of its ministers, and enjoyed by them for nearly 200 years, was finally withdrawn. In its stead a Sustentation Fund has been established, which already produces an income of upwards of £26,000 yearly. At the period of the withdrawal of the Regium Donum, almost all the ministers of the Assembly commuted their life-interest under the provisions of the Irish Church Act; and the general fund thus created, amounting to upwards of £580,000, yields, in interest and dividends, nearly £29,000 per annum. The sum contributed, in the form of pew rents, during the past year, for the support of ministers, has been somewhat above £44,000. Thus, from the Sustentation Fund, the Commutation Fund, and pew rents, the ministers of the Irish Assembly have, in all, an income of £100,000 a year.

The General Assembly of the Irish Presbyterian Church has under its care two Colleges—the Assembly's College, Belfast, and the Magee College, Londonderry. The Magee College, Londonderry, which was opened for students in 1865, has seven Professors, and supplies a full course of collegiate education to candidates for the ministry. The Assembly's College, Belfast, which has been much longer in operation, and which has a faculty of six Professors, provides only a theological curriculum, and the students attending it receive their undergraduate education in the adjoining Queen's College. The Assembly College has an attendance of from 70 to 150 students; the students of the younger College are not yet nearly so numerous.

For notice of Reformed Presbyterian Church in Ireland, see Addenda VI., p. 352.

ENGLAND.

By Rev. Dr. Edmond.

THE PRESBYTERIAN CHURCH OF ENGLAND.

Although Presbyterianism had an interesting history in England long ago, the present Church is quite of modern origin. The old Presbyterianism of England had degenerated into Unitarianism, from which "The Presbyterian Church of England" is removed by the utmost possible distance. This Church was formed in 1876 by the union of the English Presbyterian Church with the congregations in England belonging to the United Presbyterian Church. Negotiations with a view to this result, prosecuted by the two Synods amid some difficulties that were patiently and lovingly overcome, ripened in 1875 into agreement on the part of both to enter into the union on a basis which had been mutually approved. The basis included a declaration of common adherence to the Westminster Confession of Faith, with such qualification in reference to the relation of civil governments to religion and the Church as had heretofore obtained in the two Churches—incorporation of the Presbyterian Church in England and the portion of the United Presbyterian Church situated in England—and the formation of certain federal bonds between the United Presbyterian Church and the Church constituted by the Union.

The Union was formally consummated at Liverpool on the 13th of June 1876, when the Synod of the United Presbyterian Church and the Synod of the Presbyterian Church in England, met under their respective Moderators,—Rev. John Rankine, Cupar-Fife, and Rev. Dr. J. Oswald Dykes, London—and in orderly and solemn form, constituted, on the basis already indicated, a new united body, to be thenceforth, as it is now, known as the Presbyterian Church of England. The day and scene were hallowed and auspicious—one specially pleasing feature of the proceedings being this, that almost the first act of the new Court was to receive the Rev. Dr. Graham, the only minister in England of the Reformed Presbyterian Church, which a month previously had been happily united with the Free Church of Scotland. With that Church, as with the Presbyterian Church in Ireland, the Presbyterian Church of England stands in close friendly relations, as it recognises the brotherhood of all the faithful Reformed Churches throughout the world.

The Presbyterian Church in England, which had previously consisted of a number of congregations, associated in Presbyteries standing in friendly relations to the Church of Scotland, had entered on an organised and separate ecclesiastical existence in 1836, and after some severance of a portion of the Churches in 1843, prosecuted its work in England on the footing of a Church with separate and independent jurisdiction, but in sisterly alliance with the Free Church of Scotland. An admirable and exhaustive digest of its proceedings during forty years, from the day of its inception till the late happy Union has been compiled from official documents by Professor Leone Levi, LL.D., and presented to the Church at its last meeting of Synod. It contains all desirable information in the most authentic form, and arranged with great distinctness, affording the utmost facilities for reference and consultation. The history of the United Presbyterian Church, dating from 1733—with its successive unions—needs not be further indicated here.

The Synod of the Presbyterian Church of England comprises 258 congregations—distributed into ten Presbyteries, viz., Berwick, Northumberland, Newcastle-upon-Tyne, Carlisle, Darlington, Liverpool, Manchester, Birmingham, Bristol, London. The ministers of the body, including those who are without charges, are about equal in number. The other office-bearers of the Church are—Elders, 1203, Deacons, 494, and Managers 1566. These numbers, however, would be somewhat increased had the statistical returns been made by all the congregations. The

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sitting accommodation provided by the various Church buildings is for 106,774 persons. The communicants enrolled members of the Church amount to 43,434—the gain during the past year being 1489. The entire income of the Church during that year, both congregational and synodical, inclusive of £6210, 2s. from special sources, was £157,455, 12s.

The schemes of the Church, placed under the charge of standing committees, are as follows:—

1. *Home Missions*, including Church Extension, Evangelisation, Temperance.

2. *Foreign Missions.*—Principally in China, where there are fifteen European missionaries, and forty-nine native evangelists, and twenty-seven students in training. There are sixty-five stations in all, many of which have been organised as churches, situated in the districts of Amoy and Swatow, and the island of Formosa. In connection with these there were at the close of 1876 nineteen hundred and seventy-four communicants. There is one missionary station in India. Many of the late United Presbyterian congregations maintain more or less their connection meanwhile, as was understood at the union, with the Foreign Missions of their former Church.

3. *The College.*—This theological seminary has its seat in London. It has three professors, Revs. Dr. Lorimer, Dr. Chalmers, and Rev. Mr. Gibb (Resident). A generous member of the Church, R. Barbour, Esq. of Manchester, having made provision for the endowment of an additional chair, the Church is taking steps for making appointment of another professor in 1878.

4. *Schools.*—The committee takes charge of superintending and aiding a number of schools especially in rural districts.

5. *Sabbath-schools.*—The committee reported to the Synod in 1877—348 schools, 5382 teachers, 51,185 scholars on the roll, of whom 20,721 are children of parents belonging to the Church, and 4510 are in senior classes. Much Christian work is done among the young by other means.

6. *Jewish Mission.*—The sphere of this work, with one missionary, Rev. Theodore Meyer, is London. There is a mission hall, with reading-room. The means used are domestic visitations, public meetings in the hall, prayer-meetings, meetings with inquirers. Thirty-seven Jews, besides casual inquirers, were more or less under regular instruction last year. There were three baptisms.

7. *Sustentation Fund.*—This was a scheme in operation only, at the date of the union, in the Presbyterian Church in England—the United Presbyterian Church aiding its weaker congregations by another plan. This necessitates now some transitional and imperfect action. The equal dividend for last year to the congregations on the fund was £200, raising the minimum ministerial stipend to that amount. The whole sum paid as salaries was £63,214, of which forty per cent. passed through this fund.

8. *Continental.*—The committee aids missions in Germany, France, Belgium, Spain, Portugal, Italia, Bohemia, and Russia.

9. *Publications.*—This committee issues the *Messenger* and *Children's Messenger*, monthly periodicals of the Church, and during the past year has prepared a memorial volume containing records of the union, and brought out Dr. Levi's digest already referred to. Contemplates the continuance of instructive manuals, of which two have been published for the use of the Church.

Other standing committees are—10. Law and Historical Documents; 11. Widows' and Orphans' Fund; 12. Church Building Committee; and 13. Aged and Infirm Ministers' Fund.

The Presbyterian Church of England is in its infancy. It occupies a humble place among the great denominations of the land. But animated by the example, and aided by the sympathy of older sisters, it hopes to follow a course of earnest and progressive Christian activity not altogether unworthy of the field opening before it, of the Presbyterian Churches with which it is allied, or of the great cause of the advancement in our fallen world of the Redeemer's kingdom.

WALES.

By Rev. W. Williams, Swansea.

WELSH CALVINISTIC METHODISTS (OR PRESBYTERIANS).

The movement which resulted in the establishment of the Welsh Calvinistic Methodist Connection began in the year 1736, through the instrumentality of three young men, who, independently of, and unknown to one another, laboured earnestly and successfully for Christ in three different counties of South Wales.

One of these was Mr. Howel Harris of Trevecca, Brecknockshire. He was himself brought to the saving knowledge of Christ early in the year 1735, and his friends, not much pleased with his new, and to them strange notions, sent him to Oxford "that he might be cured of his fanaticism." The expected "cure" was not effected. He saw much at Oxford that vexed his soul; he earnestly prayed God to deliver him from that unhappy place, and at the close of the term he left for home fully resolved never to return.

Soon after this he began to go about from house to house, to warn and exhort his neighbours, in his own and the adjacent parishes. He opened a day-school at the village of Trevecca, and availed himself of that opportunity to speak to the children and young people who came together to be taught. By-and-by people began to assemble in great numbers at the houses which he visited, to hear him preach. Family gatherings became congregations, and these congregations became so large that there was not a building in the neighbourhood sufficiently large to accommodate them. Thus he began to preach without having the least idea that he was doing it, and great power attended his preaching. Many were turned to righteousness, and the aspect of the neighbourhood was completely changed. He accepted an invitation to the neighbouring county of Radnor, where the same blessed results followed his exhortations as at his home. He was thus led to the conviction that, although he had not been ordained by either bishop or presbytery, he had received a call from God to travel the Principality, which was lying in darkness and in the shadow of death, to warn the people of their terrible danger, and exhort them to flee from the wrath to come. He was not disobedient to this

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calling. He undertook long and wearisome journeys to every part of Wales, he preached to great multitudes, he endured hardships and privations and great personal abuse, and was not unfrequently "pressed out of measure, above strength, insomuch that he despaired even of life." But everywhere God caused him to triumph by bearing witness to the Word of His grace, and thousands of the people all over the country were brought to repentance.

Another of these young men was the Rev. Daniel Rowlands, curate of Llangeitho, in the county of Cardigan. He had taken upon him the ministry of the gospel before he knew its power in his own heart, but under a sermon by the Rev. Griffith Jones, the earnest vicar of Llanddowror, who has been justly designated "the morning star of the great Methodist revival," this able, but so far graceless young clergyman was brought to a saving knowledge of the truth. From that time he began to preach in earnest, and mighty were the results which followed his ministry. Soon people began to flow in great multitudes to Llangeitho, not only from the neighbouring districts, but likewise from distant parts of Wales, and the clergyman himself, pressed by earnest invitations, travelled to other regions to preach the everlasting gospel.

The third was the Rev. Howell Davies, for some time curate of Llysyfran, in Pembrokeshire. He preached with great power, and multitudes came together to hear him and were blessed; but there were influential parishioners who could not endure that which was spoken, and by their means he was dismissed from his curacy. After this he travelled the country preaching in churches or out of them as opportunity offered, and the Lord blessed his ministry to the salvation of many souls.

It was not long before these young men became acquainted with one another's labours and successes, and they were joined by other clergymen, such as the Revs. Peter Williams, Carmarthen, William Williams, Pantycelyn, and several others. Many of the converts likewise became "exhorters," and some of them very efficient ones. Thus the disciples were greatly multiplied, and measures were taken to form them into "societies," and to place each of those "societies" under such supervision as the available materials and the circumstances of the time would allow. But the brethren had no idea of founding a separate denomination. They were themselves members of the Establishment, and taught their people to receive the communion at their own parish churches, and when the character of their own parish clergy was such as not to permit them to do so with a clear conscience, they were in all cases to receive it from episcopally ordained ministers. But the authorities of the Church disowned them, and thus their position was most painful and anomalous; for they had neither the protection of the Establishment, nor the privileges which the law accorded to dissenters. They had therefore to endure great persecutions. Many of them were hauled before magistrates and heavily fined as "conventiclers," and some were committed to prison. Often were they stoned and beaten by infuriated mobs. They could have escaped all this by placing themselves under the protection of the "Toleration Act," but they continued for many years to suffer those cruel hardships rather than declare themselves to be Nonconformists.

At the beginning of the present century an inconvenience which had been long felt came to press upon the brethren, so as to be intolerable. It arose from the scarcity of places in which they could receive the communion, and of ordained clergymen to administer it. This led them to conceive the idea of ordaining ministers for themselves from among their lay preachers, many of whom were most zealous, able, and eloquent men. But this would be a most serious step; for it would be a complete break-off from the Establishment, would oblige those clergymen who still retained their connection with the Church to withdraw from the body, and might result in its complete dissolution. But by this time God had raised for the Methodist Connection that good and great man, the Rev. Thomas Charles, of Bala. He had been himself a clergyman of the Establishment, but his earnestness had procured for him his dismissal from the few curacies he had held, and he had now for several years laboured earnestly and successfully among the Calvinistic Methodists. Under his wise and loving guidance the Connection was able to steer past this dangerous point in perfect safety. After serious discussions at several Associations, it was resolved to take the step, which some of the most zealous friends of the Connection believed to be so fraught with danger, and accordingly eight brethren were ordained at the Bala Association on the 20th of June 1811, and thirteen more were ordained at an Association at Llandilo, in South Wales, in the month of August in the same year.

Welsh Methodism emerged from this important crisis in its existence different, in several respects, from that which it was before. It was a little, but very little smaller, and a trifle less aristocratic, for it had lost several wealthy and influential families; but it was very much more compact and more free. The men who now came to the front had proved themselves to be able ministers of the New Testament; and they subsequently proved themselves competent to lead the Connection, by the blessing of God, to usefulness and success.

Harris, Rowlands, and their coadjutors had no idea of forming a separate Christian denomination, and therefore the body that was brought into existence, by the blessing of God on their evangelistic labours, found itself without a constitution, and without any rules and regulations for its government. It has all these now, but they were not *made* at once. They have rather *grown* from time to time, as the various circumstances through which the body has passed have shown the necessity for them. The form it has assumed may be designated a *modified Presbyterianism*. Each church manages its own affairs, admits or expels members by the vote of the majority of those who belong to it: so far it is Congregational. But there is an appeal from the decision of the individual church to the monthly meeting of the county or presbytery to which it belongs, and then there is an appeal from the decision of the monthly meeting or presbytery to the Quarterly Association of the province. Matters relating to South Wales are finally disposed of by the South Wales Association, and so of the North; but a few years ago a General Assembly of the whole Connection was established, and the two Associations may agree to refer matters to that body, which meets once a year, for final decision.

In the year 1823 a "Confession of Faith" was drawn up and agreed upon. It comprises forty-four

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articles, and is in every important feature in unison with the Westminster Confession of Faith, and the Articles of the Church of England.

The Connection is almost exclusively confined to Wales, and where it exists in England, it is only in those cities and towns where Welsh people have settled in great numbers. The following are some of its statistics for the year 1875:—

Presbyteries, ...	24
Churches, ...	1,098
Ministers, ...	522
Unordained Preachers, . .	305
Deacons or Elders, . . .	3,739
Communicants, ...	106,742
Adherents, ...	270,065
Sabbath-school Teachers, . .	20,385
Sabbath-school Scholars, . .	153,763

Theological Institutions.—Bala College, North Wales.—This college was founded in the year 1837, when the Rev. Lewis Edwards, M.A., and the Rev. David Charles, B.A., were appointed tutors. In the year 1867 it was re-opened in the new building. The present staff of teachers are Rev. Lewis Edwards, D.D., Principal, Rev. Ellis Edwards, M.A., and Rev. Hugh Williams, M.A., Professors. The number of students in session 1876-7 is thirty-seven. The college has an endowment of £25,000, its annual income being above £4000.

Trevecca College, South Wales.—This college was established in the year 1842, when the Rev. David Charles, B.A., was appointed President. In the year 1865 it was re-opened, when the Rev. William Howells was appointed President and Professor of Systematic Theology, and the Rev. John Harris Jones, Ph.D., Professor of Exegesis and Hebrew. The number of students in the session of 1876-7 is thirty-nine. A fund of £20,000 is raised to endow this college, its annual income being about £800.

Benevolent Enterprises.—North and South Wales Ministers' Funds.—The object of these funds is to assist ministers in sickness and old age, and to provide for their widows. The value of both funds is about £35,000, that of the North being above £20,000, and that of the South about £15,000.

Home Mission.—The number of missionary stations at the end of the year 1875 was sixty-four. The expenditure for that year was over £2000, and the receipts for the same year £2476.

The object of the Home Mission fund is to establish new interests on the borders of England and Wales, and to assist weak Churches among the Welsh and English populations in the principality.

Foreign Missions.—The Welsh Calvinistic Methodists' Foreign Missionary Society was established in 1840. Previously, the aid of the Church to foreign missions had been given through the London Missionary Society, but it was felt desirable to have a separate organisation, supported and directed by Welshmen. The society, at first independent, is now under the entire control of the General Assembly, which appoints the executive committee, and reviews all its proceedings.

The first field of the mission was the Cossya hills, in the north-east frontier of Bengal. The tribes of this region were in a very barbarous condition, and the work at first was very discouraging, but has been much blessed. The mission has extended, and now occupies four districts—Cherra, Shella, Shillong, and Jynteah. Nineteen churches have been formed, connected with which are 869 persons, besides above 800 more, who are externally connected with the Christian Church, though they have not yet joined it. The Church is very particular and careful in the admission of members. In the Sabbath-schools are eighty-nine native teachers; the missionaries are assisted by ten native preachers who have undergone the examinations required by the presbyteries. About an equal number are engaged in preaching, though they have not yet been licensed. Some of the preachers are distinguished for their zeal and devotedness.

Connected with the mission are seventy village schools, attended by 1836 pupils. There is a normal school attended by 54 pupils. The schools receive the aid of Government. The Bible is read, and is the basis of instruction in all the schools, and there is decided evidence of its blessed effects.

Not a little has been done in the cause of Christian literature. The Rev. T. Jones, the first missionary, translated a small catechism, *The Mother's Gift*, which has long been known on every hearth of Wales. Other little books followed, including the Confession of Faith, and Order of Church Government and Discipline. The Gospel of Matthew, *The Pilgrim's Progress*, and a book of hymns followed. A grammar and vocabulary in the Cossya language were added. The New Testament has been published in the Cossya language, and it is hoped that ere long the whole of the Sacred Scriptures will be in the hands of the Cossyas.

In the history of this mission, brief though the period is over which it extends, many instances have occurred of the power of the Gospel over the hearts of the converts. Instances of Christian liberality in providing commodious places of worship have been not uncommon, and in some districts the Christians have contributed money towards the support of evangelists to go from village to village where the truth had not been proclaimed, and several have suffered pecuniary loss and suffered persecution for the sake of Christ.

The missionaries, native preachers, and elders, and other Christian workers representing the Churches meet two or three times a year in presbytery, and confer on the work. Another field is in Brittany, where the missionaries have in many instances been useful to Roman Catholics in showing them a form of Christianity very different from that which the Church of Rome presents.

The receipts of the society are about £3400 annually. There is a reserved fund of £11,700; also a fund of £3300 towards assisting disabled missionaries and widows and orphans. A medical missionary is about to be added to the mission staff.[1]

[1] The paragraph on Theological Institutions is furnished by Rev. Dr. Harris Jones, and the information on Missions abridged from a paper by Rev. Josiah Thomas, M.A.

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DIVISION III.—UNITED STATES OF NORTH AMERICA.

INTRODUCTION.

[*For most of the following very careful and interesting sketches of the Churches of the United States we are indebted to the great zeal and kindness of the Rev.* G. D. MATHEWS, *of New York.*]

THERE are naturally three great divisions of the Presbyterian Churches in the United States:—*First*, those that by their popular names, such as the German or the Dutch Reformed Church, proclaim their early connection with the European continent; *second*, those of Scottish origin, representing especially the non-established Churches of last century, and that still bear such historic names as the Reformed Presbyterian, the Associate, the United Presbyterian Church, and so on; and *third*, those that belong to the other great division known as the Presbyterian Church, including both the Northern and the Southern General Assemblies. This Church consisted originally of Church members from many lands, and from many sections of the Church, but the assimilating influence of Christian co-operation, or of American institutions, or of both combined, has resulted in the formation, from these materials, of the largest Presbyterian Church on the earth.

The Presbyterianism of these Churches is mainly of the old-country type, modified, in some cases, by the course of each Church's development, and by its peculiar surroundings. The doctrines taught in all their ten thousand pulpits are the old doctrines of grace, as set forth by the Reformers, and as expressed in the Heidelberg or Westminster standards; while the duty of the Church to support herself, and to go forth aggressively to a disobedient world, is honoured by a generous liberality at home, and by mission enterprises in many a land.

I. THE REFORMED CHURCH IN AMERICA.[1]

(FORMERLY CALLED DUTCH REFORMED.)

In 1614 the servants of the Dutch East India Company planted on the banks of the Hudson the trading settlement of New Amsterdam. Of this the control passed in 1621 into the hands of the newly formed Dutch West India Company—"an armed commercial corporation invested with almost unlimited powers to colonise, govern, and defend its possessions." Religious ordinances were speedily established, and as early as 1628 the colonists—consisting of Hollanders, Walloons, and Huguenots—had organised a congregation of considerable size. In 1633 Dominie Everard Bogardus, accompanied by a schoolmaster, landed in the colony, for, among the Dutch, the schoolhouse stands "within the shadow of the church spire." In 1642 a stone church was built within the walls of that fort whose site now forms the battery park of New York. Next year another church was built in Albany, while a number of preaching stations were gradually formed in neighbouring settlements. Presbyterianism, planted on the shores of the New World by the Reformed Church of Holland,—*the Church under the Cross*,—had taken root and was beginning to grow.

[1] See also Addenda VII., p. 853.

In 1664 the government of the colony was transferred to England. Dutch emigration being now naturally checked, a serious blow was given to the growth of the Holland Church. Its prosperity was still further hindered by the persistent use, despite the altered circumstances of the community, of the Dutch language in public worship. Not until 1764 was *any* sermon preached in English, and in many cases not even yet has the use of the Dutch tongue been altogether abandoned.

During the earlier years of the Reformed Church, its ministers were either from Holland or had been ordained there, and were, ecclesiastically, members of the Classis of Amsterdam. In 1747 the Amsterdam Classis sanctioned the formation by the American Churches of a *coetus* or association, a kind of imperfect Classis, from which in 1755 that portion of the church which preferred that the ministers should still be ordained in Amsterdam seceded, forming themselves into a *conferentie* or ministerial conference. This contention seriously threw back the Church, so that not until 1771 did the American branch of the Reformed Church of Holland enter on a distinct and independent existence, taking in 1785 the name of "The Synod of the Dutch Reformed Churches."

Since that time the history of the Church is but a record of quiet, steady progress, nothing calling for special mention except that, in 1867, the Synod resolved to drop the prefix "*Dutch*," and to be known, as it now is, simply by the name of "The Reformed Church in America."

The doctrinal standards of the Reformed Church are, in addition to the Nicene and Athanasian creeds, threefold:—1st. The *Belgic Confession*, published in 1561, being "The confession of faith made with common accord by the believers spread throughout all the Netherlands," and containing a systematic view of the doctrines of the Reformation. In 1568 this Confession was adopted by the Synod of Wesel; in 1618 it was confirmed by that of Dort, and in 1771 it was declared to be the doctrinal symbol of the American Church, remaining so to the present time. 2d. *The Heidelberg Catechism*, published in 1563 at Heidelberg, whence its name, and prepared with the view of harmonising the Lutheran and Reformed sections of the Church by setting forth the facts of Christian experience. Ministers of the Reformed Church are required by law of the Church to expound to their congregations a portion of the Heidelberg Catechism each Lord's day, so that every question shall be publicly considered at least once in not less than four years. And 3d. *The Canons of Dort* issued in 1618, in opposition to the Arminian doctrines that were then being taught in Holland. If in the Belgic Confession or in the Heidelberg Catechism there be but few references to the distinctive features of Geneva doctrine, the canons, speaking so distinctly against the views of the Remonstrants, proclaim unmistakably the positive and avowed Calvinism of the Church.

In its mode of worship, the Reformed Church is somewhat liturgical, having set forms, whose use is imperative, for the administration of baptism, the Lord's Supper, and for ordination. In government it

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is Presbyterian in all but name, holding the parity of the ministry, with gradation of courts as follows:—The congregation is governed by the consistory, consisting of ministers, elders, and deacons, the latter two being elected only for a term of years; a minister and an elder from each congregation within a certain territory form the Classis; four ministers and four elders delegated by each Classis within a specified district form a particular synod, while three ministers and three elders delegated by each Classis in the whole Church, constitute the general synod or supreme court.

Missions.

The earliest missionary efforts of this Church were directed to the evangelising of the Indians living within the limits of New York State, and precede the labours even of Eliot. During the years 1790-1820, the Reformed Church organised a number of small congregations in Upper Canada, but when it withdrew its support, these became gradually merged in other denominations. Church extension, or home mission work, as it is called, was then undertaken both in the Eastern and Western States, and with no little success, especially among the Holland colonists of Michigan.

During the years 1817-1825, the Reformed Church carried on foreign mission work by means of "The United Foreign Missionary Society," and from 1826 to 1858, in connection with "The American Board of Home and Foreign Missions," some of whose agents, specially supported by the Reformed Church and connected with it, laboured zealously and successfully at various points in Borneo, Java, China, and India. In 1857 the connection with the American Board was amicably severed, and the Reformed Church, taking charge of the missions at Arcot and at Amoy,[1] entered energetically into denominational missionary work, a work crowned already with most blessed results. In 1859 Japan was opened to the nations of the world, when the Reformed Church at once sent forward missionaries, the first in modern times, to preach the Gospel to the Japanese. The fruits of these labours have been very remarkable. Sowing and reaping seemed to go hand in hand. Before two years a native Church of more than one hundred members was formed at Yokohama; schools primary and advanced, for males and females, have been opened in many localities; Christian homes have been formed, hospitals have been established, and the new life of Japan been powerfully and permanently affected.

Summary View of the Foreign Mission Operations of the Reformed Church.

	Communicants.	American Ministers.	Native Ministers.	School Attendance.
China,	537	7	13	101
India,	780	15	21	1228
Japan,	125	13	6	30
	1442	35	40	1359

[1] The congregations at Amoy under the care of the English Presbyterian Church are associated with those of the Reformed Church in forming one Classis or *tai-hoe*.

Contributions of the Reformed Church for Missionary and Benevolent Work for the year 1876-77.

Foreign Missions,	$64,342
Domestic Missions,	28,350
Education,	14,236
Church Building,	3,730
Publication,	2,615
Total,	$113,273

Theological Seminaries.

The Reformed Church has always been honourably and earnestly desirous of having an educated ministry. It therefore established in 1770 what is now Rutger's College at New Brunswick, New Jersey, for the education of young men for the ministry. A theological seminary was commenced in 1784, when the synod appointed a professor of theology. In 1807 these two institutions were brought into close relations, and in 1825 became intimately connected, the same professors teaching in both seminary and college. The faculty is at the present time fully equipped, with a staff of ten professors of high ability, while splendid and commodious buildings have been erected. For the last twenty years these institutions have been entirely distinct in their management, the seminary having about fifty students in attendance. Another seminary exists in Michigan. Twenty-five years ago a parish school was opened in a settlement of Hollanders at Black Lake in Michigan. Under the care of the Board of Education, this school has become successively "The Holland Academy," and, in 1866, "Hope College." In 1867 the General Synod appointed a theological professor, through whose labours a considerable number of young men have been educated for the ministry.

II. THE REFORMED (GERMAN) CHURCH IN THE UNITED STATES OF NORTH AMERICA.

[*Written by the Rev.* Dr. Bomberger, *President of the Reformed (German) College of Ursinus, Freeland, Pa.*]

This branch of the Reformed Church was planted in America during the first third of the last century by Palatines from Germany, Huguenots from France, and some Swiss.

The inner history of those early migrations of Reformed Palatines to this country corresponds essentially with that of other Evangelical Protestant Christians. And, although in a country prevailingly English, our German ecclesiastical ancestors were mostly hidden from public view, and hence excluded from much public notice, by their language and social habits, in their own sphere and way they rendered important service to American Christianity. One of the best evidences of this is the fact that at the end of a hundred and fifty years, they not only hold the ground originally occupied by them geographically, but religiously stand so firmly by the faith and cultus which the forefathers brought with them, that most persistent efforts have failed to entice or push them from the old foundation. It is worthy of mention also, that in those parts of Pennsylvania which the Reformed from Germany originally occupied, the mother tongue has been maintained with great tenacity.

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The German Christian element thus happily preserved in the Church has been strengthened of late years by large accessions from Europe. And whilst this imposes the duty of maintaining two languages in the services of the Church, and possibly subjects it to some disadvantages, there is rich compensation in the defence it has supplied against great ecclesiastical perils, especially during the past twenty years. The European brethren, pastors and people, have stood immovably by the old faith.

In regard to doctrine, the principles and distinctive peculiarities of the Reformed Church in general prevail. Subordinately to the Bible, the standard of faith is the *Heidelberg Catechism*, in its true historical sense. Hence the ruling faith of the Church is Calvinistic, with a modification of statement in regard to the divine decrees and related doctrines. With reference to the sacraments, the established Reformed views are maintained in distinction from the Romish and Lutheran theories on the one hand, and from an extreme modern Puritan view on the other.

The firmness and intelligent steadfastness with which the Church as a whole adheres to its ancient faith is the more noteworthy and cheering in view of very bold and persistent attempts to introduce a theology fundamentally at variance with reformed symbols. Whilst the dissensions thus occasioned did much harm, there is reason to believe that the closer investigation into the divine scriptural grounds of the old doctrines assailed (touching the nature of the incarnation, the atonement, justification by faith, the Church, etc.), thus awakened, has resulted in a clearer apprehension, a warmer appreciation, and a more resolute maintenance of the doctrinal standard.

The form of government is presbyterial, with a rotary eldership, the elders being elected for life, but to render formal service only for three years, unless re-elected. With this polity of Consistory, Classis, Synod and Triennial General Synod, however, the Church combines a large measure of congregational and personal Christian liberty, emphasising the universal priesthood of believers. The Church, under the great Head, is regarded as the first repository of power, and all formal authority is delegated by it to ministers, elders, deacons, and the ecclesiastical courts constituted by them; and that authority is strictly defined and limited by fixed constitutional law.

The only peculiarities of this Church, in distinction from some other reformed Churches, appear in *forms* provided, and recommended for use mainly for sacramental and other special services, and in the observance of the leading festivals commemorating the cardinal Gospel facts:—Christmas, Good Friday, Easter, Ascension Day, and Pentecost. In common usage there is free prayer, and this has asserted itself against long continued and most rigorous efforts to introduce a new ritualistic Order of Worship, prepared under the stimulus of influences wholly alien to the spirit and genius of the Church.

Catechisation, with special regard to the youth of the Church, and to their due preparation for the privileges of full fellowship, is very generally practised, and those believed to be duly prepared by the divine blessing on this means are admitted to the privileges of full membership by the rite of confirmation.

There are five theological schools, of which three are ruled by the principles of the standard theology of the Church, with seven collegiate institutions.

Home missions are prosecuted with commendable vigour, especially by the two (wholly) German Synods. For some years the Church has had a Foreign Mission, although to a limited extent there has been co-operation with the German Mission Union maintained by German brethren of the Reformed Dutch and German Churches.

At present there are seven English and four German periodicals published.

III. THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA (NORTH).

It is impossible to say at what period the first English-speaking Presbyterian settlers landed on the shores of the New World. At the close of the seventeenth century, isolated congregations of such existed in different parts of Maryland, Carolina, Virginia, New Jersey, and Long Island. Many of these had a Scottish origin, and were composed of the children of royalists that Cromwell had banished to the plantations, or of those Covenanters that, because of Pentland Hills and Bothwell Brig, Charles the Second had sold into slavery. In some cases, organised bands of colonists came over from Ireland or from Scotland, bringing with them their Bibles, their Psalm-books, their Confessions of Faith, and not unfrequently even their ministers. Scattered through these societies were not a few of the English Puritans, while migrating Hollanders, oppressed Germans, and exiled Huguenots added yet other nationalities, and helped still further to swell the ranks of the friends of presbytery.

Of the labourers in this early period of American Presbyterianism, there is none more worthy of mention than Francis Makemie. A licentiate of the Irish Presbyterian Church, Makemie crossed in 1684 from the island of Barbadoes, where he had been preaching, to Snow Hill in Maryland, and there, it is supposed, organised the first distinctively Presbyterian congregation. Within a few years, and certainly prior to the year 1706, a presbytery was formed, for there still exist the minutes of a meeting held in that year at Freehold, New Jersey, at which seven ministers attended. Help coming from Scotland, Ireland, and New England, this number soon increased to fifteen. In 1716 the infant Church, in supreme court assembled, organised itself into "the Synod of Philadelphia," with three constituent presbyteries.

Up to this period the Church had not adopted any constitution either as to doctrine or to polity. Oneness in the Gospel, with attachment to the Presbyterian system as generally received, were the main bonds of union between its ministers and members. In the early part of the eighteenth century, however, the Presbyterian Churches of Great Britain had become somewhat tainted with Arianism, so that in 1729 the American Synod "*Adopted* the Confession of Faith, with the Catechisms, Larger and Shorter, as the Confession of its Faith," at the same time declaring that it judged "the directory for worship, discipline, and government of the Church, commonly annexed to the Westminster Confession, to be agreeable in substance to the word of God and founded thereon," and therefore "recommended the same to all their members to be by them observed as near as their circumstances will allow, and Christian

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prudence direct," "requiring of every minister to declare his agreement in opinion with all the essential and necessary articles of said Confession."

This proceeding occasioned not a little controversy. Some of the Synod were non-subscribers in sentiment, and disliked even the general terms of the Adopting Act, while others desired the acceptance of the *ipsissima verba* of the standards. The differences thus developed, in connection with certain synodical action on ministerial education, and deepened by events that occurred during the visits to America of Whitefield, led in 1741 to a rending of the Church, and the formation, as distinct and unconnected judicatories, of the *old side* Synod of Philadelphia and of the *new side* Synod of New York. This unhappy breach lasted till 1758, when mutual concessions having been made, the two Synods came together, and the united Church, then numbering some ninety-four ministers, assumed the name of "The Synod of New York and Philadelphia."

During the half century of existence that had now closed, the Church had taken some important steps. It had committed itself, for instance, to a polity distinctively Presbyterian, it had adopted Calvinistic doctrinal standards, and had set up a high standard of ministerial education. Nor were these things needless, or done too soon. A stream of population was rapidly flowing westward, having on its front line settlers of very diverse characters. Some were men of such lawless habits that they could no longer stay in orderly communities; others loved the wild excitements of frontier life, and others thought only of bettering their temporal condition by obtaining homes in the new lands. All classes were very poor. Indians were numerous, causing the preacher to carry his rifle as well as his Bible,—while State-Church opposition added to the difficulties of the Presbyterian Evangelist.[1] Only men of education—men of energy, full of zeal and of varied resource, could have even held their own in the face of such hindrances. Such men the Presbyterian Church desired to have in its ministry, nor desired in vain. Many of its early preachers,—the Tennants of New Jersey, Brainerd of the Indian Mission, Davies of Virginia, and a host of others, have been pre-eminent for ministerial efficiency, and will assuredly be held in everlasting remembrance.[2]

While the Church was thus supplying the Gospel in sparsely peopled districts and forming new presbyteries in every direction, it was led to enter into such relations with the Congregationalists as materially influenced its after course. For some years before the Revolution, the Colonial Episcopal Church had sought to obtain a legal Establishment. Fearing the success of its efforts, the Synod agreed in 1766 to meet in annual convention with the General Association of Connecticut, "to unite their endeavours and counsels for spreading the Gospel and preserving the religious liberties of the Churches." This arrangement was carried out until the outbreak of war in 1776 interrupted the intercourse.

During the revolutionary war, in common with all religious interests, the Presbyterian Church suffered greatly. Many of its church buildings were destroyed, and not a few congregations disorganised, yet its vitality remained unbroken. Rallying quickly on the return of peace, new interest in religious ordinances was manifested by the people, and synodical meetings were better attended by the ministers. In 1788 the Synod adopted that constitution of the Church at present in use, revising the Confession of Faith, making certain changes in chapters XX., XXIII., and XXXI., striking out from question 109 of the Larger Catechism the words "tolerating a false religion," and from the Directory its Forms of Prayer.[1] In 1789, the Synod became a General Assembly, whose first meeting was opened by Dr. Witherspoon, president of Princeton College, and though Scotch by birth, one of the signers of the Declaration of Independence, and for six years a member of the General Congress. While this first General Assembly, consisting of thirteen Presbyteries, was meeting in Philadelphia, the first National Congress, representing thirteen Independent States, was sitting in the same city. The Federal Government of the country and the present constitution of the Presbyterian Church went therefore into operation in the same year.

Shortly after the war, the Presbyterian ministers renewed their friendly relations with the Congregationalists. In 1792 the General Assembly and the Association of Connecticut agreed that each denomination should be represented in the annual meetings of the other by three commissioners, an agreement

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[1] The Toleration Act of 1688 did not specify the American colonies as places in which freedom of worship would be allowed. According, therefore, to the temper of the local authorities was the treatment of the Presbyterians. Sometimes these were allowed to preach, sometimes forbidden and fined, imprisoned, or even banished if they disregarded the prohibition. In 1748 a Mr. Rodgers preached in Virginia, and was at once complained of to Sir William Gooch, the governor, by the Episcopalian minister of the parish. "Mr. —," said Sir William, "I am surprised at you. You profess to be a minister of Jesus Christ, and you come to me to complain of a man, and wish me to punish him for preaching the gospel! For shame, Sir! Go home and mind your own duty. For such a piece of conduct you deserve to have your gown stript over your shoulders."

[2] One of the churches planted by Davies in the great Shenandoah valley, called, in 1750, Jonathan Edwards to become its pastor. In declining on the ground of his recent settlement at Stockbridge, Edwards, who had commenced his ministry as pastor of a Presbyterian church in New York, wrote as follows:—"As to my subscribing the substance of the Westminster Confession, there would be no difficulty; and as to the Presbyterian government, I have long been perfectly out of conceit of our unsettled, independent, confused way of church-government in this land, and the Presbyterian way has ever appeared to me most agreeable to the word of God and the reason and nature of things."

[1] It may be interesting to show the extent of change made in these articles on this occasion.

Chap. XX. 4. "Proceeded against by the censures of the Church." Omit all after this clause.

Chap. XXIII. 3. "Keys of the kingdom of heaven," Erase the remainder, and substitute as follows:—"or in the least interfere in matters of faith. Yet as nursing fathers, it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner, that all ecclesiastical persons whatever should enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions without violence or danger. And as Jesus Christ hath appointed a regular government and discipline in His Church, no law of any commonwealth should interfere with, let or hinder, the due exercise thereof among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever, and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance."

Chap. XXXI. 1. After the words, "Synods or Councils," add, "and it belongeth to the overseers and other rulers of the particular Churches, by virtue of their office, and the power which Christ hath given them for edification and not for destruction, to appoint such assemblies and to convene together in them, as often as they shall judge it expedient for the good of the Church."

Section 2. Omit the whole.

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that afterwards embraced the general Associations of Vermont, New Hampshire, and Massachusetts. In 1794 these representatives were allowed to vote on all matters under discussion. All these measures prepared the way for the adoption, in 1801, by both parties of the "Plan of Union." Under this arrangement a congregation, Congregational in polity, might have installed as its pastor a Presbyterian minister who still retained his seat in the presbytery, and was personally responsible thereto, and be itself represented in that court not by an elder but by a committee man or delegate chosen from its membership. On the other hand, a congregation Presbyterian in its polity, connected with a presbytery and represented therein by an elder, might have installed over it as pastor a Congregational minister who remained a member of some Congregational association. This anomalous procedure was the fruit partly of the co-operations of previous years, and partly of a failure to appreciate the importance of denominational systems as a means for enlarging the kingdom of Christ,[1] while its result has been to render the Presbyterianism of the Church less closely knit together, less systematic in its movements, less authoritative in its administration, than that of almost any other land.

During the earlier years of the present century, there appeared in the southern and western portions of the Church striking manifestations of religious interest, having, in many cases, singular physical accompaniments. In connection with these, zeal outran discretion; strange doctrines were soon taught; presbyterial order was violated, and confusion became widespread. Ultimately these things led to the withdrawal of some of the offenders, and the removal of others, from the Presbyterian Church, and the formation in 1811 of what is now known as "The Cumberland Presbyterian Church."[2]

In the great outburst of zeal that marked this period, missionary and benevolent societies were organised in every direction, and the co-operation of members of all Churches sought for their support. Many persons, however, preferred that the Church's aggressive work should be carried forward by denominational rather than by what were called co-operative or voluntary societies. This preference was strengthened by a dread of that New England, or rather New Haven, theology, which was at that time appearing. A certain amount of conflict between the workings of the two systems became inevitable. Gradually the question found its way into the Assembly. When the work, polity, or doctrine of the Church might be determined by a single vote, it was plainly unwise that persons not constitutionally members of the Assembly, persons avowed Congregationalists, and possibly in sympathy with the New Haven theology, should—as under the agreement of 1794 they might—sit and vote equally with those who were both Calvinists and Presbyterians. In 1830, therefore, the Assembly withdrew from "the agreement," and thus removed from its courts an element that had imperilled its welfare.

An incident now occurred that brought matters to a crisis. In the same year, 1830, the Rev. Albert Barnes was called to a congregation in Philadelphia. In the Presbytery objection was offered to his installation because of some expressions in a sermon he had published on *The Way of Salvation*. A doctrinal and church-polity struggle was thus inaugurated, that led, in 1837, to the abrogation of the Plan of Union of 1801, with the excision of one whole Synod that was strongly Congregational in its character, and whose final result was the division of the Church in 1838 into the two great bodies commonly known as the Old and the New School Presbyterian Churches. The immediate effect of this separation was very disastrous. Yet so soon as it had taken place, and elements for the time being inharmonious had parted, each Church devoted itself to what it regarded as its peculiar mission. The Old School Assembly, strong in its logical position and in the doctrinal and ecclesiastical unity of its members, removed the Congregational element from its organisation, and with large liberality, devising great schemes of Christian aggressiveness, committed itself to a conservative policy of Church work. The New School warmly identified itself with all evangelistic work. Setting at first but comparatively little value on the distinctive features of Presbytery, it soon discovered that a Church cannot be erected on a system of negations, and that increase as a Presbyterian Church can be made only by working on Presbyterian principles. Continued co-operation with the Congregationalists thus became impossible, and the New School gradually abandoning the union-society system, adopted a policy of Church agencies and of Church committees.

Previous to the division, the Slavery question had frequently engaged the attention of the Church, and action had been taken, yet guardedly, favouring the education and freedom of the slave. In the New School, the question speedily became prominent, while its action in 1857, in declaring that slavery could not "be permanently tolerated in the Presbyterian Church," led to a withdrawal from it of a number of congregations in the Southern States.

On the outbreak of the Civil War in 1861, all the Southern congregations of the Old School Church withdrew from its fellowship, organising themselves into "The Presbyterian Church in the United States," and leaving the Northern Churches standing side by side. When the war had ended, loving hearts and wise heads that in both Old and New School Churches had longed and prayed for a healing of the breach, found it possible to propose a re-union. In November 1869, on the basis of the time-honoured Westminster standards of polity and of doctrine, the two Churches formally re-united,—the waters that had for so long been parted, since then filling with blended stream one common channel, flowing onward in harmony and peace.

[1] The essential differences between the Presbyterian and the Congregational polities were at that date more successfully covered over by surface agreements than they could be at present. No Congregationalist would issue, and no Presbyterian would accept to-day, such a declaration as that of the Hartford North American Association of Congregational ministers in 1799, in which we read:—"The constitution of the Churches in the State of Connecticut founded on the common usages and the Confession of Faith, heads of agreement and articles of Church discipline adopted at the earliest period of the State, is not Congregational, but contains the essentials of the Church of Scotland or the Presbyterian Church in America; particularly as it gives a decisive power to ecclesiastical councils; and a consociation, consisting of ministers and messengers or a lay-representation from the Churches, is possessed substantially of the same power as a presbytery."

[2] This Church receives its name from that Presbytery of Cumberland within whose bounds its peculiar views were first advanced. As a Church, it "prefers" the Presbyterian polity; practises pedobaptism and open communion; denies the Divine decrees, but believes in universal atonement and the perseverance of the saints; charges the Westminster Confession with teaching fatalism, asserting that its practical tendency is bad, and is content with a good English education for its ministers.

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Missions.

Home Missions.—The Home Mission Work of the Presbyterian Church may date from the year 1707, when it was resolved "that every minister of the Presbytery supply neighbouring destitute places where a minister is wanting and opportunity of doing good offers." Since that period this work has continued to be one of its most important enterprises, bringing back many a blessing to the Church in the new congregations annually added to its roll. At the beginning in the hands of the Presbyteries, in 1802, the Assembly took charge of it, appointing a "Standing Committee of Missions," to which the Presbyteries were to report. Such an appointment was most timely. Union Missionary and Evangelistic Societies were draining away all the energy and contributions of the Church from their proper channel,—an injury to be averted only by means of a Church Society.

During the fourteen years that followed this appointment, the Church sent out 311 missionaries, and collected $49,349. In 1816 this committee was changed into a board, "with full power to transact all the business of the missionary cause," reporting annually to the General Assembly. Under this arrangement the Home Missions of the Church entered on a new course of prosperity,—congregations multiplying till Presbyteries were formed, and these in turn growing into Synods. So vigorous was the Church life now developed that even the great division of 1838 was unable to hinder its continuous activity. During these twenty-two years the board collected $231,504, and sent out 2486 missionaries, while during the years 1838-1870, the Old School Church alone collected $2,805,375, and sent out 16,113 missionaries.

For a few years after the division of 1838, the New School Assembly continued to carry on its Mission work through the American Home Missionary Society. A Union Society, however, could not help Presbyterian congregations as such, in the days of their weakness. In 1852, therefore, while gladly acknowledging the great services which that Society had, in many localities, rendered to the general interests of religion, the Assembly appointed a "Church Extension Committee," following this up in 1862 by assuming "the responsibility of conducting the work of Home Missions within its bounds," forming "The Presbyterian Committee on Home Missions." During the years 1838-1869, the New School Church is considered to have sent out 8800 missionaries.

After the re-union, the agencies of both Churches were united under the name of "The Board of Home Missions of the Presbyterian Church," by which, since that period, the whole Home Mission and Church Extension work of the Church has been conducted, $1,840,997 having been collected, and 6529 missionaries sent out, making a total since 1802 of $6,132,167 contributed for Home Missions, and of 37,968 missionaries sent out.

During the year 1875-1876, 1035 ministers, or missionaries as they are called, have been aided to the extent, on an average, of $250 a-piece.

Closely connected with this Home Mission is the Sustentation Scheme, organised in 1871 for the purpose of increasing the number of pastors in the Church, and of securing to these a larger measure of support. Under this plan, congregations paying not less than $700 a year of salary, and at the rate of $7½ per member annually, and increasing their pastor's salary at the rate of $50 a year, receive grants-in-aid, so that the salary may be raised to $1000 a-year.

Foreign Missions.—So early as 1742 the Church commenced her great work of preaching the Gospel to the heathen, in the ordination, by the Presbytery of New York, of a missionary to labour among the Indians. So completely did the claims of these home heathen engross all her means and sympathies, that not until 1817 did she engage in what are commonly called foreign missions. In that year the General Assembly united with the Dutch Reformed and Associate Reformed Churches in forming "The United Foreign Missionary Society,"—a society whose object was "to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the heathen and anti-Christian world."

In 1826 this Society made over all its missions and property to the American Board,[1] which thus became almost the National Foreign Mission Society of America. In 1831 the Synod of Pittsburgh formed itself into "The Western Foreign Missionary Society," and invited the co-operation and support of such as preferred Church action to that of so-called union societies. Before eighteen months had elapsed, twelve missionaries had been appointed to different fields of heathen labour. In the following year, sixteen more were sent out, while $16,246 had been contributed toward their expenses. In 1837, missions stations in Northern India, West Africa, Smyrna, China, and among the Indian tribes of the West were under its charge, conducted by forty-four agents, for whose support $40,266 were contributed during that year. Such results strengthened the hands of those in the Church that desired denominational agencies. In 1837, therefore, the Assembly severed its connection with the American Board, and established its own "Board of Foreign Missions of the Presbyterian Church," to which the Western Society at once transferred all its agencies and property. During the period of the division, the Old School Assembly extended its Foreign Mission staff, forming, on heathen soil, synods and presbyteries, by means of native converts. The New School Church at first continued to send its contributions of men and money to the American Board, but in 1854 appointed a Standing Committee on Missions, changing this in 1855 into a Permanent Committee, who should "superintend the whole course of Foreign Missions in behalf of the Assembly." On the re-union, in 1869, these agencies were brought together, while the re-united Church received from the American Board a number of mission stations that previously it had sustained.

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[1] The students attending the Theological Seminary of Andover, Massachusetts, had in 1808 formed themselves into a society, out of which grew, in 1810, through the influence of the General Association of Massachusetts, the "American Board of Commissioners of Foreign Missions." As a union society, money and men were received by it from all denominations, and for many years this was the only agency by which the contributions of the Presbyterian Church for Foreign Missions was expended.

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Summary View of the Foreign Mission Operations of the Presbyterian Church.

MISSIONS.			Communicants.	Amer. Miss.	Native Miss.	School Attend.
America	Indians, ...	Various Tribes, .	1763	11	2	283
	Roman Catholic, .	Mexico, ...	2400	5	...	40
		South America, Brazil, Chili, Columbia, . . .	810	15	5	402
Africa	. . . . .	West Coast, . .	564	9	3	281
Asia	. . . . .	India, ...	780	36	12	7910
		Siam, ...	62	8	3	104
		China, ...	1250	24	36	781
		Chinese in California,	64	2	...	121
		Japan, ...	240	4	2	195
		Persia, ...	840	8	56	1102
		Syria, ...	573	13	13	2282
			9346	135	132	13,501

Contributions of the Presbyterian Church for Missionary and Benevolent work during the year 1876-77.

Foreign Missions, ...	$517,688
Home „	287,717
Sustentation, ...	38,237
Education, ...	72,040
Publication, ...	52,176
Church Erection, ...	125,016
Aged Ministers, ...	89,285
Freedmen, ...	54,958
	$1,237,117

THEOLOGICAL SEMINARIES.

Theological Seminaries of the Presbyterian Church.

NAME.	Founded	Professors.	Students
Princeton, New Jersey, .	1812	6	121
Auburn, New York, . .	1820	5	48
Western Theological Seminary, Alleghany, Pa., .	1827	6	85
Lane, Cincinnati, Ohio, .	1827	6	38
Danville, Kentucky, . .	1827	4	24
Hanover, Indiana, . .	1830	...	...
Changed into the Seminary of the North West, Chicago, Ill., . .	1859	6	24
Union, New York, . .	1836	6	143
San Francisco, California, .	1871	3	8
German Theological School, Newark, N. J., . .	.....	2	27
German Theological School of the North West, Dubugue, Iowa, ...	1870	3	18
For Coloured Students, Lincoln, Pa., . . .	1867	7	15
Biddle Memorial Institute, South Carolina, . .	.....	2	30

Not until 1812 did the Presbyterian Church make any provision for the Theological education of persons seeking the ministry. In that year it organised its first Theological Seminary, locating it at Princeton, New Jersey, already well known for its college, a State institution founded in 1746. Since then, seminaries have been established in different parts of the country by Presbyteries or by Synods. Of these institutions, the appointing the professors, the arranging the length of the curriculum, and the prescribing the course of study,—the entire control, in fact, has remained in the hands of their founders. This state of things was so unsatisfactory and unpresbyterian, that, on the re-union in 1869, the directors of the different seminaries agreed that, while reserving to themselves the general control, yet that the Assembly should in future have a veto power over the appointment of every professor, and should receive from the directors an annual report of their administration.

IV. THE PRESBYTERIAN CHURCH IN THE UNITED STATES (SOUTH).

By Rev. DR. S. ROBINSON, *Louisville.*

THE General Assembly, originally "*The General Assembly of the Confederate States* of America," was organised separately in December 1861. It represents almost the entire body of Presbyterian people within the vast region extending from the Potomac river and the national capital on the north-east to the Rio Grande on the south-west along the Atlantic coast, and as far as the Ohio river westward, who were constrained by the necessities of the civil war and by their grave differences of views,—especially in regard to the competency of ecclesiastical courts to pronounce as between conflicting theories of civil and political allegiance,—to separate from their brethren of the Northern and North-Western States, now represented by what is known as "The General Assembly (Northern) of the Presbyterian Church in the United States of America."

During the sixteen years of the existence of the Southern General Assembly, its whole territory has

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been wasted by four years of a war of invasion, a large part of it by famine for two years subsequent to the war, and another large part of it by political troubles which have revolutionised the whole social system. All of which troubles have reduced the larger part of the people once wealthy to poverty.

Since 1867 this Assembly has had the accession of the Synods of Kentucky and Missouri, and part of the Presbytery of the Chesapeake from the State of Maryland. It now consists of 12 synods; embracing 61 presbyteries, 1004 ministers, 1821 churches, and 112,183 communicants, distributed as follows.

The Synod of—

Alabama.—Composed of the Presbyteries of East Alabama, South Alabama, and Tuscaloosa; with 46 ministers, 113 churches, 6079 communicants.

Arkansas.—Composed of the Presbyteries of Arkansas, Indiana, and Ouachita; with 36 ministers, 82 churches, and 3027 communicants.

Georgia.—Composed of the Presbyteries of Atlanta, Augusta, Cherokee, Florida, Macon, and Savannah; with 87 ministers, 169 churches, and 9145 communicants.

Kentucky.—Composed of the Presbyteries of Central Ohio, Ebenezer, Louisville, Muhlenburgh, Paducah, Transylvania, and West Lexington; with 88 ministers, 136 churches, and 9247 communicants.

Memphis.—Composed of the Presbyteries of Chickasaw, Memphis, North Alabama, North Mississippi, and Western District; with 68 ministers, and 140 churches, and 6701 communicants.

Mississippi.—Composed of the Presbyteries of Central Mississippi, Louisiana, Mississippi, New Orleans, Red River, and Tombeckbee; with 75 ministers, 162 churches, and 8635 communicants.

Missouri.—Composed of the Presbyteries of Lafayette, Missouri, Palmyra, Potosi, St. Louis, and Upper Missouri; with 69 ministers, 141 churches, and 8225 communicants.

Nashville.—Composed of the Presbyteries of Columbia, Holston, Knoxville, and Nashville; with 66 ministers, 114 churches, and 8113 communicants.

North Carolina.—Composed of the Presbyteries of Concord, Fayetteville, Mecklenburg, Orange, and Wilmington; with 105 ministers, 213 churches, and 16,232 communicants.

South Carolina.—Composed of the Presbyteries of Bethel, Charleston, Harmony, and South Carolina, ; with 89 ministers, 156 churches, and 10,445 communicants.

Texas.—Composed of the Presbyteries of Brazos, Central Texas, Eastern Texas, and Western Texas; with 70 ministers, 124 churches, and 4520 communicants.

Virginia.—Composed of the Presbyteries of Abingdon, Chesapeake, East Hanover, Greenbriar, Lexington, Montgomery, Sao Paulo (Brazil Mission), West Hanover, and Winchester; with 205 ministers, 270 churches, and 21,812 communicants.

These 61 Presbyteries have also under their care 80 licentiates and 189 candidates for the ministry.

The foregoing statistics of the Churches are the aggregate of 1729 that reported, not reckoning about 100 Churches that made no report.

The average additions annually for three years past to the number of communicants in the Assembly's Churches is 7556.

The average annual contributions for the benevolent work of the Church for three years past, exclusive of the support of their ministers, is $610,000.

Of the Benevolent Agencies of the Southern Presbyterian Church.

The Assembly conducts its benevolent operations through three general committees (the work of Foreign Missions and of Sustentation being united under the same committee), namely, the executive Committee of Foreign Missions and Sustentation, of Education, and of Publication.

Committee of Foreign Missions.

Rev. Drs. J. Leighton Wilson and Richard M'Ilvaine, *Secretaries.*

The General Assembly, through its executive Committee of Foreign Missions, sustains, at an annual cost of $71,121, seventy-five missionaries in foreign fields. Of these, twenty-six are ordained ministers, four are licentiates, and twenty-one are assistant-missionaries, all from the United States; nine ordained ministers and twenty-five assistant-missionaries are natives of the countries in which they labour.

These missionaries occupy seventeen principal stations, with numerous outposts, as follows:—

Among the south-western Indian tribes, seven stations. In Mexico, one—at Matamoras. In the United States of Colombia, two—one at Baranquilla and one at Bucaramanga. In the empire of Brazil, two—one at Pernambuco in Northern Brazil, the other at Campinas, with a flourishing college, in Southern Brazil. In Italy, one—at Milan. Among the Greeks, two—one at Salonica, and the other at Athens. In China, two—one at Hangchow, and the other at Soochow. Through these missions the Gospel is preached in eight different languages in different nationalities.

With these foreign missions are connected twenty-two churches, with 1200 communicants; also thirteen training schools of various grades, containing 520 pupils.

The Assembly's Committee of Sustentation

extends aid to the amount of $20,000 in support of their ministers to 185 Churches in fifty-seven presbyteries; $6000 to the support of evangelists in different presbyteries and synods, and of efforts among the coloured people; a sum of $10,000 to the relief of disabled ministers and the families of deceased ministers.

The Assembly's Committee of Education

extends aid to the amount of about $12,000 to ninety-five candidates for the ministry.

The Assembly's Committee of Publication

owns in Richmond, Virginia, a publication house, and, with a capital of about $40,000, issues Presbyterian books for ministers and congregational and Sunday-school libraries, hymn-books, tracts, Sunday-school papers, etc.

Theological Institutions.

According to the general plan in the United States of establishing Theological Schools distinct and apart

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from colleges and universities for secular learning, the Southern General Assembly has two Theological Schools. One at Columbia, South Carolina, with four endowed chairs—four professors and (at present owing to special causes) twenty-five students. Its professors are Drs. Howe, Woodrow, Plumer, and Girardeau. The other theological school is at Hampden Sidney, Prince Edward Co., Virginia, with four endowed chairs, four professors, and seventy-four students. The professors are Drs. B. M. Smith, Dabney, Peck, and Alexander. The endowments of these schools, though liberal before the war, have been seriously impaired during the war and the political troubles since the war, which so injuriously affected the financial credit of the States and corporations in whose bonds part of the endowments had been invested.

The Assembly has recently established a school for the training of coloured students for the ministry at Tuscaloosa, Alabama, under the supervision of Dr. Stillman and the Committee of Education.[1]

Colleges and Schools.

The General Assembly does not undertake the establishment or supervision of institutions of secular learning. But several of the synods in time past have established such institutions under synodical control; while others, by the indirect influence of their patronage and aid, have secured a Presbyterian influence in colleges and universities. The Presbyterian colleges of the former sort are Davidson College, North Carolina; Arkansas College, Arkansas; Stewart College, at Clarksville, Tennessee; Westminster College, at Fulton, Missouri. Of the latter sort may be mentioned Central University, at Richmond, Kentueky, and Hampden Sidney College, which are wholly under Presbyterian control, and Washington and Lee University, formerly under like control, but more recently under divided influence. Besides these colleges there are various high schools and academies under the general oversight of synods or presbyteries, or under the management of Presbyterians—men who have the countenance and patronage of the Churches in their localities.

The Standards

of the Southern Presbyterian Church are the Westminster Confession (with the chapter Of the Civil Magistrate amended), the Larger and Shorter Catechisms; and the Westminster Form of Government and Directory, somewhat altered to suit the circumstances of the Church, with "Rules of Discipline," or "Forms of Process," gathered from the usages and laws of the Scottish Church. These Standards are adopted by every minister at his ordination, in answer to the questions put to him publicly by the presiding minister, but are not required to be adopted by subscription to any written formula.

Anterior to the division of the Church into Northern and Southern Churches, the Southern Churches were disposed to adhere more closely to the Standards, and were more *churchly* in their ideas after the fashion of the Westminster era, than a large portion of the Northern Churches, who came nearer the Congregational influence of New England. It was the united opposition of the Southern Churches to what claimed to be a more liberal Presbyterianism, which in large part caused the division of 1837 into Old and New School bodies. And since the separation in 1861, the Southern body has grown even more strict in its views of the Standards, and the *jure divino* character of church government.

But with all their zeal for a strict construction of the Standards of Doctrine and Order, the Southern Churches have ever been distinguished for their interest in protracted meetings and services of religion. The custom is almost universal of holding protracted services of several days' or weeks' duration in the Churches at one or more Communion services in the year, as the indication of the special presence of the Holy Spirit may suggest; and most frequently at such meetings there is a revival in the hearts of God's people, and awakenings of greater or less extent among the unconverted. The special labours of evangelists such as Moody and Sankey, and Whittle and Bliss, have not been enjoyed to any great extent in the Southern Churches, though within two years past, Messrs. Whittle and Bliss made a visit to some of the Southern cities to endeavour, with the co-operation of pastors, to reach the outlying masses, and their labours were greatly blessed.

It is an opinion generally accepted among the Southern ministry, that there is great advantage, especially in a sparsely populated region but partially supplied with the means of grace, in bringing the Gospel to bear for successive days upon the minds of men. In this way their thoughts can be more effectually withdrawn from their worldly connections and pleasures, and fixed more intently upon the great matter of salvation. Hence the evangelists found that neither their methods nor their preaching of the Gospel of salvation by grace only, through faith, was much of a novelty to the Southern Presbyterian Churches.

It has proved to be a great drawback to the proper influence of the Southern Presbyterian Church, that owing partly to its poverty, partly from lying out of the chief lines of the travel and commerce with Europe, and partly from lack of great commercial cities with their accumulated capital, its learned men are able to publish very little, and its journals are of necessity provincial in their character, and therefore the world at large knows little of them. Besides, so vast is the territory covered by this Church, and so diverse the local interests, that instead of patronage being concentrated upon one or two great religious journals, it is divided between some seven or eight, none of which has power enough to make itself felt abroad. The *Southern Presbyterian Review*, a quarterly journal of thirty years' standing, now published under the supervision of the Professors in the two theological seminaries, compares most favourably in learning and ability with any Theological Quarterly in this country, yet, being published in the interior of South Carolina, without the aid of the machinery of a great publishing-house to bring it before the world, it is little known outside the circle of its local patrons and admirers.

In view of the calamities which have befallen this body of Presbyterians during the sixteen years of its history, bringing poverty and distress upon so large a part of its people, its success, so far, has been remarkable. In view of the vast territory to be evangelised which is covered by it, and the hundreds of thousands of poor ignorant negroes, ever tending

[1] See Addenda VIII., p. 357.

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backward to heathenism, who must depend upon this Church very largely for a form of the gospel that will enlighten and civilise them, no other body of Presbyterians in the world has a greater work to do, or, in proportion to the work to be done, less financial ability to sustain it. The men are on the ground, or soon could be put there, who, from their rearing with the negro, and their acquaintance with his peculiarities, are far better adapted to do a great work of real evangelisation among them than strangers from abroad. And the school at Tuscaloosa would in a short time send forth to them hosts of intelligent men of their own colour to preach the pure gospel to them. But the lack of means even to sustain the present ministry in their broken-down churches, causes discouragement and hopelessness for the future.

V. UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

There have been in the United States several Presbyterian Churches of a distinctively British origin, having been organised either by ministers from Great Britain, or to be in ecclesiastical connection with Churches existing in that country. Of these,

The Associate Church

was the oldest, and had at first the closest connection with the Church in Scotland. The earliest members of this Church were Scottish emigrants, that, living in Pennsylvania in the early part of last century, took a deep interest in those proceedings of the Scottish Church Courts that resulted in the separation of the Erskines and others from the National Church. Sympathising with the Seceders, they applied to these as early as 1736 for a minister, but at that time none could be sent. The application was renewed in 1750, and at length, in 1753, the Scottish Associate Synod (Antiburgher) sent out some ministers, with instructions to organise themselves into a Presbytery. This was accordingly done in 1754, and the name taken of "The Associate Presbytery of Pennsylvania, subordinate to the Associate Synod of Scotland."

While heartily accepting the Westminster Standards as their symbolical books, this Presbytery naturally gave prominence to the doctrines which had been distinctive of the Marrow divines. Its members held the Gospel offer to be a free grant and promise of Christ and His salvation to sinners of mankind as such—such having a common interest in Him,—and faith to be a person's real persuasion that Jesus Christ is his,—that he shall have life and salvation by Christ, and that whatever Christ did for the redemption of mankind He did for him also. Stress was also laid on the doctrine of the binding obligation of the Scottish Covenants,—National and Solemn League.

While the origin and doctrinal views of the Associate Presbytery restricted its sphere of growth, inside of that sphere it grew rapidly, congregations being formed in New York, Virginia, and the Carolinas. In 1776, a second Presbytery, that of New York, was formed,—like that of Pennsylvania, in subordination to the Scottish Synod.

At the close of the revolutionary war these Presbyteries found their position toward Great Britain entirely changed. Proposals were consequently made for a union with the Reformed Presbyterian Presbytery, whose members, rejecting the government of Great Britain as unscriptural, were yet willing to acknowledge that of America. In 1782 these two bodies united, assuming the name of "The Associate Reformed Church," a minority of the Associate Presbytery refusing, however, to enter the union, and continuing to exist as the Associate Church. In 1784 this Church put forth a testimony intended to supplement the Westminster Confession, and containing special articles in favour of close communion, public covenanting, the exclusive use of the Psalms in praise, and against private oaths, that is, secret societies, and in 1801 constituted itself into a synod of four Presbyteries, in connection with that section of the Scottish General Associate Synod that afterwards contributed to form the Original Secession Church.

Among the matters that now engaged the attention of the Church were the evils of slavery, and to the Associate Church belongs the distinction of being one of the earliest Churches on the American continent to take up a decided position on this subject. As early as the year 1800 the Presbytery of Pennsylvania issued a warning on the subject to the members of its churches, declaring slave-holding to be a moral evil, and unjustifiable. This declaration was repeated in 1811, while in 1831 the Synod judicially excluded slaveholders from its communion—an action which cost it all its congregations in the Southern States. The loss thus sustained was made up for by the formation of new congregations and new presbyteries in Indiana, Illinois, and the far west. During the next twenty-five years the Associate Church continued to increase, until in 1858 it contained nearly 200 ministers, 293 congregations, and 23,500 communicants. In that year it entered into a union with the Associate Reformed Church, the united body taking the name of "The United Presbyterian Church of North America."

A small minority that were dissatisfied with this action refused to enter the union, and have since then continued their existence under the name of "The Associate Synod of North America.

Missions.

In 1842 a Foreign Mission was commenced in the island of Trinidad. After a few years, this was handed over to a Scottish agency and is now carried on by the United Presbyterian Church of Scotland. In 1853, a mission was commenced in Northern India the missionaries constituting themselves in 1856 into the Presbytery of Sealkote. In 1858 this Mission became part of the U.P. Church of North America, by which it is now supported.

Theological Seminary.

As early as 1763 the Associate Presbytery attempted to provide for the education of students for the ministry. In 1794 a seminary building was erected and a Professor of Theology appointed. In 1821, the Seminary was located at Canonsburg in Pennsylvania, where it remained until 1855, when it was removed to Xenia, Ohio, where it still exists. It is now in the hands of the United Presbyterian Church.

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The Associate Reformed Church.

The general harmony existing between the Associate and the Reformed Presbyterian Churches led, as we have seen, in 1782, to a union between them, when the United Church assumed the name of "The Synod of the Associate Reformed Church," having three presbyteries and fourteen ministers. In 1799, this Church, adhering to all the other portions of the Westminster Confession, so altered its statements in Chapters XX., XXIII., and XXXI.,[1] as greatly to limit the authority of the civil magistrate in reference to the Church. In 1802, the Synod organised itself into a General Synod with four subordinate Synods. In 1820 the Synods of Scioto (Ohio), and of the Carolinas withdrew and declared themselves to be independent Churches,—the former taking the name of the "Associate Reformed Synod of the West," and the latter in 1821, taking the name of "The Associate Reformed Synod of the South."

By the withdrawal of the Western and Southern Synods, the General Synod was left to consist of but two Synods, that of New York and that of Philadelphia, and in 1822 united with the General Assembly of the Presbyterian Church. The Synod of New York resisted this action, and claiming for itself the position and rights of the General Synod, held its course. In 1855 the General Synod of the West and this Synod of New York entered into union with each other under the name of "the General Synod of the Associate Reformed Church," adhering to the Westminster Standards as adopted in the Testimony of 1799, and holding the doctrines of Close Communion, Anti-slavery, and the exclusive use of the Psalms in praise. In 1858 the Church consisted of 221 ministers, 367 congregations, and 31,284 communicants.

Missions.

In 1844 the General Synod of the West commenced a mission "to the Jew first and the Gentile also," at Damascus in Syria,—the first Jewish mission that proceeded from the United States—a mission still carried on under the auspices of the Irish General Assembly. In 1853 there was commenced among the Copts of Egypt a mission which has been very successful—the local Presbytery containing not only American Missionaries, but Coptic converts who minister to native Churches.

Theological Seminaries.

In 1804 the General Synod opened at New York a Theological Seminary. In 1829 this was transferred by the Synod of New York to Newburgh, where in 1837 a building suitable for its requirements was erected, and is still in use. The present faculty consists of two Professors. Another Seminary was established in 1825, in Alleghany city, Pa., by what was then "the Associate Reformed Synod of the West;" handsome buildings were subsequently erected, while the present faculty consists of four Professors. Both of these seminaries are now in connection with the United Presbyterian Church. Having been instituted by local Synods, the ownership of the property and the right of appointing the Professors, with the control in every other respect, is vested not in the Assembly, which determines only the course of study, but in the particular Synod.

The substantial agreement between the Associate and the Associate Reformed Churches led to a union between them in 1858, and the formation of the

United Presbyterian Church of North America,

a Church which is now the largest representative of those distinctive views for which all the preceding Churches have more or less contended. In addition therefore to its acceptance of the Westminster Standards, which it modified,[1] it has issued a Testi-

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[1] Changes made by the Associate Reformed Church in the Westminster Confession in 1799.

Chap. xx. 4.—"Concerning faith, worship,"—erase to the end of the sect., and substitute, "conversation, or the order which Christ hath established in His Church, they may be lawfully called to account, and proceeded against by the censures of the Church; and in proportion as their erroneous opinions or practices either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace of the Church, and of civil society, they may be also proceeded against by the power of the civil magistrate."

Chap. xxiii. 3.—"Keys of the kingdom of heaven,"—erase to the end of the section, and substitute,—"Yet as the Gospel revelation lays indispensable obligations upon all classes of people who are favoured with it, magistrates, as such, are bound to execute their respective offices in a subserviency thereto, administering government on Christian principles, and working in the fear of God, according to the directions of His Word, as those who shall give an account to the Lord Jesus, whom God hath appointed to be the judge of the world.

"Hence magistrates, as such, in a Christian country, are bound to promote the Christian religion as the most valuable interest of their subjects, by all such means as are not inconsistent with civil rights, and do not imply an interference with the policy of the Church, which is the free and independent kingdom of the Redeemer, nor an assumption of dominion over conscience."

Chap. xxxi. 2.—Substitute for the whole section as follows:—"The ministers of the Church, of themselves, and by virtue of their office, or they, with other fit persons, upon delegation from their churches, have the exclusive right to appoint, adjourn, or dissolve such Synods or Councils; though in extraordinary cases it may be proper for magistrates to desire the calling of a Synod of ministers and other fit persons to consult and advise with about matters of religion, and in such cases it is the duty of the churches to comply with their desire."

[1] Changes made by the U. P. Church in the Westminster Confession of Faith.

Chap. xx. 4: "Order which Christ has established in the Church; they—" erase the remainder, and substitute as follows:—"ought to be called to account and proceeded against by the censures of the Church, if they belong to her communion, and thus be amenable to her own spiritual authority. And as the civil magistrate is the minister of God for good, to the virtuous, and a revenger to execute wrath upon him that doeth evil, he is therefore bound to suppress individuals and combinations, whatever may be their avowed objects, whether political or religious, whose principles and practices, openly propagated and maintained, are calculated to subvert the foundations of properly constituted society."

Chap. xxiii. 3: After the words, "Keys of the kingdom of heaven,"—erase the remainder, and substitute, "or in the least interfere to regulate matters of faith and worship. As nursing fathers, magistrates are bound to administer their government according to the revealed principles of Christianity, and to improve the opportunities which their high station and extensive influence afford in promoting the Christian religion as their own most valuable interest, and the good of the people demand, by all such means as do not imply any infringement of the inherent rights of the Church; or any assumption of dominion over the consciences of men. They ought not to punish any as heretics or schismatics. No authoritative judgment concerning matters of religion is competent to them, as their authority extends only to the external works or practices of their subjects as citizens and not as Christians. It is their duty to protect the Church in such a manner that all ecclesiastical persons shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions without violence or danger. They should enact no law which would in any way interfere with or hinder the due exercise of government and discipline, established by Jesus Christ in His Church. It is their duty also to protect the person, good name, estate, natural and civil rights of all their subjects, in such a way that no person be suffered upon any pretence to violate them; and to take order that all religious and ecclesiastical assemblies be held without molestation or disturbance. God alone being Lord of the conscience, the civil magistrate may not compel any under his civil authority to worship God contrary to the dictates of their own consciences, yet it is competent in him to restrain such

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mony whose adoption is a term of communion both with ministers and members. In this Testimony are articles adverse to slavery and to secret societies, and in favour of close communion, the exclusive use of the Psalms, and of the moral duty of covenanting. A few years ago this Church adopted a new metrical version of the book of Psalms for use in its congregations.

Missions.

The mission enterprises are in *Northern India*, commenced by the Associate Church, and in *Egypt*, commenced by the Associate Reformed Church. On the union of the two Churches in 1858 a mission to *China* was instituted as a memorial of their happy coming together, but during the present year, 1877, it has been transferred to California.

Missionary and Benevolent Contributions during the year 1876-7.

Foreign Missions,	$77,126
Home,	29,750
Education,	3,553
Publication,	1,757
Church Extension,	7,108
Ministerial Relief,	2,109
Freedmen,	6,746
Total,	$128,649

Theological Seminaries.

The Theological Seminaries of this Church are located at *Xenia*, Ohio, founded by the Associate Church; at *Newburg*, New York, founded by the General Synod of the Associate Reformed Church, and at *Alleghany*, Pennsylvania, founded by the Associate Reformed Synod of the West.

VI. THE ASSOCIATE REFORMED SYNOD OF THE SOUTH.

Shortly after its withdrawal from the General Synod of the Associate Reformed Church, in 1821, the Synod of the Carolinas assumed the name of "The Associate Reformed Synod of the South." Located in the Southern States it allowed of slaveholding by its members, though on the other subjects of close communion, exclusive use of the Psalms, and opposition to secret societies, it agreed with the Northern Associate Reformed Churches. Slavery having lately ceased to exist in the United States, this Church is now considering the propriety of uniting with the United Presbyterian Church of North America, in whose Egyptian mission it takes a part.

In 1838 the Synod established a Theological Seminary at Due West, Abbeville, South Carolina, and in 1840, organised in the same town Erskine College, a literary institution which it controls.

opinions and punish such practices, as tend to subvert the foundations of civil society, and violate the common rights of men."

Chap. xxxi. 2: Substitute for the whole section as follows:—"We declare that as the Church of Jesus Christ is a kingdom distinct from and independent of the State, having a government, laws, office-bearers, and all spiritual power peculiar to herself, for her own edification; so it belongs exclusively to the ministers of Christ, together with other fit persons, upon delegation from their Churches, by virtue of their office, and the intrinsic power committed to them, to appoint their own assemblies, and to convene together in them, as often as they shall judge it expedient for the good of the Church."

VII. THE REFORMED PRESBYTERIAN SYNOD.

During the seventeenth and eighteenth centuries a number of persons connected with the Scottish and Irish Reformed Presbyterian Churches emigrated to America. Here, declining to join with any of the Presbyterian Churches around them, they formed themselves, according to the principles of their Church, into praying societies. By 1774 there were with them four ministers—three from Ireland and one from Scotland—who then organised themselves into an independent presbytery, holding the principles of the Scottish Covenanting Church. During the Revolutionary War the members of this Church heartily upheld the popular cause, and were thus brought into such friendly connection with the Associate Church, as led in 1782 to the two bodies uniting under the name of "The Associate Reformed Church." A number of the members refused, however, to follow their ministers, holding that there was enough in the basing of the national constitution and legislation on the will of the people, rather than on the authority and teaching of Scripture, and in the sanction given to slavery, to call for a continued refusal to become politically identified with the American Government. These persons therefore formed themselves again into praying societies, and kept together till 1792, when the Scottish Church appointed a committee of their number to take the oversight of them judicially. In 1798, several ministers having in the meantime come across the Atlantic, and a number of new congregations having been formed, there was constituted in Philadelphia, "The Reformed Presbytery of the United States of North America." Two years afterwards this presbytery was called on to consider the question of slavery, when it enacted that no slaveholder should be retained in its communion,—a position since then faithfully maintained. In 1806 it issued a Testimony defining its position on several points not mentioned in the Westminster Confession. In the following year it undertook the theological education of its ministry, by commencing a seminary in Philadelphia, and in 1809 organised itself into "The Synod of the Reformed Presbyterian Church in America," with three constituting presbyteries.

Subsequent to the war of 1812, the relations of the Covenanting Church to the national Government were much discussed. A variety of sentiments was apparent as to the extent to which the severance between the Church and that other ordinance of God—the State—should be carried. The result of these discussions was a rending of the Church in 1833, and the formation of an independent synod.

The large losses which the synod—a representative, not delegated court—sustained in 1833 noways disheartened it. More homogeneous than ever through the separation, it thenceforth proceeded rigidly to enforce the principles and practices that have at any time been accepted by the Church. Members of this Church therefore neither become nor act as American citizens,—they neither vote at political elections, enlist in the army, accept of Government situations, serve on juries, nor in any way identify themselves with the political system of the United States.

In 1871 this Church, in accordance with its principle of the moral duty of religious covenanting, by its ministers and members entered into a solemn

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covenant with God and with each other to serve faithfully the great God and to keep his commandments, and to adhere to the Reformed Presbyterian principles and testimony.

MISSIONS.

In 1856 the Synod commenced a Foreign Mission at Latakiyeh, in Syria. Since then stations and schools have been opened in different localities.

Missionary and benevolent contributions for the year 1876-7.

Foreign Missions,	$8,522
Home do.,	3,068
Freedmen,	3,409
Education,	2,565
Church Erection,	27,391
Total,	$44,955

THEOLOGICAL SEMINARY.

The Theological Seminary of the Synod was organised in 1840, and is situated at Alleghany city, Pa, having at present a faculty of three professors.

VIII. THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

The minority of the Reformed Presbyterian Church at the Disruption of 1833 is now known by this name. Steadily adhering to the other distinctive principles of the Covenanters, it yet allows its members to discharge the duties and enjoy the privileges of citizens, and is popularly known as the New Light Covenanting Church. The Theological Seminary, organised in Philadelphia in 1809, adhered to this portion of the Church at the time of the separation, and is still in connection with it. Recently a number of its ministers and congregations have withdrawn from its fellowship, leaving the General Synod greatly enfeebled.

STATISTICAL VIEW OF THE PRESBYTERIAN CHURCHES IN THE UNITED STATES OF NORTH AMERICA FOR THE YEAR 1876-77.

	Congregations.	Ministers.	Elders.	Communicants.	S. S. Teachers	S. S. Scholars.
General Assembly (Northern) Presbyterian Church in the United States of America,	5077	4744	No rep.	535,210	No rep.	555,347
General Assembly (Southern) Presbyterian Church in the United States,	1821	1004	5415	112,183	No rep.	67,384
General Assembly United Presbyterian Church of North America,	794	640	No rep.	78,483	6985	58,839
General Synod Reformed (German) Church in the United States of North America,	1347	650	...	143,609	No rep.	88,256
General Synod Reformed (Dutch) Church in America,	506	546	...	74,600	„	73,241
General Synod Reformed Presbyterian Church,	55	24	...	...	„	...
Synod Reformed Presbyterian Church,	104	100	482	10,198	766	6,669
Associate Reformed Synod of the South,	100	80	...	6,000	No rep.	...
Associate Reformed Synod of New York,	No rep.	...	...	...	„	...
Associate Synod of North America,	39	12	...	1,155	„	...
Welsh Calvinistic Methodist Church,	...	76	45	8,696	„	9,035

In this Table we have not included the General Assembly of the Cumberland Presbyterian Church, for reasons alluded to in note page 324. It has 1909 congregations, 1232 ministers, and 98,242 communicants.

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DIVISION IV.—THE BRITISH COLONIES.

I.—CANADA.

[*Drawn up by* James Croil, Esq., *Montreal.*]

The history and present condition of Presbyterianism in Canada cannot be readily understood without an intelligent conception of the extent of country which is its field of operations. Competent authorities have represented the habitable territory of Canada to be greater than that of the United States. Its vastness will, perhaps, be more easily apprehended, if we say that its area is [1] within a fraction equal to that of the continent of Europe. A recent traveller commences his description of a journey through British North America in these words:—"Travel a thousand miles up a great river; more than another thousand over inland seas and lakes; a thousand miles across rolling prairies; and yet another thousand miles through woods and over three great ranges of mountains, and you have travelled from ocean to ocean, through Canada."

The Dominion of Canada comprises nine provinces; each having its separate local legislatures, and all, excepting Newfoundland, confederated under one general government having its seat at Ottawa. Its varied and abundant agricultural and mineral resources, the wealth of its forests, its unrivalled fisheries, its geographical position, its healthful climate, and the industry and enterprise of its people, all indicate that it is destined to become the home of a great nation.

The population of these confederated provinces is computed to be three millions seven hundred and fifty thousand. Its religious statistics give one million and a half of the population to the Church of Rome. The Presbyterian, Episcopal, and Methodist denominations together claim rather more than one million and three quarters, in nearly equal proportions; the Baptists one quarter of a million; leaving two hundred and fifty thousand to be divided among Congregationalists, Lutherans, and other denominations. It may be remarked that there is now no connection between Church and State in the Dominion of Canada, excepting in the Province of Quebec, where the Roman Catholic Church is established by the terms of the conquest. In the other provinces each denomination is dependent for its support on voluntary contributions, and manages its ecclesiastical affairs independently of British or other control.

The Presbyterianism of Canada is of the Scottish type, owing to the fact that during its earlier history it obtained its supply of ministers for the most part from Scotland, and in some instances from the north of Ireland. It may be added that every shade of Presbyterianism that has appeared in the British Isles has had its representatives in Canada. Yet though Canadian Presbyterianism has been distracted by divisions, it has been honourably distinguished by the success which has attended its efforts to heal these divisions.

[1] The ascertained area of British North America is 3,504,863 sq. mls.
do. of the United States 3,300,572 ,, ,,
do. of the United Kingdom of Great Britain, 121,000 ,, ,,

THE WESTERN SECTION.

For ecclesiastical purposes the Western Section of Canada comprises the Provinces of Quebec, Ontario, Manitoba, British Columbia, besides the vast and almost unexplored north-western territory. Here Presbyterianism dates its origin from the year 1765, when the Reverend George Henry, chaplain of the Twenty-fourth Regiment, commenced his stated ministrations in the city of Quebec. Mr. Bethune, a chaplain of the Eighty-fourth Regiment, founded the first Presbyterian congregation in Montreal. The last-named congregation were accustomed to meet for public worship, by permission of the Recollet Fathers, in a Roman Catholic church until 1792, when its members erected a church for themselves. In recognition of their kind offices, "The Society of Presbyterians," as they were then called, presented the good Fathers with "two hogsheads of Spanish wine and a box of candles," which were "thankfully accepted"—an evidence this of the friendliness which then existed between the Presbyterians and Roman Catholics of Lower Canada, and which, indeed, with little interruption, has continued ever since.

In 1787 Mr. Bethune removed to Glengary, a county in Upper Canada—now the Province of Ontario—settled by Scottish Highlanders, and which has ever since been a stronghold of Presbyterianism. In 1803 the first Presbytery of Montreal was consti tuted by two ministers and one elder. For many years the progress of Presbyterianism was slow. In 1827 Bishop Strachan of Toronto published an ecclesiastical chart of Upper Canada, in which the Church of England was said to have thirty ministers, while two only belonged to the Church of Scotland—"one of whom," it was further alleged, "had made application to be received into the Anglican communion."

A change, however, was at hand. The tide o emigration had begun to flow in the direction of Canada, bringing large numbers of Presbyterians from Scotland and the north of Ireland. Societies also began to be formed in Scotland "for promoting the religious interests of Scottish Settlers in British North America." Presbyterianism had taken root in Canada: it now began to make rapid progress.

In 1831 "The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland" was formed. On its first Roll were the names of twenty-five ministers. Meanwhile, other Presbyterian ministers, chiefly of the Associate Church of Scotland, organised themselves as "The United Synod of Upper Canada." This Synod continued to meet at intervals until 1840, when its ministers joined the Synod in connection with the Church of Scotland. The Roll of the Synod thus enlarged now numbered eighty-two ministers.

Previous to this union, however, another Church had been formed. Its origin will be sufficiently understood by the name which it eventually assumed

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—"The United Presbyterian Church in Canada." This also grew and multiplied, and its record altogether was an honourable one.

The division which occurred in the Church of Scotland in 1843 had its counterpart in British North America. In every section of the country there were found ministers and adherents in sympathy with the Free Church of Scotland. This gave rise to a new family of Presbyterians. On the 10th July 1844 twenty-five ministers, heretofore in connection with the Synod of the Church of Scotland, withdrew from that Synod, and constituted themselves a separate body under the designation of "The Presbyterian Church of Canada." The supply of Scottish ministers being necessarily cut off, owing to the ecclesiastical condition of the country, these provinces were at this time thrown almost entirely on their own resources. The newly formed Synod immediately founded a theological hall at Toronto under the name of "Knox College." The United Presbyterians also instituted a theological hall at London. The Synod in connection with the Church of Scotland, having in 1841 obtained a Royal Charter for Queen's University and College at Kingston, set themselves to work for its better equipment. Then began a struggle for pre-eminence between three vigorous branches of the Church. With varying success, each maintained a separate existence for seventeen years. At length, in 1861, a union was effected betwixt the United Presbyterians and the representatives of the Free Church under the name of "The Synod of the Canada Presbyterian Church." This Synod entered on a prosperous career with a roll of two hundred and twenty-six ministers, of whom one hundred and twenty-eight had belonged to the Canada Presbyterian Church and sixty-eight to the United Presbyterian Church. In 1870 the supreme court of this Church was for the first time constituted as a General Assembly.

From the date of the union just referred to, overtures having reference to a yet more comprehensive union began to engage the attention of the supreme courts of all the Churches in British North America. Increased facilities for intercommunication helped to make the proposal at least possible of accomplishment. The confederation of the provinces which now form the Dominion of Canada having been consummated in 1867, there naturally followed a strong desire for that ecclesiastical union which had long been contemplated. This desire was shared by many who had previously opposed such a union. Formal negotiations were commenced in 1870, in all the provinces, culminating in the union which was happily effected in 1875.[1]

THE EASTERN SECTION,

Commonly known as "The Maritime Provinces."

Under this designation are included the island of Newfoundland, and the Provinces of Nova Scotia, Prince Edward's Island, and New Brunswick, in each of which Presbyterianism found an early and a congenial home. In Nova Scotia, the Burghers and Antiburghers were first on the field. In 1786 three ministers of the former, Messrs. Smith, Cock, and Graham, organised themselves at Truro into the first Presbytery in British North America. In 1794, Dr. James M'Gregor with two others constituted themselves "The Associate Presbytery of Nova Scotia." After twenty-three years of separate existence, not always on the best of terms with each other, they agreed to unite as one Synod. This they did on the 3d July 1817, taking the name of the Presbyterian Church of Nova Scotia. This was the first Colonial union of Presbyterian Churches of which there is any record.

The Church of Scotland was first represented in these Provinces by the Reverend Samuel Russel, called to be minister of St. Matthew's Church, Halifax, in 1784. But thirty-two years intervened before it could be said to have effected a permanent lodgment. In 1833, seven ministers of the Church of Scotland formed themselves into the Synod of Nova Scotia, New Brunswick, and Prince Edward's Island (the Presbytery of New Brunswick, however, declined to enter into the compact, and in 1835 constituted itself the Synod of New Brunswick). The Synod of Nova Scotia grew apace, and when the era of division came, in 1844, it had outnumbered its elder sister. But now it was wellnigh extinguished. Some of its ministers returned to Scotland, others joined the Free Church in these Provinces. Three only maintained their former connection. The Synod became defunct in 1843, and was not resuscitated till 1854, when it again put forth energetic efforts to recover its lost ground. In 1868 the Synods of Nova Scotia and New Brunswick in connection with the Church of Scotland were united into one Synod. The Synods of the United Presbyterian Church and the Free Church had already united, namely in 1860. Thus the way was being prepared throughout the Dominion of Canada for comprehensive union. This was accomplished in the city of Montreal on the 15th day of June 1875, when the Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, the Church of the Maritime Provinces in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, declaring their belief that it would be for the glory of God and the advancement of the cause of Christ that they should unite, and thus form one Presbyterian Church in the Dominion, were formally united under the name of "The Presbyterian Church in Canada."

Basis of Union.

The following is the Basis of Union agreed upon by the above-named Churches, and subscribed by the respective Moderators in their name and in their behalf.

1. The Scriptures of the Old and New Testament, being the Word of God, are the only infallible rule of faith and manners.

2. The Westminster Confession of Faith shall form the subordinate standard of this Church; the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people; it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms, regarding the power and duty of the Civil Magistrate, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

[1] The desire for ecclesiastical union which followed the political union referred to was not confined to the Presbyterian community. The Anglican Synods and the Methodist Churches moved in a similar direction, and have been severally united throughout the Dominion.

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3. The government and worship of this Church shall be in accordance with the recognised principles and practice of Presbyterian Churches, as laid down generally in the "Form of Presbyterian Church Government," and in "The Directory for the Public Worship of God."

Its relations to other Churches were thus defined:—

1. This Church cherishes Christian affection towards the whole Church of God, and desires to hold fraternal intercourse with it in its several branches as opportunity offers.

2. This Church shall, under such terms and regulations as may from time to time be agreed on, receive ministers and probationers from other Churches, and especially from Churches holding the same doctrine, government, and discipline with itself.

Home Missions.

The home missions of the Church are co-extensive with this vast Dominion. Their history is simply the history of the Church itself—one of continuous, steady progress. In the early years of Presbyterianism in Canada, owing chiefly to the lack of ministers, many of our people left the Church to which they had belonged, and cast in their lot with those branches of the Church whose missionaries first supplied them with the means of grace. Others, filled with romantic attachment to the Church of their fathers, waited long and patiently, and instances are not wanting of "vacant congregations" assembling themselves for public worship for years together to hear sermons read by one of their elders, or to be exhorted by "the men" whom they recognised as their temporary leaders.

The work divides itself into two distinct departments—

1. The opening up of new fields, and supplying ordinances to purely mission stations.

2. To aid weak congregations in the support of their ministers.

Home Missions in Western Section.—1876.

The number of purely mission fields occupied in 1876 was one hundred and thirty, including three hundred preaching stations, with three thousand communicants. The average Sabbath attendance at these stations was about sixteen thousand in the aggregate. There were also seventy-eight supplemented congregations with settled pastors receiving grants from fifty dollars to three hundred dollars each per annum, from the home mission fund. The number of missionaries employed was as follows:—thirty-five ministers and licentiates; fifty-nine theological students; forty-four catechists; twelve lay catechists—in all one hundred and fifty missionaries.

The grants made for 1877 to home mission fields amounted to about $20,000, to supplemented congregations $10,000, and for contingencies $2500, making in all $32,500.

Home Missions in Eastern Sections.—1876.

Although small in comparison with the immense territory assigned to the Western Committee, the mission field of the Eastern Section is neither very limited, very compact, nor very easily wrought. It embraces some nine or ten groups of stations requiring missionary services. The greater part of the work is done by student catechists. Twenty-seven of these are employed this summer. In addition to these, eight Gaelic catechists are employed in Cape Breton, and other parts of Nova Scotia. An interesting mission field was recently entered upon in New Brunswick. It is known as "The New Kincardine Colony," and is described as "A little bit of Scotland transplanted bodily into the forests of New Brunswick." Another has been opened in a long neglected part of Newfoundland. The annual expenditure for home missions in this section is about $3500, and for supplementing the stipends of ministers in weak congregations about $4000.

Special Missions.

In addition to the work above mentioned missions of a special character are maintained. Of such is the mission to the Lumbermen, instituted seven years prior to the union by the branch of the Church in connection with the Church of Scotland. The object of this mission is to supply the ordinances of religion to the large number of men employed in our forests during the winter. These are visited by ministers and supplied with copies of the Scriptures, tracts, and other literature in French and English. The average number annually employed in this branch of industry, in the Valley of the Upper Ottawa, is about five thousand men. The amount expended on their behalf is about six hundred and fifty dollars per annum.

The whole expense of conducting the home missionary operations of the Church is about $42,000 per annum—the number of missionaries employed being about one hundred and ninety.

French Evangelisation.

Perhaps in no department of our Church's work are there more hopeful and encouraging signs of progress than in that under the care of the Assembly's Board of French Evangelisation, which has for its herculean task the emancipation of one million two hundred and fifty thousand French Roman Catholics from the bondage of superstition and error. Previous to 1875 missionary efforts in this direction had been conducted on a limited scale by the several Churches. Since the union a great impetus has been given to the work, which is now assuming large proportions. In the service of the Board there are at present forty missionaries, colporteurs, and teachers, several of whom were at one time priests of the Church of Rome. In Nova Scotia an ordained missionary labours in a wide field with a fair measure of success. He reports one hundred and twenty-five Romanists having embraced Protestantism through his instrumentality during the past year. In the Province of New Brunswick we have three French missions, each making steady progress. In the Province of Quebec we have twelve rural missions, in each of which there are Sabbath-schools, besides the ordinary services. In all the schools prominence is given to the Shorter Catechism.

In Ottawa, the capital of the Dominion, the Board employs two missionaries, who minister to about two hundred and fifty persons. In Quebec city—the stronghold of Popery in Canada—a church was erected last summer, the first French Protestant church built in the city. The pastor of it is an accomplished and devoted missionary, himself a convert from Romanism. In Montreal the Board employs a number of agents;

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chief among these is the Reverend Charles Chiniquy, the well known ex-priest of Rome, through whose instrumentality thousands of persons have abjured the Romish religion. Mr. Chiniquy had for a number of years resided in St. Annes, in the State of Illinois, one of the United States of America, and gathered round him a large number of converts. In 1875 he removed to Montreal, and began a work in that city which is perhaps without a parallel. The only French Presbyterian church in the city soon became too small for the crowds who thronged to hear him. A larger edifice was purchased at a cost of twenty thousand dollars. This also proving insufficient to accommodate the converts from Romanism, another was built last winter, seated for eight hundred persons, which is regularly filled to its utmost capacity every Sabbath. At the communion in this church last April, one hundred and twelve were admitted to the Lord's table for the first time, all of whom had belonged to the Church of Rome six months previously. In the city of Montreal alone not less than between two and three thousand of the French-speaking population have publicly renounced Romanism.

There was expended last year about $25,000 in the work of French Evangelisation, and $25,000, in addition, in the erection of church and mission premises.

Foreign Missions.

The staff of missionaries consists at present of ten ordained ministers, one catechist who acts as superintendent of schools, and three female missionaries. These are assisted by a large number of trained native teachers. In support of foreign missions there was expended last year the sum of $37,325. The salaries of the ordained missionaries average about twelve hundred dollars each: their assistants receive from four hundred dollars to six hundred dollars each per annum. The Church contributes annually towards the expenditure in connection with the mission-ship "Day-spring," twelve hundred dollars.

The fields are four in number:—

1. *The New Hebrides.*

This is the oldest and most distant. It originated with the late Doctor John Geddie, formerly a minister of the United Presbyterian Branch of the Church at Cavendish, Prince Edward Island, who landed on the island of Aneityum on the 13th of July 1848. This is no place to enter upon the details of Dr. Geddie's life's work. Few missionaries have been more successful, and no higher encomium need be associated with his name than these touching words inscribed on a tablet recently erected to his memory on the wall of the chapel where he was wont to preach: "When he came here there were no Christians, and when he went away there were no heathens." Since the commencement of this mission twelve missionaries, with their wives, making in all twenty-three earnest labourers, have gone from Nova Scotia to labour in this field. Of the twelve missionaries six are not, for God took them. The names George N. Gordon and Ellen C. Gordon, his wife, and James D. Gordon, his brother, are enrolled among the missionary martyrs of Eromanga. But on Aneityum, and six other islands of the group, the Sun of Righteousness has arisen. We have now three ordained missionaries in this field, Messrs. Robertson, Annand, and M'Kenzie.

2. *Trinidad.*

The mission to the Coolies of Trinidad was begun in 1869 by the Reverend John Morton, also a minister of the Church of the Lower Provinces. In 1871 he was joined by the Reverend R. J. Grant, and more recently by the Reverend Thomas Christie. Fifteen schools have been opened. Churches have also been built, and a number of native assistants take part in the work which, notwithstanding many difficulties, is making satisfactory progress. The number of Coolie children under instruction is five hundred, and the missionary reports that fifteen in one school can repeat the whole of the Shorter Catechism. The number of Coolies on the island is about fifteen thousand.

3. *Formosa.*

This is one of the Church's most promising foreign mission fields. It was commenced in 1872 by the Reverend G. L. M'Kay, of the Canada Presbyterian Church. In 1875 he was joined by the Reverend J. B. Fraser, M.D., as a medical missionary. In these five years there have been erected ten chapels and two mission-houses. Five hundred of the natives have renounced idolatry, and regularly attend Christian services. Seventy-five have, after careful preparation and examination, been admitted as communicants. There are five schools with native teachers, and nine native students are under training for missionary work.

4. *India.*

Previous to the union the Canada Presbyterian Church and the Church in the Maritime Provinces in connection with the Church of Scotland had each broken ground in India by sending female missionaries. In 1874 the Reverend J. F. Campbell, a minister of the last-named Church, offered himself for foreign mission work. He has since proceeded to Madras as a missionary of the Presbyterian Church in Canada. At the same time the Reverend James Douglas also accepted an appointment to labour at Indore. Both have arrived at their respective destinations.

Juvenile Mission to India.

Next to the New Hebrides, the Juvenile Mission to India, instituted by the Presbyterian Church of Canada in connection with the Church of Scotland, is the oldest foreign mission of the Church. It was originated twenty-five years ago, and has always been supported by a number of Sabbath-schools and the voluntary offerings of a few friends. The annual contributions received by the treasurer have been steadily increasing for some years. Besides supporting four Zenana day-schools and a Bible-woman, this juvenile agency provides for the education of about forty orphan children in India.

Colleges.

Queen's University and College at Kingston, founded in 1840, is the oldest. It was projected by the branch of the Church formerly in connection with the Church of Scotland, and is the only one that possesses the power of granting degrees. It combines the faculties of arts and theology. Since its establishment Queen's has educated more than one hundred ministers for the Presbyterian Church. Its present staff consists of seven Professors, five in arts and two in theology. Their salaries are $2000 each; the Principal's is

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$2700. Its total invested capital, including $12,000 for scholarships and endowments, is $124,397. Its total expenditure for 1876-7 was $16,274. In addition to its own revenues it received $2444 in grants from the Church of Scotland; $3950 from the Temporalities Board of the Presbyterian Church in Canada, and the balance of its income from congregational collections, private donations, and class fees.[1] The Library contains eleven thousand volumes. Sixty-nine students were registered in arts and theology last session. Of these thirty-five professed to have the ministry in view—eleven being students of divinity. The college grounds, buildings, library, and apparatus are valued at $70,000.

Knox College, Toronto.

This is altogether a theological institution. It was founded in 1844 by the then Presbyterian Church of Canada, commonly known as the Free Church. There are now three divinity professors and one lecturer. Connected with it is a preparatory department with two classical teachers, and one teacher of elocution. Since its commencement above four hundred young men have been educated for the ministry in this institution. During its last session there were forty students enrolled in the theological course, and twenty-two in the literary department. There were seventy-three resident students in the college, all with the ministry in view. The new Knox College building is one of the finest structures in the Dominion—a Gothic edifice, two hundred and thirty feet in length, having dormitories and boarding accommodation for twenty students, commodious class-rooms, and indeed every requisite for such an institution. With its furnishings, including its library of eight thousand volumes, it cost about $130,000. Its invested funds amount to about $48,000, and its annual expenditure to about $14,000—its revenues being chiefly derived from congregational contributions.

The Presbyterian College, Montreal.

This college, which was founded chiefly by friends of the Canada Presbyterian Church in Montreal, in 1867, has also been eminently useful to the Church. Its staff consists of two divinity professors, and several lecturers. The college buildings, though not so extensive as those in Toronto, are also handsome. Including the library of five thousand volumes, and its furnishings, they are valued at 60,000. It has the nucleus of an endowment fund, $40,000. The annual expenditure is about $9000. The number of students attending its classes last session was sixty-one. Thirty-one graduates have already gone forth from this college; most of these have been inducted into charges. Forty-five of its students are engaged in missionary work this summer, of whom twenty-three are in French fields. A special feature in the curriculum is the attention bestowed on the education of French students with a view to their becoming missionaries and evangelists among the French-speaking Roman Catholics, in the province of Quebec and elsewhere.

Morrin College, Quebec.

This college was founded in 1860 by Dr. Morrin, of the city of Quebec, who bequeathed for this purpose a sum of $48,000, "for the instruction of youth in the higher branches of learning, and especially of young men for the ministry of the Church of Scotland in Canada." Morrin College has two professors in divinity and one of mathematics, with lecturers in science and philosophy. The college buildings are commodious and well arranged. The library contains four thousand five hundred volumes. The number of theological students has never been large, but a considerable number has annually been enrolled in the classical department. It has not hitherto received any financial support from the Church. The literary department of Morrin College is affiliated to M'Gill University, Montreal.

The Theological Hall, Halifax.

Previous to 1860 each of the branches of the Church in the Maritime Provinces educated their ministers separately. The then Synod of Nova Scotia (United Presbyterians) had their Schools of the Prophets at Truro. The Free Church had also one at Halifax, while the Church of Scotland branch usually sent its young men to Edinburgh and Glasgow for their theological training. The union of Churches, in 1860, brought about united action in this regard; also the two theological halls were merged in one at Halifax, and, ultimately, for the sake of greater convenience, the Presbyterians became responsible for the support of three art professors in Dalhousie College at Halifax. The theological hall has now three professors in divinity—the salary of one of these being meanwhile guaranteed by the Church of Scotland. The annual expenditure in support of the hall is about $7350. There is an endowment fund of about $85,000, and measures are now in progress to raise a further sum of $100,000. The number of divinity students last session was seventeen.

In these five colleges twenty-seven students completed their theological curriculum last session. In addition to these, two of our young men return from Princeton, and one from Scotland, making in all thirty who apply for licence this summer.

The combined resources and equipment of our colleges may be summed up as follows:—

COLLEGES.	Theological Professors.	Students in Divinity.	Endowments.[2]	Annual Expenditure.	Volumes in Library.	Value of Property.
Queen's College, . .	2	11	124,397	$16,274	$11,000	$70,000
Knox College, . .	3	40	48,000	14,000	8,000	130,000
Montreal College, .	2	28	40,000	9,000	5,000	60,000
Morrin College, . .	2	5	35,000	4,000	4,500	25,000
Halifax Hall, . .	3	17	85,000	7,350	7,000	10,000
	12	99	332,397	$50,624	$35,500	$295,000

[1] Students having the ministry in view are exempt from class fees.

[2] Arts Departments included.

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The General Assembly authorises an annual collection to be made in all the congregations on behalf of its theological colleges.

In addition to the above-mentioned theological colleges, there is a collegiate institute at Winnipeg, the capital of the province of Manitoba; it is controlled by the General Assembly, and supported by the Church at large. This institution has two professors—one of science and literature, and one of classics; also a lecturer in philosophy.

Sabbath-schools.

Owing to the Church being as yet in a transition state, it has been found impossible to obtain full and reliable statistics in regard to its Sabbath-schools. It is satisfactory however to state that there are but few congregations in the Church without their Sabbath-school, or schools, and that there is everywhere an increasing interest and importance attached to this branch of the Church's work. In some parts of the county, conventions of teachers, and others interested in the work, are held periodically. Several of the Presbyteries meet in conference to discuss the interests of the Sabbath-school. Normal classes for the training of teachers are being also established in other quarters. Including Bible-classes for the more advanced scholars, there are probably not less than 100,000 young people receiving instruction in our Sabbath-schools. The number of teachers is about 8000. The annual amount of Sabbath-school contributions for missionary purposes is about $12,000.

Periodicals.

Each of the Churches previous to 1875 published a monthly magazine for the diffusion of missionary information and general religious intelligence. So that at the time of the union there were four such magazines—two in the Maritime provinces, one in the province of Ontario, and one in the province of Quebec. Three of these had outlived more than a quarter of a century. The General Assembly agreed that there should be but one periodical for the whole Church, issued under its sanction, to be called the "Presbyterian Record," and to be published monthly in the city of Montreal, at the rate of twenty-five cents per copy per annum. The first number of this periodical was published in January 1876. Before the close of the year it had attained a circulation of 36,000 copies monthly.

General Statistics.

Number of ministers in charges,	650	
Ordained ministers in charges,	14	
Ministers without charges,	27	
Ministers retired from active service,	23	
Ordained missionaries in home fields,	9	
„ „ in foreign fields,	10	
Probationers,	38	
Total number of ministers and probationers,		771
Student missionaries and lady catechists,		157
Number of elders,		3656
„ of organised congregations,		1008
(Some of these congregations are double charges, represented in the Church courts by one minister and one elder each.)		
Number of vacant charges,		112
Number of mission preaching stations,		330
Total Presbyterian population, including Newfoundland,		600,000
Number of communicants,		90,653
„ of Sabbath-school scholars,		73,394
„ of Sabbath-school teachers,		7471
Voluntary contributions for all purposes, about		$1,000,000
Average contribution for each communicant,		$11
The total amount expended for missionary purposes in 1876,		$127,975

II.—AUSTRALIA.

I. THE PRESBYTERIAN CHURCH OF VICTORIA.

By Rev. A. J. Campbell, *Geelong.*

1. One hundred years ago, when the American States were separating themselves and their destinies from Great Britain, God put into her hands the continent of Australia. "Go there," He seemed to say to her,—"to that vast habitable land, fill it with men, and, instructed by the experience of the past, rear there a Christian nation, self-controlled, and free."

2. Its area is nearly equal to that of Europe. Men have walked through the length and breadth of it, so that we now know what it is. It is a boundless plain, almost as level and as low as the sea; tilted up towards the east, and hemmed in on that side by a great mountain range, which sends the whole drainage to the Western Ocean. And yet, with the exception of the Murray, there are no large rivers. It is a singular country. Its geological features are peculiar. It is still more unique in its characteristic fauna and flora. It will employ British capital and tax British skill in many new ways; but even its barrenest wastes will yield to patient industry an abundant reward.

3. The first use which Britain made of this splendid acquisition was an ignoble one. She planted a penal settlement on its eastern edge, and sowed the virgin soil with a criminal population. But, like other ills, even this one was not without a compensation. On the one hand, the alternative of transportation saved many a life, not hopelessly corrupted, from the gallows, and enabled Sir William Meredith and others to mitigate the bloody character of the British Statute-book. Upon the other hand, a flow of emigration was commenced to the antipodes, which could not have been commenced in any other way. Going to Australia in those days must have seemed like going to another world.

4. If Australia were divided into thirty-four parts, Victoria would take only one. It runs for 420 miles along the south-western portion of the continent. Its breadth nowhere exceeds 250 miles. Its area is slightly less than that of Great Britain. Right down its centre runs a dividing range, varying from 3000 to 7000 feet high, and forming the backbone of the country. On either side lie the beautiful grassy plains of the Flockmasters, broken here and there by agricultural blocks of exceptional richness. From these plains all the older formations have been swept

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away by denuding forces, thus laying bare the alluvial gold, and bringing the veins of gold-bearing quartz within reach of the miner.

5. Victoria received its earliest inhabitants from Tasmania in 1834. In 1839 the population had risen to 6000; in 1851 to 76,000. In 1st July of that year it was separated from New South Wales, and erected into an independent province. A month thereafter came the discovery of gold and a mighty rush of people. The population is now estimated at 850,000. They are employed in 398 different trades and occupations, and were distributed (in 1871) among the religious denominations in the following proportions:—

Episcopalians,	36 p. c.	Unitarians, .	·14 p. c.
Presbyterians,	16 ,,	Greek Church,	·05 ,,
Wesleyans, .	13 ,,	Irvingite, .	·04 ,,
Congregationalists,	5 ,,	Jews, . .	·50 ,,
Roman Catholics,	24 ,,	Pagans, .	2·47 ,,
Lutherans, .	1½ ,,		

The first proclamation of the Gospel in Victoria came from the lips of a layman, Mr. Reed, of Tasmania, who has recently told the world his singular story. Mr. Clow, a retired Presbyterian chaplain of the H. E. I. Company, established the first regular service; and two years afterwards, in 1838, Mr. Forbes was sent to Melbourne by the Church of Scotland. He established himself in a humble wooden edifice, which cost less than £200. As the population increased, additional ministers came from the Established and Secession Churches; but as there was State provision for religious ordinances, the ministers of the latter kept themselves aloof. So that even in the first days the Presbyterian Church existed in two divisions.

7. The disruption of the Scottish Establishment caused a more serious breach. An effort of a very earnest kind was indeed made by the Church of New South Wales (of which the Victorian Church then formed a part) to avoid a split. A resolution was unanimously adopted acknowledging the sole Headship of the Lord Jesus Christ, and intimating the wish (if it were possible) to occupy a neutral, or rather an independent position. Among the objections to this course one was fatal, that the Colonial Church was wholly dependent upon the home Churches for ministerial supplies. The separation took place in 1846.

8. Consequent upon the discovery of gold and influx of population, a strong detachment of ministers was sent to the colony in 1853, including, among others, Dr. Cairns, now the venerable father of the Church, Dr. Macdonald, who was sent to the Council last year, Mr. Henderson, who is here now, and Mr. Simpson, the present moderator of our Assembly. The accession of these men, and of others from the Presbyterian Church of Ireland, gave a great impulse to the cause. The field was felt to be very wide and the work very great. To do it effectively, it was felt it must be done unitedly; and so a strong desire for union arose. There were many tangled threads, however, to be unravelled first. Old associations, cherished views, conscientious scruples had to be met and satisfied. But God was very gracious to His servants. After five years of anxious laborious conference, in 1859 a union of the three divisions—Established, Free Church, and United Presbyterian—was happily effected. Two small portions remained outside, but these have since fallen into the united Church; the Free Church portion in 1865, through the kindly mediation of Dr. Oswald Dykes, and the United Presbyterian portion in 1870, on the abolition of State aid; and these late additions, though numerically small, are valuable testimonies to the stable and honourable character of the original union. The result is that, by the grace of God, this Church stands in Victoria, in the strength and beauty of an undivided Church,—the sole representative in the community of the doctrine, discipline, and government of a Presbyterian Church.

9. It has been built on the Scottish model. In all its distinctive principles it remains loyal to the parent Church. While it has asserted an independent position for itself, it has adopted the Westminster Confession and Catechisms, and the Second Book of Discipline, as its standards. Some variations have, however, been admitted in administration. For example:—

(1.) The General Assembly is not a representative body.

(2.) The Commission, which meets six months after the Assembly, deals not only with matters sent to it, but with all matters of which due notice has been given; but its decisions in these latter are subject to review by the next General Assembly.

(3.) It has no Synods.

(4.) And no Deacons' Courts. The secular affairs are intrusted to a committee elected by the congregation—one-half of whom retire every year.

(5.) Adherents as well as communicants are allowed to vote for the first minister of a newly formed congregation.

(6.) The use of hymns and of instrumental music has been allowed, and congregations have almost without exception, and with wonderful unanimity, availed themselves of the allowance. The hymn-book of the English Presbyterian Church has been sanctioned and recommended.

(7.) Further, the Assembly has sanctioned a "Book of Prayers for Social Worship," which has been compiled with the view of assisting Christian men in the Bush to hold service where a minister is not available.

10. The following statistics will give an approximate view of the present numerical and financial state of the Church:—

Presbyterian population, ...	130,000
Pastoral Charges, ...	145
Ministers settled in do., ...	122
Unattached Ministers supplying Vacancies and new Stations, ...	19
Elders, ...	400
Attending Divine Service, ...	60,000
Communicants, ...	15,000
Churches (besides Halls and Schoolhouses),	234
Sittings in Churches, ...	38,000
Sabbath-schools, ...	264
Teachers, ...	2,100
Scholars, ...	23,000
Bible Classes, ...	73
Scholars, ...	1,800
Income for all purposes, 1875-76,	£80,000
Capital Funds held in Trust for various Schemes, . .	£60,632

11. The Schemes of the Church embrace two departments—Ministerial and Missionary:—

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1. MINISTERIAL.

In order to make suitable provision for the ministry, the following Funds have been established:—(*a.*) A Capital Fund for the endowment and support of a Theological Hall. (*b.*) A Sustentation Fund for the more adequate support of the ministry. (*c.*) A Capital Fund for the support of Aged and Infirm Ministers. (*d.*) A Fund for the support of the Widows and Orphans of deceased Ministers; thus making provision for the ministry in its four stages,—when training for work, when at work, when past work, and when finally done with work.

(*a.*) Theological Training.—1. *The Hall*—established in 1865—has four chairs, Systematic Theology, Apologetics, Church History, and Exegetics—held provisionally by four ministers of the Church; meets for three hours in the evening during the winter months. The number of students has been 7, 6, 5, 7, 6, 4, 3, 5, 8, 12, 14, 15. Of these fifteen students, five are studying with a view to mission work. Up to this time it has not been imperative upon students to take a university course. The Church has now resolved to exact that or an equivalent. 2. *Scholarships.*—Two university scholarships of £50 and £25 respectively have been founded for intending theological students, and two theological scholarships of the same amounts. But the larger of these is not confined to Presbyterian students. It is open to all denominations. The Assembly raises additional scholarships (when needed) by subscription. 3. *Library*, commenced by a splendid donation of 1000 volumes from Dr. Cairns, and now containing about 4000 books. It is weak, however, in modern theological literature. 4. *Capital Fund.*—£50,000 will be required for the endowment of four chairs. £14,000 are now in the hands of the Church, yielding an annual revenue of £900. This will provide an endowment for the first chair, but if two pre-eminently suitable men could now be obtained, it is believed that a second endowment would soon be forthcoming.

(*b.*) Sustentation Fund, which owes its existence and success to the earnest labour of the Rev. D. M'Eachran. It aims at securing a *minimum* stipend of £300 to every minister. Congregations lodge their moneys monthly in the P. O. Savings Bank. Their ministers draw the deposits once a quarter to the extent of £300 a year. The balance that remains undrawn, (if any,) accrues to the General Sustentation Fund, which is distributed among ministers whose stipends fall short of the *minimum*, with the proviso, (a temporary one, it is hoped,) that no congregation receives more than £50. Last year 38 out of 122 ministers participated in the fund. The income was derived from the following sources:—Congregational subscriptions, £866; donations of £100 each from eight gentlemen, £800; small donations and legacy, £374; interest from savings bank, £35=£2075.

(*c.*) The Aged and Infirm Ministers' Fund; instituted not only in the interest of ministers, but as emphatically of congregations, "to relieve them in some measure, at least, from a very painful burden, and to insure their enjoying the ministrations of men in the prime and vigour of life." It is raised by voluntary contributions, and by a payment of £25, spread over five years, from every minister. The allowance is £50 per annum, with £2 for every year beyond five that the annuitant has held a charge. There are at present five ministers on the fund.

(*d.*) The Widows' and Orphans' Fund; raised by a ministers' rate of £5 per annum, and an annual congregational collection. Last year these two sources of income yielded £990. Interest on capital £1063 =£2053. Annuities to twenty widows and twenty-four orphans, £965. The annuity is £50, with £10 for each child below eighteen. The latter sum is doubled when both parents are dead.

2. MISSIONARY.

Comprised under two branches—Home and Heathen Missions:—

(*a.*) The Home Mission is charged with (1) securing a supply of ministers; (2) admitting accredited ministers from other Churches; (3) assisting Presbyteries in supplying vacancies; and (4) fostering Mission-stations. As the Church, in planting itself in a new land, is essentially a Home Mission, and as the demand for ministers has always been ahead of the supply, little has been attempted outside its own community. One or two of the larger congregations have however been vigorously prosecuting, while others are commencing, territorial work at their own hand. The Committee have received generous assistance from the Home Churches in the way of ministerial supply. But the need is by no means abated. At this moment at least twelve men are urgently required.

(*b.*) The Heathen Missions embrace three departments:—

(1) The Chinese—of whom there are about 17,000 in Victoria. They are scattered in groups of two or three hundred over the colony. They are generally of an inferior type, but are very accessible to the teachings of the Gospel, which are given them at various points by the Christian Churches. The Presbyterian Mission has taken the form, for the present, of a seminary for training Chinese catechists. It is conducted by one of the ministers of the Church, assisted by Mr. Cheong, a Chinese student.

(2) The Aborigines, now reduced to about 1600. Charles Kingsley and others have put the natives of Australia at the bottom of the scale of rational beings, "if indeed they are entitled to be called men." If not, they might furnish a link in the ascending development of humanity. The Presbyterian Mission at Ramah has, however, exploded this notion. It is under the charge of two Moravian brethren, and furnishes delightful proofs of the elevating influence of Christianity even upon the most degraded savage, while the children of the school have outstripped all their competitors in the State Schools of Victoria.

(3.) The New Hebrides. In conjunction with other Churches in Scotland, Canada, and Nova Scotia, the Presbyterian Church of Victoria maintains a contingent of two missionaries on this interesting field. The children of the Sabbath-schools are pledged to collect £500 per annum for the maintenance of the Day-spring mission ship.—The total contributions to the home and heathen missions last year amounted to £2220.

12. The capital invested funds of the Church at 30th September 1876 were as follows:—

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I. Theological Hall Endowment,	£14,220
II. Ormond and Patrick Hamilton Scholarships,	2,000
III. Rokewood Church Endowment,	1,000
IV. Infirm Ministers' Fund,	8,209
V. Widows' and Orphans' Fund,	18,203
VI. Brodie Bequest (Home Mission work),	2,000
VII. Loan Fund for Church and Manse Building (being the accumulation of five years' State aid),	15,000
	£60,632

13. There are two colleges in connection with this Church; one for boys, under the principalship of Dr. Morison, which has run a long and prosperous career; the other for girls, under the charge of the Rev. George Tait, and which, though but recently opened, gives promise of being a very useful and successful Institution.

14. Parliament having established a system of education, "compulsory, secular, and free," and refused to give proper facilities for imparting religious instruction in the State schools, even outside school-hours,—increased attention is being given to Sabbath school work. An energetic Sabbath School Union has been formed, which embraces several of the denominations. Among other efforts, a somewhat novel and successful system of conducting Sabbath schools has been inaugurated at Bunninyong by Mr. Robert Allen, an account of which will be submitted to the next meeting of Council.

II. PRESBYTERIAN CHURCH OF NEW SOUTH WALES.

This Church has been so desirous that its condition should be earnestly considered by the General Presbyterian Council, that it has printed a report on the subject, copies of which have been sent for distribution. The following abstract will be useful here.[1]

The colony is the oldest of all the Australian colonies; it has an area more than five times as large as Great Britain, a population approaching three quarters of a million, and every prospect of a very brilliant future.

From 1788, when the colony was founded, to 1823, it had no Presbyterian minister. So early as 1802 about a dozen families, living on the banks of the Hawkesbury River, resolved to meet for the worship of God according to the forms of their fathers, though they had no minister. A Mr. James Mein ministered to them as catechist, and his name is held in deserved remembrance. At a cost of £400 they built a church, which bears the appropriate name of Ebenezer.

In 1823 Dr. Lang came to the colony, the first Presbyterian minister. Considerable additions were made thereafter, but the history of the Church was not harmonious, and various divisions took place. At length, in 1865, a general union took place, through the amalgamation of separate bodies corresponding to the Church of Scotland, the Free Church, and the United Presbyterian, the new body being called the Presbyterian Church of New South Wales. According to the articles of union the Word of God is the supreme and only authoritative rule of faith and practice for the Church; the Westminster Confession of Faith, Larger and Shorter Catechisms, the Form of Presbyterial Church Government, the Directory for the Public Worship of God, and the Second Book of Discipline, are the subordinate standards of this Church; explanations are then given as to the relative authority of the subordinate standards, the renunciation of intolerant principles, and the recognition of the spiritual independence of the Church; the jurisdiction of the Church is declared to be independent of other Churches, and ministers and probationers from other Presbyterian Churches are declared receivable, on their affording satisfactory evidence of their qualifications and eligibility, and on their subscribing the formula. The Church has prospered since the union, but not in proportion to the growth of the colony. It has made many earnest appeals for ministers from Scotland, but the number obtained has not been large, nor the qualifications in many cases sufficiently high.

The Church now consists of seven presbyteries, sixty-eight ministers, seventy charges, and 108 church-buildings. It has schemes for Church Extension, Foreign Missions, Sabbath-schools, Sustentation Fund, and Church and Manse Fund; its Foreign Missions are to the New Hebrides and the Chinese, it has three theological tutors, and its estimated total income for 1875 was £15,000.

The minimum stipend is £200 with, or £250 without, a manse. It is expected that £300 will now be reached through the Sustentation Fund. The legislature having passed an Act for the establishment of denominational colleges affiliated to the University of Sydney, St. Andrew's Presbyterian College has sprung into existence. It affords a home for young men attending the university, and the means of theological education for students of divinity. The General Assembly has enacted that, after 1878, none but graduates shall be admitted as candidates for the office of the ministry. In their report to the Council the Committee of this Church appeal touchingly to other Churches to consider their great difficulties and try to help them.

Mission Work.—Three classes are recognised: the Aborigines, the Polynesian tribes, and the Chinese in the gold-fields.

The Aborigines are so widely scattered that efforts among them have been chiefly desultory. A devoted Chinese catechist labours successfully among his countrymen at Sydney. The New Hebrides Mission has a share of support from this Church, which at one time supported the Rev. James D. Gordon, who, after returning to Eromanga, was cruelly murdered by a native savage in 1872.

III. SYNOD OF EASTERN AUSTRALIA.

This Synod is formed of those who stood aloof from the general union of 1865, on the ground that Free Church principles were not sufficiently maintained. It consists of two presbyteries, having nine ministers and charges.

IV. PRESBYTERIAN CHURCH OF QUEENSLAND.

This Church has not been less earnest than that of New South Wales in endeavouring to bring its condition and necessities under the careful notice of the

[1] See Addenda IX., p. 359.

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Council. In 1876 a printed letter was addressed to the Convener of the Scotch Committee, imploring attention to the state of the colony, and in 1877 a similar letter has been received. The great object of these letters, and of many similar documents, is to show that the provision hitherto made for the wants of this colony is utterly inadequate, and that far greater efforts to overtake them are most imperatively required. (See Addenda X., p. 362.)

In 1859 the district of Moreton Bay was declared a separate colony, called Queensland. The first presbyterian minister had arrived in 1847. In 1863 the separate congregations, belonging to the different sections of Presbyterianism were happily united, under the designation of The Presbyterian Church of Queensland. The basis of union was the Westminster Confession, and all the Presbyterian congregations in the colony were embraced.

There are 3 presbyteries, 24 charges, and 20 ministers. The General Assembly meets the first Monday of May. There are Committees for Sabbath-schools (2410 scholars), Home Mission and Church Extension, Sustentation, Training Young Men for the Ministry, and the Support of Aged and Infirm Ministers. The Presbyterian population of the colony is reckoned at 22,000. The whole contributions for the year are about £9000.

Two things claim especial interest in this Church. One is, its earnest efforts to obtain a devoted and qualified ministry. It set on foot a Divinity Hall, and the first contributions showed an admirable spirit. The first contribution, amounting to £5, was "from a Christian mother, with promise of earnest prayer for success." The second contribution, which amounted to £2, was from another "mother interested in the godly instruction of our young men." The third was a bag containing 500 sovereigns, from one who greatly approved of the object, and who had vowed to the Lord a tenth of his increase, and now began cheerfully the payment of his vow; and this was followed by other princely gifts, until the sum in hand amounted to £1270. Besides these gifts a sum of £376, 9s. 5d. was given for laying the foundation of a theological library. From various other quarters, money came in with little or no solicitation—one contributing £25; another a thank-offering of £5 from himself and pious wife, together with "the dedication of a son to the holy ministry, provided the Head of the Church shall accept the offering, and grant the boy the gracious gifts necessary to a good and faithful minister of the Word."

The Divinity Hall, so auspiciously begun, has been opened under very encouraging circumstances; and we would fain that every member of the Council would ask of God to send young men to study, with hearts full of His grace, and on fire with zeal for the good of their fellows.

The other feature of special interest in the Church of Queensland, is the extent of its territory.

"A colony equal in extent to twenty-three countries the size of Scotland, with a present total population smaller than that of Edinburgh alone, affords room for an immense increase of its numbers, which the recent rich discoveries of mineral wealth—not to speak of other material resources—is certain rapidly to attract to our shores. And then, to go beyond those speaking our own tongue, there are now thousands of Chinese arriving by steamers, attracted by the gold that perisheth, but whom we are unable, for want of men and means, to make acquainted with that Word which is "more to be desired than gold, yea, much fine gold." And then, if the Alliance should think that at least a share of the work of doing something for the elevation of the hordes of our aborigines in the northern parts of the colony, nearly all of whom are still in a wild, savage state, and undoubtedly cannibal, we are utterly unable, for the same reason, to overtake it. Indeed, so far from being able to go out into any of those fields of usefulness, it has been almost a struggle for our ministers, who have remained at their post, to keep a Presbyterian Church in existence in this colony, among, for the most part, our widely scattered people. And one of the greatest of our difficulties in doing so has been the comparatively frequent changes in our Ministerial staff, causing much unsettledness in all our operations. Altogether, since the formation of our Church in 1863, we have had no fewer than twenty-two of these changes, whilst our number at any one time has never exceeded sixteen."

Reference is then made to the scheme for supplying ministers by means of the Divinity Hall. But student-evangelists need to be supported, and the appeal is made to the General Presbyterian Alliance, whether it will not recommend to the larger Churches to help in this object, to contribute sums for the maintenance of native students, through whom the gospel of salvation shall be carried over all the colony.

One fact cannot but tell powerfully. If the Presbyterian ministers were to have the area of the colony divided among them equally, each of them would have a district considerably larger than the whole of Scotland.

V. PRESBYTERIAN CHURCH OF TASMANIA.

Tasmania was occupied as a penal settlement in 1804. The first Presbyterian minister arrived at Hobart Town in 1822-23. In 1835 there was constituted the Presbytery of Van Diemen's Land, and the Scotch Church was placed on an equality with the English. In 1845 an attempt was made by the Bishop of the English Church in Van Diemen's Land to obtain authority over all the inhabitants, but the Presbyterians succeeded in checking this, and in getting a rule recognised limiting the power of the English bishop in these colonies to the superintendence of their own clergy.

The Presbyterian Church has not been equally prosperous in this as in other colonies, and there is still a division in the ranks. The Presbytery of Tasmania and the Free Presbytery of Tasmania indicate the division. There are 17 charges in all, and 13 ministers.

VI. PRESBYTERIAN CHURCH OF SOUTH AUSTRALIA.

The first Presbyterian Church began in Adelaide in 1839, and for some years ministers from the different Presbyterian bodies continued to drop in. In 1865 a union was effected. The cause has made considerable progress since that time. There are now eleven ministers and thirteen charges. Union College is an undenominational institution, with an independent Professor of Church History, a Baptist of the Greek Testament, and a Presbyterian of Theology.

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III.—NEW ZEALAND.

PRESBYTERIAN CHURCH OF NEW ZEALAND.

New Zealand contains about 100,000 square miles, and is more than three times as large as Scotland. For some time the Presbyterian Church has been geographically divided into two, the Presbyterian Church of New Zealand, and the Presbyterian Church of Otago and Southland. A former attempt at union did not succeed, but another effort promises to be more successful.

New Zealand began to be supplied with Presbyterian ministers in 1840, and in 1876 the Church in the northern section had 7 presbyteries, 57 ministers in charges, and 4 unattached. The Otago branch, founded in 1848 by a Free Church colony from Scotland, had 45 ministers. Besides the ministers there is a considerable number of evangelists who strive in some degree to make up for the want of a stated ministry.

The New Zealand Churches present the same interesting spectacle as other young colonial Churches, striving after an organisation on the model of Scotland, and having committees and schemes organised for that purpose. The effort to obtain a well-educated ministry is conspicuous in its struggles, and in Otago a beginning has been made of a theological institution, and a professor of divinity, and various tutors appointed. In other parts of the colony efforts have likewise been made to supply an educated ministry. But the difficulties in this direction have been great; many Presbyterians have joined other Churches, and little has been done by the Churches at home.

Much is done in the way of Sunday-schools. Young Men's Christian Associations abound. Much has been done by the Presbyterian Church for general education, and the Chair of Moral Philosophy in the University of Otago was endowed by them.

Some congregations do little or nothing for missions; others are much interested in them. One missionary already labours in the New Hebrides, and another is desired to be found for the same field; recently something has been attempted for Fiji.

There are committees for Sustentation, Church Extension, Missions, Temperance, Psalmody, and similar objects in both sections of the Church, betokening no small amount of activity and earnestness.

There is a complaint, as in many colonial Churches, and indeed all Churches, of the prevalence of a materialistic spirit among the colonists. The New Zealand Church seems to join with the earnest hearts of other Churches in the conviction that its greatest want is the Spirit of Life, and its most urgent duty to pray for the coming of the breath from the four winds of heaven.

IV.—SOUTH AFRICA.

By Rev. Andrew Murray, *Wellington.*

	Congregations.	Ministers.	Members.
I. Dutch Reformed Church of South Africa.			
Statistics:—			
1. In Cape Colony,	79	71	68,000
2. In Orange Free State,	19	12	18,000
3. In Natal,	4	3	1,000
4. In South African Republic,*	13	4	2,800
Total,	115	90	89,000
II. The Reformed Christian (Free) Church,	18	9	6,000
III. The Dutch Reformed Church of the South African Republic,	12	5	15,000
IV. Presbytery of Kaffraria. (See Free Church of Scotland),	..	..	..
V. French Mission in Basutoland. (See French Reformed Church),	..	..	..
VI. Independent Presbyterian Congregations in Cape Colony and Natal,	9	9	1,000

Historical Note.—The Dutch Reformed Church of South Africa dates its origin from the founding of the colony by the Dutch in 1652. Religious services were regularly performed by a catechist, the sacraments being administered by ministers calling on their way to the East Indies, until the arrival in 1663 of the first settled minister. From that time till 1859 it depended for the supply of its ministry entirely on Europe.

After the revocation of the Edict of Nantes, some hundreds of French refugees settled in the colony, and were ministered to by a French pastor of their own (arrived 1689). The use of the French language being discouraged by the Dutch Government, it was discontinued in 1723.

In 1804 the Cape became an English colony. The want of ministers began to make itself felt: this led to an application to Scotland, in consequence of which, in 1822 and following years, eleven ministers of the Church of Scotland joined the Cape Church. A second application to Scotland, in 1860, resulted in the supply of eight additional ministers.

In 1859 a theological Seminary was established, from which the Church is now provided. It has three professors, and an annual attendance of students ranging from fourteen to twenty-four.

The Church of South Africa thus stands connected with more than one of the Presbyterian Churches of Europe. From the Church of Holland it has its general frame-work, with its Confession, its Liturgies and its forms of service. To it it owes the use of organs and hymns, the celebration of the holidays of the Christian feasts, Christmas, Good Friday, Easter, Ascension, and Whitsunday, the systematic preaching on the Heidelberg Confession, the election of elders and deacons, not for life, but a fixed term of years.

To the Church of France it owes much of its best spiritual life, still markedly visible among the descendants of the French refugees.

The influence of Scotland may be traced in its theology, its views of the relations to the State, its pastoral work, as well as its religious life, as seen in Sabbath observance, prayer-meetings, and missions.

* Sometimes called the "Transvaal;" now annexed to Great Britain.

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And it might be added, to the English Presbyterian Church it is linked by the use of its hymns in its English service, and to the Reformed Dutch Church of America, and its translation of the Confession and Liturgies of the Church of Holland.

In its external history the following are the most important points. For more than a century the Cape Church was under the rule of the Church in Holland. In 1803 it received a Constitution, then an Ecclesiastical Commission sent out from Holland. In 1824 its first Synod was held. In 1843 the Dutch Constitution of 1803 was displaced by an English ordinance, intended to give the Church more liberty of action. In 1862 the Church of the colony was separated from its three branches in Natal and the two Republics, owing to its having been found that a Synod with a colonial ordinance could not allow ministers from beyond its boundaries to take part in its legislation. In the same year commences its battle with the Liberalism introduced from Holland, resulting in a collision with the law courts, and latterly in the withdrawal of the most advanced of the Rationalist ministers. In 1875 a Bill in the Cape Parliament made an end to the State support which up to that period the congregations of the Church had received.

Within and beyond the colony, there are eleven mission stations with as many ordained missionaries, labouring among the native population.

II. THE REFORMED (FREE) CHURCH.

As in the Presbyterian Churches of Scotland and Holland, so there were at the Cape those who considered the use of hymns in public worship (introduced some fifty years ago from Holland) as unscriptural. In addition to this grievance there were others: the defection from the use of the exact language of the old Confession, and the too great liberty allowed to natives in the Churches. In 1860 a minister from the separate Church of Holland came out, and set up "The Reformed Church of South Africa." A theological seminary was speedily established, which has already provided it with the ministers it now has. The congregations of this Church are in the Cape Colony, Orange Free State, and Transvaal. The congregations and stations are about thirty in number.

III. THE DUTCH REFORMED CHURCH OF THE SOUTH AFRICAN REPUBLIC, OR TRANSVAAL,

owes its existence to the withdrawal, under the influence of ministers from Holland, in 1858, from the Cape Church, of some of its members in the Transvaal, owing to the wish to be free from anything like British influence, and to be more closely connected with the Church in Holland.

V.—OTHER COLONIAL CHURCHES.

In Canada,	36	congregations,	33	ministers.	In South Africa,	3 congregations,	3 ministers.
In South America,	14	,,	14	,,	In Natal,	4 ,,	4 ,,
In West Indies,	5	,,	4	,,	In other places,	10 ,,	10 ,,
In Ceylon,	9	,,	9	,,			

Total 81 congregations, 77 ministers; besides several congregations included in Mission Field.

DIVISION V.—THE MISSION FIELD.

By the Rev. DR. MURRAY MITCHELL.

The following geographical chart of Presbyterian Missions has been drawn up, in some instances, without the latest and fullest information. It can be regarded as only the first rude draft of what such a chart might be made with more time and fuller materials.

It will be observed that Missions to the Jews are not here taken into account. They deserve a separate paper for themselves.

ASIA.

Countries.	*Churches.*	*Ordained Missionaries (European or American).*
SYRIA, . .	Presbyterian Ch. (U. S., North),	13
	Free Church of Scotland, . .	1
PERSIA, . .	Presbyterian Ch. (U. S., North),	8
INDIA, . .	Presbyterian Ch. (U. S., North),	36
	(Dutch) Reformed (U. S.), .	15
	United Presbyterian (U. S.), .	
	Free Church of Scotland, .	19
	United Presbyterian, do., .	10
	Irish Presbyterian, . . .	10
	Established Church of Scotland,	7
	Welsh Presbyterian, . . .	5
	Presbyterian Church of Canada,	2
	Original Secession Ch. (Scot.), .	1
Semi-Presbyterian:—		
SYRIA, . .	Chrischona Mission, . . .	2
INDIA, .	Basle Society, ...	49
	Gossner's Mission, . . .	19
SIAM, . . .	Presbyterian Ch. (U. S., North),	3
JAPAN, . .	United Presbyterian (Scot.), .	8
	(Dutch) Reformed (U. S.), .	13
	Presbyterian Ch. (U. S., North),	4
	Irish Presbyterian, . . .	1
CHINA, . .	Presbyterian Ch. (U. S., North),	24
	(Dutch) Reformed (U. S.), .	7
	Presb. Church (U. S., South), .	2
	United Presb. Church (U. S.), .	

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Countries.	*Churches.*	*Ordained Missionaries (European or American).*
CHINA, . .	English Presbyterian Church, .	15
	United Presb. Ch. (Scot.), .	3
	Presbyterian Church (Canada), .	2
	Irish Presbyterian Church, .	2
	Semi-Presbyterian:—	
	Basle Society, ...	14
	Rhenish Missionary Society, .	4
JAVA AND NEIGHBOURING ISLANDS—		
	Netherlands Association, . .	9
	Do. Reformed Miss. Assoc.,	3
	Do. Missionary Society, .	4
	Utrecht Missionary Association,	8
	Java Committee, . . .	4
	Semi-Presbyterian:—	
	Rhenish Missionary Society, .	22
NEW GUINEA,	Utrecht Missionary Society,	2

AFRICA,

ALGERIA, .	United Presbyterian (Scot.), .	1
EGYPT (Copts)	Do. (U. S.), .	8
CENT. AFRICA,	Free Church (Scot.), . .	1
	Established Church (Scot.), .	
W. AFRICA,	Presbyterian Ch. (U. S., North),	9
Do. OLD CALABAR,	United Presb. (Scot.), .	4
Do. SENEGAL,	Société des Miss. Evan., .	3
S. AFRICA (NATAL),	Free Church (Scot.), .	2
(KAFFRARIA),	Do. .	14
	United Presb. (Scot.), . .	7
	Société des Missions Evan., .	15
	L'Eglise libre du Canton de Vaud,	2
	Dutch Missions, . . .	
	Semi-Presbyterian:—	
W. AFRICA,	Basle Society, . . .	25
Do.	North German Mission, . .	6
S. AFRICA,	Rhenish Miss. Society, . .	34
	Berlin Miss. Society, . .	47
EGYPT, .	Chrischona Mission, . .	3
ABYSSINIA, .	Do., . .	4

AMERICA.

INDIANS—*Canada*,	Presb. Ch. (Canada), .	1
Do. *U. S.*,	Presb. Ch. (U. S., North), .	11
Do. do.,	Presb. Ch. (U. S., South), .	7
CHINESE—*California*,	Presb. Ch. (U. S., North),	2
Do. do.,	United Presb. (U.S.), .	
ROMAN CATHOLICS—		
Mexico, .	Presb. Church (U. S., North),	5
	Presb. Church (U. S., South),	1
Brazil, Chili, Colombia, .	Presb. Church (U. S., North),	15
	Presb. Church (U. S., South),	4
Canada, .	Presb. Church (Canada), .	
JAMAICA, .	U.P. Church (Scot.), . .	14
TRINIDAD, .	Do., .	2
	Presb. Church (Canada), .	3

Countries.	*Churches.*	*Ordained Missionaries (European or American).*

POLYNESIA AND AUSTRALIA.

NEW HEBRIDES,	Free Church (Scot.), . .	3
	Presb. Church (Canada), .	4
	Do. (Victoria), . .	2
	Do. (Otago & Southland),	1
	Do. (New Zealand), .	1
TAHITI,	. Société des Miss. Evan., .	4
AUSTRALIA (Aborigines),	Presb. Ch. (Victoria),	1

EUROPE.

ROMAN CATHOLICS—		
Ireland, .	. Irish Presb. Church, .	
Spain, .	. U.P. Church (Scot.), .	2
	Spanish Evan. Soc., etc., .	6
France, Brittany,	Welsh Presb. Church, .	2
	Various Evangelical Societies of France, which receive grants from British Churches and individual members.	
Belgium, .	Société Evan. de Belgique, .	
Italy, .	The Waldensian Church, .	30
	Free Italian Church, . .	9
	Presb. Church (U. S., South), .	1
GREEK CHRISTIANS,	Presb. Ch. (U. S., South),	3

Note.—The preceding tabular statements suggest the following points:—

1. There is little work carried on among Mohammadans; and it is almost confined to India, Java, Persia, and West Africa.

   The Churches should be prepared for new openings in Turkey. Arabia is entirely neglected; although from Aden much might be done to circulate Scriptures and books.

2. New efforts should be made in Central Africa. Will not some of the Presbyterian Churches take up the north end of Lake Nyassa or the south end of Lake Tanganyika?

3. No direct Missionary work is attempted in Russia. But much good can be effected through the circulation of Scriptures and books by individuals.

4. The struggling Churches of the Continent ought to be vigorously supported in their battle with Romanism.

   British Churches and individual Americans have done this; often generously. Will not the American Churches, *as Churches*, take up the good work?

5. More should be attempted among members of the "Orthodox" Eastern Church, both Greeks and Slavonians.

6. The Albanians also are a most interesting, but wholly neglected race.

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SUMMARY OF STATISTICS OF CONGREGATIONS AND MINISTERS.

	Parishes or Charges.	Ministers.
1.—Continent of Europe.		
Germany (omitted, as not wholly Presbyterian).		
Switzerland,	898	1038
France—		
Reformed Church,	540	595
Union of Free Churches,	46	46
Holland,	1309	1583
Belgium,	13	15
Christian Missionary Church,	34	18
Italy—		
Vaudois,	56	56
Free Italian,	...	9
Hungary (including *Transylvania*),	2007	2017
Bohemia and Moravia,	68	67
Russia,	40	40
Spain,	12	12
Norway,	3	3
	5026	5499
2.—United Kingdom.		
Scotland—		
Established Church,	1493	1384
United Presbyterian,	526	564
Free,	1009	1068
Reformed Presbyterian,	12	7
United Original Secession,	41	23
Ireland—		
Irish Presbyterian Church,	560	600
Reformed Presbyterian,	41	31
England—Presbyterian Church,	258	258
Wales,	1098	522
	5038	4457

	Parishes or Charges.	Ministers.
3.—United States.		
Presbyterian Church, Northern,	5077	4744
,, ,, Southern,	1821	1004
United Presbyterian,	783	640
Reformed German,	1347	650
Reformed (Dutch),	506	546
General Synod, Reformed Presbyterian,	55	24
Synod Reformed Presbyterian,	104	100
Associate Reformed Synod of the South,	100	80
Welsh Calvinistic Methodist,	...	76
	9793	7864
4.—British Colonies.		
Canada,	1008	733
Australia—		
Victoria,	145	141
New South Wales,	70	68
Synod of Eastern Australia,	9	9
Queensland,	24	20
Tasmania,	17	13
South Australia,	13	11
New Zealand,	70	61
Otago,	50	45
South Africa,	154	113
Miscellaneous,	81	77
	1641	1291

5.—Mission Field.

Ordained Missionaries, ... 679

Total.

Ministers and Missionaries, ... 19,790
Charges or Congregations, ... 21,498

N.B.—These figures are still somewhat approximative as official returns have not been received in every case.

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ADDENDA.

I.

REFORMED (PRESBYTERIAN) CHURCHES IN GERMANY.

PROFESSOR EBRARD of Erlangen has sent us the following notice of those scattered Churches in Germany which strictly maintain the position of Reformed or Presbyterian :—

IN 1816 the whole number of members of the Reformed Churches in Prussia was 391,114 ; in 1875, 465,120.

1. POMERANIA—
   Stettin, one French Reformed Church, one German Reformed Church.
   Colberg, German.
   Pasewalk, German.
   Stalp, German.
   } Five parishes under one Reformed superintendent, forming a *Synod*.

2. LOWER SAXONY (viz., Hanover, Brunswick, Luneburg, etc.)—
   One parish in *Brunswick*.
   „ *Celle*.
   „ *Hanover*.
   „ *Bückeburg*.
   „ *Göttingen*.
   „ *Münden*.
   } Mixed (French and German) ; they form a "confederation," and retain the *Confession of Rochelle* and the *Discipline* of the old French Reformed Church.

3. PRINCIPALITY LIPPE-DETMOLD—
   Reformed Established Church, with Presbyterian constitution and the Heidelberg Catechism.

4. PROVINCE BRANDENBURG—
   Berlin, three parishes.
   Ten other parishes (Potsdam, Prenzlow, Spandau, Altlandsberg, and others).

5. THE REST OF EASTERN PRUSSIA—
   Parishes in *Königsberg*.
   „ *Breslau*.
   „ *Magdeburg*.
   „ *Stendal*.

6. REFORMED SYNOD of the county *Tecklenburg* in *Westphalia*.

7. IN BAVARIA—
   (1.) *Erlangen*, French Reformed Church, with the annex *Wilhelmsdorf*.
   (2.) *Erlangen*, German Reformed Church.
   (3.) *Nuremberg*, Reformed Church, with the annex *Swabath*.
   (4.) *Baireuth*, Reformed Church.
   (5.) *Grœnenbach*, „ } in the province
   (6.) *Herbishofen*, „ } Schwaben.
   (7.) *Marienheim*, „ on the Danube.

   These seven parishes form a Reformed Synod, and have all a Presbyterian constitution. Their common confession is the Heidelberg Catechism ; the *French* colonies at Erlangen, Wilhelmsdorf, Schwabach have, moreover, the Confession of Rochelle and the French Discipline.

8. IN THE REST OF GERMANY—
   Francfurt-on-the-Maine, one German Reformed Church, one French Reformed Church.
   Friedrichsdorf, } Hessen-Homburg.
   Dornhobzhausen, }
   Hamburg.
   Altona.
   Bremen and *Lubeck*.

9. EAST FRIESLAND, an Established Church.

II.

THE INDEPENDENT EVANGELICAL CHURCH OF NEUCHATEL.

By Rev. PROFESSOR GODET, D.D.

THE founding of the Independent Church in the canton of Neuchâtel, in the autumn 1873, was not the result of an ecclesiastical theory, but of a firm purpose to maintain the preaching of the gospel for the people of this canton.

Of course the Church of this land had always possessed a decided autonomy apart from the civil power. As the princes of Neuchâtel at the time of the Reformation remained Catholic, the Protestant Church organised itself without them, and against them, under the mighty hand of Farel and the Reformed pastors. That state of things lasted till 1848, when a synod, composed both of ecclesiastics and laymen, took the place of the clerical assembly in the government of the Church. But that old method of self-government was not the *cause* of the formation of the Independent Church : it only served to make it easier and more popular.

The true cause was the audacious attempt, through the government of the State, composed of some free-thinkers, to bind the Church to a new law, which was to sanction the free preaching of unbelief under all its forms in the pulpits of the Church. The following is one of the articles, which may give an idea of this law :—"The freedom of conscience of an ecclesiastic is inviolable. It can be limited neither by regulation, nor by engagements, nor by formulas, nor by a creed, nor by any measure." It was only logical that, in accordance with these provisions, every citizen, as such, without any religious conditions, should be considered as an elector in the Church. It was this that was positively established in the fourth article :—"Electors in ecclesiastic matters consist of all the citizens attached to the parochial worship, who possess the conditions for the electoral political right." The Church was then expressly identified with the nation. The Synod, as established by the 17th article, possesses only administrative functions. The faculty of theology, which until then depended only on the Church, was now joined to the State Academy, and the professors consequently fell to be chosen and named by the Government.

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A large part of the people protested against this law at the Legislative Council. But this authority was radical in spirit, and would not listen to the people. In order to arrest the blow which threatened the Church, 5000 citizens demanded that the people should be called to vote over the principal question—the separation of Church and State. According to the constitution, this permission could not be refused. The voting took place on the 14th of September 1873. Of 13,956 voting citizens, a majority of sixteen only rejected the separation, and there has ever since been a vague suspicion among the people that this little majority was not real. The law was thus confirmed.

After what had taken place, the question was merely this, Is there, or is there not, to be a Church of Christ in the canton of Neuchâtel? For it was impossible in the future to consider as a Church the body which was going to constitute itself on the foundation of the law. Eighteen members of the old Synod met on the 26th of September, and invited all the ministers and all the Christians of the canton, who were determined to maintain a true Church in the land, to make themselves known to them, in order to constitute an Independent Church. Several pastors had already declared to their flocks that they should not enter into the Church which the State had just constituted by law.

Forty-three ecclesiastics, of whom twenty-four were serving parishes, answered to this appeal. This was more than the half of the Neuchâtel clergy. Besides, there were the three professors of the faculty of theology and three students. More than 2000 citizens joined their adhesion to that of the ministers. These were dispersed through twenty-one parishes. In some of them the adherents were almost the whole inhabitants; in others, the half; in others, a little fraction. Those twenty-one groups were called to name delegates to a constituent Synod, which assembled on the 4th of November, and named a commission to elaborate a project of constitution. On 15th January following, the constitution was voted with unanimity by the Synod, and some days after that it was adopted in all the Churches, by 2059 votes for accepting against one for refusing it. That constitution acknowledges Jesus Christ as the only Chief of the Church, and summing up, in a few words, the salvation which we have in him, makes the teaching of this salvation the basis of the Church. It admits as members of the Church all those who, professing this salvation, declare their desire to become members of it. Each particular church has its general assembly, which elects a council of elders for the care of the poor, and a church council for the administration of worship in the parish. The whole body of the churches is administrated by a Synod, consisting of all the ministers, and three laymen for each minister. The Synod assembles every year. It names a synodal commission which guides the Church during the interval between the sessions. The particular congregations enjoy a very large measure of autonomy under the Synod. A special commission superintends the faculty of theology; another, of which all the ministers are members, is charged with examinations for the ordination and admission of candidates for the holy ministry, subject to the ratification of the Synod.

The pastors and professors are paid from a central fund, contributed by the free gifts of the Churches. In the first year this fund was able to afford a payment of 2500 francs to each pastor, which is not much less than the stipend of the members of the official Church. They are all equally paid, those of the large flocks of la Champ-de-Fonda, which contains near 600 electors, having the same as the pastor of the smallest church, which contains some fifty or thirty. Provision is made for their being lodged, by an allocation of 400 francs from the central fund; the parish makes up the rest.

The budget of the whole Church amounts to 100,000 to 110,000 francs, and has been provided during those early years without the slightest trouble. The number of the Church's members had risen from 2000 to 3000. One new parish has joined the original twenty-one. As at the beginning of the ecclesiastic crisis, the government feared that in some communes the evangelical majority would refuse the tepmles for the worship of the free-thinkers, it had established by law that the temples should be for the use of every religious assembly which should ask them. That article of the law has been very useful to the Independent Churches, which might thus at once celebrate their worship in the old churches, and not require to have recourse to halls or saloons. This served to preserve to our Church its popular character. But by-and-by the official Churches took advantage of their position, and confined the Independent worship to very inconvenient or impossible hours. It was this that forced nearly half of our Churches to build temples; some added parsonages to them. At this moment more than 700,000 francs has been laid out in these erections, which, with the 300,000 francs of the three yearly budgets, makes more than a million of francs given by our 3000 male members in those three years. It is a small sum in comparison of the immense sacrifices made by the members of other Churches; but it is, we hope, a proof of the earnest wish of our small Churches to maintain among us the kingdom of Christ. On the plain marble plate to the memory of Farel in our cathedral, near the place where his corpse was laid, one reads those words: "Glory to God!" May this new Church, formed under the impulse of the spirit of the founder of the Reformed Neuchâtel Church, be a living and spiritual monument on which one may continually read, "Glory to God!" For that, let us pray that this Church, which may already be well called the Church of the Word of Christ, soon become also the Church of the Spirit of Christ.

III.

THE REMONSTRANT CHURCH IN HOLLAND,

By Rev. COHEN STUART, D.D.

THE so-called "Remonstrants" in Holland form a very small church or society; their former history is highly interesting, but at the present day without any importance. In this and in other respects too they may be compared to the well-known "Jansenists," or "Old Catholics," the famous schismatics in the Church of Rome. Like these they never had any Church organisation except in Holland, though the principles and doctrine of both were generally spread. Like these they were a natural outgrowth of the Netherland soil, the natural consequence of a special manifestation of a spirit of

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independence and liberty protesting against ecclesiastical authority, in conformity with the free and practical Dutch mind. As both were the result of a tendency congenial to the national character, both too had their forerunners long before they formed themselves into a religious society or sect; the Jansenists or the "Catholics of the Old Clergy," as they called themselves, had their forerunners in the former national independent Episcopal Church of Utrecht; the Remonstrants in those Reformers before the Reformation who flourished in the Netherlands at the end of the fifteenth and the beginning of the sixteenth century; Geert Groete, Rudolph Agricola, Wessel Gansfort, with whom we may associate the famous Erasmus of Rotterdam.

It was not, however, before the beginning of the seventeenth century that the ideas which laid the foundation of Remonstrantism were embodied in a certain doctrinal confession, and that they themselves got their name by *remonstrating* against the prevalent doctrine, and formed themselves, or rather were driven to form themselves, into a special organisation. The inducement to take this course was, as is generally known, the theological strife of two learned divines at the celebrated University of Leyden, Franciscus Gomarus and Jacobus Arminius; the first being a thorough and consistent Calvinist, the other holding his rigid views, especially with regard to man's free will. It was a kind of reiteration of that which the Church had seen centuries before—old foes with a new face. In reality theirs was the antagonism of Augustine and Pelagius, and in some way of the Athanasian creed against the Arian doctrine, though tinged of course by the hue of another and later time, and connected, if not at the very outset, at least nearly from the beginning, with political dissensions, the States-General and the burgher aristocracy generally patronising the Arminians, the Prince of Orange and the mass of the people siding with the Gomarists. The main point of difference, as has been said, consisted in a difference of views regarding God's sovereignty, and the freedom and responsibility of the human will.

Arminius himself died in 1609, but his doctrine outlived him. In 1610 his disciples presented to the States of Holland their *Remonstrance* in five articles, in which they protested against the doctrine of God's eternal decree of election and reprobation, of Christ's atonement for the elected exclusively, of the utter impossibility of resisting God's grace. At the great œcumenical Synod of Dort (1619) the Remonstrant or Arminian doctrine was rejected and condemned by the great majority as heretical and unscriptural and erroneous. The pastors addicted to Arminian views had to resign or were persecuted, banished or thrown into prison when they persisted in preaching. The Reformed Church being the State Church, and true toleration not being yet accepted even in the land of relative religious liberty, the power of the State lent its arm to defend the rights of the orthodox Church.

This first period of the history of the Remonstrants is certainly the best and most interesting. Many of the most learned and eminent men, Grotius, Hogerbeets, Olden-Barneveldt, Uytenbogaard, Kamphuysen, Episcopius, Curcellæus, Limborch, Clericus and others, were among its adherents. On each of the two opposite sides no doubt there was a deal of truth and a deal of error. It was the strife of anthropological against theological, of psychological against co-logical truth.

All, however, duly considered, though we cannot now approve, of course, the measures taken in order to crush the Arminian doctrine, from a Christian point of view, we must accede to the Synod of Dort's rejection of Arminianism. This the leading men of the Church felt, and they were right in their anticipation that the principles proclaimed by the Remonstrants would push them on involuntarily on the sloping ground of Arian and Pelagian heresy. There is a kind of unavoidable fatality in convictions, which must sooner or later develop into the logical consequences and deductions of which they contain the germs. So it proved to be with the Remonstrants too. When after a short lapse of time the Stadtholder Prince Frederic Henry of Orange procured for the dissenting Remonstrants religious liberty, they had lost already with the crown of martyrdom a great deal of their influence, and the part they had taken in civil dissensions had done more to bring them into discredit. The Calvinistic faith, moreover, had taken too much hold of the people's heart and mind in the great struggle against Spain not to withstand Arminian heresy. Remonstrantism degenerated more and more to latitudinarianism and neology, and at the end of the eighteenth century it was nothing more than a rationalistic sect without power or influence. This was its second inglorious period of decaying spiritual life.

A third very short period dates from about fifty years ago. A most eloquent preacher, Prof. Des Amorie van der Hoeven, adherent of a mild biblical faith, and addicted to broad optimistic ecclesiastical views, tried to inaugurate a new era of theology and church organisation with no other confession than adherence to the Bible. He succeeded in forming a school of pulpit eloquence, but his theology could hardly bear the assaults of criticism and of the spirit of new-coming days.

The short glimpse of new life vanished, and another fourth and last period of Remonstrantism ensued about ten or fifteen years ago. The visions or illusions of well-intentioned but rather superficial optimism were shipwrecked against stubborn reality. The fierce battle of gospel truth and unbelief—between the supernatural and the modern naturalism—was fought nowhere more vehemently than in Holland. The Remonstrants now virtually, according to the consequences of their principles, deviated ever more to modern unbelief. Now it can be said that they have lost all real importance. Numerically reduced to about 5000 church members, with 23 congregations, most of them as insignificant as they are small, they have still a seminary and a professor for one or two students, and they have not even now a life of their own. They have lost their *raison d'être*, being nothing more than a fraction of the national Church without anything special to characterise them. The part of the truth Remonstrantism once advocated has become the property of the Reformed Church. That truth has worked as a leaven, but the Remonstrant Church was no mustard-seed, out of which a tree of life was to grow. It has had its history, and in future it has nothing to expect.

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IV.

THE WORK IN BOHEMIA.

By PASTOR DUSEK, *Kolin.*

FROM the Toleration Edict of 1781 until the year 1861, no evangelistic work was allowed in Austria. Bibles sent to the empire were sent back across the frontiers under military escort, the Protestant preachers were strictly bound to the precincts of the church walls, the students were not permitted to visit foreign universities, a severe censure of books and of every interchange of ideas with foreign countries was practised, no news was allowed to enter the lands, or to pass from them—in a word, the very atmosphere of Protestantism was carefully excluded from the inhabitants, and the handful of Austrian Protestants were sentenced to linger in oblivion, and so die out. Mixed marriages, encouraged by all means, the children of which were Roman Catholic, made sad havoc among the Protestant flock, and it could be almost arithmetically shown in what year the last Protestant would quit this present world.

In the year 1849 the budding of a new life was destroyed by the frost of a political and ultramontane reaction following the Concordat with the Vatican, and the condition of the Protestant Church became rather worse, and more unbearable, than it had been. At last the year 1861 brought a new era. The English-speaking Protestant Churches became for the first time acquainted with the existence of the Church of Bohemia, when meeting her deputies in Spain pleading for the release of Matamoros, the Austrian Churches themselves having been for centuries in no better situation than that noble prisoner. Since this first formal acquaintance, not much attention has been paid to them, and they are at this very day less known, and count a smaller number of friends than some savage tribes of the isles in the Pacific.

It is commonly believed that the Reformed Church of Bohemia and Moravia is a dead Church, cleaving to some outward Protestant forms like the Abyssinians, but thoroughly void of an inward zeal for the life in Christ. It is a great injustice done to this small body, and every one who has got an insight into the state of matters will agree in this. Men who became acquainted with the difficulties this Church has to sustain, and who had seen the sore shoulders inflicted by the cross this Church had to carry, were struck with surprise to see this Church not only still alive, but striving to go on! If the sympathies and aid spent upon other Churches were but in a hundredth part directed towards this Church, the results would have been more cheering than anywhere else. "But there is no living faith there"—some will object. Of course there is not a surplus of faith revealing itself in action, but there is very much revealing itself in suffering. To be a member of this Church requires a faith that gives strength to suffer blows upon the right and the left cheek, to be stripped of the last cloak, to bear shame, scorn, injustice, by people who do not know what they are doing, and yet have prayers in return for it; to be despised, to be firm in temptation, to which always a small minority is exposed, and to be even suspected by friends.

The people of this Church are poor, who when doing their duty with regard to the taxes have very small means left to support their families, and the ministers and teachers in serving them do display a heroism in mortifying the cravings of bodily wants that is perhaps unrivalled. No hirelings could do that.

At the opening of a better future the Church scarcely knew where to commence to work. The buildings, provisional clay huts of the time of toleration, were in a sad state of dilapidation; there were no schools, no literature, and the people exhausted by over-taxation, plunged into debts, sufferings by the late wars, and the uncertainty of politics. But nobody despaired. A brief survey of the work done since 1861 may show this.

The Reformed Church in Bohemia and Moravia is a *self-supporting* Church, the Government granting annually £1500 for defraying the salaries of the superintendents and seniors, and for the support of some ministers, who behave according to the standards of modern Austrian liberalism. Those who got black marks took home the refusal, and do not intrude, being content with the salary given to them by their congregations. The aim of the Government is so plain as to need no further explanation. The Government takes care that the support of the Church shall not cause an ebb of the incomes of the treasury. No collections are allowed either in the Church or in the schools without the permission of the higher State authorities, and the list of contributions, or, as it is called, the *reparatition*, ought to be presented to inspection, and can be refused if transgressing the official imaginary limits.

The Church, having no *sustentation* fund, supports sixty-eight ministers at an average of £60, and fifty-five schoolmasters at an average of £40 a year each.

Twenty-five congregations in Bohemia and ten in Moravia were engaged in building either new churches or manses, some of them both, especially the ten congregations in Bohemia and three in Moravia, which are newly organised. And since there is no *building* fund, they had to finish the work out of their scanty means, the expenses surpassing oftentimes their strength. The poorest of those congregations raised for this purpose the sum of £2000, the richer ones £6000. But the general watchword stirring all was, We want schools! and the earnestness and zeal with which they tried to accomplish this was more than admirable. In the course of five to eight years sixty new schools were organised and built, each at an average of £450. The joyous faces of the children in the 100 flourishing schools was the best recompense for the trouble, and became, at the same time, an impulse to erect a *teachers' seminary*. A fund of £2000 has been raised, by the interest of which a house was rented, and annual collections made to defray the salary of six teachers, £80 a year each, and the expenses of the board of the pupils, who were charged but with £15 a year for their whole board and instruction. But this was scarcely done when it was all cast to the dust. The chartered rights of the Protestants to enjoy full liberty in the development of their school system was annulled by the new school laws decreeing all schools undenominational. In a Protestant land, where the law is wielded by Protestant hands, and where the Bible with its spirit is filling the very air, the consequences of such a law can be easily avoided, but not so in a Roman Catholic land, where undenominational means simply the majority, and hence Roman Catholic! And so it is.

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The lesson-books are saturated with Popery, the Protestant history of the land is cast out of them, the prayers and songs are Popish, etc. The Protestants had either to deliver their own beautiful schools and see them Romanised, or to keep them and pay, besides the sum they contributed to their own schools, two or threefold amount of it as a tax for the Roman Catholic schools. In Moravia twenty-eight schools were taken from the Church without much ado; only two congregations saved their three schools by protests and many exertions. In Bohemia, six schools were rather shut than delivered; eight were delivered, having been reduced to starvation by a siege of four or five years; fifty-two are fighting still for life, and three are without schoolmasters. A general despondency is preying upon every heart. The Church is amending the loss by erecting Sabbath-schools, of which there are but twelve as yet, the day-school, built upon the true gospel, supplying hitherto their place.

A more encouraging picture is presented by the *Girls' Institute* of a private consortium, whose founder and director is Rev. V. Subert. It has about forty pupils; some of them have passed the teachers' examination, and are to be employed in the evangelistic work. The annual expenses of this Institute amount to at least £1000, and are to a great extent to be gathered by gifts. The nice and comfortable buildings are encumbered with debts.

The great mortality among the ministers (there are fifteen widows) turned the attention of the Church to the raising of *Widows' funds*, of which there are four: the *Bohemian Ministers' Widows' Fund*, with a capital of £2070, the *Bohemian Teachers' Widows' Fund*, capital £700; the *Moravian Ministers' Widows' Fund*, capital £2500, and the *Moravian Teachers' Widows' Fund*, with a capital of £360. These Funds are only in their commencement. An *aged and infirm ministers' fund* is very desirable, and occupies much attention.

There are two societies for giving help—a branch of the *Gustavus Adolphus Society*, with an annual income in Bohemia of £250, and in Moravia £60; and the *Evangelical Society of Bohemia*, income £30, which are spent upon Christian work at home and on foreign missions.

A literary undertaking, the *Commenius Society*, has published several hundred thousand copies of tracts, books of Christian edification, a Bible with commentary, etc., to the amount of £800. The society has nine colporteurs, and issues two periodicals. Besides this, there are three other periodicals published by private associations. One of the papers is rationalistic, having but a small list of subscribers.

The British Bible Society sells yearly about 10,000 copies.

The Church has eighteen mission stations—sixteen of them in Bohemia—some of them being supported by the "Society for the Evangelisation of Bohemia" in Edinburgh, and the "Continental Society" in London.

WANTS OF THE BOHEMIAN CHURCH.

There is no doubt that the Reformed Church of Bohemia and Moravia, if thoroughly roused to the claims the nation has upon her, made alive to the importance of Christian work, and fitted for it by the gift of the Holy Spirit, would be blessed with extraordinary success in throwing herself upon the field. But she must be first prepared and trained to it, and be rid of the embarrassing difficulties. She is certainly the designed labourer among the Slavonian nations of the vast European East, but if left to herself without aid, she will struggle on for her existence, and will perhaps maintain her position, but she will exhaust her best strength in the endeavour, the circumstances around changing meanwhile to her great disadvantage, and the great dismay of her friends. Just now every hour is very precious, and the sooner she is enabled to become an aggressive Church the better. Every hour's delay pushes her into a merely defensive position. There are at present three religious systems wooing the heart of the Bohemian nation, each of them being strongly convinced that whichever succeeds will gain a most important position for carrying out its aims. The three are: the Jesuits, the Greek Church, and the Old Catholics, all of them having a very busy propaganda in Bohemia. The scheme of the Jesuits is a marvellous work, and masterpiece of subtlety, whose threads are joined into meshes in all Roman Catholic parishes. All Churches are open for their missionary sermons, and their conferences are crowded by priests. The Catholic political societies are in full action. The Greek Church spends thousands of rubles on gathering information regarding the religious state of Bohemia, collecting thus materials to act upon afterwards. The Old Catholics try to win over the liberals. The Protestantism having the whole past history of the nation in its favour, and a by no means despicable array of confessors, ought not to keep aloof, and to allow itself to be pushed silently out of the way, and this merely because of parsimony.

There ought to be considered:—

1. The raising of a *Sustentation Fund*, to give the ministers a decent livelihood, and to save them from the degrading consequences of penury. Their salary ought to be raised from £60 (some of them have but £50) to £150 to £200. Their poverty teaches a lesson.

2. A *Church Extension Fund.*—The members of this Church are scattered in small groups over the countries, some of the congregations extending over 500 English square miles. If there were a fund, or aid helping these small groups to organise themselves into congregations whenever there is a felt need for it, it would produce much good. The small and young congregations are the most active ones. There are 9000 Roman Catholic pulpits opposing the seventy Protestant ones. The Protestants are convinced that 150 pulpits of theirs would do more than the seventy are doing, but their means do not allow them to put the scheme into practice, lest it should endanger the existence of the old congregations.

3. The *erection of a High School.*—The Church having no such Institute loses her intelligent youth, which, though averse to Popery, nevertheless imbibes the infidel line of thought, which Popery leads to in the higher schools, and becomes indifferent to the tenets of the Protestant Church, teaches infidelity by its conduct, and is at any rate altogether a withered branch upon the tree.

4. Of a *College for training ministers* and *evangelists.*—It is a great boon the Scottish Churches are doing by enabling the Bohemian students to visit their colleges, but on their return they find it difficult to begin work under circumstances so different, and in the line of the historical development of their own Church.

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Good evangelists and colporteurs are inestimable in the Christian work.

5. The *preservation* of the *Protestant schools* and the *Teachers' seminary*—each school, viz., those which are still existing, requiring an annual support of £20 at least, for the augmenting of the fee of the schoolmasters. The preservation of these schools is the means of upholding Protestant educational principles.

6. The *augmentation* of the four *Widows' Funds.*

7. The *encouragement* of the *Sabbath-schools*, for which purpose there is a small fund of £60 existing.

8. The *support* of the *Commenius Society*. The press is unquestionably one of the mightiest powers of these days, and if the ultramontanes and infidels are employing all their energy in turning public opinion in their favour, the Christian press cannot remain silent. The Roman Catholics have in Bohemia and Moravia three powerful societies for publishing books, three daily journals, and a great number of fortnightly and monthly reviews. The literature for children is wholly in their hands, and recently they bought up two largely circulated illustrated papers. The list of their tracts, prayers, pictures, almanacs, has no end. The bishops and the nobility put their money together, and employ it in literary and pecuniary (Catholic banks) undertakings, stretching in every direction their tentacles, and sounding the soil. The Commenius Society is but a weak attempt to paralyse that enormous activity. A *printing office* is an inevitable demand; *woodcuts* and pecuniary assistance are very much needed.

If something useful is to be done for this Reformed Church, it requires a large and noble heart, disinterested charity, and Christian patience, and above all a devoted love to the Saviour. The general character of this Church is not inertness, but passivity. They have been so long ill treated, their labours were so oftentimes thwarted, their hopes so very often strained to the highest pitch, and then cooled down to the freezing point of forsakenness; they have heard so many promising words, but they have found so little actual help, that it is no wonder that they are getting discouraged. The burden of poverty and misfortune lies on them in its paralysing influence. I do not know the man who could be cordial to those who have flung in his face the shame of his poverty, and upbraided him for the undeserved wretchedness in which he is steeped for his adhesion to the cause of Christ, or who has been told that his nationality and origin is the chief obstacle to the charity of his neighbours, who have no money to spend upon Bohemian or decidedly Reformed Institutes! Such Samaritans are doing more harm than good; they are calling forth distrust and doubt of the sincerity in general.

In the year 1881 this Church will celebrate the centennial jubilee of her resuscitation. The Gustavus Adolphus Society is collecting a *common fund* for all the Austrian Churches, but it is as yet unknown how the money will be disposed of, and to what extent, and under what conditions, it will be employed to the benefit of the Reformed Church of Bohemia and Moravia, which is labouring to attain a pure Presbyterian government in opposition to the tendencies of the Oberkirchenrath in Vienna, which has a powerful influence in the central directory of the said society. Has a similar idea no chance of being carried into effect among the Presbyterians?

The late Dr. Duncan, the most sincere friend of Bohemia, and the spiritual father of some of her ministers, complained in his last days of his infirmity and age, that prevented him to go around to gather funds and bursaries for this Church. His deep insight discovered the inward value of the Bohemian Church, though it be as yet obscured by an outward uncouthness; what is wanting is the polishing touch of a hand guided by brotherly love and fellowship, to make it display its radiant light and warmth. May the Lord graciously send such hands to the relief of this Church.

V.

REFORMED PRESBYTERIAN CHURCH OF SCOTLAND.

By Rev. JOHN MACDONALD, B.D.

AT the time of the Revolution settlement the followers of Cameron, Cargill, and Renwick were constrained, in their faithful adherence to the covenants, to refuse to enter the Revolution Church. They felt that they could not do so without betraying the principles of the Second Reformation, to which they strictly adhered. Being without a minister in 1688, they continued for sixteen years to exist as the "United Societies." In 1706 Mr. M'Millan, one of the ministers of the Revolution Church acceded to their ranks, and laboured among them till his death. Other ministers afterwards joined them, and the first Presbytery was formed in 1743 under the name of the Reformed Presbytery. The history of the Church from this time forward was one of usefulness and prosperity. In 1863 a division occurred in her ranks on the question of the relation which members should sustain to the political institutions of the country. The majority held the opinion that the position of practical dissent should no longer be maintained, and after thirteen years' separate existence they entered into union with the Free Church. The minority continued to abide by the old position. At the disruption they included four ministers; the Church now consists of two presbyteries with seven ministers and twelve charges. In conjunction with the Reformed Presbyterian Synod in Ireland it sustains a mission in Syria.

The Synod claims to occupy the same ground as did the Church of the Second Reformation, adheres to the covenants, holds the divine right of presbytery, uses the psalms of inspiration exclusively as matter of praise, and as a corollary from the doctrine of Christ's universal Headship, refuses all such recognition of the political institutions of the country as would commit it to the royal ecclesiastical supremacy, and compromise its testimony to the crown-rights of Christ.

VI.

THE REFORMED PRESBYTERIAN CHURCH IN IRELAND.

By Rev. JOSIAS A. CHANCELLOR.

IT is because this Church professes to maintain and apply, according to the circumstances of the times, the great principles that were embodied in the Second Reformation of the Church in Scotland, that she has assumed the above title. She is Presbyterian—main-

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taining the divine origin and authority of this form of church-government. She is Reformed, inasmuch as she endeavours to maintain in her own worship, fellowship, and discipline, the scriptural purity attained to at the Reformation, and to witness on behalf of the purity of civil society and the subjection of rulers to Christ, as illustrated during that period. As she maintains the moral and continued obligation of the scriptural Covenants of these lands, and has formally accepted that obligation in suitable acts of renovation, she is sometimes distinguished as the Covenanting Church. She is, therefore, not a Secession Church, but claims continuity of descent, both as to principles and as to membership, from the Church of Scotland in her meridian time of Reformation.

At the Restoration in 1660 the Presbyterian ministers in Ulster were ejected by the bishops, and subjected to much persecution. Many of them quietly accepted this new order of things, but a few openly maintained their rights as ministers of Christ, and declared their continued adherence to the principles of the Reformation by preaching in the fields. These were Michael Bruce of Killinchy, John Crookshanks of Raphoe, and Andrew M'Cormac of Magherally. Great numbers of the people identified themselves with them, and gave them hearty encouragement and support. Soon these ministers were compelled to flee to Scotland, where they joined the proclaimed Covenanters, and two of them fell in the battle of the Pentlands. Their followers, now deprived of leaders, formed themselves into societies for prayer and fellowship, which have been perpetuated until the present time. The occasional visits of Peden and other persecuted refugees, with the more prominent labours of David Houston, first as a probationer and afterwards as an ordained minister, until his death in 1696, served to encourage and consolidate them in the position they had taken up. In full fellowship with the organised societies in Scotland, they participated with them in the enjoyment of public ordinances, and in the exhibition of a common testimony. In July 1757 Mr. William Martin, a native of County Derry, was ordained over these societies. Two other native ministers were ordained in the course of a few years, so that in August 1763 the first presbytery was constituted.

For some time emigration had been going on extensively from Ulster to the western world, and many covenanting families had joined in the movement, thus laying the foundation of the Reformed Presbyterian Church in the United States of America, as well as contributing valuable elements to the growth of other Presbyterian Churches. An urgent demand for ministers came back from these pioneer families, and in twelve years from the constitution of the Presbytery two of its members and two other ministers, ordained for the purpose, crossed the Atlantic, and commenced their labours in the New World. Thus reduced, the remaining members of Presbytery connected themselves with the Presbytery in Scotland until 1792, when the Presbytery was re-formed "on the footing of the Covenanted Church of Scotland." From that time the Church continued steadily to increase at home, while still sending forth a large proportion of her members and ministers to build up the Church in America. Owing, however, to the strictness of her discipline the rate of increase has necessarily been slow. In 1810 the Presbytery divided itself into four Presbyteries, and for the first time they met together in synod on the 1st of May 1811.

The synod now consists of 41 congregations, and 31 ministers, with about 250 ruling elders, a proportionate number of deacons, and a membership of about 5500. A theological hall is maintained under the care of two professors. All the members are organised into religious societies, which meet regularly for prayer and mutual edification. In addition to the students, probationers, and ministers that have gone forth to recruit the ranks of the American Church, she has sent out seven missionary ministers to the British colonies in America and Australia, providing for them a considerable proportion of their support, and one medical ordained missionary to Syria, who is opening up a promising field of usefulness in the ancient town of Antioch.

VII.

REFORMED CHURCH IN AMERICA.

[A PAPER prepared by the delegates to the Council was received too late to be used in the body of this Report. The following portions of the Report supplement the notice already given:—]

1. DISTINCTIVE FEATURES OF THE REFORMED CHURCH IN AMERICA.

Whilst cultivating her own special good things, the Reformed (Dutch) Church is more fond of stating and cherishing her agreement with all who hold to her great Head. Of her peculiarities, as laid down in her standards, and set forth in her life and practice, a few words must suffice.

I. *Doctrine.*—This is "Reformed," as established two centuries ago in Holland, the home of robust doctrine.

It is Calvinism in popular acceptation, though historically Calvin had less to do with its expression in Holland than elsewhere. The *Standards* are—

1*st.* The *Heidelberg Catechism*, common to Germany and Holland.

This standard is eminent, and beloved for its deep spirituality, expressing the experience of the doctrines of grace.

2*d.* The Confession of Faith known as the *Belgic Confession*, clearly setting forth the whole circle of doctrines which find representation in this Council.

3*d.* *The Canons of the Synod of Dort*, settling the expression of our Church's faith upon the five points, Predestination, Redemption, Man's Corruption, Conversion, and the Perseverance of the Saints. No uncertain sound comes from these.

The steps taken to maintain these doctrines are (1.) A solemn subscription by each minister. (2.) The requirement in the minister's call to catechise; also to explain the doctrines of the whole Catechism, in preaching, once in four years. (3.) The annual solemn inquiry in the Classis, and a record of replies, whether this has been done. The higher Synods are constantly reviewing the replies to these queries.

II. *Government.*—The governing bodies are the Consistory, the Classis, the Particular and the General Synod.

1. The *Consistory* governs the local church; and consists of pastor or pastors, elders, and deacons.

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Elders and deacons are chosen for two years, and are eligible to re-election. The elders and deacons are chosen by the Consistory, subject to the approbation of members in full communion; or are chosen by the members. Both systems of electing widely prevail. (1.) The Consistory, as a whole, provide for and administer the temporalities of the Church, though there are some exceptions to this rule. (2.) The special work of the *deacons* is to provide for and administer to the poor. There is no church among us without the deaconship. (3.) The *elders*, with the pastor, administer spiritual government and oversight. An ordination as elder makes one eligible to represent the local church or the Classis in the higher courts. (4.) The pastor is, *ex officio*, president of the Consistory.

2. The *Classis* strictly corresponds to Presbytery in sister Churches.

3. The *Synods* are *Particular* and *General*. The former answers to the Provincial Synod of Holland, and the latter to the General Assemblies of the various Presbyterian bodies.

The General Synod, besides having supreme authority over the churches and inferior judicatories, has sole control of theological instruction, electing all professors, as well as the superintendents or directors of these institutions.

The form of government was based on the *Post Acta* of the Synod of Dort.

The groundwork of organisation, that of the Consistory—pastor, elders, and deacons—came with the introduction of the Church, and has remained the same. Few important changes have been made in the constitution since 1770; though in 1832, and again in 1873, some alterations were introduced.

III. The *Worship* of the Church.—Liturgies are in force for the administration of the Lord's Supper and baptism, for the ordination of elders and deacons, and for ordaining and installing ministers. The use of these is peremptorily required. There are forms for other services which are recommended, but not required.

Forms of prayer have been adopted as specimens of what may be used in public worship, or at the meetings of church-officers. But they are not obligatory, and seldom, if ever, exactly followed.

The Church allows only such versions of the psalms, and such hymns, to be used, as have been approved by the General Synod.

The organ is usually employed as an accompaniment of praise.

IV. *The Sacraments.*—The doctrine of the Sacraments held by us is the historical faith of the Reformed Churches. We do not see so little in them as Zuingle did in his earlier days of controversy. But the teaching and the tendency have always been most earnestly directed to oppose anything approaching the *opus operatum* theory of the Church of Rome, in the sacramentarianism of so-called Protestants.

Baptism is administered to the children of baptized parents, who solemnly engage to train their children in the Christian doctrine of the Church, and who do not lead scandalous lives.

Baptism is not usually allowed without the presence of an elder representing the Church; and, except for imperative reasons, must be administered in connection with public divine worship.

Admission to the Lord's Table is only granted to those who make a credible profession to the Consistory (minister and elders) of their understanding, and *especially of their experience* of the truth of God, which brings salvation through Jesus Christ.

V. *General Spirit of the Church.*—The Church is known for her adherence to sound doctrine and conservative practices. Everybody knows "where to find her." At the same time she most gladly receives and makes entirely at home private members or ministers of the word, who are providentially led to cast their lot with her. There is no body of Christians in the world which takes hold more readily of all kinds of Christian work, in which good people labour together without regard to denominational bounds. We hold to the great Head and find him in all his members. The Reformed Church seeks to be faithful to the doctrine and government derived from her ecclesiastical ancestor, the Church of Holland.

But as it took the wealth of the world to make the Holland of history, and as Holland gave the world great blessings by her example and teachings, so our Church receives blessings from all, and extends benefits to all.

She believes in *Jesus Christ her Lord.* She fully believes in the *Communion of the Saints.*

2. Board of Publication.

The Board of Publication was organised in 1854, and has published a large number of valuable books in illustration of the great doctrines held by the Church, as well as in their defence.

Among its current issues are the *Vedder Lectures*, by Drs. Hartley, Lewis, and Chambers; and the Lectures for the present year by Dr. Gordon will shortly be published; also a very valuable volume of *Centennial Discourses.*

It has distributed religious books in large numbers gratuitously to mission churches and Sabbath-schools, and has so thoroughly met this department of its work, that in no instance during its history has it failed to respond to appeals made upon its liberality.

The Board publishes a paper entitled *The Sower and Gospel Field*, devoted to missionary intelligence, Sabbath-school instruction, and religious family reading.

The *Christian Intelligencer*, though not published by the Board, is recognised as an organ of the Church, and has maintained its position for many years as an able weekly religious newspaper.

3. Education.

I. *Common Education.*—In a land abounding in "public schools" not much opportunity is given for "parochial schools," though a vigorous effort has been made, and a liberal endowment by a worthy elder has done not a little in this direction.

The Sunday-school system, so vigorously carried out in all our churches, gives biblical instruction to our children; whilst the labours of pastors in catechising, using the Heidelberg Catechism, or some of its abridgments or simplifications, and frequently the Westminster Catechism, have made the Church's provision for her children quite full.

II. *Colleges.*—Whatever may be said in praise of "Secular Colleges," it is still true that in America we know very little of them.

The colleges of the United States have nearly all

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been established and sustained in the hope of results valuable to the Churches. So has it been with the colleges of the Reformed (Dutch) Church in America.

Rutger's College was established by royal charter in 1770 under the name of "Queen's College," the independence of the colonies not yet having been declared. The college was established and maintained as a feeder to the theological school maintained in a diffused form among several professors.

The revolutionary war interrupted the exercises; but they were resumed.

Financial difficulties subsequently required the suspension of the college.

In 1825 the exercises were again resumed, and the name changed to Rutger's College, in honour of a distinguished donor to its funds.

The college received an endowment of several hundred thousands of dollars in 1863; and at about the same time was made the college for "Agriculture and Mechanical Arts," in the State of New Jersey. The State having voted this endowment, received from the Government of the United States for such purposes. Great advantages are given for training in the ordinary classical branches, or in the scientific courses. Twelve professors give instruction to 170 students. Extended grounds and ample buildings are possessed and used at New Brunswick, New Jersey. An efficient grammar school, of 100 pupils, is an important feature of the college.

Hope College is a young institution at Holland, Michigan. It was established through the influence of a large colony of Hollanders who settled in that part of our country in 1847. The college began its existence in 1865. It is struggling for an endowment. The gain of this is seriously hindered by the financial pressure upon our country. About 100 students are in the preparatory, academic, and theological departments. A large majority of these are the descendants of the Hollanders in the States of Illinois, Iowa, Michigan, and Wisconsin.

III. *Training for the Ministry.*—The Reformed Church in Holland never fell behind her sister Churches on the Continent, or in the British Isles, in insisting upon an educated ministry.

The citizens of Leyden, who preferred a university to exemption from taxes, indicate the general opinion and feeling. The settlers of America who came from Holland never lost this spirit. The early history of the Church shows that students were sent to Holland to complete their course in some university before ordination. This continued till 1770. But in the year 1771 a system of theological training was set at work, under the superintendence of Rev. Dr. John H. Livingston.

Dr. Livingston had associated with him other pastors as theological instructors appointed by the General Synod.

In 1810, the seminary was removed to New Brunswick, New Jersey, where it has since remained.

This seminary has four professors and some forty-five students.

There is a large endowment for the support of the institution, of nearly $250,000.

Extensive buildings, for all purposes, including dormitories, a library building, containing nearly 30,000 volumes, which will be soon doubled, as the sum of $50,000 dollars has been raised for its endowment.

The theological department of Hope College is an essential part of the college, and its most popular feature among the Holland families, to whom the college owes its existence.

It has one professor, aided by three or four lectors.

In both institutions the students are required to remain three years.

The constitution of the Church being peculiar in requiring that every applicant for licensure shall present a certificate from one of the theological seminaries.

4. DOMESTIC MISSIONS.

The missionary effort of the Reformed Church for many years was simply the outflow of the spontaneous missionary spirit of the Church, and was under the direction of classical committees.

But in 1800 the work was put under the control of the General Synod.

In 1822 the Missionary Society was formed, which was a great advance in the efficiency of organisation; and in the course of ten years forty-eight new congregations were formed.

In 1832 four new classes had been constituted, and the congregations had increased to 200, and the ministers to 174. In 1832 the Board of Domestic Missions was organised. This unified the effort of the Church, and led to a great advance in men and means for carrying on the work.

About $6000 were contributed, and the work was generally stimulated.

In 1837 the work of the Board had extended far beyond former bounds, and before 1850 ten churches had been formed in Illinois and Wisconsin, and ten in Michigan and Indiana.

During this period the churches numbered 305, with about the same number of ministers.

In 1847 religious troubles in the Netherlands led to a large emigration to this country, which settled in Michigan and Iowa, and the Board resolved to give to these strangers a helping hand. At the end of twenty-five years we find that seventy-nine congregations have been formed, constituting, with other Churches, the particular Synod of Chicago.

About the same year civil commotions in Germany sent vast numbers of the Teutonic race to this country, and forty-two congregations of German people have been formed in the cities where they congregated.

The total number of new organisations, American, Hollandish, and German, have been 247. The 305 congregations of 1850 thus became 478 in 1875; and if to these we add the Classis of Arcot, India, we have 506, with 42,000 families, and 74,000 members.

During the last year, 1876-7, the Board has had under its care eighty-eight missionaries, and ninety-nine missions, with 5549 families, and 7856 members in the mission churches.

They have received 1193 on profession of faith, and 662 by certificate, with an average attendance of 9976 scholars in the Sabbath-schools; and 358 reported conversions in these schools.

The total amount received into the treasury is $35,986,16.

As society is *made up* in this country, full two-

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thirds of the new enterprises, to be successful, need the fostering care of the *Board of Domestic Missions.*

5. Foreign Missions.

The Foreign Missions of the Reformed Church in America are three in number, viz.:—

The Amoy Mission at Amoy, China; the Arcot Mission, located in the north and south Arcot districts, Madras Presidency, India; and the Japan Mission, located at Nagasaki, Yokohama, and Tokio.

We give a few particulars in regard to each, and append a tabular summary.

The *Amoy Mission* was organised in 1844, two years after Amoy became one of the five open ports. The first missionaries were transferred from Borneo, where they had been labouring among Dyaks and Chinese colonists. It was considered most wise to assail Chinese superstition on the mainland, and not at an insular outpost. In 1847 there were only two native Christians at Amoy, both aged men, and one of these really belonged to Singapore. There are now at Amoy about 2000 native Christians under the care of the missionaries of the venerable London Society, the English Presbyterian Church, and the Reformed Church of America.

Of the Churches under the care of the Reformed Church, two are entirely self-supporting, and another is so to a considerable extent. Besides these, with the exception of the salaries of the missionaries, every department of the work is maintained in part by the contributions of the Chinese Christians.

Although almost from the first the membership included a considerable number of women, every effort to establish a school for girls—and such efforts were repeatedly made—was ineffectual.

Even the Chinese Christian women were indifferent, or in opposition to such attempts. Within the past eight years, however, classes of adult women have been formed and maintained, and a flourishing girls' school has been established. The Mission has more than once enjoyed a season of genuine revival. The churches of the Mission are organised in connection with those of the English Presbyterian Mission in a Tai-Hoe (Classis or Presbytery), which holds regular spring and fall sessions. The Tai-Hoe is virtually self-governed, being an almost independent body, and its affairs have been very judiciously administered.

The *Arcot Mission* was organised in 1853. Two of the churches have native pastors, and a third soon will have. The matter of self-support has been constantly held before the native Christians.

A considerable number of them have been educated to give one-tenth to the Lord, but they are so poor, their earnings so small, that the total of their contributions is not more than one thousand dollars yearly. The Mission is organised as a classis of the Reformed Church.

There had been some Christian work performed on this field by English Episcopalians, but with not much success.

The first observance of the Lord's Supper by the American Mission was celebrated by the Rev. H. M. Scudder, M.T., and W. W. Scudder, and their wives, in 1853, who sat down to the table of the Lord, with two native Christians, both borrowed from a Mission in Madras, to act as native helpers. To what this small beginning has increased will be learned from the statistical table.

The Mission is unusually well developed, having schools, seminaries, a dispensary, and hospital, with a medical class, and school for nurses, and a society for assisting the poor, and a system of touring around the stations and out-stations, and into the outlying country.

The *Japan Mission*, organised in 1859, is notable chiefly for the manly independence and earnest Christian activity of the native members.

The Church at Yokohama is five years old. The week of Prayer was observed by the Mission in 1872. Some Japanese, the most of whom had been the pupils of the missionaries, attended the meetings.

To interest them the Scriptures that were read were translated into Japanese. The reading was from the Acts of the Apostles. The attendance and interest increased, and the meetings were continued daily for three extra weeks. Soon the Spirit of God was present in power. The Japanese were on their knees, pleading with intense earnestness, while the tears streamed down their faces, for the outpouring of the Holy Spirit upon their native land—the first native Christian prayer-meeting held in Japan since the creation of the world. The intense fervour of the petitions was such as to be almost painful and intolerable to the spectators.

Two or three correspondents wrote us: "These prayers almost draw my life out of me." There was no noise, no confusion, no physical excitement, only the most intense earnestness. So the "Church of our Lord Jesus Christ in Japan" originated. The same spirit has continued, similar manifestations occur now and then, but the mind of the Church manifests itself chiefly in an exceptional activity. The elders and members go forth as evangelists to many portions of the island of Niphon.

It has seldom happened that so young a Church has engaged so extensively in preaching the gospel.

The Church has been an independent body from the outset, being entirely unwilling to be under the control of a foreign organisation.

A movement is in progress to unite the Churches of the Presbyterian and Reformed Missions in one native independent organisation. The Church in Japan is self-supporting to the full extent of its ability, receiving aid from abroad with great reluctance.

It desires to stand alone, while maintaining the most hearty fraternal relations with all other Christian denominations. The statistical statement of the Missions for December 1876 is as follows:—

	China.	India.	Japan.	Total.
Stations, . .	1	8	2	11
Out-stations, .	16	33	*	49
Missionaries, .	3	7	6	16
Assistant Missionaries, . .	5	9	7	21
Native Ministers, .	3	2	...	5
Catechists or Preachers, .	11	22	4	37
Assistant Preachers,	...	1	...	1

* A number of localities are visited as frequently as possible.

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	China.	India.	Japan.	Total.
Bible-Readers, .	...	29	...	29
Schoolmasters, .	5	13	...	18
Schoolmistresses, .	9	...	3	12
Colporteurs, . .	...	2	...	2
Churches, . .	7	19	3	29
Communicants, .	591	778	190	1559
Academies, . .	...	2	1	3
,, Scholars in,	...	71	34	105
Day Schools, .	6	38	...	44
,, Scholars in,	102	1335	...	1437
Theological Students, .	5	†	14	19
Dispensaries with Beds, . .	...	1	...	1
No. of Patients treated, . .	...	7508	...	7508

† Nearly the entire body of Native Helpers.

Financial.—The Reformed Church until 1858 contributed to the treasury of the American Board; since that year it has had its own independent Board of Foreign Missions. The receipts during this period of independent action have averaged $65,000 a year, and the average of membership during the same time has been about 65,000 persons.

The receipts have varied from about $30,000 to $119,000 a year. The last year brought in from all sources $58,152,53. It was a year of unusual pecuniary trial throughout the United States.

WM. ORMISTON, Minister,
DAVID INGLIS, ,,
PHILIP PELTZ, ,,
CHARLES E. HART, ,,
WILLIAM BOGARDUS, Elder,
} *Delegates to Council.*

VIII.

THEOLOGICAL INSTITUTE AT TUSCALOOSA, ALABAMA.

By REV. DR. STILLMAN.

To the Presiding Officer and Members of the "Alliance of the Reformed Churches throughout the World, according to the Presbyterian system," to be held in the city of Edinburgh, Scotland, in July 1877.

DEAR BRETHREN,—I enclose my credentials as a delegate to represent the General Assembly of the Presbyterian Church in the United States in your venerable body. Being unable to attend in person, I nevertheless desire to appear by this written communication, and to call your attention to an object in which I have no hesitation in assuming your profound interest. Amongst the many grand topics which will engage your thoughts and elicit your discussions, I have no fear that the spiritual welfare of the four millions of coloured people in the Southern States of America will be considered an intrusive theme. Our branch of the Church is situated in the very midst of this people. They were born in our houses, and have for generations formed, in one capacity or another, an integral part of our social organism. Their families and ours were reared side by side, and large numbers of them have been members of our Churches and Sabbath-schools. We know them well; and it would be very strange, not to say unchristian, if we did not cherish a deep interest in their welfare. To admit that we do not care for their souls would be to confess that we care nothing for our own. If it would serve any practical purpose we could recite a thousand facts to show that our people never forget the claims of this dependent class upon our Christian sympathies and efforts. We did not discharge our whole duty; but our delinquency in this case was no greater than in the case of other duties to the Divine Master and to our fellow-men. They always had a full share in the instructions of our ministers, and in the privileges of our Churches. It was common to see them in our congregations, at our communion tables, at our family altars, and sitting under the teachings of domestic piety; and many were the precious fruits of these opportunities.

A few years ago their political and social relations to us were suddenly and entirely changed. They acquired freedom and the franchise, and were allowed to choose all their surroundings. It was impossible for them to undergo such changes without more or less disturbance of their ecclesiastical and spiritual relations. Under the new and peculiar influences surrounding them they naturally forsook our Churches and renounced our instructions. We lamented this most sincerely. We desired to retain them in our Churches and to teach them the Word of God; and it was with sorrow we saw them casting off what we felt to be good influences, and giving themselves up to ignorance, error, and superstition. We still offered them our ministrations, and endeavoured kindly to restrain them from relapsing into virtual heathenism. Long and anxious were our deliberations in our presbyteries, synods, and general assemblies, and most sincerely did we seek the true and safe solution of the perplexing problem.

We determined to accept the inevitable facts, and shape our efforts accordingly. *First*, We resolved to encourage and aid the formation of an African Presbyterian Church, so that they could have their own courts, officers, and discipline, and enjoy what they so much desired—an ecclesiastical organisation of their own. We were, and are still, very anxious for the success of this effort. We could not be consistent Presbyterians if we did not believe that the very best boon we can confer on this people is to bring as many of them as possible under the influence of a pure and sound Presbyterianism. We say this in no spirit of denominational pride or bigotry. While we recognise the right of this people to choose their own branch of the Church, and are fully aware that the large majority of them prefer other communions, we firmly believe that our Presbyterian system is not only the best for men in general, but that it is peculiarly adapted to remedy or modify the peculiar weaknesses of this people, and to secure for them the truest and highest development. They are, in general, extremely ignorant; they need restraint and control, kind but regular and firm; they are intensely emotional, and inclined to extravagance; they are much given to formalism; they are in no small degree superstitious

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and fanatical; they are strongly inclined to laxity of moral life. Presbyterianism means light, law, and order; a high standard and a faithful discipline; intelligent feeling wisely directed and properly restrained; a spiritual worship under simple forms; and the administration of Church power by chosen rulers—in every particular, precisely the system which the peculiarities of this people demand. We could point to many a noble illustration of this position, showing that it is not a mere theory.

Another fact we accept is the necessity for an educated coloured ministry. There is no lack of African preachers in our Southern land, and with slight encouragement we could soon raise a host of coloured Presbyterian preachers. But they would be ignorant and untrained—grossly deficient in general learning, and entirely unable to expound the Word of God. Such men could never elevate their race—they could not guide them to salvation, they could not train them to piety—least of all could they build up a real Presbyterian Church. Under such blind guides the whole coloured race would inevitably fall into the ditch; and yet they all prefer a ministry of their own colour. It is only in a few instances that white preachers, of any denomination, can gain access to them. We accept this fact also, and now we are honestly and earnestly trying to meet it. We are anxious to see a fully organised and large African Presbyterian Church, and we are anxious to see a coloured Presbyterian ministry adequate, *in all respects*, to the wants of this people. To this end our General Assembly has established an institute for the especial purpose of educating and training coloured candidates for the ministry, especially Presbyterians, but by no means excluding others, who come recommended for capacity and character. This institute is located at Tuscaloosa, Alabama, in the very midst of this people. It is placed under the superintendence of the undersigned, who has called to his aid, as professor, the Rev. Andrew Flinn Dickson, a man eminently qualified for the position by birth, education, general and ripe scholarship, aptness to teach, a thorough acquaintance with this people, a life-long interest and experience in instructing them. It has been in operation about eight months, and has already done a good work. I refer you to a paper in the hands of Rev. Dr. M. D. Hoge, a delegate to your body from our Assembly, prepared by Professor Dickson, for a detailed account of the institute, its pupils, methods of instruction, and terms of admission.

Our experience confirms our previous conviction of the practicability and great value of this movement. Coloured men can be made intelligent and efficient ministers of the gospel. We need to use caution, as in other cases, in the reception of candidates; and the work of training men for such a calling, who have had a very deficient early education, in every respect, is one of *extreme difficulty*. The office of teacher in this institute is no sinecure, and would not be with the largest salary and the most ample helps and facilities. It demands a patience, a toil, a painstaking that would try the most faithful man. But deeply impressed with the conviction that this is *the* instrumentality for elevating, Christianising, and developing this people; and, loving their precious souls as those for whom Christ died, we are willing and resolved to go forward in this undertaking. We ask the sympathies and prayers of all good men.

There are other institutions having the same object under the control of the Baptist, Methodist, Congregational, and Episcopal Churches; and there are several under the care of the Northern Presbyterian Church. We wish them God-speed, and shall rejoice in all their success for the good of this people and the glory of our Saviour. We would, however, be recreant to our trust, if we, a Presbyterian Church, planted in the very midst of this people, should keep back our hand from this work. We must and will do our part, even if, through our poverty, it be a small one.

But, without disparaging others, we feel that God has intrusted to us a peculiar measure of fitness for this work. We know this people better than others can who have not been reared amongst them. We know their general condition, their peculiar weaknesses and vices, their mental and moral habitudes, their temptations, and the methods that have proved most effectual in reforming and elevating them. We long to do a good work for them, and if the Church will help us to train a body of intelligent, pious, and devoted ministers to teach them a pure gospel, to gather them into scriptural Churches, to conduct for them a spiritual and edifying worship, to administer the law of Christ's house over them, in the spirit of Christ,—and as pastors after God's own heart protect and feed and guide them, then shall our toil be amply rewarded, and all who aid us will see that they have acted as wise and faithful stewards of God.

We are endeavouring to conduct this enterprise on the most economical scale possible compatible with a true success. Our Church is poor, but in its poverty it is giving a helping hand to this work. Our late General Assembly has placed this on the same footing with its other great schemes, having established an executive committee for its management and support, and appointing a day for contributions from the Churches. We are, as a Church, fully committed to the scheme, and, God helping us, we shall make it an ultimate success.

Our great want is means to support students. Were these furnished our walls would be full. Presbyteries sending students are expected to indorse their fitness and to provide for them; but with so many other enterprises on hand, their ability is not equal to this demand. We trust good men, in the great Presbyterian family, will remember our cause and help us to carry it forward. It is a great missionary undertaking. Ethiopia is stretching out her hands unto God and his people, and here in our Christian south we feel these hands literally touching our own, and we feel the thrill of sympathy for the myriads who are perishing for lack of vision.

Trusting that the great Head of the whole Church may be present and preside over your deliberations, —I subscribe myself, in Christian love, your brother and co-labourer,

C. A. STILLMAN.

TUSCALOOSA, ALABAMA,
June 5th, 1877.

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IX.

THE PRESBYTERIAN CHURCH OF NEW SOUTH WALES.

A paper prepared by the Church Extension Committee for the General Presbyterian Council, to be held in Edinburgh, July 1877.

THE colony of New South Wales is the oldest of all the Australian colonies and the parent of all the others, and on this ground may validly claim a special interest. With an area more than five times as large as Great Britain, and a population approaching already three quarters of a million, with a salubrious climate, and vast mineral, pastoral, and agricultural capabilities, we can feel no hesitation in predicting for it a brilliant future. The rate of progress and general prosperity that have recently characterised it furnish good ground for anticipating that it will ere long be first in importance, as it is first in time, among the British colonies in this quarter of the globe.

For the first thirty-five years of its existence, from 1788, when the colony was founded, to 1823, there was no Presbyterian minister settled in New South Wales. In the early days of the colony, Episcopacy had exclusive enjoyment of State patronage and support, and in its subsequent development it has had all the advantage derivable from the special favours and facilities lavished upon it. But although so many years elapsed ere the arrival of a Presbyterian minister, Presbyterian worship was by no means a thing unknown in the colony. So early as 1802 we find some dozen families of free immigrants, Presbyterians, settled on the banks of the Hawkesbury River, about thirty miles to the north of Sydney, and though they had no minister they resolved to meet on the Sabbath to worship God according to the form of their fathers. The soul of this movement was Mr. James Mein, who for thirty years discharged gratuitously the duties of a catechist, and whose name is deservedly held in grateful remembrance. By the exertions of this little company of loyal-hearted Presbyterians a stone church was erected at a cost of £400, in a picturesque spot, called Portland Head, on the banks of the Hawkesbury. The church stands to this day, and bears the appropriate name of EBENEZER. This was not only the first Presbyterian Church, but the first church built by voluntary private liberality in the colony. Here the sacrament of the Supper was first observed according to the Presbyterian form, and here the blue banner was first unfurled on Australian soil.

The first Presbyterian minister in the colony was the Rev. John Dunmore Lang, D.D., who arrived in the year 1823. For a good many years he stood alone, but through his exertions and by repeated visits to the mother country, large accessions were by-and-by made, and a prosperous career appeared to be opening before the Presbyterian Church in this land. But division unhappily soon arose to retard her growth. Shortly after the passing of Sir Richard Bourke's Act, in 1836, we find the Presbyterian Church rent in twain. In 1840, the two sections coalesced, and the "Synod of Australia, in connection with the Established Church of Scotland," was formed; but shortly thereafter division again broke out, and the "Synod of New South Wales" was formed, with Dr. Lang as its most prominent representative. This was followed by the formation in 1846, of the "Synod of Eastern Australia," holding the principles of the Free Church of Scotland. Thus, at the time when the negotiations for union began, there were in this young colony, with its handful of ministers, no less than three distinct Synods, and various ministers unattached. At last, however, after ten years of negotiation, and after the necessary preparatory measures had been carried out, a union was in 1865 happily effected, which embraced all sections of the Presbyterian Church, with the exception of a fragment of the Synod of Eastern Australia. Some four or five ministers stood aloof, on various grounds, and constituted themselves into a Synod, giving to it the name of the Synod to which they had formerly belonged.

The following are the articles which form the basis on which the united Church rests:—

"I. That the designation of the United Church shall be 'The Presbyterian Church of New South Wales,' and that the Supreme Court of the Church shall be designated 'the General Assembly of the Presbyterian Church of New South Wales.'

"II. That the Word of God, as contained in the Scriptures of the Old and New Testaments, is held by this Church as the supreme, and only authoritative, Rule of Faith and Practice.

"III. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterial Church Government, the Directory for the Public Worship of God, and the Second Book of Discipline, are the subordinate standards of this Church.

"IV. The subordinate standards above enumerated are received with the following explanations:—

"1. That, while the Confession of Faith contains the creed to which, as to a confession of his own faith, every office-bearer in the Church must testify in solemn form his personal adherence, and while the Catechisms are sanctioned as Directories for catechising; the Directory for Public Worship, the Form of Church Government, and the Second Book of Discipline, are of the nature of regulations rather than tests, and are not to be imposed by subscription upon Ministers and Elders.

"2. That in adopting these standards, this Church is not to be held as countenancing persecuting or intolerant principles, or any denial or invasion of the rights of private judgment.

"3. That, by Christ's appointment, the Church is spiritually independent, and is not subject, in its own province, and in the administration of its own affairs, to the jurisdiction or authoritative interference of the civil power.

"V. That this Church asserts for itself a separate and independent position in relation to other Churches; and that its highest Court shall possess supreme and final jurisdiction over its inferior judicatories, office-bearers, and members.

"VI. That this Church shall receive Ministers and Probationers from other Presbyterian Churches applying for admission, on their affording satisfactory evidence of their qualifications and eligibility, and subscribing the formula."

Our Code of Rules provides that the temporal affairs of congregations may be managed either by a Deacons' Court or by a Committee of Management chosen by the congregation. Elders are ordained by

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the Session in much the same way as ministers are ordained by the Presbytery, except that the imposition of hands is omitted.

The progress made by our Church since the Union is considerable, though by no means commensurate with the growth of the colony. At the time of the Union there were fifty-two ordained ministers in connection with the Church, of whom forty-four were settled in charges. At present there are sixty-eight, fifty-five being settled in charges. Besides these there are two licentiates and two catechists. One of the first things done by the Church after the Union was to raise a fund for bringing out ministers from the home Churches. A sum of £1100 was speedily obtained and remitted to Edinburgh for this purpose. Since then £300 given by one gentleman, £200 by another, and £100 by a third, have been sent home in the hope that suitable ministers may be induced to come out and join us in the work. The total number, however, obtained from the mother country has amounted to little more than one per annum since the Union. Twelve have been trained and licensed in the colony, and a considerable number have come from the other colonies. While, however, the number from all sources has been considerable, it must be confessed that the number of those possessing the requisite qualifications for a successful colonial ministry has been by no means very large.

There are 108 Presbyterian churches in the colony providing accommodation for 20,000 persons; of these 40 have been built since the Union. It is calculated that the amount received for all purposes since the Union is not less than £200,000. There are ten ministers still in receipt of State-aid; all the others are supported by voluntary contributions. The minimum stipend is £200 per annum, and a manse, or £250 without a manse. The General Assembly has determined to adopt a general Sustentation Fund, and when this has been done the minimum, it is hoped, will soon reach £300 per annum and a manse. Probationers coming to us from the mother country, have £200 per annum guaranteed to them for two years at least.

The important business of education has received due attention. The Colonial Legislature having passed an Act for the establishment of denominational colleges affiliated to the University of Sydney, the Church resolved to avail herself of the facilities thus afforded for promoting the higher education among the youth of her communion. St. Andrew's Presbyterian College is the result of this movement. The college stands on an admirable site of ten acres within the University grounds. Upwards of £23,000 has been already expended on the building, the half of which has been contributed by the Government, which, in addition to the site, gives also a permanent endowment of £500 per annum towards the Principal's salary. The primary object of the college is to provide a home for students while attending the university, wherein they may obtain moral supervision and religious instruction, as well as tutorial assistance, while prosecuting their studies. But the provisions of the Act are such as to furnish scope for imparting such special theological education as is requisite for the training of candidates for the ministry, and the Church has accordingly made arrangements for employing it for this purpose. In connection with this matter of education it deserves to be noticed that the ministry of the Presbyterian Church in this colony contains a larger proportion of university-bred men, and men holding honorary degrees than that of any other Church in the colony. The General Assembly has, moreover, enacted that after 1878 none but graduates shall be admitted as candidates for the office of the ministry.

The foregoing brief sketch may be interesting to our brethren of other countries, and may enable them to form some idea of our position as a Church in this new land. We take the liberty of subjoining a few considerations with the view of bringing out the claim which we have on the sympathy and aid of Churches older and stronger than our own. The dispersion of the population, characteristic more or less of all new countries, has been stimulated in this colony by causes and circumstances peculiar to ourselves. With fifty thousand Presbyterians scattered over a territory more than five times as large as that of Great Britain, and no other roads in the remoter parts but such as nature has supplied, it is easy to see that the problem, how best to bring the ordinances of religion within the reach of families so widely scattered, is one of no ordinary difficulty. The congregations which have been already formed in all the main centres have, the majority of them, a struggle to meet their liabilities and maintain their own existence, and cannot spare much at present, while the initial difficulties are still pressing upon them, to aid the general work of Church extension throughout the interior. But lack of the requisite funds is not our only or even our greatest want. The lack of suitable labourers, which we have throughout had to contend with, has proved the worst drawback to our due progress as a Church in this land. The Church is doing what she can to find and train labourers in the colony, but unless, in the meantime, more labourers be sent to us from home, much ground will necessarily become lost to us, and lost for ever. Besides vacant charges, of which there are at least a dozen, twenty districts might be found having a sufficient number of families near each other to form the nucleus of a congregation, and where at least £100 or £150 per annum for ministerial support could easily be obtained; and if ministers could be at once located in all these spheres, and such amount of supplement provided as would be requisite to make up an adequate maintenance, until there should be time for organising and properly developing, the resources of the district, a large addition might thus, without any formidable outlay, be made to the effective strength of our Church, and an immense boon conferred on the families that have so long and so imploringly been crying to us for help in their need. It is in trying to overtake this work that we deem ourselves entitled to all the sympathy and all the aid our brethren at home can extend to us. If such aid should be promptly and generously bestowed, the advantage conferred on us would be in no way adequately represented by the direct addition thus made to our force. The help thus extended would fructify and grow and develop in manifold directions. It would prove like the handful of corn on the top of the mountains, and fill the land by-and-by with its pleasant fruits. Standing as we do at the beginnings of what is destined to become ere long a great empire, it would not be easy to estimate the full ultimate effect upon the ecclesiastical future of the colony of even such small amount of extraneous aid as has been indicated, if that aid should be timeously bestowed, and ere our opportunities have finally passed away.

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In a general Conference of Presbyterian Churches we know not what more befitting and profitable subject could engage its attention than—how the weak may best be strengthened, how the outposts may best be maintained and advanced, and how help and heartening may best be extended to brethren who amid many difficulties are endeavouring to bear up the standard in new and distant lands. If it be the instinctive desire as well as the incumbent duty of a Christian Church to seek the widest possible diffusion of the benefits at her disposal, then where can a more legitimate and inviting field for such efforts be found than the interior of these colonies presents? Where can a mission field be found having more urgent claims, and that would prove so fruitful of immediate and most gratifying results? Romanism and Ritualism are putting forth every effort to gain possession of this virgin soil, and it would ill become us as Protestants to stand by and tamely suffer the land to fall under such blighting influence, without some proper effort to save it. If we believe in the scripturalness of our own principles—if we are satisfied that they have an important bearing on the conservation of a pure gospel and the promotion of evangelical life and energy, then surely it would be matter of everlasting regret, not to us only, but also to our brethren at home, if we should discover, when too late, that through our supineness and the want of a little timely interest, liberality, and effort, we had suffered the opportunity to pass away for ever of gaining a proper footing here for the principles we value, and of contributing our due share to mould aright the ecclesiastical future and the religious destinies of what seems likely ere long to become a great and influential empire.

[*Details are given as to missionary operations of the Church.*]

STATISTICS OF THE CHURCH.

CONGREGATIONS.	No. of Churches.	Sittings.	Other buildings.	Adherents.	Communicants.	Elders.	Sab. Schools.	Sabbath Scholars.	S. S. Teachers.	Bible Class.	Total Contributions.	Minister's Stipend.	Manse.	Rent.	Debt on Manse or Church.	
											£	£		£ s.	£	
Presbytery of Sydney—																
Scots Church,	1	1000	1	200	76	5	1	124	17	.	.	450	.	100 0	.	Two Ministers.
St. Andrew's,	1	450	1	400	179	6	1	116	16	40	1390	400	1	100 0	420	Manse let.
Pitt Street, South,	1	.	.	.	75	5	.	.	.	.	485	300	1	.	.	Two Ministers.
St. Stephen's, Phillip Street,	1	900	.	500	313	11	1	260	22	.	1677	600	.	.	500	
Wooloomooloo,	1	.	.	325	134	5	.	.	.	.	506	400	1	150 0	.	Minister absent.
St. John's, Paddington,	1	330	.	170	68	2	1	130	10	6	449	250	.	.	.	Two Ministers.
Pyrmont,	1	.	.	200	62	3	.	.	.	.	383	270	.	.	500	
Chalmers' Church,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
Newtown,	1	276	.	50	104	2	1	104	11	14	495	250	1	.	1000	Vacant since May.
Balmain,	1	540	1	.	264	5	3	430	48	49	900	400	.	80 0	1200	Besides Building Fund for
St. David's, Ashfield,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Vacant. [Mission Church.
Ashfield, Liverpool Road,	1	250	.	90	60	1	2	130	17	36	.	360	.	.	275	Church settled only six [months.
St. Peter's, St. Leonard's,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
Glebe,	1	320	.	200	180	6	1	260	32	44	806	325	.	.	.	Besides Building Fund.
Waterloo and Botany,	1	160	1	120	34	.	2	150	19	20	220	200	.	.	.	Station lately formed.
Bega, Twofold Bay,	2	.	14	480	65	.	.	.	.	.	214	130	.	.	.	
Port Macquarie and Hastings,	1	180	5	61	20	.	2	53	7	5	86	75	1	.	.	Catechist.
Bombala,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Vacant.
Moruya,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
Grafton,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Vacant.
Presbytery of Hawkesbury—																
Portland Head and Pitt Town,	2	160	.	60	27	4	2	80	8	.	.	72	1	.	.	
Richmond and Kurrajong,	2	320	.	.	32	3	1	50	7	.	2076	150	.	.	.	
Parramatta,	1	220	.	75	41	3	1	50	6	20	354	200	1	.	86	Minister only 8 months.
Liverpool and Campbelltown,	2	200	.	60	38	1	1	35	4	4	68	.	1	.	90	Supplied.
Penrith and St. Mary's,	3	150	3	130	60	.	3	78	13	.	155	200	.	25 0	20	
Windsor,	1	250	.	90	32	2	1	38	5	.	180	150	.	.	.	
Presbytery of the Hunter—																
St. Stephen's, East Maitland,	1	300	.	80	65	3	1	65	7	8	.	250	1	.	.	
St. Andrew's, Singleton,	2	165	3	400	40	2	2	65	7	.	.	250	1	8 6	.	Two Ministers.
St. Andrew's, Newcastle,	1	325	2	227	104	3	2	176	20	23	568	333	1	.	50	
Hinton and Morpeth,	3	300	3	142	34	3	2	77	10	9	106	100	1	.	.	
Dungog and Stroud,	4	340	8	500	50	2	3	100	8	.	.	200	1	.	20	Manse Building.
Muswellbrook,	2	150	.	100	24	.	1	35	3	.	.	250	.	26 0	.	On Manse.
West Maitland,	1	250	.	150	50	3	1	40	4	.	413	300	.	.	450	
Hunter Street, Newcastle,	1	200	2	250	95	4	2	120	12	5	305	.	.	.	.	
Scone and Aberdeen,	3	300	3	450	29	.	2	41	7	.	243	200	.	39 0	.	
Manning River,	3	250	3	200	70	5	4	60	11	10	.	145	1	.	.	
Wallsend and Lambton,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
Presbytery of New England—																
Wellingrove,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
Inverell,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
Armidale and Walcha,	6	600	35	1000	100	8	2	100	13	.	.	300	1	.	.	
Tamworth,	2	240	4	320	70	.	3	117	10	.	.	250	.	.	150	
Glen Innes,	2	500	10	300	54	2	1	60	7	.	300	200	.	50 0	48	

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STATISTICS OF THE CHURCH.—*Continued.*

CONGREGATIONS.	No. of Churches.	Sittings.	Other Buildings.	Adherents.	Communicants.	Elders.	Sab. Schools.	Sabbath Scholars.	S. S. Teachers.	Bible Class.	Total Contributions.	Minister's Stipend.	Manse.	Rent.	Debt on Manse or Church.	
											£	£		£ s.	£	
Presbytery of Bathurst—																
St. Stephen's, Bathurst,	2	.	.	.	80	3	1	67	12	14	587	350	1	.	1380	
St. Paul's, Mudgee,	3	600	6	200	60	2	1	120	13	.	791	350	1	.	.	New Church erecting.
Bowenfells,	3	240	3	.	49	4	5	164	15	9	265	247	1	.	.	
Carcoar and Cowra,	6	750	14	160	158	2	5	207	21	18	536	250	1	.	.	
Orange,	1	125	.	200	35	3	1	60	4	.	250	200	1	.	500	Some months vacant.
Hill End,	1	250	2	50	34	2	1	100	4	.	267	200	.	31 0	.	Vacant part of year.
Forbes,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
Grenfell,	1	.	2	150	27	2	1	80	11	39	242	208	.	40 0	.	
Dubbo,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Vacant.
Gulgong,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Vacant.
Presbytery of Goulburn—																
St. Andrew's, Goulburn.	3	520	.	200	85	5	2	100	10	20	220	.	1	.	177	Vacant most of year.
St. Andrew's, Yass,	1	150	4	250	36	3	1	36	4	.	.	250	.	.	.	Building Manse.
Young,	2	250	.	120	30	1	1	160	8	20	300	280	1	.	520	
Wagga Wagga,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
Braidwood,	2	400	3	.	45	5	2	76	8	18	988	250	1	.	325	
Queanbeyan,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
Cooma,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
Taralga,	2	210	5	193	20	.	.	.	.	.	.	171	.	16 0	.	
Tumut,	.	.	4	230	31	4	1	28	4	14	.	300	.	40 0	.	Vacant part of year.
Presbytery of Illawarra—																
Wollongong,	4	700	.	400	120	3	2	100	12	.	.	200	.	42 0	.	
Shoalhaven,	1	300	7	.	78	6	3	.	14	.	632	265	.	58 0	135	
Kiama and Jamberoo,	3	520	.	172	84	5	2	116	16	.	1220	217	1	.	300	New Church built—vacant.
Sutton Forest and Burrawang,	1	320	5	260	78	2	4	60	6	16	150	150	1	.	126	Manse built—vacant to March

By order of the Committee,

D. L. WAUGH, *Convener.*

October 1876.

X.

PRESBYTERIAN CHURCH OF QUEENSLAND.

Letter I.

BRISBANE, QUEENSLAND, 28*th March* 1876.

To the REVEREND W. G. BLAIKIE, D.D., Edinburgh, *Clerk of the General Committee to prepare for the Meeting of the* PAN-PRESBYTERIAN COUNCIL *in Edinburgh, on the 4th July* 1877.

REV. DEAR SIR, ...

From the documents and information which I shall now furnish you with, you will be able to lay before the Alliance the following facts regarding the Presbyterian Church of Queensland, viz. :—

1. That it was founded in November 1863, by the union of the few congregations then in existence, on the basis of the Westminster Confession of Faith; and that all the Presbyterian congregations in the colony are included within its pale.

2. Our ministers at present number eighteen, but only sixteen are fit for, and engaged in, actual duty, being only two more than we had eight or nine years ago, during which time the colony has nearly doubled its population.

3. That there are eight vacant charges, besides other places requiring ministers, which, if taken into account, would more than double that number. These latter consist of townships, and rural and pastoral districts. There are towns, both on the coast and in the interior, containing, in some cases, thousands of people, which have sprung up within the last few years in connection chiefly with the discoveries of vast auriferous districts in the more northern parts of the colony; and we have neither men nor means to overtake the spiritual wants of our people there, and of others who gather around us wherever we settle a minister. The number of Presbyterians scattered over this large colony may be reckoned at about 22,000; but this does not include all who avail themselves of the ministrations of our Church.

4. Besides our present want of ministers, there is an almost immediate prospective want of them. A colony equal in extent to twenty-three countries the size of Scotland, with a present total population smaller than that of Edinburgh alone, affords room for an immense increase of its numbers, which the recent rich discoveries of mineral wealth—not to speak of other material resources—is certain rapidly to attract to our shores. And then, to go beyond those speaking our own tongue, there are now thousands of Chinese arriving by steamers, attracted by the gold that perisheth, but whom we are unable, for want of men and means, to make acquainted with that Word which is "more to be desired than gold, yea, much fine gold." And then, if the Alliance

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should think that at least a share of the work of doing something for the elevation of the hordes of our aborigines in the northern parts of the colony, nearly all of whom are still in a wild, savage state, and undoubtedly cannibal, we are utterly unable, for the same reason, to overtake it. Indeed, so far from being able to go out into any of those fields of usefulness, it has been almost a struggle for our ministers, who have remained at their post, to keep a Presbyterian Church in existence in this colony, among, for the most part, our widely scattered people. And one of the greatest of our difficulties in doing so has been the comparatively frequent changes in our ministerial staff, causing much unsettledness in all our operations. Altogether, since the formation of our Church in 1863, we have had no fewer than twenty-two of these changes, whilst our number at any one time has never exceeded sixteen. The causes of these changes being, comparatively speaking, so frequent, may be explained as follows:—Some have come at too advanced a period in life to continue long here. Others, younger men, have come in delicate health, with the view of obtaining relief from our fine climate, but, coming too late to effect this, they too soon passed from among us. But by far the greater number of these changes—amounting to fifteen in all—have arisen from those who have come here, leaving us again for other Churches or other lands, either to avoid the early and usual difficulties connected with the planting and organisation of a new Church in a new land, or to benefit their condition in one way or another.

As the Alliance will have an abundance of weighty matters before it in connection with the Presbyterian cause throughout the world, the only thing we shall ask its aid in on behalf of the Presbyterian Church of Queensland is, how best to obtain for it *good and faithful ministers*—men with the usual education possessed by our ministry, and with wisdom enough to understand our position, and adapt themselves to it—seeking first the interests of Christ's kingdom, and having faith enough to trust him to fulfil his own words, that "all other things will be added unto them." Quality, we find, is better, even amidst our great needs, than quantity. A few such men sent forth to our aid by the larger Churches, and maintained for a time until they were thoroughly settled and supported, is one of our great wants, then, at the present time. The difficulty of finding these, however, has ever been great, and has led to the necessity of, even in so small a Church as ours, our doing something towards the raising up of a ministry in the colony. You will see from the Reports of the Committee on the Training of Young Men for the Ministry, and the account of the opening of our Divinity Hall, what has been done by us in the way of a commencement in this matter. We have already a neat and commodious divinity hall, and a fine selection of literary and theological works of the highest repute, as the beginning of our library. We do not need funds, then, to erect expensive buildings or procure expensive books; our wants for the present are confined to support for our student evangelists, who, though few, are showing an energy, and a lofty aim, and an application to, and a success in their studies that we have not seen excelled by students at home. If the larger Churches undertake to support these, and augment their number by sending such like young men out to us to finish their education in our hall, they will aid us more effectively than by sending licensed and ordained men from home, whose efficiency has to be tested here, and who, if found to be unsuitable, are positively injurious; and all this, it may be, after incurring much expense and trouble on their account. It is our belief that the latter way of providing a ministry for our Church will be the more permanent and effective; and a recommendation from the Alliance to the British and American Churches to grant us annually, for some time to come, not less than £200 each, would, if complied with, effect this object. We believe also it would be less expensive than any other plan they could adopt, and would relieve them of much trouble and anxiety in endeavouring to turn the minds of suitable ministers towards us. Our own young men at least, being *at home in the colony*, and trained up amongst us, would be more certain to remain with us, and thus render our Church and its work more stable than if it were served by a ministry who were *from home in it*, and who had, in this matter, a divided heart, with all the uncertainties arising therefrom. We also write under the conviction that such a recommendation as has been suggested above, would be complied with by the Churches referred to, inasmuch as the Scottish and Irish Churches have already been sending out men at their own expense, and also contributions to our Church Extension Fund, from which our student evangelists are supported. Our own Church is doing something towards the support of this fund also; but, as nearly our whole work is that of Church extension, the whole burden of this cannot be sustained by one or two congregations in the larger towns. Moreover, every other Church in the colony is helped more or less in the same way, and some to a greater proportionate extent than we ask for. All of them have felt that, without external help, they could not satisfactorily do their work; and they have asked and obtained it.

That the Alliance may see that there is a special reason for our anxiety as regards the religious condition of this colony, I may state that the system of education adopted by our parliament, and now in force, is free, *secular*, and compulsory, but the compulsion has not been required as yet. There is no State Church here also, all religious bodies being alike in the eyes of the law, and no grants of land or money are now given to any of them. All efforts, then, to advance the kingdom of Christ in this land must rest with the Christian Churches in it; and if they feel themselves unable to overtake all the work connected therewith, it is a law of the Gospel that "the strong should help the weak," and that "we should bear one another's burdens," and, we rejoice to see that this is one of the objects your Alliance has in view, and hence our appeal to you to aid us in strengthening the foundations and extending the operations of the Presbyterian Church of this colony.

And now, we fervently pray that the Lord Jesus Christ, the only, and great, and glorious Head and King of the Church of the living God, may, by his Spirit, be present in your Council, and that all your deliberations may be guided by the wisdom that cometh from above, and issue in promoting the interests of the Redeemer's kingdom, and the glory of God throughout the world.—I am, Rev. and Dear Sir, yours, in name of the above Committee,

CHARLES OGG, *Convener.*

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LETTER II.

BRISBANE, QUEENSLAND, *8th May* 1877.

REV. W. G. BLAIKIE, D.D., &c., *Secretary of the Committee for the* PAN-PRESBYTERIAN COUNCIL.

REV. DEAR SIR,—Your letter of the 26th July 1876, acknowledging receipt of the documents sent from the Presbyterian Church of Queensland, and informing us of the postponement of the meeting of the Council till July 1877, and the reasons which rendered this necessary, arrived here in the month of October last.

In the printed circular enclosed in your letter you request us to give you statistics regarding our young Church. These have already been given in part in our letter of the 28th March 1876, and we have much pleasure in furnishing you with the following additional particulars collected with great trouble by the Rev. Charles Ogg, late Convener of our General Assembly's Committee on the Pan-Presbyterian Council.

1. In regard to the History of our Church, its Standards and Formula, information has already been supplied in the letter and other documents sent last year.

2. The present number of our charges is 24, and of our ministers, 20. The four charges which have no ordained minister are supplied by our student evangelists. Outside of these 24 acknowledged charges there are localities where at least six others could speedily be formed, if we had labourers qualified to occupy them.

3. As to elders, communicants, adherents, 17 charges report, giving a total number of 75 elders. In these 17 charges we have a total of about 1600 communicants and 7500 adherents in more or less regular attendance on ordinances, while, as stated in our letter of 28th March of last year, the Presbyterian portion of the population of the colony cannot be estimated at less than 22,000. But it is doubtful whether our ministers in their pastoral work come into contact with even one-half of that number. This is due to the inadequacy of our means and the paucity of our ministers as compared with the vast extent of our field. For example, several of our ministers are expected to be for the greater part of the year in the townships where their churches and manses are situated, while each has a district greater than all Scotland. Two or three journeys of six or seven weeks each in the course of the year do not afford the minister time to reach all our scattered people, not to speak of others who would gladly accept his services.

4. *Sabbath-schools.*—The Queensland Presbyterian Sabbath-school Union reports for last year 25 schools, 2410 scholars on the roll, with an average attendance of 1505, and 200 teachers. This Union was established about four years ago. It has its executive centre in Brisbane, where monthly meetings are held at which papers on subjects connected with Sabbath-school work are read by the members; but it embraces nearly all our schools throughout the Colony, holds frequent communication with them, and furnishes them annually with a system of lessons. There are probably five or six other schools not yet connected with the Union, making up a total of about 30 schools.

5. *Income for the past year.*—Returns on this head have been received from only 18 congregations, of which the ordinary income amounts to £7155. Three of these congregations have raised for building purposes £1650 in addition, making the total contributions for all ordinary purposes during the year £8805. The whole sum therefore contributed by our 20 supplied charges cannot have amounted to less than £9100 for the year. This sum does not include contributions for some special objects, the amount of which cannot be exactly ascertained.

6. *Presbyteries and other Superior Courts.*—There are three Presbyteries, those of Brisbane, Toowoomba, and Rockhampton. Our only court superior to these is the General Assembly, which meets annually on the first Monday of May, and is composed of the ministers settled in charges with a representative elder for each congregation. The name of General Assembly may excite surprise as applied to so small a body, but it was adopted on account of certain local and other circumstances peculiar to the Colony.

7. *Incorporation.*—Our Church has been incorporated since our letter of last year, under an Act of our Colonial Legislature, in virtue of which educational, charitable, and religious bodies can acquire the same standing in law as civic corporations; and we can now hold property, not indirectly by trustees as formerly, but directly in the name of the Church.

8. *Theological Institutions, Students and Teachers.*—The Divinity Hall, regarding which some information was sent to you in our letter of last year, is progressing satisfactorily. It is conducted by four examiners, the Revs. Colin M'Culloch and Charles Ogg, both of Brisbane, William L. Wilson, LL.D., of Toowoomba, and Alexander Hay, M.A., of Rockhampton. At present there are six students of Divinity. The students are required to attend the instructions of these Examiners for a session of six weeks in each year, when the studies carried on by the students during the preceding recess under the superintendence of Presbyteries are revised, and, if necessary, supplemented. It is deeply to be regretted that owing to what we trust is only a temporary indisposition, Dr. Nelson has not been able to take his part in the work of the Hall for the Session which has just closed.

9. *Educational Institutions.*—The use of the Divinity Hall building having been granted for the holding of evening classes for the instruction of young men in Latin, Greek, and other branches of a liberal education, along with Theology: such classes have been established, thrown open to all denominations, and largely attended by young men engaged in business and otherwise during the day. They have been conducted by the Examiners resident in Brisbane, together with the Rev. D. F. Mitchell of South Brisbane, and the Mathematical Master of the Brisbane Grammar School. These evening classes promise to yield most excellent fruit by prompting young men to offer themselves for the ministry, and by preparing them in some measure for that office.

10. *Missions and Revivals.*—We established some years ago a Foreign Mission Fund, but owing to the urgent wants of our own Colony, which is in reality nothing else than a great mission field, the scheme became practically defunct. Where there is a disposition to take an interest in foreign missions we encourage it, and any donations received for that object are

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generally handed over to the support of the New Hebrides Mission.

As to the matter of Revivals, we have as yet had no great movement, such as has taken place in America or the British Isles. That we need a time of revival and refreshing from the presence of the Lord is acknowledged by all of us, and never was prayer for this more general among us. At the same time we have reason to be thankful for many tokens of Divine blessing on the ordinary means of grace in the gathering in of souls to the fold of the Good Shepherd, and the building up of his people in the faith.

11. It may not be out of place here to acknowledge the welcome and seasonable financial aid rendered to us from time to time by the Established and Free Churches of Scotland, as well as by the Presbyterian Church of Ireland, and even by private persons at home,—aid which has never come more liberally or more opportunely than during the last twelve months.

We earnestly hope and pray that this meeting of your Council will draw closer the bonds of union among the members of our great Presbyterian Family, and result in a large extension of our Redeemer's kingdom.

Signed in name and by appointment of the General Assembly of the Presbyterian Church of Queensland, now in Session, eighth day of May 1877.

COLIN M'CULLOCH, *Moderator.*

XI.

PRESBYTERIAN CHURCH OF CEYLON.

By Rev. HENRY L. MITCHELL.

PRESBYTERIANISM was first set up in Ceylon under the auspices of the Dutch nation. They possessed the maritime parts of the island for a century and a half before it became a British Colony in 1796. They mapped out this possession into parishes, and built substantial churches, and introduced ministers and schoolmasters on a large scale. In the four largest towns their churches still remain, and are the property of their respective Consistories (or kirk-sessions). But elsewhere the congregations partly emigrated on the capitulation to England, and the churches fell into neglect. In 1835, before the era of coffee planting enterprise which has given new life to Ceylon, there was only one Presbyterian minister for the whole country.

The increase and success of Scotch settlers amongst the hills of the central Province led to the introduction of additional ministers, one by one, to supply the spiritual wants thus existing, and to guide the settlers according to the worship of their fathers. In 1863 a Presbytery of Ceylon was formed for the first time since British rule began. It is in connection with the Church of Scotland, and meets at Kandy and Colombo alternately. At the first meeting six ministers and accompanying elders were enrolled. There are now generally from eight to ten clerical members on the roll. Frequent absences on sick leave, which cannot always be at once filled up, create blanks that are unknown to the home Churches.

The ministers for the hill country carry on their duty by a system of itinerating towns. Several small congregations are thus ministered to by each in the course of a month. There is a kirk-session and a staff of elders for each set of districts. The theory of the Kirk Extension Society, which manages financial affairs, is, that each clergyman should have a catechist under his charge to carry on missionary work amongst the native races.

Two Presbyterian ministers in Ceylon are of Dutch descent, and able to preach in the native languages. The Presbyterian Church there is it will be seen at present rather Colonial than a missionary Church. Its members largely support by their contributions Church Missionary and Wesleyan Church evangelistic enterprises, and live on terms of the most marked Christian amity with these denominations.

XII.

EVANGELICAL ARMENIAN CHURCH.

THE BITHYNIAN UNION.

By ROBERT YOUNG, *Esq.*

THE work at present going on among the Armenians is, properly speaking, reformation work. It may be said to have originated in 1813 with the British and Foreign Bible Society, aided by a Russian Bible Society—an edition of the Bible in the ancient Armenian language having been published about that time by each of these Societies. In the course of the next ten years, 7000 copies of the entire Bible, 8500 of the New Testament, and 3000 of the four Gospels, had been circulated. The ancient Armenian language was, however, understood only by the priests and higher clergy and teachers, and accordingly, as a matter of fact, the reformation began among these classes. To reach the common people a version of the Scriptures in the modern Armenian was published in 1833. The result was that a considerable number of individuals in various places were awakened and began to meet together for mutual edification, the Bible being their sole instructor.

About the same time the American Board sent missionaries to Syria; and in 1831 one of their number was stationed at Constantinople, with a special view to the Armenians, who were then estimated at 100,000 (in Constantinople). The devotion and remarkable success attending the labours of the American missionaries in Turkey, by which numerous churches have been gathered and a body of earnest ministers has been raised up, is well known to all the Churches of Christendom.

In 1846, the Evangelical Armenians were subjected to a cruel and protracted persecution, in consequence of their claiming the right to worship God in accordance with His Word. Fierce though this persecution was in the capital, it was still fiercer in the provinces. A form of recantation, and a new creed, embracing the doctrine of transubstantiation, the necessity of confession to a priest, the worship of relics, etc., were prepared and submitted to the evangelicals for their subscription, accompanied by a threatening of excommunication in the event of refusal. They were, happily, enabled to stand firm—rejecting the new creed, and adhering to the old Nicene creed of their forefathers. This increased the wild spirit of fanaticism which for a time raged with great fury. The persecution was eventually checked mainly through the intervention of the British Ambassador, Sir Stratford Canning.

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From this year (1846) dates the Protestant Armenian Church. On 1st July, with the assistance of several missionaries of the American Board, and two belonging to the Free Church of Scotland, the first evangelical Armenian Church was organised at Constantinople. A confession of faith having been drawn up by the missionaries, and approved by the brethren, the names of forty, of whom three were women, were attached to it. It consists of twelve articles, and differs in nothing essential from the Westminster Confession. It is the formula accepted by all evangelical Armenians, though not submitted to ministers, as in Britain and America, for subscription at their ordination.

Churches on the same basis were organised almost immediately thereafter at Nicomedia, Ada Bazar, and Trebizond.

In 1857, what was called the "Bithynian Association" was formed. It embraced the Churches of Nicomedia, Ada Bazar, and Bardizag. This, however, was more an Association of *pastors* than anything else. But it paved the way for the formation in 1864 of the "Bithynian Union," which may be regarded, to some extent at least, as the first ecclesiastical body in Armenia. Territorially the "Union" extends from Constantinople 250 miles eastwards, and from the Black Sea about 100 miles southwards; and it embraces twelve Churches, with about the same number of out-stations.

The system of government in the Churches of this "Union," of late years especially, has been gradually assuming an essentially Presbyterian type. Last year, for example, after a lengthened discussion by the native pastors among themselves a resolution was adopted, affirming that "the system of elders, Presbyteries, and Synods, is the system of the Evangelical Armenian Church, and that the General Synod is the highest representation of the Church." They have come to this conclusion under an intelligent conviction that such a system is the one best fitted to promote its consolidation, growth, and discipline. Already the Presbyterian form of church-government is in full operation in the Churches at Nicomedia, Ada Bazar, and Bardizag. Several meetings of Presbytery have been held.

It is understood that the twelve churches in this "Union" have each on an average a membership of 50, with a Sabbath attendance of 150, or thereby—say in all 600 members, and an attendance ranging from 1800 to 2000.

In addition to the more elementary schools, an Institution in which the pupils receive instruction in the higher branches was recently established by Pastor Alexander Djejizian at Ada Bazar. Last year there were 80 pupils—of whom 7, who board in the establishment, are qualifying themselves for work among their fellow-countrymen. The efficiency of the Institution is much impaired, however, at the present time especially, owing to the want of funds to enable the worthy pastor to increase the staff of teachers.

Besides the evangelical "Union" of Churches in Bithynia, there are also those of Harpoot, formed in 1865—of Cappadocia in 1868—and of Cilicia, shortly thereafter. But we are not in a position to furnish definite information regarding them. So far as we are aware, though not less Protestant and evangelical, they have not reached that stage of development, with respect to church-government, which characterises that of Bithynia.

SYRIA, ETC.

Towards the latter end of 1870, the Missions in Syria previously in connection with the American Board were transferred to the Mission Board of the Presbyterian Church of the United States on the occasion of the reunion of the Presbyterian Churches there. Since then the organisation of the mission and Mission Churches has been gradually assuming a distinctively Presbyterian form; and, in point of fact, in the case of *new* Churches in that field, it was agreed that the Presbyterian system of church-government should be adopted from the time of their formation.

The missions of the Established Church of Scotland in Constantinople, Beyrout, and elsewhere in these Eastern regions—of the Free Church of Scotland in Constantinople and Lebanon—of the Irish Presbyterian Church in Damascus—and of the Reformed Presbyterian Church of the United States in Egypt—have all along been constituted, and worked under the Presbyterian system. A Presbytery has for some considerable time existed in connection with the last-named mission.

XIII.

PRESBYTERIAN CHURCH IN NORWAY.

(*The following has been received just as we are going to press.*)

THIS is the youngest Presbyterian Church in Europe; but it has spiritual life and the elements of growth. In March 1877 Mr. Paul Wettergreen, a Lutheran pastor, formally separated from the State Church. He has two congregations, one at Risoer, the other at Arendal. Soon after that Mr. Herdere was ordained pastor of a double congregation at Moos and Horten, and in September Mr. J. St. Munch completed his separation from the State Church and formed a congregation in Christiania.

The documents to be placed in the hands of the Committee of the Pan-Presbyterian Council will show that this is a thoroughly Presbyterian and evangelical Church.

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No. V.

THE PRESBYTERIAN (MISSIONARY) ALLIANCE OF INDIA.

DOCUMENTS were forwarded by the Rev. Dr. Morrison, of the American Presbyterian Mission, detailing the steps that had issued in the formation of the Presbyterian Alliance of India. It was hoped that the subject would be formally brought before the Council, and an opinion indicated on the desirableness of the Indian Alliance. Amid the pressure and hurry of the meeting, the subject did not receive the attention to which it was entitled. We subjoin in this plan, however, a brief notice of the movement, and a statement of the constitution and objects of the Alliance.

The subject was mooted in 1863 by a Bengal civilian, an elder in the Church of Scotland, in a "Plea for a Presbyterian Church of India, addressed to the Ministers, Elders, Deacons, and people of the various Presbyterian bodies in India."

The subject was brought before the Synod of Northern India, at a meeting in Ambala, 13th November 1865, when the following minute was recorded:—

"The subject of organic union, or a united Church for India, was also discussed, and on motion a Committee consisting of Rev. Messrs. Morrison, Walsh, and Scott, was appointed to correspond with the different Presbyterian bodies in this country, with the view of ascertaining what can be done in the matter."

At the next meeting of the Synod in December 1868, the Committee reported that they had issued a circular letter to the different Presbyterian bodies in India, and received favourable replies from most of these. A larger Committee was appointed to continue the correspondence, and arrange for a conference on the subject.

The conference was held at Allahabad on 5th and 6th January 1871. After considerable consultations, the following minute was read by Dr. Morrison and adopted by the meeting:—

"From the information given in the margin,[1] it appears that there are scattered about in India and Ceylon the materials for a comparatively strong Presbyterian Church. These materials, for want of organisation and consequently of co-operation, are much less effective for good in their efforts and influence upon the people of India, both foreign and native, than they should and might be. It seems therefore very desirable that some scheme should be devised by which these scattered, and somewhat inefficient, elements should be ultimately combined into one compact Organisation for Government, Discipline, and the Edification of the body of Christ: and also for organised, united efforts to invade the kingdom of darkness, which still holds such deadly sway over the millions of this dark land. Besides numerous individual Presbyterians scattered over the country, there are in some places churches, organised with their pastors and elders, constituting Kirk Sessions, several Presbyteries, and one Synod embracing four Presbyteries. In order to bring these scattered elements into one General Organisation for all the purposes for which an organised Church is desirable, two plans suggest themselves; 1*st*, that these several Churches and Presbyteries should cluster together into Synods, or into one Synod until all eventually become one; or 2*d*, that these different organisations should, after consultation, agree upon terms on which they may at once be united in one General Organisation. The preference of the conference is for the latter plan. They would therefore respectfully and earnestly invite all such Churches and Presbyteries to send delegates to meet with the members of the Synod of Northern India at Allahabad on the second Thursday of November 1871, to consider: 1*st*, The advisability and practicability of such an Organisation; and 2*d*, How it can be effected on the basis of the Westminster Confession of Faith and Catechisms? As many of the different denominations of Presbyterians as could cordially unite in bringing about such a result, *i.e.* agree upon the Westminster standards for doctrine and form of government and discipline, adapted to the Church in India, without distracting it, by bringing in those subjects which divide them in their own countries, could then present the result of their united prayers and counsels for the approbation of their respective General Assemblies or Synods at home; and on their approval of the scheme agreed upon by their representatives in India, and by their authority delegated to us, this union in one General Presbyterian Organisation for India might be completed.

"The effect of such an organisation would be, that all the advantages, derived by our Home Churches

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[1] "1. *Church of Scotland.*
14 Chaplains.
7 European Missionaries.
7 Native ditto.
10 Chaplains and Ministers—Ceylon, ... 38

2. *Free Church of Scotland.*
2 Pastors of European Congregations.
17 European Missionaries.
9 Native Missionaries, ... 28

3. *United Presbyterian Church of Scotland.*
European Missionaries, ... 10

4. *English Presbyterian.*
Native Missionary, ... 1

5. *Welsh Presbyterians.*
European Missionaries, ... 4

6. *Irish Presbyterians.*
European Missionaries, ... 7

7. *American Presbyterian Church.*
31 American Missionaries.
8 Native ditto, ... 39

8. *Reformed Church in America.*
8 American Missionaries.
3 Native ditto. 11

9. *United Presbyterian Church of America.*
2 American Missionaries.
2 Native ditto. 4

10. *Dutch Reformed Church in Ceylon.*
Ministers 2

Sum Total, 144

N.B.—The Statistics of Lay Missionaries are not given."

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from their General Assemblies, and of which we are practically in a great measure deprived by our distance from them, would be enjoyed by Presbyterian Churches in India from their own Indian General Assembly.

"One practical difficulty in the way of the success of this scheme is, that most of the Ministers, who would become members of this united Indian Church, receive their support from their respective Home Churches. But if those Home Churches consent to the plan of union, the whole difficulty is solved. For that support is sent, and the temporal affairs of the Missions are managed, by agencies, which have no ecclesiastical authority, but are only the agents of the Churches, which authorise us to constitute the proposed General Assembly of India. Under the orders of their respective General Assemblies, they can continue to manage all the temporal affairs of our Missions, and exact of us our Reports just as heretofore. This plan has long been carried out by the American Board of Commissioners for Foreign Missions, which manages the temporal affairs of their Missions, while their Missionaries and Churches are subject to their respective Ecclesiastical Judicatories. Thus it may be so in this case, if only we can feel ourselves, and show to our Home Churches, that this union on these principles is practicable and desirable for the attainment of the great objects they and we have in view—the best interests of the great Redeemer's kingdom in the world."

"As thus called, a Conference composed of representatives of the Church of Scotland, the Free Church of Scotland, the American Presbyterian Church, the Reformed Presbyterian Church, and the Reformed Church in America, met in November 1871, that it was then agreed, that, while the Conference was convinced of the desirability of a Corporate Union embracing all Presbyterians in India, it yet saw certain difficulties in the way of its immediate accomplishment, but that for the present, from time to time general Conventions of Presbyterian Ministers and Elders might be held for the purpose of consultation and co-operation in all that pertains to the extension of Christ's kingdom in India.

"At the time of the General Missionary Conference held at Allahabad in December 1872, 41 Presbyterian Ministers and Ruling Elders, representing the following eight Churches: Church of Scotland, Free Church of Scotland, the United Presbyterian Church of Scotland, the Irish Presbyterian Church, the Reformed American Presbyterian Church, the Reformed Church in America, the United Presbyterian Church in America, and the American Presbyterian Church, met and resolved, that, without reference to any Organic Union, as speedily as possible, the different Presbyterian Churches in India should be consociated together for consultation and co-operation in furtherance of the common Evangelistic work, in which they are engaged in this country,—such a Consociation being declaratory of the agreement which exists between the different Presbyterian Churches in India, but in no degree compromising the position which they occupy in connection with their respective Churches at home,—and that, for the purpose of formally founding the proposed Consociation, a meeting to be convened by Dr. Morrison should be held at Allahabad in the cold season of 1873, at which meeting representatives from the different Presbyteries and Classis in India should be invited to attend."

The Conference having assembled at Allahabad on 27th November 1873, adopted the following action:—

"In view of the great importance of a closer Union between the various Presbyterian Churches in India, by which our scattered forces shall be gathered for more effective action, and the feeling of unity be promoted among us, and in accordance with the resolutions adopted at the meeting of Ministers and Ruling Elders held at Allahabad on the 30th December 1872, we hereby recommend to all Presbyteries, and other Judicatories of the various Presbyterian Churches in India, the Organisation of an Indian Presbyterian Confederation, on the following basis:—

"1*st*. The Word of God, as contained in the Scriptures of the Old and the New Testaments, is the Rule of Faith and Practice. At the same time, we agree to that system of Doctrine, and those general principles of Church Polity, which are common to the Standards of the Presbyterian Churches in Europe and America.

"2*d*. That all Presbyteries and other Presbyterial Bodies, who consent to the terms of Organisation, shall constitute the Confederation.

"3*d*. That the powers of the Confederation shall be limited to enacting rules and regulations for its guidance and government in carrying out the objects of the Confederation; further than this, they shall be merely consultative and advisory.

"4*th*. These powers shall be exercised by a Convention of delegates from the Judicatories thus confederated, the ratio of representatives to be, one Minister and one Ruling Elder for every three Ministers in each Presbyterial Body or Presbyterian Mission.

"5*th*. That the Officers of the Convention shall be a Moderator and a Clerk, to be elected at each meeting."

It was further agreed that the first meeting of the Convention should be held at Allahabad, on the fourth Thursday of December 1875, and a circular letter was issued to the Presbyterian Churches signed by,

"J. H. Morrison, *Presbytery of Lodiana, American Presbyterian Church.*

A. Brodhead, *Presbytery of Allahabad, American Presbyterian Church.*

S. H. Kellogg, *Presbytery of Furuckabad, American Presbyterian Church.*

J. Williamson, *Presbytery of Calcutta, Church of Scotland.*

K. S. Macdonald, *Presbytery of Calcutta, Free Church of Scotland.*

J. Dawson, *Presbytery of Bombay, Free Church of Scotland.*

J. Macmillan, *Presbytery of Madras, Free Church of Scotland.*

J. Gray, *Rajpootana Mission, U. P. Church of Scotland.*

J. S. Scudder, *Arcot Mission, Reformed Church in America.*"

At Allahabad the Conference again met on 23d and 24th December 1875, and agreed as follows:—

"1*st*. That the name of the proposed Presbyterian Organisation should be the 'Presbyterian Alliance of India.'

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"2*d*. That the Churches which hold the Word of God as contained in the Scriptures of the Old and New Testaments to be the only Rule of Faith and Practice, and whose system of Doctrine and general principles of Church Polity are common to the Standards of the Presbyterian Churches in Europe and America, be eligible as Members of the Alliance.

"3*d*. That the Alliance should meet in Council ordinarily once in three years.

"4*th*. That the Council shall consist of delegates appointed by the Ecclesiastical Bodies forming the Alliance, the ratio of representatives to be one Minister and one Ruling Elder for every six members of Presbytery or Body corresponding thereto, it being understood, that when a Presbytery or Body corresponding thereto has fewer than six members, that they appoint one Minister and one Ruling Elder.

"5*th*. That the Officers of the Council shall be a Moderator and a Clerk.

"6*th*. That the objects of the Alliance shall be

"(*a*.) To promote mutual sympathy and the sense of unity among the Presbyterian Churches in India.

"(*b*.) To arrange for co-operation and mutual help.

"(*c*.) To promote the stability and self-support of the Native Churches, and to encourage them in direct labour for the Evangelisation of India.

"(*d*.) To prepare the way for an Organic Union among the Native Presbyterian Churches in India.

"(*Note*.) It is understood that the relation of the European and American Presbyterian Missionaries with their Home Churches remains unchanged, and that this contemplated union is not intended to stand in the way of a wider union between the Native Churches in India, if the leadings of God's Providence should direct to such a consummation.

"7*th*. That the *Powers* of the Alliance shall be limited to the carrying out the above specified objects, and to the adjudication of such questions as may be referred to it by the Supreme Courts of the Mother Churches; further than this, they shall be merely consultative and advisory.

"8*th*. That the several Presbyteries and Ecclesiastical Bodies corresponding thereto be made acquainted, through their Clerks, with the basis of Alliance approved of by this meeting, and that they be invited, after obtaining the sanction of the Supreme Courts of the Mother Churches, to become Members of the Alliance by appointing Delegates to its next Council, or by otherwise signifying their adhesion thereto.

"9*th*. That the Chairman and Secretary draw up a letter to the Home Churches setting forth the desirability of such an organisation as the Presbyterian Alliance of India.

"10*th*. That the Chairman send copies of all the documents, which bear upon the question of the Indian Presbyterian Alliance, to the President of the Presbyterian Council which is to meet at Edinburgh in July 1876, and that he request the Committee of business to be good enough to make arrangements for giving the Rev. Dr. Scudder of the Reformed Church of America, the Rev. Dr. Brodhead of the American Presbyterian Church, and the Rev. W. Martin, U. P. Church of Scotland, an opportunity of explaining to the Council the position in which the Presbyterian Churches in India stand.[1]

"11*th*. That the Secretary collect statistics of the several Presbyterian Churches, European and Native, in India.

"12*th*. There having been brought before the Conference a recommendation of the late Dr. Wilson of Bombay, that there should be a Periodical for Presbyterian and Missionary Intelligence, the suggestion was cordially approved of, and a Committee, consisting of the resident American Presbyterian Missionaries, the Rev. J. J. Caleb, the Rev. J. Williamson, and Messrs. Anthony and Simson, was appointed to consider this matter, and take such action as may be regarded as advisable.

"13*th*. It was agreed that the first meeting of the Council of the Alliance be held at Allahabad on the 19th December 1877.

"14*th*. It was agreed that 200 copies of the proceedings of this Conference be printed.

"The meeting was closed with prayer.

"J. H. MORRISON, D.D., *Chairman*.
JAMES WILLIAMSON, *Secretary*."

The following circular letter was agreed to be sent to the Churches in Europe and America represented in the Presbyterian Alliance of India:—

"In entering this Alliance we have endeavoured to avoid everything that might be supposed to be not in accordance with the views and wishes of the Churches represented by us. We therefore trust that our Organisation will meet with your approbation, and obtain your cordial support.

"You have sent us to this country as Evangelists to preach the everlasting gospel of the grace of God, and to organise churches according to the Presbyterian form of church-government; but we cannot suppose that you wish us to perpetuate here the divisions in the Presbyterian family, which adverse circumstances in our native countries have originated. We think that we are justified in this supposition by the efforts now being made at home to heal those divisions. Every argument in favour of union among Presbyterians in Christian countries is strengthened by our situation in the midst of Heathens and Mohammedans.

"We do not require to say anything to impress upon your minds the importance of a Scriptural Government and Discipline for promoting the life, purity, and vigour of the Native Church; but without Organic Unity that object cannot be secured in its highest degree.

"Our organisation is, at present, but in a state of pupilage, to train the infant Church of India, to teach, govern, and discipline itself, and by united vigorous efforts to make effective aggressions upon the kingdom of darkness, which now reigns in this country. While, as your Messengers and Evangelists to this land, we remain subject to the government and discipline of our respective Home Church judicatories, it should be our duty and privilege to train the Indigenous Church for the great work that lies before it.

"For a time, our Councils must consist chiefly of Foreign agents subject to their Home Judicatories, but may we not hope that the Native element will gradually increase, until it becomes predominant, and the Foreign element will no longer be required, and thus the Native Church will of itself carry on the work which we have begun? In order to bring

[1] In consequence of the postponement of the General Presbyterian Council from 1876 to 1877, none of these brethren were able to be present.

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about the accomplishment of this object, it would be desirable that authority should be delegated to the Alliance to settle cases of discipline of Native Ministers and Members of the Church in this country.

"Owing to the great distance and other difficulties, no Native Member, so far as we know, has ever carried an appeal to any General Assembly at home. All such cases are settled in this country, but it is at the expense of depriving them of the privilege of appealing to the highest court of the Church. If this Alliance is invested by the Home Churches with judicial authority in such cases, it would be one step towards the ultimate object, which, we believe, all the Home Churches have in view, viz., the complete Organisation of a Presbyterian Church of India, and would secure also to our native brethren the rights and benefits of appeal, so highly prized by ourselves.

"Even in so far as this Alliance is merely a consultative and advisory body, having neither legislative nor judicial power, it will materially help on our work, by giving us the feeling and influence of one united body, and by enabling us, by mutual consultation, to avoid the feeling of separate and often conflicting interests, and to secure all the advantages of unity of plan, harmony, and co-operation in action.

"Trusting that these views will meet with your approbation, we commend our Alliance to your serious consideration, and bespeak for it your earnest prayers and co-operation for the furtherance of its great aims in this country.

"J. H. MORRISON, *Chairman*.
J. WILLIAMSON, *Secretary*."

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No. VI.

THE HARMONY BETWEEN THE BIBLIOLOGY OF THE WESTMINSTER CONFESSION AND THAT OF THE EARLIER REFORMED CONFESSIONS.

By PROFESSOR MITCHELL, D.D., *St. Andrews.*[1]

IF any chapter of the Westminster Confession of Faith was framed with more elaborate care than another, it was that which treats "Of the Holy Scripture." It was considered paragraph by paragraph—almost clause by clause—by the House of Commons as well as by the Assembly of Divines, before it was finally passed; and its eighth paragraph was deemed worthy to be made the subject of a special conference between certain Members of the House and the Divines of the Assembly. It has been sometimes sharply criticised by men outside the Presbyterian Churches, and never more so than in our own day. But Dean Stanley, who is by no means wedded to its teaching, has spoken in the highest terms of its ability, and Dr. Schaff, in his great work on the "Creeds of Christendom," just issued from the press, has said of it, "It may be regarded as the *best* Protestant counterpart of the Roman Catholic doctrine of the rule of faith. The Confession plants itself on the Bible platform, without in the least depreciating the invaluable aid of human learning—patristic, scholastic, and modern—in its own proper place as a means to an end, and an aid in ascertaining the true mind of the Holy Spirit, who through His own inspired Word must ultimately decide all questions of Christian faith and duty."[2] I have endeavoured already in part to trace the sources of this important chapter, and show the moderation of its teaching. But being satisfied that these sources may be more fully traced, and that to trace them would be a work not alien from that which here engages us, I have in the following table exhibited in detail the coincidences in thought and expression between it and the corresponding chapters of earlier Reformed Confessions, particularly those of France and Holland, as well as those Irish Articles to which the framers of the Confession so closely adhered, and on which their work generally is more immediately dependent.

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[1] See *ante*, p. 48.

[2] "Its definitions are very precise and clear; but its conceptions are remarkably lofty and spiritual, and the language in which they are expressed is worthy of the theme, and sometimes of admirable dignity and beauty."—PROFESSOR CANDLISH in *British and Foreign Evangelical Review.*

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FRENCH CONFESSION OF 1559.

(I. *Treats of the Unity and Attributes of God.*)

II. This one God hath revealed himself to be such an one unto men: first, in the creation, preservation, and governing of His works; secondly, far more plainly, in His word; which Word, in the beginning, He revealed to the fathers by certain visions and oracles, and then caused it to be written in these books which we call Holy Scripture.

III. All this Holy Scripture is contained in the canonical books of the Old and New Testament, the catalogue whereof is this: The five books of Moses, namely, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; Joshua, Judges, Ruth; the two books of Samuel; the two books of the Kings; two books of the Chronicles or Paralipomenon; one book of Ezra, Nehemiah, Esther, Job; the Psalms, Solomon's Proverbs, Ecclesiastes; the Song of Songs; Isaiah, Jeremiah, with the Lamentations; Ezekiel, Daniel; the twelve small prophets, namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; the Holy Gospel of Jesus Christ according to Matthew, Mark, Luke, and John; the Acts of the Apostles; Paul's epistles, namely, one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon; the epistle to the Hebrews; the epistle of James, two epistles of Peter, three epistles of John, one epistle of Jude; John's Revelation.

IV. We acknowledge these books to be canonical; that is, we account them *as the rule* and square *of our*

BELGIAN CONFESSION OF 1561.

(I. *Treats of the Unity and Attributes of God.*)

II. We know God by two means. First, by the creation, and preservation, and government of the whole world. For it is unto our eyes as a most excellent book, wherein all creatures, from the least to the greatest, as it were certain characters and letters, are written, by which the invisible things of God may be seen and known unto us, namely, His everlasting power and Godhead, as Paul the apostle speaketh, Rom. i. 20, *which knowledge sufficeth to convince all men, and make them without excuse.* But much more clearly and plainly He afterwards revealed himself unto us in His holy and heavenly Word, so far forth as is expedient for His own glory, and the salvation of His in this life.

III. We confess that this Word of God was not brought or delivered by any will of man; but that holy men of God, inspired by God's Holy Spirit, spake it, as St. Peter witnesseth (2 Peter i. 21). But afterward God himself, for that exceeding tender carefulness which He hath of His, and of their salvation, *gave in commission to His servants*, the apostles and prophets, *that they should put those oracles in writing;* and He himself also wrote the two tables of the law with His own finger, which is the cause why we call such writings sacred and divine Scripture.

IV. And we comprehend the Holy Scriptures in those two books of the Old and New Testament, which are called the canonical books, about which there was never any ado. And of them this is the number, and also the order received of the Church of God: The five books of Moses; the book of Joshua, of the Judges, of Ruth; two books of Samuel, two of the Kings, two of the Chronicles, which are called Paralipomena; the first of Ezra, Nehemiah, Esther, Job; also David's Psalms; three books of Solomon, namely, the Proverbs, Ecclesiastes, and the Song of Songs; the four great prophets, Isaiah, Jeremiah, Ezekiel, and Daniel; and furthermore, also the twelve small prophets. Moreover, the canonical books of the New Testament are the four Evangelists, namely, St. Matthew, Mark, Luke, and John; the Acts of the Apostles; the fourteen epistles of St. Paul, and seven of the other Apostles; the Revelation of St. John the Apostle.

V. These books alone do we receive as sacred and canonical, whereupon our faith may rest, be confirmed, and established.

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IRISH ARTICLES OF 1615.

I. The ground of our religion, and the rule of faith and all saving truth, is the Word of God, contained in the Holy Scripture.

II. *By the name of Holy Scripture we understand all the canonical books of the Old and New Testaments, viz.* :—

Of the Old Testament.

The five books of Moses.	Job.
Joshua.	Psalms.
Judges.	Proverbs.
Ruth.	Ecclesiastes.
The 1st and 2d of Samuel.	Song of Solomon.
The 1st and 2d of Kings.	Isaiah.
The 1st and 2d of Chronicles.	Jeremiah: Prophecy and Lamentations.
Ezra.	Ezekiel.
Nehemiah.	Daniel.
Esther.	The twelve less Prophets.

Of the New Testament.

The Gospels according to	
Matthew,	Colossians.
Mark,	Thessalonians (two).
Luke,	Timothy (two).
John.	Titus.
The Acts of the Apostles.	Philemon.
The Epistle of Paul to the Romans.	Hebrews.
Corinthians (two).	The Epistle of James.
Galatians.	St. Peter (two).
Ephesians.	St. John (three).
Philippians.	St. Jude.
	The Revelation of St. John.

All which are acknowledged to be given by inspiration of God, and in that regard to be of most certain credit and highest authority.

WESTMINSTER CONFESSION OF 1646.

I. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, *as to leave men inexcusable;* yet they are not sufficient to give that knowledge of God and of His will, which is necessary unto salvation: therefore it pleased the Lord, at sundry times, and in divers manners, to reveal Himself, and to declare that His will unto His Church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, *to commit the same wholly unto writing;* which maketh the Holy Scripture to be most necessary; those former ways of God's revealing His will unto His people being now ceased.

II. *Under the name of Holy Scripture, or the* Word of God written, *are now contained all the Books of the Old and New Testaments, which are these:*—

Of the Old Testament.

Genesis.	Ecclesiastes.
Exodus.	The Song of Songs.
Leviticus.	Isaiah.
Numbers.	Jeremiah.
Deuteronomy.	Lamentations.
Joshua.	Ezekiel.
Judges.	Daniel.
Ruth.	Hosea.
I. Samuel.	Joel.
II. Samuel.	Amos.
I. Kings.	Obadiah.
II. Kings.	Jonah.
I. Chronicles.	Micah.
II. Chronicles.	Nahum.
Ezra.	Habakkuk.
Nehemiah.	Zephaniah.
Esther.	Haggai.
Job.	Zechariah.
Psalms.	Malachi.
Proverbs.	

Of the New Testament.

Matthew.	Thessalonians II.,
Mark.	To Timothy I.,
Luke.	To Timothy II.,
John.	To Titus,
The Acts of the Apostles.	To Philemon.
Paul's Epistles to the Romans,	The Epistle to the Hebrews.
Corinthians I.,	The Epistle of James.
Corinthians II.,	The 1st and 2d Epistles of Peter.
Galatians,	The 1st, 2d, and 3d Epistles of John.
Ephesians,	The Epistle of Jude.
Philippians,	The Revelation of John.
Colossians,	
Thessalonians I.,	

All which are given by inspiration of God, to be *the rule of faith* and life.

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FRENCH CONFESSION OF 1559 (*Continued*).

See below, 1st paragraph of V.

IV.—*continued from previous page.*
faith; and that not only by the common consent of the Church, but also much more for the testimony and inward persuasion of the Holy Ghost, by whose inspiration we are taught to discern them from other ecclesiastical books; which, howsoever they may be profitable, yet are they not such that any one article of faith may be builded upon them.

V. We believe that the word contained in these books came from one God; *of whom alone*, and not of men, *the authority thereof dependeth.*

And seeing this is the sum of all truth, containing whatsoever is required for the worship of God and our salvation, we hold it not lawful for men, no, not for the angels themselves, to add or detract anything to or from that word, or to alter any whit at all in the same. And hereupon it followeth, that it is not lawful to oppose either antiquity, custom, multitude, man's wisdom and judgment, or edicts or any decrees, or councils, or visions or miracles, unto this Holy Scripture; but rather that all things ought to be examined and tried by the rule and square thereof.

BELGIAN CONFESSION OF 1561 (*Continued*).

VI. We furthermore make a difference between the holy books and those which they call Apocryphal: for so much as the Apocryphal may be read in the church, and it is lawful also so far to gather instructions out of them as they agree with canonical books; but their authority and certainty is not such as that any doctrine touching faith or Christian religion may safely be built upon their testimony; so far off is it, that they can disannul or impair the authority of the other.

V. *contd.*—Therefore without any doubt we believe those things which are contained in them; and that not so much because the Church receiveth and alloweth them for canonical, as for *that the Holy Ghost beareth witness to our consciences that they came from God;* and most of all for that they also testify and justify by themselves this their own sacred authority and sanctity, seeing that even the blind may clearly behold, and as it were feel the fulfilling and accomplishment of all things which were foretold in these writings.

VII. We believe also that the Holy Scripture *doth most perfectly contain all the will of God*, and that in it all things are abundantly taught, whatsoever is necessary to be believed of man to attain salvation. Therefore seeing the whole manner of worshipping God, which God requireth at the hands of the faithful, is there most exquisitely and at large set down, it is lawful for no man, although he have the authority of an apostle, no, not for any angel sent from heaven (as St. Paul speaks, Gal. i. 8), to teach otherwise than we have long since been taught in the Holy Scripture. For seeing it is forbidden that any one should add or detract anything to or from the Word of God, thereby it is evident enough that this holy doctrine is perfect and absolute in all points and parcels thereof; and therefore no other writings of men, although never so holy, no custom, no multitude, no antiquity, nor prescription of times, nor personal succession, nor any councils, and, to conclude, no degrees or ordinances of men, are to be matched or compared with these divine Scriptures, and this bare truth of God; for so much as God's truth excelleth all things.

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IRISH ARTICLES OF 1615 (*Continued*).

III. *The other books, commonly called Apocryphal, did not proceed from such inspiration*, and therefore are not of sufficient authority to establish any point of doctrine; but the Church doth read them as books containing many worthy things, for example of life and instruction of manners.

V. Although there be some hard things in the Scriptures (especially such as have proper relation to the times in which they were first uttered, and prophecies of things which were afterwards to be fulfilled), *yet all things necessary to be known unto everlasting salvation* are clearly delivered therein; and nothing of that kind is spoken under dark mysteries in one place, which is not in other places spoken more familiarly and plainly to *the capacity both of learned and unlearned.*

VI. The Holy Scriptures contain all things necessary to salvation, and are able to instruct sufficiently in all points of faith that we are bound to believe, and all good duties that we are bound to practise.

WESTMINSTER CONFESSION OF 1646 (*Contd.*)

III. *The Books commonly called Apocrypha, not being of divine inspiration*, are no part of the canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself,) the Author thereof; and therefore it is to be received, because it is the word of God.

V. We may be moved and induced by the testimony of the Church to an high and reverend esteem of the Holy Scripture, and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet notwithstanding our full persuasion and assurance of the infallible truth, and divine authority thereof, is *from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.*

VI. *The whole counsel of God, concerning all things necessary for* His own glory, *man's salvation*, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word; and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; *yet those things which are necessary to be known, believed, and observed, for salvation*, are so clearly propounded and opened in some place of Scripture or other, *that not only the learned, but the unlearned*, in a due use of the ordinary means, *may attain unto a sufficient understanding of them.*

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LATTER SWISS CONFESSION.

We acknowledge that interpretation of Scriptures for authentical and proper which, being taken from the Scriptures themselves (that is, from the phrase of that tongue in which they were written, they being also weighed according to the circumstances, and expounded according to the proportion of places, either of like or of unlike, also of more and plainer), accordeth with the rule of faith and charity, and maketh notably for God's glory and man's salvation. Wherefore we do not contemn the holy treatises of the fathers, agreeing with the Scriptures; from whom, notwithstanding, we do modestly dissent, as they are deprehended to set down things merely strange, or altogether contrary to the same. . . . And according to this order we do account of the decrees and canons of councils. Wherefore we suffer not ourselves in controversies about religion, or matters of faith, to be pressed with the bare testimonies of fathers, or decrees of councils; much less with received customs, or with the multitude of men being of one judgment or with prescription of long time. Therefore in controversies of religion or matters of faith, we cannot admit any other judge than *God himself pronouncing by the Holy Scriptures* what is true, what is false, what is to be followed, or what to be avoided. So we do not *rest* but in the judgments of spiritual men, drawn from the word of God.

WURTEMBERG (LUTHERAN) CONFESSION.

The gift of expounding the Scripture is not so tied to the popes, that whosoever shall be pope must needs rightly expound the Scripture; but *the true meaning of the Scripture is to be sought in the Scripture itself*, and among those that, being raised by the Spirit of God, *expound Scripture by Scripture.*

See No. VII. *of Belgian Confession, as given on page* 374.

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IRISH ARTICLES OF 1615 (*Continued*).

IV. The Scriptures *ought to be translated out of the original tongues into all languages* for the common use of all men; neither is any person to be discouraged from reading the Bible in such a language as he doth understand, but seriously exhorted to read the same with great humility and reverence, as a special means to bring him to the true knowledge of God, and of his own duty.

WESTMINSTER CONFESSION OF 1646 (*Contd.*)

VIII. The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the nations,) being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentical; so as in all controversies of religion the Church is finally to appeal unto them. But because these *original tongues* are not known to all the people of God, who have right unto and interest in the Scriptures, and are commanded, in the fear of God, *to read* and search them, therefore *they are to be translated into the vulgar language of every nation* unto which they come, that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, and, through patience and comfort of the Scriptures, may have hope.

IX. *The infallible rule of interpretation of Scripture is the Scripture itself*; and therefore, when there is a question about the true and full sense of any scripture, (which is not manifold, but one,) it must be searched and known by other places that speak more clearly.

X. The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to *rest*, can be no other but the *Holy Spirit speaking in the Scripture.*

It humbly appears to me that it is hardly possible to examine these tables carefully, without coming to the conclusion that the Westminster Divines, in framing this important chapter, and exhibiting in its most matured shape the Reformed Bibliology, had before them not only the Articles of the Irish Church, but in addition at least the French and the Belgian, if not also the later Swiss Confession; and that whether they supplement or curtail the statements of their predecessors, they must be held to have done so not inadvertently, but intentionally, and after full deliberation.

ALEX. F. MITCHELL.

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No. VII.

ORIGIN OF THE MOVEMENT IN AMERICA.

THE following are the terms of the Resolution adopted by the General Assembly of the United States (North), at Baltimore, on 27th May 1873, for promoting the formation of a Presbyterian Alliance. Not being at hand when the Introductory Narrative was printed off, the Resolution is inserted here:—

"Whereas there is substantial unity of faith, discipline, and worship, among the Presbyterian Churches in this and other lands: and whereas it is important to exhibit this more to the Churches and to the world: and whereas a desire has been expressed in various places for closer union among all branches of the great and widely-scattered family of Presbyterian Churches: therefore, resolved that a Committee, consisting of the Moderator of the General Assembly, the stated Clerk, and the Rev. James M'Cosh, D.D., LL.D., be appointed to correspond with sister Churches holding by the Westminster standards, with the view of bringing about an Œcumenical Council of such Churches to consider subjects of common interest to all, and especially to promote harmony of action in the mission fields at home and abroad."

LETTER OF THANKS FROM SOME OF THE CONTINENTAL DELEGATES,[1]

Sent in after the close of the Council.

LES délégués des différentes églises du Continent, reçus à Édimbourg durant les jours du Concile Presbytérien, éprouvent le besoin, avant de quitter cette ville, de la remercier de son incomparable hospitalité.

Introduits avec la plus affectueuse amabilité dans l'intimité de la famille écossaise, nous avons pu jouir de tout ce que ce sanctuaire referme de sérieuse piété et de vrai bonheur domestique.

Témoins du dimanche écossais, soit public, soit privé, nous en avons senti non seulement la sainteté mais aussi la douceur, et nous voudrions pouvoir rapporter ce trésor sur le Continent et le répandre dans nos contrées respectives.

Initiés plus profondément à la vie et à l'activité des églises presbytériennes dont nous avons rencontré ici les représentants, nous nous en retournons encouragés par l'assurance de leur sympathies et fortifiés par l'exemple de leur foi et de leur zèle!

A toute la population d'Édimbourg nos remerciments!

A toute l'église d'Écosse l'expression de nos vœux et de nos prières!

Aux organisateurs du Congrès l'assurance de notre vive et constante gratitude!

A. DECOPPET.
E. LOUITZ, Pasteur.
F. GODET.
TH. MONOD.
B. BRACCHETTO, of Turin.
GEO. FISCH, Paris.
JUAN B. CABRERA, Madrid.
EDMOND DE PRESSENSÉ, Paris.
AD. DUCHEMIN, Lyon.
J. D. CHARBONNIER, Torre-Pellice (Vaudois Valleys).
FR. BALOGH, Debreczen.
E. ROCHEDIEU, Pasteur à Bruxelles.
CHARLES GUILLAUME, Ancien, à Fleurier, Suisse.
JEAN MONOD, Professeur à Montauban.
THÉODORE RIVIER, Ministre de l'Evangile à Lausanne.

Édimbourg, 10 Juillet 1877.

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[1] *Translation by the Editor.*—The delegates of the different Churches of the Continent received in Edinburgh during the days of the Presbyterian Council, feel themselves called upon, before leaving this city, to express their thanks for its incomparable hospitality.

Admitted with most affectionate amiability into the privacy of Scottish family life, we have had it in our power to enjoy all that this sanctuary contains of serious piety and of true domestic happiness.

Witnesses of the Scottish Sabbath both in private and in public, we have felt not only its sacredness, but also its sweetness; and we would that we could carry back with us this treasure to the Continent, and spread it over our respective countries.

Initiated most fully into the life and activity of the Presbyterian Churches, whose representatives we have here met, we return home encouraged by their sympathy and strengthened by the example of their faith and zeal.

To the whole population of Edinburgh our thanks!

To the whole Scottish Church the expression of our wishes and our prayers!

To the originators of the Council, the assurance of our warm and abiding gratitude!

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